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## THE ROLE OF CHITRADURGA IN UNIFICATION OF KARNATAKA

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### **Abstract:**

*The development of isolated regions like Assam, Bihar, Orissa on phonetic premise after the separated Bengal were joined into one out of 1912, distribution of books on Karnataka's set of experiences, the opportunity development and the rousing compositions of Alur Venkata Rao, Huilgola Narayana Rao, Kuvempu, Bendre and others made a hunger for freedom and furthermore Unification of the Kannada-speaking locales. Alur Venkat Rao, who was classified "Kannada Kula Purohita", for arousing the awareness of Kannadigas, delivered yeoman administration for the reason for Unification*

*Key words: Unification, Language, Rajyotsava Day*

## 1. Introduction:

Prominent literary works like Gorur Ramaswamy Iyengar and K. V. Puttappa and pioneers like S. Nijalingappa and K. Hanumanthaiah motivated individuals to endeavor more enthusiastically to accomplish the objective. In the interim chiefs like K.R. Karanth who pushed a more forceful methodology shaped an association named Akhanda Karnataka Rajya Nirmana Parishad. Nothing concrete was done even get-togethers appointment of 1951-52. In the interim in Andhra, Potti Sriramulu passed on (15-12-1952) on the 58th day of his quick and Minister to designate a States Reorganization Commission (SRC) in December 1953. It comprised of three member's viz., Fazl Ali (Chairman), K.M. Panikkar and H. N. Kunzru. This Commission is likewise regularly alluded to as the Fazl Ali Commission. This Commission, which presented its report around two years after the fact, supported the arrangement of a much broadened Mysore State based on language. The re-established Mysore State appeared on the first of November (Rajyotsava Day) 1956 with the Maharaja as its Governor and S. Nijalingappa as the Chief Minister. However, lamentably all Kannada talking regions were excluded from it. The state was renamed Karnataka on the first of November 1973. Devaraj Urs was the Chief Minister around then. The Golden guideline of Vijayanagara Empire reached a sudden conclusion because of the dishonest strategies of Islamic trespassers, in the Battle of Talikota in 1565. Before long Vijayanagara Empire was fragmented into different parts, and every Vassal (Chieftain) who had prior held their loyalty to the Vijayanagar Empire, begun announcing autonomy, bringing about development of a few little realms, and subsequently partition of all the Kannada talking areas who were prior joined under Vijayanagara King.

The Kannada speaking regions in and around Mysore, went to the Wodeyars, who became independent rulers, but continued to use Kannada as the official language in their Mysore Kingdom. However, the same was not the case for rest of the fragmented Vijayanagar Empire.

For example, the Kannada speaking areas of Bellary, Raichur, Bidar etc, were absorbed by the Nizam of Hyderabad, who had declared Urdu has the official language of the Kingdom, and therefore the Kannadigas living in those regions had to learn Urdu for survival. On the other hand, the Kannada speaking regions in and around Hubli, Dharward, Bijapur, Gulbarga, went to the Maratha Kingdom, where Marathi was the official language, and Kannada was completely sidelined, due to which the Kannadigas of those regions turned into minorities overnight.

Even after Maratha Kingdom became “Bombay Presidency” under British rule, Marathi continued to be the primary language of the province, where the Kannadigas didn’t even have an option to learn in their mother tongue language (Kannada). For instance, statistics show that even during the late 18th century, out of every 100 primary schools in Dharwad region, 98-99 of them would be only in Marathi-medium, and just 1-2 would be in Kannada medium, although more than 90% of the Dharwad population comprised of Kannadigas.

Indeed, even today, in 21st century, the Kannadigas of the Hubli-Dharwad district describe their sickening subtleties of how they were smothered by the Peshwas and Nizams who regarded them as optional residents. Here is a short 2-min video wherein Sudha Murthy (Wife of Infosys Founder NR Narayana Murthy) opens up her heart on this angle, and proceeds to say that those Kannadigas who were not in Mysore Kingdom, needed to battle and face endless difficulties, while Kannadigas who were in Mysore Kingdom were the fortunate ones in light of the fact that the Wodeyars had kept on ensuring, sustain and foster Kannada. Thus, that is the means by which the Kannada talking areas with the exception of Mysore Kingdom, were exposed to 2nd grade treatment for the following 2-3 centuries.

Indeed, even today, in 21st century, the Kannadigas of the Hubli-Dharwad area relate their By the finish of the nineteenth century, Mysore Kingdom, which was starting to place its initial steps into schooling, industrialization and social just as monetary turn of events, had effectively begun getting overall acknowledgment as a good example state under Wodeyars. Every one of the social angles identified with Kannadigas, similar to the Kannada writing, Dasara, Carnatic music, Yoga and so forth were given their due conspicuousness in the Mysore realm, because of which the Kannadigas who framed the larger part populace (practically 90%) in Mysore Kingdom, were satisfied. We had examined about Mysore's industrialization, progress and its overall acknowledgment, in a prior article here:

Though then again, following quite a while of mistreatment, the Kannadigas dissipated across different locales like Bombay Presidency, Madras Presidency, Hyderabad Province, were all the while battling on the grounds that their particular rulers had sidelined them. Disregard improvement, in any event, getting schooling in their own first language, was a far off the real world.

It was exactly under these conditions, the actual considered unification began preparing in the personalities of Kannadigas dissipated across locales other than Mysore Kingdom. They felt that in case there was one element under which they could all again re-join with their kindred Kannadigas (who had got isolated get-togethers destruction of Vijayanagara Empire), then, at that point they could atleast get essential schooling in their own native language, their inclinations would not be sidelined, and they could all cooperate on all social perspectives like writing, music, celebrations, and so on

With these thoughts, R.H. Deshpande, under the protection of Lokamanya Tilak, set up the "Karnataka Vidyavardhaka Sangha" in 1890 at Dharwad, at first to advance Kannada culture, which laid the seeds in the long run for the development to bind together all Kannada talking locales.

Presently, some of you may be thinking about how Lokamanya Tilak is identified with this point. How is it possible that he would impact this development, or in particular, for what reason did he need to impact the Kannada development?

All things considered, actually, despite the fact that he was a firm patriot who consistently had a definitive objective of freedom for India, Tilak consistently accepted that language is an exceptionally touchy issue, and the locals of each district of India, reserve the privilege to maintain their local language, and anyone who wishes to relocate to a specific area (or any official who is sent to that district), should become familiar with their local language, and blend with them.

Albeit the individual named Deshpande being alluded to in the above extract isn't a similar Deshpande who really established the "Karnataka Vidyavardhaka Sangha (KVS)", the selection is a proof that Tilak was consistently for engaging locals in their own dialects, and actually, RH Deshpande was urged by Tilak to build up KVS, to advance Kannada, particularly in the Hubli-Dharwad and its encompassing district where Kannadigas were feeling abused, and required a solid stage to advance their local language and support their privileges.

Along these lines, KVS established in 1890, had set the ball moving for the Cultural Revolution for Kannadigas. Before we continue further to depict the ensuing occasions, we should initially break down what a common Cultural Revolution includes.

Typically, any Cultural Revolution includes 3 phases which can be sequential or even spat equal or may cover, contingent upon the conditions and length of the development.

## **2. Stages of Cultural Revolution:**

1. Crisis acknowledgment: This is the stage when the partners understand that there is an emergency, and it must be settled through an upset.
2. Pride: This is generally discretionary, however when accessible, it helps in fortifying the development further, by looking for help even from the majority who are not influenced, yet may jump at the chance to include themselves. When there is a feeling of Pride associated with the development, either because of chronicled viewpoints, or because of old wonder, then, at that point it generally persuades more individuals since they are effectively ready to distinguish themselves with such reason.
3. Political help: This is the last, however most significant stage, in light of the fact that except if this occurs, the previous stages (Crisis acknowledgment and Pride) is of no utilization, since people taking an interest in the development are not amazing enough to change them framework, and subsequently they need political help.

Returning to the subject of Karnataka Ekikarana Movement, by 1890s, it had effectively crossed the first stage (Crisis acknowledgment). As depicted in the underlying passages of this article, Kannadigas living in locales other than Mysore Kingdom, were being sidelined in their individual Provinces, and thus they definitely realized that they were in an emergency.



The following stage is Pride. This was something which was terribly absent among the Kannadigas. In spite of the fact that they realized that they were in emergency which could be settled through unification, there could have been no other solid inspiration for them which could support the development. For the members of the development, Kannada was simply a language and culture, which could join the Kannadigas, yet there was very little energy or estimations included. Nor was there any mindfulness about the brilliance of Kannada. Subsequently, for the following not many years, regardless of having associations like KVS (set up by Deshpande in 1890), and notwithstanding standard gatherings, there was very little advancement, on the grounds that the "Pride" factor was absent.

It was at this very juncture, around 1900s when the movement got the necessary push, by none other than Aluru Venkata Rao, popularly hailed as "Kannada Kula Purohita" (High Priest of Kannada). His entry into this movement was a game-changer, mainly because he was able to arouse passions of the usually conservative Kannadigas, most of whom were initially indifferent to the movement, but were finally shaken off from their deep slumber.

Till 1902, the Karnataka Vidyavardhaka Sanghka (KVS) used to conduct regular meetings to discuss ways to promote Kannada, but in 1903, the equations were changed forever. Thanks to the fiery speech by Alur Venkata Rao in 1903, in which he invoked Kannada pride & passionately appealed to the Kannadigas to work towards unification of all the Kannada speaking regions, the movement took a turning point, from just being an intellectual movement, to a mass-movement to unify all the Kannada speaking areas which were scattered across 20 administrative units!!

Over the next few years, Aluru Venkata Rao used every available medium, including speeches, seminars, conferences, writings, publications, etc, to create further awareness of the past glory of Karnataka and instill Kannada cultural pride among the masses. His works regularly featured in newspapers & magazines like Vagbushana, Rajahamsa, Karnataka Patra, Jaya Karnataka etc, which felt like a breath of fresh air to the youngsters who automatically felt proud & therefore highly motivated to support the movement.

By the mid 1910s, Aluru Venkata Rao upped the ante by publishing his magnum opus, titled "Karnataka Gatavaibhava" (The Past Glory of Karnataka), which dealt with the heritage of Kannada, and also the contributions of Kannada rulers over the centuries, in the fields of art, literature, architecture, military, etc.

## 2. Role of Chitradurga in Unification of Karnataka:

CHITRADURGA Located at a distance of 202 kms Northwest of Bangalore, in the heart of the Deccan Plateau, Chitradurga is recognized as the land of valour and chivalry. The district headquarters town, Chitradurga owes its name to “Chitrakaladurga,” or “Picturesque castle”. This is a massive fortress on top of granite hills that rises dramatically from the ground. Archaeological remains found in the area, trace its history to the 3rd millennium B.C. The people of Chitradurga were contributed lot in the unification of Karnataka among those S. Nijalingappa is one

November 1st 1956 is a historic day for Kannadigas. It was on this day that the Unification of Kannada speaking areas was realized. President Rajendra Prasad inaugurated the new Mysore state at Bangalore by pressing a button whereby the big map of the new state of Mysore was brilliantly lit. After invocation, famous vocalist P.Kalinga Rao sang the song “*Udayavagali namma cheluva Kannada nadu*”, the popular Kannada anthem. The President then presented Rs.1000 to Huilgol Narayan Rao, who had composed the song as early as in 1924 and Rs.500 to P.Kalinga Rao who had set it to suitable tune and popularised it. This was followed by Jayachamarajendra Wodeyar, being sworn in as the new Governor of the state and S.Nijalingappa as the new Chief Minister.

Nijalingappa was born on 10th December 1902 at Halavagilu in Bellary district to Adivappa and Neelamma. He had his schooling at Davangere and college education at Bangalore. He obtained his Law degree at Pune and began his practice as Advocate at Chitradurga. Soon he was drawn into the freedom struggle and joined the Congress party in 1936 and was appointed as the president of Chitradurga District Congress committee. In September 1939, the Mysore Congress decided to launch a *sathyagraha*, as the Maharaja’s government did not accede to the demand of the Congress for introducing Responsible government in the state. On 18th September, Nijalingappa personally led a campaign in Chitradurga against the provision of Forest Act and cut palm trees at Turuvanur and courted arrest. He was released in 1940. But the government debarred him together with some other Congressmen from practising in any court of the state and his name was struck off from the roll of advocates. Nijalingappa had participated in the Congress session at Bombay on August 8th 1942, where the historic call for the British to “Quit India” was given. While returning home Nijalingappa was arrested at the Yeshwanthpur Railway station and sent to Kolar jail. In 1944, Nijalingappa was elected as President of Mysore Congress. In 1946, he was appointed as president of K.P.C.C.

Nijalingappa had played an important role in the Unification of Karnataka. Hence after the Unification of Karnataka in 1956, Nijalingappa became the natural choice for the post of Chief Minister.

Nijalingappa's government took steps to integrate the different patterns of administrative laws and rules that had prevailed in various regions that were merged in the new state. Uniform scales of pay were evolved for all categories of government servants throughout the state and introduced as early as January 1957, option being given to the allottees from the merged areas to retain their own pay scales if they so desired. These new pay scales improved the lot of the low paid staff from certain regions merged in the new state. Uniform service rules followed uniform pay scales. Inter-regional transfers were introduced in various departments to instill a sense of oneness among the civil servants. To integrate the different patterns of education, within three months of the formation of the new state, the state government took the step of appointing "Mysore Educational Integration Advisory Committee" and on its recommendation a new and uniform pattern of education was evolved and implemented.

In the meantime, the second general election to the state assembly was held in March 1957 and the Congress won 151 out of 208 seats. Nijalingappa was once again unanimously elected leader of the Mysore Legislature Congress party in April 1957. On 10-5-1957 a committee under the chairmanship of B.D.Jatti was appointed to enact a comprehensive Land Reforms Act, as there were different agrarian laws in the different parts of the new state of Mysore. On 5-2-1958 Union minister for Irrigation and Power S.K.Patil inaugurated the construction works of the Rs.40 crore Sharavathi Hydel project.



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