



A STUDY OF CAUSES FOR GROWTH OF NATIONALISM IN KARNATAKA

Dr. Nagaraj Veerabhadrapa

ABSTRACT:

Nationalism is the current prevailing and most potent force. Nationalism, which first emerged in the 19th century, developed into a more potent force in the 20th century and came to be assumed almost everywhere, including in the air and water. In fact, nationalism is the very foundation of the modern state. "Nationalism still enjoys greater support and acceptance all over the world than any religion," regardless of its shortcomings. For the sake of nationalism, people are willing to die and suffer in any way they can. Nationalism suggests that a group is united by a set of values that are regarded as valuable and distinctive. People tend to develop a sense of



nationalism when they believe that their culture, art, and literature are all unique to them. To put it another way, nationalism is a sense of unity brought about by a nation's historical, political, religious, linguistic, racial, psychological, and other factors. Therefore, nationalism is a psychological and spiritual sense of unity rooted in our shared past. By instilling a healthy sense of rivalry between nations, nationalism contributes to the people's material progress. It has helped people become more patriotic and developed a sense of community. The nation can live independently thanks to nationalism. It fosters and cultivates patriotism. It requires great sacrifices on behalf of the nation and the best efforts of the populace for progress. It contributes to the advancement of humanity as a whole by encouraging a nation to surpass others in economic and scientific progress. It stops imperialism from spreading. It contributes to the establishment of a strong, stable government and strengthens democracy. Poets, writers, musicians, historians, scientists, researchers, sportsmen, and others are inspired by it. Slavery and foreign rule are opposed by nationalism. As a result, it encourages the people to break free from foreign rule. India gained its independence in the spirit of national pride.

KEY WORDS: Growth, nationalism, Karnataka, the British, Mysore Kingdom, Hyderabad, and Bombay are all examples of Karnataka.

INTRODUCTION:

In the 19th century, Karnataka was not a single entity. It was divided between direct British rule by British presidencies and indirect British rule by the Mysore Kingdom. The Nizam of Hyderabad was in charge of the Karnataka region of Hyderabad. The areas of Bombay Karnataka and Madras Karnataka that were directly ruled by the British were where nationalism first emerged. While nationalism began later in the Mysore Kingdom and Hyderabad, Karnataka, A number of armed revolts were organized

elsewhere in Karnataka and India following Hyder and Tipu's full-scale war efforts. Dhondija Waugh led the first of them, who came from Bidnur in 1800. The next events in the series were Shivalingaiiah Deshmukh's revolt in Bidar in 1821, the queen Channamma of Kittur's revolt in 1824, Rayanna of Sangoli's revolt in 1836, Badami's revolt in 1841, Keladi's revolt in 1830-1831, Coorg's revolt in 1834, Bedas of Halagali's revolt, Venkatappa Nayak's revolt, Babasa To stem the British tide, these native disgruntled elements fled and were isolated, so they were suppressed quickly. They were unable to make a lasting impression on the people's minds. However, the Karnatakaans' love of the anti-British spirit did not go unnoticed. The heroism of these armed uprisings did in fact contribute to the rise of nationalism, which was slowly but surely becoming a force with an accumulative effect. After 1885, during the last decade of the 19th century, and in the early years of the first decade of the 20th century, the patriotism that had been absent during the 1857 uprisings suddenly returned. It was without a doubt the result of a collection of positive and negative forces and factors. As a result, both the positive and negative aspects are the focus of this article.

CAUSES OF THE NATIONALISM:

1. Influence of the Europeans:

The first Europeans to arrive in Karnataka were the Portuguese. The British, French, and German merchants, scholars, and missionaries, along with their officers, followed. The Christian missionaries who established themselves in various regions of Karnataka had a profound impact not only on the locals' religious beliefs but also on the educational, social, and literary landscapes. As a result, political and social change occurred in Karnataka.

From Goa to Mangalore, the Portuguese had established their dominance. They were the only ones who could export spices, sandalwood, paddy, pepper, and other items. They had learned Tulu, Kannada, and Konkani to spread Christianity to the Hindus in the area. Among them, Saint Francis Xavier was the most significant. A small number of Brahmins and a large number of Shudras and Panchamas had converted to Christianity. The panchamas and shudras had received land grants. Additionally, they received a western education that emphasized fraternity, equality, and liberty. They praised the French Revolution, the Russian Revolution, the Italian-German Unification, the American Revolution, and others. Ferdinand Kittel, Herman Mogling, and others worked among the villagers of Mysore, Mandya, Tumkur, and Kodagu to spread literacy and Christianity. These revolutions and national ideas sparked political and national awakening in Coastal Karnataka. By starting schools, colleges, institutes focused on jobs, free hostels known as Boys homes, and other similar establishments, London and Wesleyan missionaries actively spread Christianity. Missionaries worked in Srirangapattana and other locations during the time of French engineers and doctors Hyder and Tippu. The ideas of the French Revolution were spread by them. The French missionary Abbe Dubois spoke English and Kannada to the villagers and preached Christianity. In missionary schools, many Dalit shudras received western education. They experienced a political and national awakening as a result of this. The Wodeyar government was run by British residents and commissioners for more than 80 years. The education system and reservation for backward classes were covered by their administration stream. Separate girls' schools and colleges were also supported as educational facilities. All communities were provided with equal opportunities by the police, judiciary, and revenue departments. They felt truly equal and free because of the rule of law. They developed political and national sentiment in response to the Uniform Civil and Criminal Code.

2.Role of western Education:

Under British rule, all communities received equal access to western education. Women and members of the lower classes were denied access to education prior to the arrival of the British. Indians who learned English and western science and technology began to notice significant changes in Europe and the United States. They also started learning about western political ideas, philosophy, literature, science, technology, medicine, and art, architecture, as well as literature, art, and art history. They realized how crucial Western knowledge was in purifying the barbaric, corrupt Hindu society that still

preached animal and human sacrifice. By adopting the nationalistic, patriotic, and democratic social practices outlined by John Locke, Thamus Macaulay, and J.S. Mill, among others, the educated Indians hoped to compete with the West. India's demand for a parliamentary government, similar to England's, was heavily influenced by Indians. They were able to comprehend developments in Europe and America thanks to their proficiency in English. J. J. Rousseau, Montesquieu, Voltaire, Count Cavour, Mazzini, Garibaldi, Bismark, Marx, and Lenin served as sources of inspiration for them. English as a medium of instruction helped cultivate a sense of community among Indian leaders and their followers. The Indian people were given a sense of political and national unity by the English language.

Due to the English language used in education, leaders from various parts of India could meet for a conference and discuss national issues. Through discussion, they were able to comprehend a variety of issues and requirements without prejudice based on language or culture. Indians who knew English could take the ICS exams at a young age, between the ages of 19 and 21. Others, including Surendranath Banerjee, might work for the Indian National Movement. As a result, the English language played the most significant role in India's awakening. The Indian patriots were inspired by Lord Byron's poem. When he was actively involved in the Greek War of Independence against the Turks, he had written such patriotic poems. The sentiments of rebellion against British rule and oppression were sparked by Shelley's odes and Wordsworth's sonnets. According to Ronald, young Indians were swept up in the ideals of liberty and equality in English literature. Their outlook underwent a radical shift as a result. In a nutshell, for Indian nationalism to achieve independence, native strength was required.

The brilliant culture and civilization of the Indians were brought to light by British scholars and writers. Indians gained self-esteem and confidence as a result of these factors. Some British authors exposed the negative effects of British dominance and exploitation. Many of the Indians' blind beliefs and practices had been eradicated by western education. There was among them a new Rationalism. In the early 20th century, it inspired modernism and the desire for independence. The English language, Western education, and the British administrative system all contributed to India's political and linguistic unity.

3. British Domination:

The teachings and principles of liberty, equality, fraternity, and social justice, among others, were simply praised by the British. They were uninterested in incorporating them into their administration. All newspapers, including dailies, weeklies, and others, were under British control. Under strict censorship, they had complete control over Indian language newspapers. As a result, press freedom and other democratic rights were lacking. British officers held a monopoly on the majority of top positions. British officials included the Governor, Governor General, Divisional and Deputy Commissioners, District Police Chiefs, District Judges, and Military Officers, among others. The Indians were given lower-paying positions. Indians were forced to accept such low positions. Indians were excluded from democratic institutions as well. In matters of administration, Indians were not consulted. The British held actual power, while the Indian members and officers held a lesser amount. As a result, there were "black pages" in British administration history. The British took vengeance on both the common people and the leaders of the Indian Revolt of 1857. In 1919, a military operation resulted in the deaths of hundreds of people and the imprisonment of thousands more. In the Andaman cellular jails, a great number of Indians were subjected to lathi charges, jackboots, and torture.

Economic Exploitation:

British policy was to plunder India's wealth in any way they could. The British earned ten times more than Indians did. In a similar vein, British officers and soldiers had double battalions and high salaries. More than 60% of the product came from land taxes. Farmers had to endure a miserable existence as a result. Half of them were naked. Ladies couldn't discard the torn fabrics since they couldn't buy materials. Farmers who were unable to pay the land tax were beaten and forced to sell their cattle house and land. Indians were exploited by British colonialists in order to enrich their mother country, the United Kingdom of England, Scotland, and Ireland. The salt tax was a lot. It

exceeded fifty percent of the value. They were required to purchase English-imported salt. Only the salt trade was under the control of the British government. In addition, the British decreased the import tax, facilitating British trade with India. Indian textile industries had to be shut down as a result. Handicraftsmen and Indian weavers committed suicide. Unemployment harmed numerous laborers. Tea and coffee plantation workers, among others were paid very little money. Poor Indians were forced to revolt against British rule as a result of these exploitations. In order to provide Indians with work, Indian leaders like Mahatma Gandhi and Jawaharlal Nehru popularized the Swadeshi movement.

Social Humiliation:

The white British dominance over the colonies was a source of pride for them. In terms of their race, they were superior: height, white finish, a good body, beautiful blue eyes, and golden hairs. They also had a gift for science and technology, a love of hard work, and a temperate climate. However, the majority of the Indians lacked literacy and were dark, weak, and malnourished. Only a small percentage of Vyshyas, Brahmins, and Kshatriyas were intelligent, well-fed, and built. Due to their poverty, ignorance, and superior status, the majority of Indians were mistreated as inferior races. Indians were unable to travel in the trains with the British. They were unable to enter the white-only hotels and clubs. The Indians gained self-respect and nationalism as a result of these humiliations.

Political Oppression:

The British established their oppressive rule during the colonial era. They held monopoly over all high positions, including civil, military, and judicial. For more than a century, Indians were unable to share power with them. They were required to work as peons, clerks, and attendants for a long time. Even after the Sepoy Mutiny, the Indians did not share political power. As a result of some of their reforms, less senior positions were created to assist British officers. Because of this, educated Indians who aspired to real democratic powers for the Indians became more dissatisfied as a result of political oppression.

7. Religious Discrimination:

British Christians encouraged Indians to convert to Christianity. They hoped to bring all Buddhists, Hindus, and Jains to Christianity. The Hindu gods and goddesses, useless rituals, and inhuman animal sacrifices were all criticized and condemned by the Christian missionaries. By offering education, lands, employment, and promotions, they converted Hindus from the lower classes. However, nationalistic Hindus did not tolerate criticism of Hinduism. They tried to stop people from becoming Christians. In this regard, the RSS, Hindu Maha Sabha, and other organizations, in addition to the Ramakrishna Mission, worked. Discord and religious oppression by religious authorities were discouraged by the Theosophical Society. Swamy Vivekananda, Ramana Maharshi, Jiddu Krishnamurthy, and Aravindo Ghosh, among others, upheld the secularism and religious brotherhood ideals. As a result, Hindus developed a new sense of nationalism, which led to active independence. When Vivekananda visited Karnataka in 1893, he inspired the young people there to work toward nationalism and independence. Schools and the Ramakrishna Matha were established in Bangalore, Mysore, Tumkur, Mangalore, Ponnampet, and Bijapur, among other locations. These Mathas had a significant impact on the liberation movement.

Impact of Revolts and Martyrs:

Poor Indians endured untold miseries as a result of the British's land grab, economic exploitation, racial discrimination, and religious humiliation of the dominant white race. The Indians started to feel unsatisfied and discontented. The petty princely states' rulers were also furious. They wanted to keep their status and privilege in their own states. Many people had lost their titles and Jagirs. They rebelled against the British and became martyrs for national and patriotism's sake. Dhondi Wagh, Kittur Rani Chennamma, Sangolli Rayanna, Jhansi Rani Laxmi Bai, Naana Rao Saheb, Venkatappa Nayaka of Surapura, Naragunda Baba saheba, and Mundaragi Beemarao are a few examples that may be

mentioned. Coorg's Kalyana Swamy and others. Indian youth were inspired to be patriotic by these leaders' exploits and sacrifices.

Role of Newspaper:

Mysore Star, Deshaabhimana, Mysore Standerd, Mongalore patrike, Dhanurdhari Veerakesari, and Karma Veera were just a few of the prominent daily newspapers that reported on the atrocities committed by the British. The people of Karnataka became nationalism as a result of economic exploitation and religious discrimination. Another result of British rule in India was the development of the modern press, both in English and in the Vernacular. Newspapers such as the Indian Mirror, the Bengali, the Amrita Bazaar Patrika, the Bombay Chronicle, the Hindu Patriot, the Mahratta, the Kesari, the Andhra Prakashika, the Hindu, Indhu Prakash, and Kohinor, among others, in English and other Indian languages, the message of nationalism was communicated to every region of the country. Western India saw a lot of use for newspapers like Kesari and Maratha, especially in Bombay province and north Karnataka. Kesari was a pioneer in Karnataka and had a wide range of applications. The goal of learning Marathi was to read and comprehend the paper, Kesari. In addition to popularizing the concepts of representative government, liberty, democratic institutions, home rule, and independence, they reported on national events like the formation of the Indian National Congress, its annual sessions, resolutions, presidential addresses, and British responses.

Readers' minds were profoundly influenced by the Karnataka newspapers. Karnataka Vaibhav, Chandrica, Jnanaprakasha, Induprakasha, Karnataka Patra, Dhanurdhari, Aryadharmojjeevini, Udaya Chandra, Okkaliga Patrika, Ananda Chandrika, Kannada Kesari, Kannada Samachar, Karnataka Vritta, Chandrodaya, Deshabhimani, Dharwad Vritt Kannada, English, Marathi, Sanskrit, and other languages by renowned patriotic, enthusiastic, courageous, and dedicated authors, editors, columnists, and publishers. There were a lot of papers that were published in Karnataka. The phrase "press became the mirror of Indian nationalism" may not be exaggerated.

Role of Dramas:

Newspapers and magazines had an impact on educated people, but dramas effectively reached the illiterate masses, and dramas followed newspapers in spreading nationalism. Kitturu Chennamma, Sangolli Rayanna, Kumararama, Naragundada bandaya, and other dramas were staged by numerous drama companies. These plays showed how British officers treated farmers, merchants, and the working class cruelly and exploited them. As a direct consequence of this, numerous British officers were targeted and killed.

Role of the National schools:

Many educated Indians, including lawyers, doctors, teachers, and others, instilled nationalism and patriotism in their children. They stopped sending their children to missionary and government schools, where loyalty to the British government was stressed, for their education. The missionaries were urging Hinduism conversion and condemning Hinduism. Nootan vidyalayas, Ganesh vidyalayas, Rastriya vidyalayas, Deshiya vidyalayas, Aryan high schools, and Ramakrshna vidyalayas began with English as the medium to prevent such conversions and arouse Indian nationalism. In order to foster unity within the nation, these schools began teaching Hindi. Additionally, they introduce career-focused classes to schools. These schools were started, for instance, by Dodopanth of Navalgunda, Dwaraknaath Kalelkar of Belgaum, Tanja Rao of Bagalkote, and Sampathgiri Rao of Bangalore. At Gadag, Honagal, Agadi, Gowribidanoor, and other locations, similar schools were established. Tharanaath, an ayurvedic doctor, established the Hamdard school in Raichur. The younger generation was instilled with patriotism in these schools with remarkable success.

Influence of Political and cultural organizations:

Sathyanada and others established Arya Samaja branches in Hospete, Bangalore, Mysore, and other locations. The youth were also encouraged to participate in the freedom movement by these

branches. In 1881, Tilak launched the Marathi publication Kesari. It was a major factor in the widespread awakening in Maharashtra and the Bombay-Karnataka province. Pune has developed into a political hotspot and a hub for higher education. Gangadhar Rao Deshpande, Kaujalgi Srinivasrao, Jayarao Deshpande, and Alur Venkatrao were among the leading figures from Karnataka who moved to Pune for higher education. There, they became acquainted with the Shivaji club, the Aikyavardhini Sabha, and other organizations. As a result, in 1897, at Badami, which is located in the Bijapur district, they celebrated the Shivaji Every year, various locations throughout Maharashtra hosted the Bombay state political conference, which was known as the Mumbai Pranteeya Rajakeeya Sammelana. Some of its conferences were held in Dharwad, Belgaum, and other Bombay-Karnataka cities. Leaders in Karnataka developed a neo-nationalist sentiment in response to it. In a similar vein, Vyayamasalas were established in a number of locations with the intention of involving physically fit young people in activities related to nation building. These Vyayamasalas grew to be the political-cultural hubs of the region, with some of them having substantial book collections in their own vachanalayas. The festivals of Sri Ganesh, Shivaji Maharaj, the Jayantis and Punyatithis of national leaders, Nadahabba, Mahanavami, Holi, Deepawali, and Urs of Muslim peers were celebrated by the youth of these Salas with a great sense of pride and feelings of nationalism.

CONCLUSION:

Indians were unaware of the concept of integration until 1885. It might have been one of the reasons why they lost so many battles against the English. Doctors, lawyers, journalists, and authors later adopted a nationalism-inspired outlook. This idea of nationalism was given a boost by the Bombay session of the Indian National Congress. The beginnings that were directly under British control felt its effects first. The nationalist spirit emerged in Madras Karnataka and Mumbai Karnataka. Mangalore Narayana Rao, Kolachalam Venkata rao of Bellary, Gangadhara Rao Deshpande of Belgaum, Alur Venkata Rao of Dharwad, Raghavendra Rao, and N S Hardikar were the people who spread it further. They kept agitating until independence was achieved. Balagangadhara Tilak, a member of the Congress, was instrumental in the development of the nationalism concept in Hyderabad-Karnataka. The success of the national agitation can be attributed to the contributions of V.D. Savarkar of the Hindu mahasabha, Keshava Rao of the Arya Samaja, Vishwanath Reddy Mudnal, and Bhimanna Khandre. Because they were unaffected by the British's indirect rule at the time, the Mysoreans' nationalism developed slowly at this time. They were led to believe that the dewans and rulers were their masters. The same illusion pervaded the Representative assembly as well. The British had given the Mysore Wodeyars authority to rule. As a result, they opposed any protest against them. The Viceroy had also recommended that the Dewans be appointed. As a result, they were also opposed to nationalism. Mysore Star, Deshabhimana, Karnataka prakashaka, and Mysore Standard, on the other hand, severely criticized the British atrocities and the anti-people policies of Dewan. The necessity of nationalism was the subject of some of the articles.

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