

THE ANALYSIS OF POWERFUL AND DOMINANT FORCE IN MODERN TIMES IS THAT OF NATIONALISM

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ABSTRACT

The concept of Swadeshi, which became a central element in the Indian freedom struggle especially in the extremist phase, had its origin in the early nationalist thought. Khadi and boycott of foreign cloth had proved to be a especially potent weapon in Indian freedom struggle in the period of 1905 after the partition of Bengal. To the Indian thinkers of the 19th century, India's major economic problems stemmed from the backward conditions of its Industry resulting from the destruction of its indigenous crafts, there were innumerable references in the national writings and speeches to the deplorable state of the Indian economic leading to a total colleges and resulting in increasing poverty and utter decadence.² All the decline was pointed out to be the result of the decadence of its manufacturing power which had supplied for centuries the needs of vast Asian and European markets and the arts of spinning and weaving had provided whole time or part time to millions of Indians. To R. C. Dutt this displacement of Indian manufactures by foreign products formed 'one of the saddest chapters in the history of British India'.

Having agreed that the decay of Indigenous industry lay at the root of Indian poverty, the nationalists naturally made reorganisation, rehabilitation and modernisation of handicrafts was an important part of their programme for checking further regression in the material conditions of the people and for the economic revival of the country.⁴ The Amrit Bazar Patrika of 8.12.1881 demanded social isolation of traders in foreign manufactures, the idea paned from person to public associations when industrial conferences and provincial conference took it up in the 1890's. Dale Muralidhar bruited it in the congress in 1891 and 1894, and it was blown into tempest by the tariff policy of the government from 1894 onwards.⁵

The famous Indian poet, Nobel laureate, Rabindranath Tagore lent his full support to the use of Swadeshi goods. Tagore started 'Swadeshi Bhandar' in 1897 and 'Sarala Devi Lakshmi Bhandar' in 1903. The 'Dawn Society' runs by Swadeshi store from June 1903. J. Choudhury was the pioneer of Swadeshi in its industrial aspect and it was due to his efforts that an Industrial exhibition was held in connection with the Calcutta Congress of 1901, which became an annual feature.

KEYWORD: Dominant force, performance, Nationalism, Root, Political Union

INTRODUCTION

The rise of national awareness in India took place towards the latter half of the 19th century only. Before that, there were struggles and battles against British colonialism but they were all confined to less important areas and in any case, did not take in the whole of India. In fact, some scholars at the time did not believe India to be a country. Though political union had

occurred in the past under great kings like Ashoka and Akbar and under the Marathas to an extent, they were not permanent. However, cultural union was always seen and foreign powers always referred to the subcontinent as India or Hind as being one entity, despite being ruled by many rulers. The 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.

INCREASING STRENGTH OF NATIONALISM

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 chapter is therefore, devoted to examine and analyses the positive and the negative factors which contributed to the rising spirit of nationalism and spread of Swadeshism among the people of India in general and Karnataka in particular.

The rise of the National Movement in India 1. Western Education

British colonial rulers followed modern methods Educational, Political, Military, Economical and intellectual – to establish and continue their stronghold over India and for fuller economic exploitation of India’s resources. A dose of modernization was an essential concomitant of the colonial scheme of administration and this modernization – distorted through it was generated some developments and one of these was the growth of Indian nationalism¹.

The British “Brought into India its system of education which had momentous and far reaching effects on the country. Along with the government, the Christian missionaries and some enlightened Indians helped the spread of education on western lines. In a short time, many Indians acquired mastery over the English language and acquainted themselves with the progressive and democratic movements of western nations”². The ideas of national freedom,

human equality and democratic government injected into the educated youths through western curriculum had a profound effect on the newly educated Indian youths.

Karnataka came under the sphere of western education around the middle of the 19th century. The first government vernacular school was opened in Bijapur as early as 1853. Another second grade Anglo-Vernacular school was opened later in the year in the same town. In 1855-56, the number of schools rose to 9. After one decade, the number of schools had increased to 46³. Due to the pioneering efforts of Christian missionaries, the girl's school was started at Guledgud in Bijapur District. In 1869, the number of girl's schools rose to three and they were located in Bagalkot, Bijapur and Guledgud⁴. The government high school, Basel mission high school, training college, New English School (1882) and few other educational institutions were started in Dharwad⁵. As the year rolled by the rate of progress, the education was well maintained through erecting the government and missionary schools across every town of Karnataka was too numerous to elaborate the details. The youth educated in these schools were awakened to the national problems.

POLITICO-ECONOMIC INSTITUTIONS AND ORGANIZATIONS

The Indians realized that the English could not be expelled from India by armed warfare. Hence, they found it inevitable to cripple their administrative machinery. The religious and social awakening of the nineteenth century whipped up the latent spirit of nationalism among the people. The intellectuals of the day brought home to the minds of the people the iron rule of the English. The mal administration of Lord Lytton, the famine and the natural calamities had embittered the minds of the people. The Indian National Congress was born in 1885 and in its first session held at Bombay some representative from Karnataka had participated. The North Karnataka which was a part of Bombay state had been influenced by those leaders. The inspiring speeches of Lokamanya Tilak and his articles in *The Kesari* edited by him, filled people with new hopes. Then the national movement began. Foreign clothes were burnt at Belgaum, Navalgund, Hanagal and Dharwar. The leaders of the movement were Alur Venkata Rao, Mudaveedu Krishna Rao and Balacharya. Many who participated in the movement were put behind bars.

The writings of Alur Venkata Rao, Galaganatha, B. Venkatacharya, K. Vasudevacharya, Subodha Rama Rao and Shantakavi were the inspiring force for the new movement. The Karnataka Sabha started by Alur Venkata Rao at Dharwar in 1916, played a major role in this movement. The Brahma Samaj, the Theosophical society and the Ramakrishna Mission wielded considerable influence on the Swadeshi Movement in Karnataka.

Role of Provincial Congress Party of Karnataka

Dr. S. N. Hardikar started the Hindustani Sevalal at Hubli. Gangadhara Rao Deshpande opened a branch of the Charaka Sangha at Bangalore. The usefulness of Mahatma Gandhi's Charaka was given a wide propaganda. Under the auspices of the Nagpur Session held in 1920, because of the efforts of the Karnataka representatives who had participated in it, the Karnataka Provincial Congress Committee was set up. Then the Swadeshi Movement took a violent turn. The students boycotted classes and foreign goods were burnt. People went in procession, protesting against the British atrocities. Many were thrown into prison and a few succumbed to the English bullets.¹

Gandhi in Karnataka

With the advent of Gandhi, the independence movement took a new turn. A separate congress zone was assigned to the congress. The congress Session was held at Belgaum in 1924 and it was presided by Gandhiji. At the same time several political and religious sessions were held. Karnad Sadashiva Rao and Hardikar Manjappa took part in the Belgaum session. Rajaji became the President of the Karnataka Provincial Conference. Gandhi in his speeches laid emphasis on the unity of the country, removal of untouchability, importance of Charka, Cottage industries and non-violence, etc.

Gandhi violated the British rule that the Indians should not produce salt by launching the Dandi march on 30th April 1930. Many volunteers from Hubli and Dharwar had taken part in it, including Mylara Mahadevappa from Karnataka. Violating the British laws, salt was produced at Ankola.

Among the Karnataka leaders the names of Mylar Mahadevappa, Karnad Sadashiva Rao, S. N. Hardikar, R. R. Diwakar, Talacherikar and Ramakrishna Kamath are worth mentioning. Many participants were arrested and there were firings in many places which took away many more lives.²

CONCLUSION

Karnataka readily responded to the call of Swadeshi and Boycott, now chiefly influenced by the personality of Tilak. Lokamanya took up this question and carried on a widespread campaign in his papers. He toured North Karnataka in 1905-1906. The gist of his message was: saving the country from the alien bureaucracy and reviving its ancient glory is possible only through Swaraj or self-government; Swaraj can be achieved only through boycott of foreign goods and dissemination of Swadeshi; the importance of boycott and Swadeshi must be clearly understood by the people of all classes; this understanding can come only through a system of national education – not the English education, which only prepared young men to become obsequious clerks and petty officials, but an education which imported true knowledge of the rich Indian heritage and infused an intense love of the motherland with an unfaltering determination to revive the splendour and glory of the past.

Indeed, Karnataka had been more stricken and victimized than Bengal; for a while the misfortune of the latter was due to the recent partition, the affliction and humiliation of the former had commenced a century earlier, when it had been form asunder and its different parts handed over to different provinces. The people of the northern districts of Karnataka were subjected to the aggressive influence of the Maharashtrians, those in the northeastern parts were subjected to the relentless autocracy of a Muslim state, while in the remaining parts (except the princely state of Mysore) there was the imposition of Andhra or Tamilian influence. Still, the national upsurge found Kannadigas ready to take up the national cause and identify themselves with the rest of India.

Initially, the stimulus in the freedom came from the Lokamanya, whose political vision comprehended the whole of India and merely Maharastra. For significant aspects of the struggle were: Swarajya, Swadeshi and National education. Meetings were held everywhere, and there ideas spread among the middle class. Alur Venkata Rao, Sakkari Balachar, Krishna Rao Mudvedkar, Anantha Rao Dabade, Gangadhar Rao Deshpande, N.S. Hardikar and many others undertook extensive tours and delivered speeches. There was in all places an instantaneous response to the call of Swadeshi. Swadeshi industries arose in

many places. Vittal Rao Deshpande of Hebbal started a weaving factory at Kittur. Another factory was built in Badami. Rama Rao Alagvadi, a very enterprising and talented young man, opened a match factory at Dharwad with machinery made by him. A porcelain factory arose at Lakshmeshwar. Factories for manufacturing bangles, pencils and many other articles of common use sprung up in many places. Now banks were established to help this industrial development. The boycott of foreign goods went on along with this resurgence of Swadeshi.

Foreign cloth was burnt in Ranebennur and other places. Alur Venkat Rao says in his autobiography that, in many families, people gave up using Kerosene oil and began to use only indigenous oil for lamps. Most of these industries died after a few years; but their glory provides a measure of political awakening of the Karnataka people.

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