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A STUDY OF CAUSES FOR GROWTH OF NATIONALISM IN KARNATAKA

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Abstract:

The most powerful and dominant force in modern times is that of nationalism. Nationalism, which emerged in 19th century, became a more powerful factor in the 20th century and came to be taken for granted almost everywhere like water and air. In fact, the very basis of modern state is nationalism. Whatever may be its demerits, "Nationalism still enjoys greater support and acceptance all over the world than any religion". People are ready to shed their blood and undergo any amount of sufferings for the cause of nationalism. Nationalism implies a group feeling directed towards a set of values, which are considered unique and valuable. The people who feel that they have their common, unique social heritage, their art and literature generally develop the feeling of nationalism. In other words, nationalism is a feeling of oneness arising from historical, political, religious, linguistic, racial, psychological and other factors in the nation. Therefore, nationalism is a spiritual and psychological feeling of unity having its root in the common past. Nationalism adds to the material advancement of the people, by creating a healthy spirit of national rivalry. It fosters the spirit of nationality and it has developed the community spirit among the people. Nationalism enables the nation to have an independent existence. It develops and promotes patriotism. It calls for the best efforts of the people for progress and great sacrifices in the cause of the nation. By encouraging the nation in the world to out beat the others in economic and scientific developments, it adds to the progress of humanity in general. It checks the tide of imperialism. It strengthens democracy and helps to establish a strong, stable government. It inspires poets, writers, painters, musicians, historians, scientists, researchers, sportsmen and the like. Nationalism opposes slavery and foreign domination. Hence, it encourages the people to free themselves from the domination of foreign rule. It is under this spirit of nationalism that India attained its independence.

Key words: Nationalism, Growth, Karnataka, British, Mysore Kingdom, Hyderabad Karnataka, Bombay Karnataka

Introduction:

Karnataka was not a single entity in the 19th century. It was divided among British presidencies under British direct rule and the Mysore Kingdom under the indirect rule of the British. Hyderabad Karnataka area was under the control of Nizam of Hyderabad. Nationalism started in the areas which were under the direct rule of the British namely Bombay Karnataka area and Madras Karnataka area. Where as in Mysore Kingdom and Hyderabad Karnataka area Nationalism started later. After the full-fledged war efforts by Hyder and Tipu, a number of armed revolts were organized

elsewhere in the parts of Karnataka, as in India. The first of them was from Bidnur, under the leadership of Dhondija Waugh in 1800. The next in the series were the revolt of Shivalingaiah Deshmukh in Bidar

in 1821, Sindagi in 1824, the queen Channamma of Kittur in 1824, Rayanna of Sangoli in 1836, Badami in 1841, Keladi in 1830-31, Coorg in 1834, Bedas of Halagali, Venkatappa Nayak of Surpur, Babasaheb Bhaskar Rao of Naragund and Bhima Rao of Mundargi in 1857. These native disgruntled elements to stem the tide of the British were stray and isolated and hence they were suppressed within no time. They failed to produce lasting impact on the minds of the people. But however, the anti-British spirit cherished by the people of Karnataka did not go in vain. The sacrifice of the heroes in these armed revolts did contribute to the growth of nationalism, which was rising slowly and gradually, was emerging as a force in the form of an accumulative effect. The spirit of patriotism which was conspicuous by its absence during the 1857 uprisings, suddenly far faced after 1885 and during the last decade of the 19th century and in the early years of the first decade of 20th century. It was undoubtedly the outcome of the cumulative forces and factors, both positive and negative. The present article is therefore, devoted to examine and analyse the positive and the negative

Causes of the Nationalism:**1. Influence of the Europeans:**

Portuguese were the first Europeans to enter Karnataka. Then came the British, French and German missionaries, merchants, scholars along with their officers. The Christian missionaries who settled in various parts of Karnataka deeply influenced the local people not only in religious matters but also educational, social and literary fields. Thereby there was political and awakening in Karnataka.

Portuguese had established their domination from Goa to Mangalore. They had monopoly over the export of spices, sandal wood, paddy, pepper etc. They had learnt Kannada, Konkani and Tulu languages to preach Christianity to the local Hindus. Saint Francis Xavier was the most important among them. A large number of Shudras and Panchamas and few Brahmins had been converted to Christianity. They had distributed lands to the panchamas and shudras. They were also given western education which emphasized the concepts of liberty, equality and fraternity. They glorified the events like French Revolution, Russian Revolution Italian and German Unifications, American Revolution, etc. These revolutions and national ideas aroused political and national awakening among the Coastal Karnataka.

Ferdinand Kittel, Herman Mogling and others worked among the villagers of Mysore, Mandya, Tumkur, Kodagu and spread literacy besides preaching Christianity. London and Wesleyan missionaries actively spread Christianity by starting schools, colleges, job oriented institutes, free hostels called Boys home etc. In the days of Hyder and

Tippu, French engineers and Doctors, missionaries worked in Srirangapattana and other areas. They spread the ideas of the French Revolution. French missionary Abbe Dubois learnt Kannada as well as English and preached Christianity among the villagers. Many Dalit shudras were given western education in the missionary schools. This arose a political as well as national awakening among them.

British Residents and Commissioners controlled the Government of the Wodeyars for more than 80 years. Their administration streamlined the education system and reservation for the backward classes. It also encouraged educational facilities for the girls with separate schools and colleges. Police, judiciary and revenue departments gave equal opportunities for all communities. Rule of law gave them a real sense of equality and liberty. Uniform Civil and Criminal Code aroused political and national feeling among them.

2.Role of western Education:

During British rule western education was given to all communities with-out any discrimination. Until the coming of the British, education was denied to lower classes as well as women.

Indians who learnt English language and western science and technology began to observe far-reaching developments in Europe and America. They also began to study western political ideas, philosophy, literature, science, technology, medicine, as well as art, architecture and literature. They realized the importance of Western knowledge in purifying the corrupted and barbaric Hindu society which still preached human and animal sacrifices. The educated Indians hoped to compete with western world by adopting nationalistic, patriotic, democratic social ways of life as enunciated by John Locke, Thamus Macaulay, J.S.Mill and others. Indians played an important role in demanding parliamentary system of Government for India as in England. English language helped them to understand the developments in Europe and America. They were inspired by J. J. Rousseau, Montesquie, Voltaire, Count Cavour, Mazzini, Garibaldi, Bismark, Marx and Lenin. Many Indian leaders developed a sense of unity among the Indians because of the English medium of education. English language gave the people of India sense of political and national unity.

Leaders of various parts of India could meet in a conference and discuss National problems because of the English medium of education. They could understand various problems and requirement through discussion without local or linguistic prejudice. English knowing Indians could appear for ICS Exams at an early age between 19 and 21. Surendranath Banerjee and others could work for Indian National Movement. Thus English medium played the most important role in the awakening of India. The poem of Lord Byron inspired the Indian patriots. He had composed such patriotic poems when he took an active part in the Greek War of Independence against the Turks. The Odes of Shelley and sonnets of Wordsworth aroused the feelings against British domination and oppression. English literature which was rich in ideals of liberty and equality intoxicated the minds of young Indians as pointed out by Ronald say. As a result,there was a revolutionary change in their attitude. In short Indian nationalism inspired by western ideas took native strength to acquire independence.

The British scholars and writers received the Indian Heritage and threw light in their glorious culture and brilliant civilization. These aspects infused self-confidence and self-respect among the Indians.

Some of the British authors exposed the evils of British domination and exploitation. western education had removed many of the blind beliefs and practices of the Indians. There was a new Rationalism among them. It aroused the spirit of Independence and modernism in the early part of the 20th century. English language, Western education and British administrative system brought not only political unity but also linguistic harmony in India.

3. British domination:

The British merely glorified the teachings and principles like liberty, equality, fraternity, social justices etc. They did not care to implement them in their administration. The British controlled all newspapers including dailies, weeklies etc. They had full control over newspapers in Indian languages under strict censor. Thus there was no press liberty and other democratic rights.

All most all top posts were monopolized by British officers. For example, Governor, Governor General, Divisional and Deputy Commissioners, District police superintendents, District Judges, Military Officers were all British. Lower posts with lower salary were given to the Indians. Indians had to be content with such low posts.

Even in democratic institutions Indians were left out. Opinions of Indians were not taken in matters of administration. Real power was enjoyed by British and nominal power were given to the Indian members and officers. Thus there were 'black pages' in the history of British administration. The British showed revengeful attitude against the leaders of Indian Revolt of 1857 as well as the common people. In 1919 hundreds of people were put to death by military operation and thousands of people thrown in to prison. Many Indians suffered lathi charges, jack-boots and tortures in the Cellular jails in the Andaman.

4. Economic Exploitation:

It was the policy of British to loot the wealth of India in all possible ways. The salaries of British were ten times more than the Indians. Similarly, British officers and soldiers were highly salaried and with double battas.

Land tax was more than 60% of the produce. As a result, farmers had to lead a miserable life. Most of them were half naked. Women could not throw away the torn cloths because they could not buy cloths. Farmers could not pay land tax were tortured and their cattle house and land were auctioned. The British colonialists exploited the Indians to enrich mother country namely United Kingdom of England, Scotland, Ireland.

Salt tax was very high. It was more than 50% of the value. They had to purchase salt imported from England. British Government had the monopoly over the salt trade only. Moreover, the British reduced the import tax which favored British trade with India. As a result, Indian textile industries had to be closed down. Indian weavers and other handicrafts-man committed suicide. Many laborers suffered due to unemployment. Workers in coffee and tea plantations etc. were paid very low wages. Due to these exploitations poor Indians were forced to revolt against the British rule. In such circumstances Swadeshi movement was popularized by Indian leaders like Mahatma Gandhi, Jawaharlal Nehru and others to provide employment to the Indians.

5. Social Humiliation:

British were proud of their white domination over the colonies. They were superior in their racial features like: tallness, white completion, good physique, beautiful blue eyes, golden hairs. They were also blessed with scientific and technical aptitude, love for Hard work in the temperate climate. But the Indians were dark, weak, ill fed literate, ignorant in a majority. Only a small percent of Brahmins, Kshatriyas, Vyshyas were intelligent, well-fed and well-built. Most of the Indians were ill-treated as inferior race of people due to their poverty, ignorance and superstitions. Indians could not sit with the British in the trains. They could not enter the hotels and clubs maintained for the whites. These humiliations aroused self-respect and nationalism among the Indians.

6. Political Oppression:

During the colonial period British established their oppressive rule. All high posts including civil, military and judiciary were monopolized by them. Indians could not share power with them for more than a century. They had to work as clerks and attenders and peons for a long period. Even after the Sepoy Mutiny political power was not shared with the Indians. Some of the reforms introduced by them gave less responsible posts to assist the British officers. Thus political oppression increased dissatisfaction among the educated Indians who aspired for real democratic powers for the Indians.

7. Religious Discrimination:

British were Christians and encouraged conversion to Christianity in India. They hoped to convert all Hindus, Jains, Buddhists to Christianity. The Christian missionaries criticized and condemned Hindu beliefs and practices, Gods and Goddesses, useless rituals and in-human animal sacrifices. They converted lower class of Hindu people by giving education, lands, jobs, promotions. But the criticism of Hinduism was not tolerated by nationalistic Hindus. They tried to prevent conversions to Christianity. RSS, Hindu maha sabha and other organization as well as Ramakrishna Mission worked in this regard. The Theosophical Society discouraged religious disharmony and religious oppression by the religious authorities. Ramakrishna paramahasa, Swamy Vivekananda, Ramana maharshi, Jiddu Krishnamurthy, Aravindo Ghosh and others upheld the ideals of religious brother-hood and the concept of secularism. Thus there was a new nationalism among the Hindus, which acted as catalyst to active independence.

Vivekananda visited Karnataka in 1893 and inspired the youth to strive for nationalism and independence. Ramakrishna Matha and schools were started in Bangalore, Mysore, Tumkur, Mangalore, Ponnampet, Bijapur and other places. These Mathas played important role in taking major role in the freedom movement.

8. Impact of Revolts and Martyrs:

Due to land grab, economic exploitation, racial discrimination and religious humiliation by the British, who belong to the dominant white race, impoverished Indians suffered untold miseries. A sense of dissatisfaction and discontentment spread among the Indians. Rulers of the petty princely states also were disgruntled. They were eager to retain their privilege and prestige in their own states. Many had lost their Jagirs and titles. They revolted against the British and become martyrs in the cause of patriotism and nationalism. Among them mention may be made-Dhondi Wagh, Kittur Rani Chennamma, Sangolli Rayanna, Jhansi Rani Laxmi Bai, Naana Rao Saheb,

Venkatappa Nayaka of Surapura, Naragunda Baba saheba, Mundaragi Beemaroo. Kalyana swamy of Coorg and others. The adventures and sacrifices of these leaders inspired patriotism among the youth of India.

9. Role of Newspaper:

There were many leading daily papers like Mysore Star, Deshaabhimana, Mysore Standard, Mangalore Patrike, Dhanurdhari Veerakesari, Karma Veera and other papers which exposed the British atrocities. Economic exploitation, religious discrimination aroused nationalism among the people of Karnataka.

The emergence of modern press, both English and Vernacular, was another offshoot of British rule in India. Newspapers like, the Indian Mirror, the Bengali, the Amrita Bazaar Patrika, Bombay Chronicle, The Hindu Patriot, the Mahratta, Kesari, Andhra Prakashika, The Hindu, Indhu Prakash, Kohinor etc., in English and different Indian languages exposed the message of nationalism to every nook and corner of the country. The newspapers like Kesari and Maratha were very popular in western India, especially in the parts of Bombay province and north Karnataka. "Kesari occupied a pioneering place and wide spread scope in whole Karnataka. Marathi was learned with the intention to read and understand the paper, Kesari". They carried the news of national happenings like the formation of the Indian National Congress, its annual sessions, its resolutions, presidential addresses and British reactions apart from popularizing them among the people, the ideas of representative government, liberty, democratic institutions, home rule and independence.

The newspapers published in Karnataka exerted a profound impact on the minds of readers. Karnataka Vaibhav, Chandrika, Jnanaprakasha, Induprakasha, Karnataka patra, Dhanurdhari, Aryadharmojjeevini, Udaya Chandra, Okkaliga Patrika, Ananda Chandrika, Kannada Kesari, Kannada Samachar, Karnataka Vritta, Chandrodaya, Deshabhimani, Dharwad Vritta, Belagavi Samachar, Mangalore Samachar, Mysore Gazette, Rajahansa, Lokamitra, Vrittanta Chintamani, Vagbhushana and some other daily, weekly, fortnightly, monthly, bi-monthly, quarterly, half-yearly and yearly newspapers, magazines and periodicals were published from various cities and towns of Karnataka in several languages viz., Kannada, English, Marathi, Sanskrit and so on by the eminent patriotic, enthusiastic, courageous and committed writers, publishers, columnists and editors, time to time in frequently. The list of papers, which were published in Karnataka, was innumerable. It may not be exaggeration to state that the 'press became the mirror of Indian nationalism.

10. Role of Dramas:

Dramas played a major role after newspapers in the spread of nationalism among the people, while the newspapers and magazine influenced the educated people, the dramas reached the illiterate mass effectively. Many drama companies enacted dramas like Kitturu Chennamma, Sangolli Rayanna, Kumararama, Naragundada bandaya etc. These dramas exposed the atrocities and exploitation of the farmers and merchant, as well as labour class by the British officers. As a result, high handed many British officers were attacked and killed.

11. Role of the National schools:

Many educated Indians like lawyers, doctors, teachers and others educated their children with a bent of patriotism and nationalism. They stopped their children to sending their children to missionary schools and Government schools where loyal to the British Government was emphasized. The missionaries were condemning Hinduism and

encouraging conversion to Christianity. To prevent such conversions and to arouse Indian nationalism Nootan vidyalayas, Ganesh Vidyalayas, Rastriya Vidyalayas, Deshiya Vidyalayas, Aryan high schools, Ramakrishna Vidyalayas started with local language medium and English medium. These schools started teaching Hindi language to promote national unity. They also introduce job oriented course in the schools. For example, Dondopanath of Navalgunda, Dwaraknaath Kalelkar of Belgaum, Tanja Rao of Bagalkote, Sampathgiri Rao of Bangalore started such schools. Similar schools were started at Gadag, Honagal, Agadi, Gowribidanoor etc. Ayurvedic doctor Tharanaath started Hamdard school at Raichur. These schools succeeded remarkably in inculcating patriotism in younger generation.

12. Influence of Political and cultural organizations:

Arya Samaja branches were started by Sathyanada and others at Hospete, Bangalore, Mysore etc., These branches also inspired the youth to take part in freedom movement.

Tilak started the paper Kesari in Marathi in 1881. It played a predominant role in mass awakening in Maharashtra and in the Bombay – Karnataka province. Pune became the seething cauldron of political activities and center of higher education. The forefront leaders of Karnataka like, Gangadhar Rao Deshpande, Kaujalgi Srinivasrao, Jayarao Deshpande, Alur Venkatrao and others came to Pune for their higher education, where they came in contact with Shivaji club, Aikyavardhini Sabha and other organizations with the result in 1897 at Badami, in Bijapur district, they celebrated Shivaji festival, was very splendid in manner. The Bombay state political conference (Mumbai Pranteeya Rajakeeya Sammelana) was conferred year by year in various places of Maharashtra. Some of its conferences were held in Belgaum, Dharwad and in other cities of Bombay-Karnataka. It developed the neo-nationalist feeling of Tilak on the minds of leaders of Karnataka. Similarly, the Vyayamasalas were started in many places with the intention to furnish the healthy and muscle powered youths in the nation building activities. These Vyayamasalas became the centres of politico-cultural activities, some of these having a good collection of books in its own vachanalayas. Youths of these Salas celebrated the festivals of Sri Ganesh, Shivaji Maharaj, Jayantis and Punyatithis of national leaders, Nadahabba, Mahanavami, Holi, Deepawali, Urs of Muslim peers with great sense of pride towards the feelings of nationalism.

Conclusion:

Till 1885, the idea of integration had not upon in the minds of Indians. Perhaps it was one of the reasons why they failed in many battles which they fought against the English. Later, the spirit of nationalism manifested itself among doctors, lawyers, journalists and authors. The Indian National Congress Session was held in Bombay and it gave impetus to this concept of nationalism. Its impact was first felt in starts which were directly under British control. In Mumbai Karnataka and Madras Karnataka, the spirit of nationalism raised its head. Those who propagated it further were Mangalore Narayana Rao, Kolachalam Venkata rao of Bellary, Gangadhara Rao Deshpande of Belgaum, Alur Venkata Rao of Dharwad, Raghavendra Rao and N S Hardikar. They continued their agitation till the independence was achieved. The idea of nationalism spread in Hyderabad Karnataka due to the efforts of Balagangadhara Tilak of the Congress. V.D Savarkar of Hindu mahasabha and Keshava Rao of Arya Samaja, Vishwanath Reddy Mudnal and Bhimanna Khandre have added their mite in making the national agitation successful. At this time, among the people of Mysore, the spirit of nationalism spread rather slowly, for they had no

impact of the indirect rule of British. They were under the impression that, the rulers and the dewans were their masters. The members of the Representative assembly also were under the same illusion.

The Mysore Wodeyars had received power to rule from the British. Hence they were opposed to any agitation against them. The Dewans too had been appointed on the recommendation of the Viceroy. Hence, they too did not like the idea of nationalism. But, the News Papers like Mysore Star, Deshabhimana, Karnataka prakashaka, Mysore Standard severely criticized the British atrocities and the Dewan's anti-people policies. Some of the articles were about the necessity of nationalism.

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