



ROLE OF ORGANIZATIONS IN FREEDOM STRUGGLE IN MUMBAI KARNATAKA

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ABSTRACT:

The native people of Karnataka were outraged by the British government's expansionist policy when they started the freedom movement there. Native landlords and chieftains, who had lost power, position, and property under British occupation, organized and led this movement. Due to the fact that these uprisings were spontaneous, sporadic, and erratic, it is challenging to classify them as movements. They were detached with one another in regard of existence. Because the spirit of nationalism was not the foundation of these armed revolts, they were all quickly put down. With the foundation of the Indian Public Congress, Karnataka was extremely sharp in answering the congress programs. because the Maharashtrian culture and Marathi language dominated northern Karnataka. The state was primarily motivated by the Tilak factor in the final quarter of the 19th century and the first quarter of the 20th. In contrast to how quickly nationalism took over the country, it took a long time to spread to mofussil areas. The developments which were being coordinated at the public level were restricted to the metropolitan first class. It took at some point for the message of these developments to arrive at the provincial masses. The fact that both positive and negative factors contributed to the rise of nationalism in Karnataka is what makes it stand out the most. The local journalism and folk literature that were influenced by Marathi newspapers like Kesari, Kal, Navakal, and others helped spread the nationalism spirit into the mofussil regions. It is vital for note that the very first development sent off by the congress as Swadeshi development was coordinated and led effectively inside the regions of the Karnataka State.



KEYWORDS: Organizations, Freedom, and Association.

INTRODUCTION:

Both the Swadeshi movement and nationalism acted on and reacted to one another, influencing and expanding the scope of the other. It is safe to say that the Boycott or Swadeshi movement would not have been as successful without the newly awoken nationalism of the 316. However, it may be equally difficult to deny that the Swadeshi movement brought nationalism from the realm of sentiment and theory into the field of practical politics, enriching Karnataka's and India's lives. The Swadeshi development gave an incredible catalyst to patriotism through the patriot cum devoted writing which it brought being. The scholarly and columnist gifts of Tilak burst forward day, after day, in his articles in 'Kesari' and 'Maharatta'. In addition to outlining the religious and Hindu roots of nationalism, he presented it as a sublime human emotion. If Alur

Venkatrao was the high priest and the "Lion of Karnataka," Gangadhar Rao Deshpande was the Swadeshi movement's great general at the time. What Venkatrao accomplished in the domain of thought by distributing books and articles, Gangadhar Rao passed on to the majority by his talks and assembling public gatherings. By the way, Karnataka Gandhi Hardekar Manjappa and Narayan Subbarao Hardikar had done the same thing. No less wonderful, however maybe less powerful as a mass publicity, were a portion of the sonnets of N.S. Hardikar, Hanumanthrao Kaujalgi, Alur Venkatrao, Narayanrao of Huyilagola and anthems of Bheema Kavi of Hulakunda, similarly sense with enthusiasm and public cognizance and dressed in expressions of humitable excellence, pride and will. However, these are; The idea that inspired the writers of Karnataka at the time was more diverse in nature, and Tilak was the only person to express it through fiery articles and speeches. Hanumanthrao Kaujalgi sang the wonders of old India and its way of life and held clearly before individuals the pictures of Shivaji, Pulikesin and chivalrous deeds of Vijayanagar rulers as country developers, and of Banda as an image of the indifferent chivalry and soul of penance showed by the Sikhs.

The patriotism, chivalry, and heroism of the Rajputs, as well as the Marathas' and Sikhs' struggle for freedom, are discussed in many of the ballads. No words can adequately convey how profoundly they stirred the young Kannadigas' sweat during the frantic days of the Swadeshi and prepared them for the enormous struggle that lay ahead. In any case, Venkatrao, Manjappa, Shanta, Kavi, Mudhuvedkar and others demonstrated that 'the pen is mightier than the sword'. They are primarily to blame for the fact that the Kannadigas' national spirit was not subdued by the might of the British. Each sort of writing - show, history, novel, and paper - was utilized to make and cultivate certifiable public sentiments. The urban elite, primarily lawyers, were in charge of the movement. Belgaum, Dharwad, Hubli, Bijapur, Bagalkot, Jamkhandi, Mudhol, Gulbarga, Chincholi, Karwar and Mangalore were the focuses of the Swadeshi development. The elite Brahmin youth, all of whom had completed their education in Poona, provided the majority of leadership. Thus, the Swadeshi movement in Karnataka was clearly influenced by the extremist group led by the trio. After Lokamanya Tilak's arrest and imprisonment, the extremist spirit evolved into a radical revolutionary movement with bombs and terrorism as its primary means of expression.

The Backward Classes of Karnataka:

Tilak, who was imbuing another fortitude and enthusiasm among individuals through his editorial exercises and talks, was indicted and shipped off jail. These repressive measures only made the people of Karnataka more enraged. Patriotic plays like "Bhavani Talwar," "Simhagad," "Bapu Gokhalyachi," "pagadi," "the brave queen Kittur Channamma," "Chalukya Pulakesin," "the Sword of Tipu," and "Krishnadevaraya" were also performed in all of Karnataka's major towns. North Karnataka was directly affected by this nationalist upsurge. A troupe of actors known as "Shri Shivaji Arya Samaj" was established in Dharwad and performed nationalist plays like "Rana Bheemadeva." The literary activities of the "Karnataka Vidyavardhaka Sangha" and the educational activities of the Victoria High School were both carried out with a distinct nationalistic bias and disseminated new ideas of cultural revival and democratic government.

Karnataka promptly answered the call of Swadeshi and Blacklist, presently mostly impacted by the character of Tilak. In response to this inquiry, Lokamanya launched an extensive newspaper campaign. In 1905 and 1906, he toured North Karnataka. His main point was as follows: Swaraj, also known as self-government, is the only means of rescuing the nation from the foreign bureaucracy and restoring its historic splendor. Swaraj can be accomplished exclusively through blacklist of unfamiliar merchandise and dispersal of Swadeshi; The significance of Swadeshi and the boycott must be made abundantly clear to people of all classes; This understanding can only be achieved through a national education system, not the English education, which only prepared young men to become obnoxious clerks and petty officials. Instead, an education that brought true knowledge of the rich Indian heritage, instilled an intense love of the motherland, and infused an unwavering determination to restore the past's splendor and glory are the only options.

In fact, Karnataka had been hit harder and suffered more losses than Bengal; for some time the setback of the last option was because of the new segment, the hardship and embarrassment of the previous had initiated a century sooner, when it had been structure into pieces and its various parts given over to various regions. With the exception of the princely state of Mysore, Andhra or TAMILIAN rule was imposed in the remaining parts of Karnataka. The people in the northern districts of Karnataka were subjected to the aggressive influence of the Maharashtrians, while those in the northeast were subjected to the resolute autocracy of a Muslim state. Still, Kannadigas were ready to support the national cause and identify with the rest of India during the upsurge.

Politico-Economic Institutions And Organizations

The Lokamanya, whose political vision encompassed not only Maharashtra but the entirety of India, provided the initial impetus for the freedom movement. For critical parts of the battle were: Swarajya, Swadeshi and Public schooling. Ideas were disseminated throughout the middle class through meetings held everywhere. Alur Venkata Rao, Sakkari Balachar, Krishna Rao Mudvedkar, Anantha Rao Dabade, Gangadhar Rao Deshpande, N.S. Hardikar and numerous others attempted broad visits and conveyed discourses. There was in all places a quick reaction to the call of Swadeshi. Swadeshi enterprises emerged in many spots. At Kittur, a weaving factory was established by Hebbal's Vittal Rao Deshpande. In Badami, a second factory was built. Rama Rao Alagvadi, an extremely venturesome and capable young fellow, opened a coordinate manufacturing plant at Dharwad with hardware made by him. A porcelain processing plant emerged at Lakshmeshwar. In a lot of places, factories that made pencils, bangles, and other common items sprung up. Now, banks were set up to support this industrial growth. This resurgence of Swadeshi coincided with the continuation of the foreign goods boycott. Unfamiliar fabric was singed in Ranebennur and different spots. According to Alur Venkat Rao's autobiography, many families started using indigenous oil for lamps instead of Kerosene. A large portion of these businesses passed on following a couple of years; However, their splendor contributes to the political awakening of the Karnataka population.

Similar to the national freedom struggle, the Hyderabad, Karnataka region's Arya Samaj movement was equally powerful. The actual person of the development was absolutely nationalistic and not shared one. The development was contrary to the severe rule of Nizam of Hyderabad and not against the Muslims. The moderate and liberal disapproved of Muslims partook in the development unexpectedly. Non-political was the Hyderabad liberation movement. For the noble cause of liberty and justice, the workers of the Arya Samaj, the congress, and other organizations in the region collaborated. The samaj laborers battled for solidarity and trustworthiness of individuals in the locale. The samaj laborers assumed a critical part and showed their brave boldness and courageous soul during the freedom development. What's more, some of them forfeited their lives for freedom of the district.

Political And Socio-Religious Associations

In this development individuals of the locale having a place with various layers of society participated immediately. As a result, the samaj established a powerful movement with widespread support in the region. The samaj organization was excellent, and throughout the movement, it was known for its selfless service and dedication. The samaj workers and nationalists worked together to organize and run the border camps for affected people in the region, which had a significant impact on the movement. The understudies' associations likewise upheld the samaj development via taking dynamic part in the fomentation against the Nizam government. The samaj vira-dal volunteers who were prepared to work rifles and different weapons assumed a huge part in controlling the Razakar exercises in the district. The people received protection from them. The immediate cooperation of ladies in the development was less apparent in the locale. Be that as it may, they offered significant administrations to the samaj laborers and the political dissidents by implication. The Arya Samaj movement was a formidable organization that ultimately won for the Hyderabad, Karnataka, people.

So one might say that the Arya Samaj was outcome of individuals of Hyderabad Karnataka an extraordinary adventure of magnificent.

Despite every obstacle, the centers for national education continued to function. In the Hyderabad-Karnataka region, the Nizam Government was attempting to suppress such institutions. Likewise, Bombay administration passed the bill of, 'Nullification of Malevolent Training Act - 1910', through which the English Government separated the developing state of the public schools. Government didn't approach to give monetary guide to these establishments for a really long time, consequently the foundations made due on the off chance that not prospered with incredible challenges. The main variable that was answerable for their endurance was the reason they appeared the respectable reason for patriotism. Public schools had produced the more cheerful mood of patriotism in Karnataka.

Freedom Movement in India

The credit of accomplishing India's autonomy is much of the time given to Gandhiji, yet tragically at the same time extraordinary bad form is being finished, to the radical development; their programs and strategies. For cases, the Swadeshi development that was sent off by progressive triplet Lal-Bal-Buddy has not been appropriately perceived in that frame of mind of opportunity development in India. It has been completely overlooked the significance of the national educational institutions established as part of the Swadeshi movement. The current concentrate anyway has brought to the surface. The progress of the opportunity development in India, under the administration of Gandhiji was to a great extent accomplishment because of the public schooling, the framework embraced under the Swadeshi development. The volunteers who took part in Gandhiji's three major movements were the primary recipients of this education. The students who received their education at these national education centers chose to travel to remote parts of the country and participate in a variety of programs aimed at inspiring nationalism in rural and uneducated people. They carried the true message of freedom and worked with zeal for the national cause and mission. The activities of such volunteers laid the groundwork for the national education that would later serve as the foundation for the freedom movement, which had the potential to be glorious and successful. If not for the ban on volunteers trained in these national education institutions and our study, that would be clear. The opportunity development of later times could never have been effective, if, understudies who had their schooling started with soul of patriotism served the country in different limits as volunteers, as educators, as legal counselors, editors of papers, agents, etc. However, what was generally significant for them was their feeling of devotion to the public reason. They could not be stopped from being nationalists and patriots by any power in the world. Nutan Vidyalaya Gulbarga, Osmania Middle School Chincholi, Krishna Pathasala of Bijapur, Nutan Vidyalaya National School of Dharwad, Tilak Vidyalaya of Mangalore, Ganesh Vidyalaya of Sirsi, and a slew of other schools all played a significant role, and it's hard to overstate how important they were. The credit of commitments made by Gulbarga, Dharwad, Bijapur, Mangalore and Karwar areas to the opportunity battle, goes to these focuses of public schooling harmonized with the focuses of Agrahars during the old and bygone eras. Agraharas were the strict focuses, where the edify Brahmins resided. Accordingly, we can lay out the connection among the Agraharas as the focal point of public schooling and public mindfulness.

In addition to providing children with education, these centers of national education instilled in them a sense of nationalism, dedication, service spirit, and general awareness for the benefit of all those who could receive education and training there. As students of such prestigious national schools, they are now proud of themselves. Psychological oppressor exercises attempted in Bengal and Maharashtra pulled in the young people of Karnataka towards really tried to set up the bombs and guns. At Belgaum, Govindrao Yalgi and 325 his fellowmen through 'Mazini Club'; Hanumanthrao Kaujalgi and his friends made terrorist attacks at Mudhol in the Bijapur district, and there were also a few attempts at terrorism in Mysore. These were just examples of contributed efforts and instances of militant nationalism in Karnataka. These endeavors of psychological warfare shaken the

foundations of powerful English tree and assisted with expanding the strength and speed of Swadeshi development made significant in the state. The people who partook in the Swadeshi development felt that they were the most lucky to see the amazing character and heard the good news of the dad of Indian patriotism - Lokamanya Bal Gangadhar Tilak straightforwardly.

Backward Class Movement:

Even in pre-modern times, the caste system was challenged, despite the fact that colonial rule was primarily responsible for the development of the backward class consciousness. In the archaic time of Indian history numerous reformist Bhakti developments emerged testing the holy order that safeguarded the position framework. Bhakti holy people wrote in vernacular dialects and not in Sanskrit, the consecrated language of clerical class. They stretched out Hinduism to all degrees of society. Holy people, for example, Kabir, Ramdas, Meerabai and Raidas in the North, Chaitanya in the East, Jnaneshwar, Namdev, Eknath and Tukaram in the West, Ramanuja, Basava and Akka Mahadevi in the South India and others tested the abusive position framework in their own specific manners at this point. They declared that all are equivalent before God and He is similarly inclined toward all in abundance and love. It didn't sabotage the standing framework as friendly equity and correspondence before God was not indeed the very same thing. The political system of pre-British India was characterized by narrow territorial cleavages that separated the territory of one chieftain from the territories of the others, severely restricting the horizontal extension of caste ties. However, it made social ranking restricted and qualified. Their occupational mobility was also limited at the local level due to the relative absence of new economic avenues.

Emergence of Backward Class Movement:

The Backward Class Movement was a Cultural Revolution that spread throughout the entire Indian Subcontinent. It was especially strong in peninsular India, where it had a distinct ideology and permeated every aspect of social life. Maharashtra was perhaps the earliest state to observe the coordinated dissent developments among the low-standings. In Maharashtra, the social reform and protest movements mostly followed two main trends. Mahatma Jotiba Phule and Dadoba Pandurang Tharkhadkar stood for humanism and mass-line respectively. Dadoba Pandurang (1814-1832) had established "Manava Dharma Sabha" at Surat in 1844. Later in 1848, he established 'Paramahansa Sabha' at Bombay, which was the continuation of the Surat Sabha. For the entirety of humanity, the Sabha preached "One God, One Religion, and One Caste." The striking element of the Sabha was universalism in view of realism. Liberation from position and rank limitations was the unmistakable characteristic of the Sabha.

Role of Caste based Organizations:

The emergence of numerous caste associations and federations among low-caste Indians facilitated the process of constituency formation and the development of a common political identity. From 1880's many such associations were framed obtaining sizable enrollment acquiring a lot of official and public consideration. Their initial claims, even as they turned to the state to advance their goals, were aimed at elevating their caste status in terms of their values and rank in the caste order. A large number of them guaranteed a higher custom status by creating proper family histories of Kshatriya or Brahmin beginning. They requested passage into sanctuaries, esteemed position names and good occupations and assignments in the statistics and so on. The instance of the Yadavas and Noniyas of North-India, Vannikula Kshatriyas and Nadars of Tamilnadu outline the same.³¹ The registration went about as a reactant specialist in this cycle when Risley, the Statistics Chief chose in 1901 to give in the enumeration an exact record of positioning of standings in neighborhood pecking order as well as Varna affiliations. According to a review of reports from 1901 to 1931, members of the various castes requested higher ritual status from the census authorities.

CONCLUSION:

In addition to establishing caste associations and federations, the lower castes employed yet another strategy to protect and secure their interests: they established common fronts of the backward castes, initially at regional and then national levels. This enormous experiment may have been initiated by Jotiba Phule. By bringing in backward castes like Malis, Kunbis, Dhanagars, and others, he attempted to unite the party. against Brahminism together. In Mysore, the standing relationship of Vokkaligas (1906) and Lingayats (1905) held hands with Muslims (1909) and laid out Praja Mitra Manadali (1917) which squeezed for concessions to non-Brahmins in training, government work and political portrayal. In 1916, several non-Brahman castes in Madras established the Justice Party. In Uttar Pradesh a few in reverse positions met up in 1929 and framed Uttar Pradesh Hindu In reverse Classes Association. The Triveni Sangh, which was established in Bihar four years later through the collaborative efforts of Yadav, Kurmi, and Koiri Sabhas, was nearly identical. Nonetheless, one ought to concede that these position leagues or fronts were areas of strength for not of their varying philosophies and powerless. Authoritative apparatuses. These caste associations and caste federations served as the foundation for the Backward Class Movement and the non-Brahmin movements of the 20th century.

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