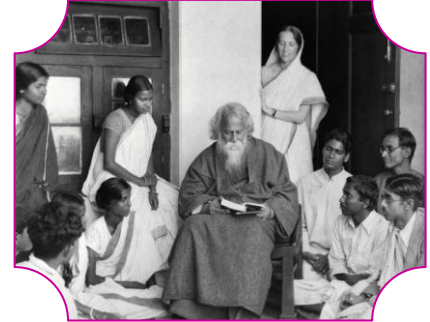




STRUGGLE FOR FREEDOM IN KARNATAKA: ROLE OF ASSOCIATIONS AND ORGANIZATIONS – AN OVERVIEW

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ABSTRACT

The nationwide protests against the counter-availing excise duties on Indian clothing in 1896 gave the Swadeshi movement a new lease on life. In 1905, the partition of Bengal gave the movement a new boost. This was a time when three major potential streams emerged, with the view that Indians encouraged the use of Lancashire cotton to "wake up to the national cause" and "unite regardless of their religion or any difference."⁷ Moderates followed the constructive Swadeshi, whereas political extremists used a prolonged boycott and the expansion of a terrorist movement simultaneously. The Swadeshi schemes of textile mills, improved handlooms, river transport concerns, match and soap factories, earthenware factories, and tanneries, as well as efforts to translate Tagores' Swadeshi Samaj into practice and National Education through Muffosil Schools were the highlights of this age.⁸ During the Swadeshi Movement in Bengal, Bal Gangadhar Tilak undertook a propaganda tour in 1906, looking like a victorious general. Tilak traveled throughout North Karnataka and gave incendiary speeches about boycott, Swadeshi, Swaraj, and national education at Belgaum, Dharwad, Gurla Hosur, Pachchapur, and Bijapur. His main point was that Swaraj, or self-government, was the only way to save the country from the foreign bureaucracy and restore its historic glory. Only through national education, which instills a deep love for the motherland and the determination to restore the country's glory, could this understanding be achieved.

KEYWORDS: *efforts to translate Tagores' Swadeshi Samaj and the prohibition of technical education.*

INTRODUCTION

Numerous individuals, including Gangadhar Rao Deshpande, Alur Venkatrao, N. S. Hardikar, Hardekar Manjappa, Sakkari Balachar, Krishna Rao Mudvedkar, and Ananthrao Dabade, undertook extensive tours and gave speeches. Numerous Swadeshi industries emerged throughout Karnataka, including a porcelain factory in Lakshmeshwar and a weaving factory in Kittur and Badami. In 1907, the Karnataka Industrial Conference met in Dharwad to decide how to develop Swadeshi industry and stop buying goods from other countries. Ranebennur and other parts of Karnataka saw the burning of foreign textiles. This awakening was greatly aided by the work of national schools, which were established in a number of Karnataka locales. As a result, the Swadeshi movement spread throughout the country and quickly reached Karnataka. People all over the country gave this movement their full support and were fully accountable for the expansion of industries and the establishment of national schools and colleges in their respective regions. However, the Swadeshi movement's growth and the heroism of its leaders are largely overlooked. Even on some occasions, the role that Karnataka State played in the Swadeshi movement is frequently overlooked, and numerous regional and national scholars and researchers even underplayed it on occasion. As a result, the purpose of this study is to

honestly investigate the significant role that the Karnataka State and its revolutionaries played in the epic Swadeshi movement.

AIMS AND OBJECTIVES

Even up until the 1980s and 1990s, all of the research that was done after the post-independence period appeared to be scattered, unconnected, and peripheral because they did not cover the roles that individuals, small groups, and organizations played. However, the work aims to fill a significant void left by previous studies and investigations. For the purpose of the grassroots research, Karnataka's limited time period and geographic unit have been selected. Although the research conducted thus far has contributed to the development of broad perspectives regarding India's struggle for freedom, a number of misconceptions persist. One of these misconceptions was that sabhas and samitis, various associations and organizations, did not participate in the movement. The second misconception was that social-religious, political-economic, cultural, and socio-religious associations, as well as their contributions, were only regarded as Gandhian contributions and did not trace the Tilakan contribution. In addition, it was believed that Gandhiji, not Tilak, was more familiar with the concepts of sabha and samitis formation. In the course of India's freedom movement's history, there have been some ill-conceived and unfounded ideas. The current project was started with the idea that only studies at the local level will be able to change the wrong ideas. In their overly enthusiastic pursuit of highlighting the role of great freedom fighters and their ideology, researchers on the freedom movement in India have overlooked the role of the common man, both individually and collectively, and the sacrifices they made for the noble cause of India's freedom. It is believed that the only studies conducted at the grassroots level enable us to emphasize the significance of organizations to the freedom movement. Grass-roots research like the one at hand is the only way to conduct a socioeconomic analysis of freedom movement in India using quantitative methodology.

Throughout the freedom movement in India, each short-term and macro-level geographical unit exhibited distinctive characteristics. However, studies conducted at the national level did not take into account the specific organizations and regions that sometimes played a more significant, fascinating, and determining role. Studies conducted at the grassroots level are the only ones capable of identifying such macro-level, sub-national units' ideas, movements, and events. In addition, national-level studies have completely ignored the contributions of writers, columnists, and journalists to terrorist underground activities and minor events of national significance. Only in grassroots studies can such events, movements, and individuals receive better treatment. Therefore, the current research project has been initiated with the intention of addressing the aforementioned shortcomings.

SIGNIFICANCE OF THE TOPIC

The four districts of the Bombay presidency, namely, are among the Kannada-speaking regions. Belgaum, Bijapur, Dharwad and North Kanara were the earliest to get and sustain the soul of patriotism like Bengal and Maharashtra when contrasted with the Indian setting. On the eve of the Swadeshi movement, Karnataka could produce some of the most prominent freedom fighters of great caliber and dynamism, independent ideology, and organizing capacity, including Gangadhar Rao Deshpande, Hanumanthrao Deshpande, Govindrao Yalgi, Alur Venkatrao, Muduvedkar Krishnarao, N. S. Hardikar, Hardekar Manjappa, Karnad Sad The State of Karnataka was a significant contributor to the promotion of the indigenous press, which bolstered nationalism. Alur Venkatrao, Hardekar Manjappa, Jayarao Deshpande, Gangadhar Rao Deshpande, and a number of other journalists made Dharwad, Belgaum, Mangalore, Bijapur, and Bangalore the centers of their activities and spread nationalism through their publications. In the northern part of Karnataka, prominent Marathi publications like Kesari, Kal, Navkal, and Chitramayajagat were widely distributed. Lokamanya Tilak, who served as the movement's driving force at the time, played a significant role during the Swadeshi movement. As a result, parts of northern Karnataka are referred to as the land of Tilak's followers, like a boiling pot. Together, these aspects explain the significance of Karnataka State in the Freedom Movement, which is why the research topic was chosen.

SIGNIFICANCE OF THE STUDY

However, historians have paid sufficient attention to the history of the freedom movement in Karnataka's sub-national and sub-cultural zone. The state's short-term studies are still awaiting the researcher's attention. G. S. Halappa's "History of Freedom Movement in Karnataka" is unquestionably a movement work on the subject. However, it is believed that no full justice has been served in relation to the subject at hand. The account is brief and only partially explained; it does not provide any specifics. The eminent scholar has focused on the main stream of the movement and investigated the ideologies of the national schools and Revolutionary groups, the Provincial Congress, the common mass that first mobilized for the national cause, and other aspects of the movement. completely ignoring the role played by sabhas and samitis, local organizations and institutions, and the movement's socioeconomic context. The subject assumes significance because the current study aims to fill in some of these significant gaps. Since the current project was started with the intention of doing justice to all of the organizations that worked for India's independence and have thus far gone unnoticed, unpraised, and unappreciated. Therefore, there is no need to exaggerate the significance of the current work. In addition, the research aims to highlight distinctive aspects of the freedom movement, intriguing events, and fascinating tales that are absent from supra-regional studies. The macro-scope study's politico-economic analysis is also expected to make the research more interesting, interesting, and unusual. When taken as a whole, these ideas have increased the significance of the research topic.

NATURE AND SCOPE OF THE STUDY

It is expected of the researcher to define the limits and boundaries of the studies in terms of time, space, and theme in order to make them systematic, continuous, and connected. The current researcher intends to discuss the history of the Karnataka Freedom Movement. Parts of the British-administered areas, on the one hand, and the princely states, on the other, experienced significantly different movements. Naturally, when compared to the regions under the princely states, the oppressive and tyrannical rule of the British led to an asymmetrical rise in nationalism and public awakening in their territories. As a consequence of this, the author of the study makes a sincere effort to locate the disparity in the Swadeshi movement's effectiveness across the various parts of Karnataka governed by various authorities. Even though the study aims to limit its scope to the current boundaries of Karnataka, it cannot ignore external influences like the influence of the West, the influence of national leaders like Lokamanya Tilak, Bipan Chandra Pal, Lala Lajpat Rai, and the Terrorists of Bengal, national and international affairs, leaders and their thoughts, and the flood of national newspapers into the State. The chosen subject for the study offers a wide range of perspectives. As a result, the time period between 1905 and 1947 has been chosen for the study. Even though the events of the Swadeshi movement could be covered in this study, the researcher put in extra effort, time, and effort to include everything up until the end of the freedom saga in order to make it more interesting and complete. In terms of the nature of the Freedom movement in Karnataka, it is accurate to say that the movement was more intense and active in a few of the State's regions. Because Karnataka was divided into many administrative divisions on the eve of Swadeshi and afterward, including British dominions, princely states, and minor independent ruling families. The British provinces had the most corrupt, tyrannical, and oppressive administrative policies compared to the rest of the State; which was successful in lowering nationalism's intensity and reawakening the general populace. The educated, enlightened middle class in British Karnataka Superfed entered the national struggle for freedom. Consequently, the Swadeshi movement was more intense and active in British territories. As a result, the British regions of Karnataka are the primary focus of this study.

APPROACH

A grass-roots level approach has been adopted because the research topic, which is limited to the Freedom movement in Karnataka, can be considered a subnational and macrolevel study. With this strategy, it is hoped that the local organizations, associations, institutions, committees, and conferences, samitis and sabhas, and insignificant segments of society's contribution to India's struggle for freedom

will be properly acknowledged, and that their sublime sacrifice for the noble cause will be easily identified. The proposed strategy could be considered a subaltern strategy in the end. An interpretive, analytical, or narrative approach can be developed by a researcher for such macro-level studies. For the first time, it is felt desirable to develop an analytical and narrative approach rather than an interpretive one in light of the fact that research on the Freedom movement in Karnataka State has been conducted for study. Therefore, there are no in-depth examinations of political ideologies. Karnataka was not an exception to the national phenomenon when the nation was working toward the noble goal of liberating India from its colonial yoke; Every agitation and movement against the illegal colonial rule was led by the state alongside the nation. Neo-nationalist tactics were used by the populace to wage war during the freedom movement. The first uprisings that sparked the first reaction of the people of Karnataka to the British expansionist policy in the State at the beginning of the nineteenth century are the focus of the study. The study's most recent boundaries have been extended to 1947.

Research Method

The development of the current thesis was carried out in accordance with the historical method, which entails data collection, evaluation, synthesis, and exposition. The documents pertaining to the Karnataka Freedom Movement were dispersed. The majority of them were kept in various files at the Bombay-based Maharashtra State Archives. The National Archives in New Delhi, the Karnataka State Archives in Bangalore, and the Andhra Pradesh State Archives in Hyderabad provided some of these records. Where necessary, the method of corroborative evidences has been followed in order to establish the documents' authenticity and credibility. Personal prejudices and biases have been eliminated to the greatest extent possible when using the diaries and memories. In terms of synthesis, the standard approach has been utilized. The thesis is organized into chapters using a thematic approach followed by chronological order. The subject of the exposition is; The narration style is straightforward. At the conclusion of each chapter, a significant number of footnotes and references have been included in order to verify the account. The primary sources of evidence have been cited more frequently than the secondary ones.

Research Design

The thesis has been divided into seven chapters in light of the size of the territorial unit, the intensity, and the variety of the movements. The study has been attempted to be comprehensive and analytical. The following research design will effectively accomplish these goals that the thesis aims to accomplish. Because it is introductory, the first chapter does not cover any aspect of freedom of movement. However, the study's aims and objectives, significance and relevance, nature and scope, approach and methodology, and source material were explained. The second chapter provides a comprehensive analysis of the various factors that sparked the nationalism that was reflected in the state of Karnataka's national and international events. The politico-economic Organizations are the subject of the third chapter. Swadeshi industries and the provincial congress make up the majority of it. as the thesis's foundation. It provides a narrative of the contributions made by various socioreligious organizations, particularly Arya Samaj, Brahma Samaj, Prarthana Samaj, Ramakrishna Mission, and Theosophical Society. The "Literary and Cultural Associations" chapter is the fifth. The National Schools are the focus of the chapter. The state's outstanding contributions by various schools were traced from the tilakan period to the gandhian period. Religious festivals, literary samitis, Kannada Sanghas, and various unions of the unification movement are all extensively discussed as part of cultural associations. Revolutionary Groups are the focus of the sixth chapter. In this regard, militant activities at the state level in Karnataka were identified. The nationalist works of The Mazzini Club have received special attention.

Newspapers and Periodicals

Not only was "Karnataka Vaibhava" one of the first Kannada-language publications from Bijapur, but it was also a highly nationalistic publication. Throughout the freedom movement in India

and after, it was a very common and well-liked daily newspaper. As a result, this newspaper's contribution to the freedom movement in Karnataka was priceless. Another weekly with a strong sense of nationalism was Karnataka Vritta, which was published in Dharwad. These papers provide more in-depth coverage of the developments in North Karnataka. In addition, nationalist publications such as "Dhanurdhari," a Kannada weekly edited by Hardekar Manjappa, and "Deshabhimani," a Kannada daily edited by B. S. Iyengar from the princely State of Mysore, published news items as well as interpretative articles on the event of the Freedom movement in Karnataka. Additionally, a larger section of the press, including "Kesari," "Maratha," "The Hindu,"

Memoirs

Dr. Suryanath Kamath's "Swatantrya Sangramada Smritigalu," which presents the memoirs of prominent participants in the saga of the freedom struggle in Karnataka, is a valuable treasure trove of primary source material for reconstructing the history of the freedom movement in Karnataka. Although it is not exhaustive, the memoirs are included. Hardekar Manjappa's journals, which were published under the title "Rashtradharm Drastara: The Hardekar Manjappa," edited by G. S. Halappa, is one of the study's valuable sources. Gangadhar Rao Deshpande, known as "The Lion of Karnataka," was a prominent Belgaum freedom fighter. Pundaleekji Katagade recorded his memories in Marathi, but Ramachandra Vadavi rewrote Gangadhar Rao Deshpande's autobiography in Kannada, titled "Deshpande Gangadhararayar," is the only reliable source for information on all aspects of the Tilakan period.

A Brief History of Karnataka -

Overview: Karnataka was the center of sculpture, the treasure of numerous renowned dynasties, and the cradle of numerous kingdoms. Her culture is glorious, with unity in diversity; understanding and tolerance of different religions, as well as an attitude of mutual cooperation, are important aspects of its culture. These characteristics have been fostered by Karnataka's various kings, saints, poets, intellectuals, reformers, and artists. The point where the Dravidian culture of the South and the Aryan culture of the North meet can be seen here.

Antiquity of the word 'Karnataka'

The region is known by its name, "Karnataka," and its history can be traced back to around 2000 B.C. The origin of this name is obscure. Both the Bhishma Parva and the Sabha Parva of "Mahabharatha" make reference to "Karnatam" when referring to the "Janapadas." In a nutshell, the terms "Karnataka," "Karnata," and "Kannada" represent a nation, people, and language. Their ancestry is: Karnadu-Kannadu-Kannada. "Karnataka" has been mentioned in our ancient Sanskrit texts. She has been dubbed "Kuntala," "Banavasi," "Punnata," "Mahishika," and other names by ancient poets. In addition, "Karnata" has been mentioned in "Mruchhakatika" by Shudraka, "Bruhat Samhita" by Varaha Mihira (6th century A.D.), "Markandeya Purana" by Somadeva (8th century A.D.), and "Kathasaritsagara" by Somadeva.10 "Karnata" is also mentioned in "Shilappadikaram," a Tamil text written between There is a reference to "Karunadigan" in the Pandyan king Shedyen Parantaka's Velvakudi copper plates from the eighth century A.D. "Karnataka" is mentioned in the work of the 10th-century poet Rajashekara, "Kavyamimamse." In his writings from 140 A.D., the Greek astronomer Ptolemy used some Kannada words and mentioned specific Karnataka locations. Examples include: Modugolla (Mudgal), Petrigala (Pattadakallu), Pasage (Palage), and so on are known as Badiyamayi. The "Kavirajamarga" of Nrupathunga describes the expansion of Karnataka from the Kavery River to the Godavari River.

According to B.S. Saletore, "Kannadu" or "Karnadu" originally meant a great land or a land of heights, and the Sanskritized form of these names probably became "Karnata," "Karnata," "Karnataka," and "Maharashtra." A seal of Mohenjadaró has a symbol of an eye, which may have given rise to the protoDravidian word "Kannar," whose Sanskrit Fr. Heras asserts that the seal demonstrates that Kannadigas are one of the land's oldest people. According to Venkanniah, the Kannadigas got their name for their land and language from a small district called "Kannadu" in the hilly areas of "Sreesaila"

and "Kannavishaya" (Karnata province). Muliya thimappaiah contends that the Kannadigas were originally a mix of these two tribes: the "Natas" and "Kanvas" According to Shamba Joshi, the "Kalavas," or Kannaru, are members of the original Dravidian race. The amalgamation of these two tribes, namely, The culture of Karnataka was founded by the Kalavas and Kannas. As a result, scholars hold a variety of perspectives regarding the meaning and development of the word "Karnataka," and each interpretation has been criticized by others. As a result, no final decision has been made regarding it. The Halmidi inscription (Hassan Dt.) is the oldest known document regarding the origin of the Kannada language and script. 450 A.D. of Kadambas Many inscriptions in old (Halegannada) and medieval (Nadugannada) Kannada have been discovered since this time until the Vijayanagara period.

CONCLUSION:

Previously known as Mysore State, Karnataka has been known as "Karnataka" since November 1, 1973. For this region, language, and people, the ancient name "Karnataka" is appropriate. With its numerous cultural and historical traditions, Karnataka is a proud part of Indian history. The bravery and daring of the dynasties of Ganga, Kadamba, Chalukya, Rashtrakuta, Hoysala, Vijayanagara, and Mysore are well-known. Numerous illustrious sons, including Devaraya, Sankanna Nayaka, and Krishnaraja Wodeyar IV, were born in this land. This does not imply that Karnataka was just a battlefield; Kappe Aarabhatta, who lived in the 7th century A.D., was a brave historical figure who could easily be in this honor roll. In contrast, it served as a meeting place for philosophers and followers of various religions. The great reformers, preachers, and scholars Shankara and Ramanuja included, voluntarily moved to Karnataka. The well-known sons of Karnataka, such as Basaveshwara, Madhvacharya, Purandaradasa, and Kanakadasa, as well as those who followed them, worked hard to instill in people the virtues of piety, bhakti, social service, patriotism, and reflection, all of which have contributed to the development of the culture of Karnataka. These characteristics were a part of Kannadiga life, according to ancient writings and inscriptions. One inscription claims that these characteristics were instilled in the infant by the mother: Lakshmidhara of Devaraya I, the Chief Minister and King of Vijayanagara, was taught by his mother to play on her lap as a child: Dig wells, build tanks and lakes, build temples, help friends and orphans; safeguard those who have faith in you and assist those who follow you. A survey of a nation's culture and the manner in which such things are taught to infants will serve as a guide for both the current generation and future generations.

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