



FREEDOM STRUGGLE IN MUMBAI KARNATAKA

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ABSTRACT:

In comparison to the rest of Karnataka, the Freedom Movement in Bombay, Karnataka, was more extensive and radical. This width, intensity, and momentum were all caused by a number of different things. the stories, folk songs, heroic deeds, and memories of rulers like Kittur Rani Channamma (1824), Sangoli Rayanna (1829–1903), Mundargi Bheemraya, Naragunda Babasaheb, and Halagali Bedas, among others. Even contemporary intellectuals' nationalist literature has enthusiastically promoted nationalistic sentiments and maintained anti-immigrant sentiments. Many people still had these historical memories fresh in their minds.



Through their direct rule over the Bombay Presidency and their exploitative and reformative policies, the British also had a significant impact on this region—more so than on Hyderabad, Karnataka, Madras, or Mysore states. The emergence of a new middle class as a result of Western culture and thought, English education, the industrial revolution, the spread of communication systems, urbanization, and other factors contributed to Karnataka's modernization and renaissance. Even the influence of social reform movements and Christian missions, particularly Prarthana Samaj, and Maharashtrian national leaders like M.G. Ranade, Gokhale, and Tilak (especially Tilak), as well as Gandhi's visit and 1924 presidential address at Belgaum Session.

KEYWORDS: *Freedom Movement , historical memories.*

INTRODUCTION :

The subsequent visit made by Nehru, Sardar Patel, C. Rajagopalachari, and other leaders also contributed to the development of nationalism in Bombay Karnataka. Further it was the scholarly effect of western scholars like Armada, Mackenzie, Wilks, Kittle, Rice, Stirs up and so on. and Western ideas like the scientific spirit, equality, liberty, freedom, democracy, self-government, and other similar ideas. Literacy and nationalism are just two examples of the changes in intellectual activity that have occurred as a result of the printing press and the spread of literacy. A number of talented and sincere intellectual writers, orators, and leaders emerged as a result of this intellectual advancement in Karnataka. This is also referred to as the revival of Kannada literature, the Kannadigas, and Karnataka history as a whole. These intellectuals revealed Karnataka's (Kannadigas) past glory as well as that of India, which led to the reconstruction of Karnataka's history during the same time period. These intellectuals provided the historical and cultural context for the political and national awakening as well as the Freedom movement itself; however, their writing was more regionalistic, religious, spiritual, glorified a legend, and spiritual than scientific and objective. However, the overall result of all of this was the spread of the freedom struggle and the rise of nationalism. With the assistance of the aforementioned literary and

folkloric symbols and techniques, intellectuals therefore awoke and inspired the populace. Shant Kavi, Kerur Vasudevacharya, Galaganath, Hardekar Manjappa, Sali Ramchandraraya, D.R. Bendre, Mudaveedu Krishnaraya, Betageri Krishna Sharma, Bhima Kavi, Shivalinga Kavi, Simi Linganna, Modinsab Maranabasari, Garuda Sadashivaraya, Shri Ranga, Kandgal Hanumantha Raya, Huilgol So these educated people contributed in heightening and extending the opportunity development in Bombay-Karnataka. who, through his writings, speeches, and songs, inspired the common men to join the freedom movement. Even so, some of these intellectuals participated directly in the struggle for freedom and were imprisoned.

MEANING OF THE INTELLECTUALS AND THE OBJECTIVES OF THE STUDY:

In this study, only "literati," or literary individuals, are considered to be intellectuals. Therefore, the literary figures covered by this study's applied definition of the term "intellectual" are novelists, playwrights, poets, biographers, and folk poets. This means that an intellectual is a person or group of people who, through their writings and music, taught the common man about regionalism, nationalism, freedom, and other concepts. The definition of "intellectual" in the dictionary is "individual" who possesses or exhibits intellect, mental capacity, or good understanding. The fundamental ideas and ideologies that have shaped human history are the focus of intellectual history. The same goes for the Bombay-based intellectuals from Karnataka who had a direct and indirect impact on the Freedom Movement. These intellectuals made Swaraja, Nation, and Patriotism popular concepts and ideologies. Meanwhile, they spread their ideal through influential figures like Tilak, Gandhi, Nehru, and Patel .

In the words, "Dr. Babasaheb Ambedkar¹ had rightly pointed the role of intellectuals," The intellectual class is the most powerful, if not the most powerful, class in every nation. The intellectual class is the one with the ability to anticipate, offer guidance, and lead. In no nation does the mass individuals Iwe the existence of savvy thought and activity. It follows the intellectual class and is largely imitative. It is not exaggerated to say that a nation's entire destiny is determined by its intellectual class. When a crisis arises, one can rely on the intellectual class to take the lead and be honest, independent, and uninterested. It is true that intellect alone does not constitute virtue. It's just a tool, and how an intellectual person uses it is determined by their goals. An. An intelligent man can be a good man, but he can also easily act erratically. In a similar vein, an intellectual class can easily be a gang of crooks or a group of supporters of a small clique from which it receives its support, or it can be a group of high-solued individuals ready to assist and liberate the wronged humanity.

THE FREEDOM MOVEMENT IN BOMBAY KARNATAK

Dr. Johannes, H. Voigt writes that when one looks at the sixty years of development from 1870 to 1930, one is struck by how little is known about the significance of nationalism in studies of ancient India. However, medieval writings clearly demonstrate this. It can also be seen in Maratha history and Western India. This distinction is caused in part by the specific attitude of historians and in part by the general position of Ancient Indian Studies. As a result, writings on the more immediate past could be the first place in western India where the spirit of nationalism and independent treatment of a topic from the past could emerge. Mahadev Govind Ranade and Kashinath Timbak Telang were pioneers in Maratha history. Maratha history was a historical area that Grant Duff had successfully explored in 1826 and that has since been written about in his style. In contrast to Grant Duffe's interpretation of the 17th revolution in Maratha history, Indian scholarship found great opportunities on this territory to create a different Indian perspective. History books about the Marathas have always had some connection to or influence from politics. The direction of research and interpretation was determined by historians' political views and national sentiment. The Maharashtra's vivid memory of Shivaji and the proximity of the Maratha past contributed significantly to the political charge of Maratha history. In establishing their claims for their "nation," nationalist writers and movements have emphasized every kind of cultural and other criterion. For instance, Tilak referred to India's devotion to Kali, Shivaji, and other deities, while Mazzini cited Italy's distinctive geography.

MEANING AND DEFINITION OF NATIONALISM

There is some disagreement regarding the precise beginning of nationalism. Kohn will in general incline toward 1642, Acton the 1772 segment of Poland, Kedourie 1806, the date of Fichte's popular addresses to the German Country in Berlin. The majority, on the other hand, choose 1789 on the grounds that the Revolution merely brought together elements of the Nationalist idea that had been brewing for two centuries. According to Trevor-Roper's formulation, Germany was the initial location where the seed was planted. Italy and Hungary The intelligentsia of eastern and southern Europe drew inspiration for the "secondary" nationalism of Serbia, Greece, the Czechs and Slovaks, Jews and Ukrainians, Poles and Russians, and others from this "historic" case of nationalism.² From there, the nationalism spread to the east, then to the middle east, India, and the far east, and eventually to Africa. According to E.H. Carr, nations in their modern sense did not emerge until the end of the Middle Ages³. The literature on nationalism is full of expressions that refer to nationalism as "a state of mind," "a form of consciousness," or "a set of ideas." This gives the impression that nationalism is a kind of feeling, a particular way of thinking, or even a way to get people excited. "a set of ideas... a form of self expression by which a certain kind of political excitement can be communicated from an elite to the masses," Minogue describes nationalism. These small minds only attempt to infer a connection between a person's state of mind and the achievement of a specific goal or objective by individuals or groups acting on a nationalist impulse.

Nationalism is defined as "a state of mind, permeating the large majority of people and claiming to permeate all its members," according to Professor Hans Kohn's study "The Idea of Nationalism." It acknowledges that nationality is the source of all creative cultural life and economic well-being, and that the nation-state is the ideal political organization. As a result, the supreme loyalty of man is his nationality, as his own life is said to be rooted in and made possible by its welfare.⁵ Nationalism is essentially a mental state. Nationalism centered on language and territory was "a product of the growth of social and intellectual factors at a certain stage of history," according to Kohn, and the nations that this sentiment sought to create were determined "not by objective characteristics but by subjective declaration."⁷ In relating nationalism to a particular state of mind, Kohn also emphasizes the fact that this state of mind is more than a passive feelings of dormant consciousness.⁶ Kohn sees nationalism as a product of the growth of social and intellectual factors "Nationalism is an idea, an idee-force, which fills man's brain and heart with new thoughts and new sentiments and drives him to translate his consciousness into deeds of organized action," according to Kohn. Nationalism, according to Kohn, is "an ideological movement, for the attainment and maintenance of self-government and independence on behalf of a group, some of whose members conceive it to constitute an actual or potential "nation" like all others."⁹ He also writes that nationalism was primarily anti-colonial in nature in colonial."Encyclopedia Americana" states: An ideology known as "nationalism" is based on the idea that people should be united in a single nation state free of "alien" political, economic, or cultural influence or dominance.

HISTORIOGRAPHY OF INDIAN NATIONALISM

The majority of Indian nationalism historians have argued that the modern Indian political nation did not exist prior to the British establishment of rule. In colonial India, nationalism faced two challenges: establishing national unity and asserting its right to self-determination. To use Surendranath Banerjee's phrase, a nation in the making was a plural society of diverse people. In the years that followed, Karnataka was rife with unhappiness, insurrections, and movements. In the current district of Gulbarga, there was a small principality known as Shorapur. Bedars dominated this region's inhabitants. They had established themselves in numerous villages all the way up to Halagali village in the Mudhol Taluk, which is in the current district of Bijapur. At the beginning of the 19th century, when it came under British influence, Raja Venkatappa Naik started recruiting Arabs, Rohellas, and other people for his army. The Zamindars in the Raichur area promised to help him fight the British, and they encouraged him. This idea is rooted in a conception of a shared history and a common ethnicity, cultural heritage, language, or religion. When they are connected to political aspirations, a sense of

alienation and group identity transform into nationalism, an ideology.¹⁰ Nationalism in the form of anti-colonialism has primarily been linked to African and Asian independence movements. According to the new Encyclopedia Britannica, nationalism "is the creed of those who believe that fidelity to one's state is greater importance than fidelity to international principles or to individual interests."¹² It can be defined as a sentiment of supreme loyalty to the "nation" aspiring to its unity, purity, and strength. Economic exploitation of the third world by western colonial powers has been a major theme of anti-colonial rhetoric and the more radical of the arguments, ideologically based on a In point of fact, this is in line with the majority of definitions of "nationalism" that fail to distinguish between the movement or doctrine.

BACKGROUND OF BOMBAY KARNATAKA

Every nation's history is always based on its geography. "It is one of the major factors that determine the historical evolution of a people," as Sir Halford Mackinder put it, "is one of the major factors that determine the historical evolution of a people."¹ His essay, "The Geographical Pivot of History," may well be considered the beginning of geopolitical thought.² However, Buckle was its most prominent proponent. In his boldly analytical two-volume "History of Civilization in England," Buckle emphasized the connection between "Climate is the first and most powerful factor in determining a people's economy, its laws, and its national character," asserted even Ibn Khaldoun Bodin Jean and Montesquieu .³ As a result, history and geography are inextricably linked. The beautiful maiden has two eyes: one for geography , and the other for chronology. Let's take a look at Bombay Karnataka's geographical past. An attempt has been made to present the geographical conditions of the four Kannada districts of the former Bombay Presidency on the pages that follow, namely, Dharwad , Belgaum, Bijapur, and North Canaral.

CONCLUSION:

Indian nationalism was the result of a variety of environmental factors. It was the result of a specific set of factors that were different from those in the West. "It is nevertheless, true that India could not evolve a nationalist consciousness, according to western notions, in the period prior to the British rule," writes V.P.S. Ranguvamsi. In the medieval environment of self-sufficient feudalism, it was virtually impossible. Additionally, the medieval ideal of universality in religion and politics flourished. The idea of a free political community exercising sovereign rights within a territorial unit that it claims as its home land is essentially a modern concept known as the national idea. Patriotism infers a typical political cognizance or nationalism which individuals of a nation should divide between themselves. It depicts a society's consciousness at a high point of material progress. It also implies that the economy, trade, and political system all over the country are integrated. India gained this awareness as a direct result of foreign rule in the 19th century, which led to the modernization of her society and the consolidation of her political and economic life. "The introduction of railways, telegraphs, and unified postal system shortened distances and promoted among the people a common understanding of new conditions of life brought into existence by British rule."² "Resentment against foreign domination sharpened this consciousness and gave birth to nationalist agitation."² "The passage of the Arms Act and Vernacular Press Act by Lord Lytton evoked great opposition and paved the way for shaping up the national life of India."²² She made the point that the beginning of national consciousness dates back a long way. She also argues that India's religion possessed a sense of nationalism and unity.

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