CHAPTER — III

THE SWADESHI MOVEMENT

As has been said already Hardekar Manjappa appeared on the horizon of public life when Tilak undertook his tour in North-Karnataka and whose speeches on Swadeshi impressed the minds of the people including Manjappa. Under the influence of Tilak, Manjappa spoke for the first time stressing on the importance of Swadeshi in Gokarn in 1905. Within a year he was impressed by Tilak's thoughts so much that he decided to undertake journalistic venture by resigning his job. With the financial aid of Shri Maganahalli Doddabasappa of Davanagere, he launched his journalistic venture at Davanagere in September 1906, when the first issue of his Weekly Journal Dhanurdhari was published. He used to publish the speeches of national leaders like Tilak, Bipin Chandra Pal, Lala Lajpat Rai in this paper. With this, he brought about political awakening among the people of

Karnataka and prepared them to fight for freedom. Before discussing his contribution to Swadeshi Movement in detail one must examine the factors or incidents that led ultimately to the spread of Swadeshi Movement throughout India.

Till the Viceroyalty of Lord Curzon, Indian nationalism was not fully evolved. In the initial stages, it was dominated by moderate politicians of the Congress who were totally opposed to revolutionary ideas of non-cooperation with the Government. They were eminent intellectuals and publicists, powerful orators and writers. It was a brilliant age, but its brilliance was in the realm of thought and not of action. So there was a growing dissatisfaction towards the inadequacy of the Moderate programme to bring about meaningful and effective political reforms. A few leaders like Tilak, Bipin Chandra Pal and Aurobindo Ghosh imparted a new vigour to the nationalist struggle in India. They were called 'Extremists' because they had a radical outlook and advocated active and direct resistance to British imperialism. The

extremists condemned the British rule in India as reactionary and held it responsible for the country's economic backwardness and cultural degeneration. They called upon the people of India to be ready to suffer and to make sacrifices for the sake of their country. Tilak said, "Political rights will have to be fought for. The moderates think that these can be won by persuasion. We think that they can only be obtained by strong pressure".\(^3\) The whole of India came under the powerful grip of Tilak's famous slogan, "Swaraj is my birth right and I shall have it".

As has been discussed already Lala Lajpat Rai emerged in the Punjab, as the spokesman of the new group. He was both a prolific writer and an astute political organizer. He was interested not only in the political reawakening of India but also in the cultural renaissance or the revival of the Bharat Dharma. Like his fellow-Nationalists, he preached the doctrine of self-reliance, action, unity and the new spirit of courage. He was with Tilak, Bipin Chandra Pal and Aurobindo Ghose in criticizing the timid, Westernized political programme of the

\(^3\) T.L. Shay, *Legacy of Lokamanya*, p.88.
Moderates and in conceiving of a new dynamic platform of Indian political action.  

In Bengal, Bipin Chandra Pal became a fiery spokesman for a new nationalist India. He travelled through the length and breadth of Bengal, and then the whole of India, arousing the people of India to the new spirit of action. Through education and journalism he reached the silent, tradition-directed masses and became their spokesman. He founded the famous Nationalist newspaper Bande Mataram in Calcutta, and his co-editor was another young Bengali leader, Aurobindo Ghose.

Aurobindo Ghose, while in school in England, devoted himself to the cause of India's awakening and her new spirit of nationalism. He conceived that the first step in the Indian renaissance must be political liberation, and he demanded that the Congress follow a dynamic policy that would bring self-rule to India. Thus in Bengal, in the Punjab and in Maharashtra the nationalists had begun to distinguish themselves from

4. Ibid, p.50.
5. Ibid, p.51.
the moderates in the Congress, and they had begun to talk about self-rule for India. More important, perhaps, the people had begun to listen to them with due attention. At the same time two events took place in 1904 and 1905 that gave impetus to the cause of the nationalists. Firstly the young Japanese nation defeated the forces of Imperial Russia in the Russo-Japanese War. The second vital event was directly related to Indian nationalism.

Curzon, the then Viccroy was able to assess the whole situation. He also knew that Bengal was one of the first states to be governed by the British, and having become the capital, was probably the most politically conscious region of India. He, therefore, thought that the province of Bengal was too large to be administered with ease and economy. He suggested its partition, without any regard for culture, linguistic homogeneity, or feelings of the people. The long smouldering resentment of the people crystallized around the issue of the partition of Bengal. It was almost universally unpopular. But protests were of no avail, and on 16th October, 1905, Bengal was partitioned.

7. V.P.S. Raghuvanshi, op. Cit., p.86.
It is clear from the manner in which the partition was planned, worked out and actually enforced, and also from the speeches delivered by Lord Curzon in its support, that the real motive was to divide the people on the basis of religion and to create dissension and enmity between the Hindus and Muslims in pursuance of the imperialistic policy of divide and rule. Thus October 16th, 1905 was observed as a day of national mourning. There were four programmes for the day: (1) Rakhi Bandhan, (2) the observance of hartal and fast, (3) laying of the foundation of a Federal hall on which there were to be statutes of all the districts of Bengal, and (4) the inauguration of the national programme for weaving industry. 8

The successful boycott of the American goods which the Chinese were conducting at this time appealed to Bengal at this critical juncture of her history. It appealed to both schools of political thought—the extremists and moderates, as a successful weapon of protest. It appealed to the bourgeoisie which saw in it the prospect of Industrial revival in India. The

Swadeshi Movement became the symbol of resistance and voluntary protection to infant indigenous industries.  

2. SWADESHI AND BOYCOTT MOVEMENTS:

Although the partition of Bengal was a "settled fact", the agitation against the partition continued with unabated vigour. Leaders like Surendranath Bannerji and Bipin Chandra Pal toured throughout the new province and addressed huge meetings and administered Swadeshi and Boycott vows. Intensive propaganda was carried out through the nationalist press.

Then followed the movement for the boycott of foreign goods (specially British goods), beginning with the organization of meetings all over the province and outside. The response of the people was spontaneous, and repressive measures of the Government transformed the movement into a potential force. Even priests declined to officiate at ceremonies where foreign stuff was intended as an oblation to the gods. The students were the most enthusiastic participating force of the

9. V.P.S. Raghuvanshi, op. cit., p. 86.
movement. They arranged bonfires of the foreign stuff and picketing of shops.

The method of boycott had played an important part in the Irish history and it is necessary to recall that the history of Great-Britain and her colonial and imperial ventures were read and digested by at least two generations of educated Indians. No doubt Indians borrowed some of their political strategy from those nations which had successfully defied British authority. The successful boycott of American goods by the Chinese was a recent occurrence which was noted and discussed in the newspapers. If the Government of India and the British Government were not prepared to listen to what Indians had to say, here was evidently the sure and proper means of making them to notice it through the boycott movement.

The boycott was supplemented by the Swadeshi Movement which sought to correct the industrial helplessness of the country. Boycott would help Swadeshi and Swadeshi would help boycott, and with these two weapons—political and economic—the Bengalis, with public opinion supporting them throughout the land, sought the redress of their grievances.
The Swadeshi Movement soon became a movement of national regeneration. Swadeshi was a practical application of the principle of the love for one's country. As Tilak said, 'To recognize the land of the Aryans as mother earth is the Swadeshi Movement'.

The success of Swadeshi was due to, apart from its connection with the political issue of the partition of 1905, the national awakening with which the industrial revival came to be closely connected. It was in spirit a protectionist movement which sought to create a natural preference in the minds of the Indians for goods made in his own country, even if they cost more than the imported goods of the same category. In this manner the movement spread to other provinces from the partitioned Bengal. The Congress approved in 1905 both the political boycott and Swadeshi in economics. The twin movements achieved a considerable success.

10. B.G. Tilak, Writings and Speeches, Madras, p.333.
When Lord Curzon partitioned Bengal in 1905, Tilak took advantage of it in his own way. He used it to create a feeling of dissatisfaction among the people towards the British Government for its measure of partition of Bengal, through speeches delivered throughout India. He adopted the Swadeshi Movement from Bengal and spread it all over India. He toured throughout India for the cause and made speeches in a number of places on Swadeshi. Observance of Swadeshi and boycott of foreign goods were, according to Tilak, the means for the attainment of Swaraj or self Government. The four-fold programme—Swadeshi, Boycott, Swaraj and National education was organised in all places.

When Tilak led a wide-spread campaign of Swadeshi in North Karnataka in 1905, people of Karnataka came under his spell. Hardekar Manjappa, who was a teacher at Sirsi at that time, was also influenced by Tilak's ideology and thus he spoke in support of Swadeshi in 1905 at Gokarn. He was influenced by the agitation against the division of Bengal so much that he decided to resign his job and thought of undertaking journalistic venture in the service of the mother-land. By this time he had embraced the Swadeshi vow, and he was
himself using only cloth manufactured in Indian Mills, and mostly from those in Ahmedabad. He also launched his journalistic venture in 1906 at Davangere. The purpose of his paper *Dhanurdhari* was to spread the ideas of Tilak and other national leaders like Bipin Chandra Pal, Lala Lajpat Rai and Aurobindo among the people of the erstwhile princely State of Mysore.

The political situation of India, in 1908, was tense. Bengal was simmering and the revolutionaries went about killing and plundering. Bengal was fraught with the danger of bombs. The political controversy between the Moderates and the Extremists at the great Congress plunged the country into a mood of depression. The goal of the extremists was *Swaraj* or self-Government (spoken first by Tilak). However, the *Swaraj* was not different from the idea of self-Government as existed in the self-Governing countries of the British Empire. That is, they wanted the establishment of an absolutely free and independent form of national Government in India. Tilak summed up the extremist approach in these

words: "Our motto is self-reliance and not mendicancy". The interesting thing was that the extremists were gaining strength while the moderates were declining beyond doubt. Thus the Indian political scene of the time was lit by the luminous personalities of the famous 'Trio', Lal-Bal-Pal. Manjappa read their speeches and articles in Kesari and Kala journals with great enthusiasm, and he published them faithfully in his Weekly Dhanurdhari. In the same year Tilak was arrested (13.7.1908), due to his fiery speeches against the British rule. He was given six years imprisonment after five days' trial. Manjappa was shocked to know it because he was an ardent devotee of Tilak. By this time he was also warned by the British Government through the Mysore Government under the Press Act for his severe criticisms against the British Government.

3. **SWADESHI IN RELIGION**:

As he had to give up the publication of his Dhanurdhari, partly due to paucity of funds and partly due to political reasons, the propagation of the views

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14. Ibid.
of Tilak on Swadeshi by Manjappa was affected. Subsequently he turned his attention to religion. As he thought his marriage may come in the way of his public life and social activities, he took a vow of celibacy in 1910. He was very much impressed by the prayers and discourses of Arya Samaj when he attended them in Bombay during his visit in 1911. He, in fact, requested Shri Mrutyunjaya Mahaswami, of Virakt Matt, Davanagere to start an association on the lines of the Prarthana Samaj of Arya Samaj. Thus the Bhajana Sangha (the Association for Devotional Singing) was founded in 1911 and a series of lectures were held once a week under the auspices of this Association. Further, he requested Shri Mrutyunjaya Mahaswami that in the month of Shravana, great scholars from various places should be invited to give discourses as these would benefit the people greatly. The Swamiji was also attracted towards this good idea and soon made necessary arrangements for its implementation. This practice of having lectures during the month of Shravana began in a small way but soon developed into a very impressive affair. Throughout

15. Ibid, p.22.
17. The month of Shravana that falls during the season is an auspicious month for the Hindus and the sowing operations will be in full swing.
this month, every day there used to be regular dis-
courses. Through these lectures he brought about social
and cultural awakening in the society. From 1911
onwards, Manjappa began to read more books on religion,
particularly, on the tenets of Veerasaivism. He was
impressed by the Vaananas of Shri Basaveshvar and thus
decided to celebrate 'Shri Basava Jayanti' (the birth
day of Basaveshvara) just as the Brahmins celebrated
the 'Ramanavami' (the birth day of Shri Rama). The
chief object of celebrating this festival was to create
among the people a political and social awakening. He
also utilised these celebrations to strengthen the
Swadeshi movement in Karnataka, in the same way as
Tilak had started the celebration of Ganesh and Shivaji
festivals with the same objective. Manjappa made
Basava Jayanti a national festival just as Tilak had
made Shivaji and Ganesh festivals, the national ones,
irrespective of caste and community. Further, on these
occasions he spoke on Swadeshi and boycott. He advised
the people of Davanagere, to use only Swadeshi goods
and exhorted them to boycott the foreign goods,
specially goods from Britain. Thus from 1913 onwards
the Basava Jayanti festival began to be celebrated on
an elaborate scale throughout Karnataka with the object
of inculcating a new spirit for social and political regeneration.

It should be noted here that Britishers suppressed the political conferences or functions which were arranged with political motives. But they could never suppress religious functions. That is why Tilak launched upon using religious festivals like Shivaji Jayanti and Ganesh as a platform for preaching his political ideas. In the same way Manjappa also started the celebration of Basava Jayanti with the same purpose. Through this religious festival he brought a great political and social awakening in Karnataka, which ultimately helped the people to be organised to fight in the cause of the freedom of the nation.

4. **Swadeshi in Economics**

In 1919 Gandhiji appeared on the Indian political scene and started his activities in the right direction. When the Reforms of 1919 were considered to be utterly inadequate by the Indians and when
Rowlatt Bill was passed in 1919, in spite of the opposition of the people, Gandhiji appealed to the people of India to offer Satyagraha against the Rowlatt Bill. Hartals and disturbances took place all over the country with the enforcement of Rowlatt Act. It is as a part of this agitation that the Jallianwala Bagh tragedy took place. Events like the Khilafat Movement helped to bring the Congress and the Muslims together. Gandhiji started his non-violent non-cooperation movement on August 1st, 1920 (the day Tilak died), for the redress of the Khilafat and the wrongs of the Punjab (Jallianwala Bagh tragedy) and the establishment of Swaraj in India. The Calcutta session of the Congress in September, 1920 endorsed the policy of Gandhiji and called upon the people to give up their titles and honorary offices, to boycott schools, law courts and also to refuse to pay taxes to the Government. Side by side, Gandhiji launched an economic programme of Khaddar spinning and weaving. He made it a necessary pre-condition for the membership of the Congress party. "The spinning wheel in his view would solve the poverty of free India's peasant".

18. V.D. Mahajan, Constitutional History of India, p.126.
Coming under the spell of Gandhiji the people of the princely state of Mysore took enthusiastically to Khadi, even though they were not connected with any other activity of the non-cooperation movement. By this time Hardekar Manjappa was also influenced by Gandhiji's Khadi cult. He thought that Khadi cult includes many of Gandhiji's principles, particularly of truth and nonviolence. Thus in order to implement Gandhian principles of truth and non-violence, Manjappa took a vow of Khadi on August 1st, 1920 (the day Gandhiji launched the non-cooperation movement) and took to the propagation of the Khadi cult under the auspices of 'Jnanaprasarakha Sangh'. Though he propagated the Gandhian ideal of Khadi, he disagreed with Gandhiji regarding the bonfire of foreign cloth. He held a very sensible view that such cloth should be given to the poor, thus supporting C.F. Andrews against Gandhiji.

The impact of the Khadi movement as such on Karnataka was profound. Right from the beginning the spirit of Swadeshi, whose most eloquent symbol was

20. Manjappa Hardekar, Khadi Shästra (in Kannada), Navajeevana Grantha Bhandar, Dharwar, 1933, p.130.
Khaddar, was instilled deeply in Karnataka. The Khadi movement had two aspects. Negatively, it meant the giving up of foreign cloth and goods. Positively it meant the using of home-spun, Khaddar cloth. But the Veerasaiva Samaj opposed the Khadi cult thinking it as a Brahmin movement. Thanks to the intervention of Manjappa, it soon came to be viewed more sympathetically. The genius and significance of Manjappa lay in interpreting the Khadi ideal in accordance with the tenets of Veerasaivism itself. He argued convincingly that spinning with one's own hand was an activity that was sanctioned by the Veerasaiva faith. It is through such an interpretation of the principle involved in it, he was himself attracted to the Khadi cult.

When Gandhiji was sentenced to six years' imprisonment in 1922 due to his activities in the non-cooperation movement, Manjappa considered that year, as the beginning of a new era, the 'Gandhian era'. He was inspired with a missionary zeal, and preached the gospel of Satyagraha. Thus during 1922 - 1923, he spread the ideals of Gandhiji single-handed, especially

the Khadi ideal, all over Karnataka region of the then Bombay Presidency. In one of his speeches in 1923, he opined that unless the Indians practised the Khadi ideal, national progress was not possible. Further, in order to spread the Khadi movement in Karnataka, he founded the 'Satyagraha Samaj' at Hubli in 1922, and 'Satyagraha Ashram' in 1923 near Harihar.

After the Congress Session of Belgaum in 1924, people of Karnataka came under the influence of Gandhian ideology. The Khadi idea had caught the imagination of the youth also. This prompted Manjappa to organise Youth Associations in some places, so that, through them he could spread the use of the spinning wheel. Further, he used to collect funds for them locally, hand over the amounts collected in a particular place to the association in that place to enable them to carry on with their work. When the 'First All-Karnataka Khadi Conference' was held at Dharwar in 1928, Manjappa opined in his presidential remark, "...we must have a journal exclusively devoted to Khadi, for the propagation of Khadi cult". With the financial aid of Shri Deshpande

23. Manjappa Hardekar, Muvathu Varshada Nanna Kanike, p.16.

24. Ibid.
Gangadhar Rao, Manjappa started editing with Shri R.R. Diwakar, a monthly, *Khadi Vijaya*, later renamed as *Udyoga*. It was because of his Khadi activities in Karnataka region that he was affectionately called by the people as 'Karnataka Gandhi'.

As Manjappa was deeply interested in the constructive programme of Gandhiji and considered as the chief propagandist of Khadi in Karnataka, Shri Alur Venkat Rao of Dharwar requested Manjappa to write a book on Khadi. *'Khādi Shāstra'* (the Science of Khadi), written in Kannada by Manjappa in 1933, was in response to this request only. This well thought out study on Khadi seeks to establish the thesis that, if it is to be really independent, a nation must be economically self-sufficient. It should as far as possible, produce goods it consumes within its own economic system. In other words, Manjappa argued with statistical data that political nationalism is inadequate unless backed up by economic nationalism. This scholarly work should be regarded as a noteworthy contribution of Manjappa to the economics of our nationalism.
As has been said earlier Swadeshi movement was started only due to the partition of Bengal, which was a political issue. Then only nationalists like Tilak, stressed on Swaraj. It may be noted here that in 1905, the Moderates of the Congress party were not interested in the attainment of Swaraj but wanted only some reforms from time to time. It was Tilak, who was the leader of the extremist block, that put forth his demand for Swaraj and in every speech of his he used to declare, "Swaraj is my birth right, and I shall have it". Manjappa came under the spell of Tilak in the beginning and liked Tilak's methods for getting independence from the British. But after 1911 when his interest turned towards religion he moved away slowly from Tilak's ideology. At about this time he read the *vādaṇas* of Basaveshvara, *Bhagavad Gita* and other religious books. On reading these religious works, he was attracted to the principles of truth and non-violence. That is why when Gandhiji led the Indian National Congress, after the death of Tilak, by launching the non-cooperation movement on the basis of non-violence, Manjappa easily came under the spell of Gandhiji and was receptive to
these ideals. Thus he became the chief follower and propagator of Gandhian ideals, particularly the Khadi ideal in Karnataka. To him, Khadi includes the principles of truth and non-violence. From 1920 onwards he believed that independence or Swaraj could be attained through the principle of non-violence. But this sort of thinking was not there for long. Within a decade, he started feeling that Gandhian principle of non-violence may not serve the purpose of Indians to attain their goal, namely, Swaraj. That is why when Gandhiji launched civil disobedience movement for the second time in 1930, Manjappa called it was a mere political strategy, not based on any principle. 25 Thus from the year 1930 he started criticising the Congress principles which were expounded by Gandhiji. This we can see in his criticism of the communal policy of the Congress at its Session held in Bombay in 1934. He did it again when Congress resigned from office in 1939. He considered that step as the greatest blunder of the Congress party. His stand seems to be correct because during war time, when Congress was out of power and was also suppressed by the British, the Muslim League came into prominence and

25. Ibid, p.89.
the way was prepared for partition. On the other hand, Manjappa was vehemently opposed to the idea of partitioning the country.\footnote{Sharana Sandesh, 6.4.1942.}

It is because of these reasons that though he preached the Satyagraha Dharma of Gandhiji in his own way in early stages, he changed his mind later, as he did not get enough support for his views. Subsequent political developments and the Second World War created a great impact on the mind and thoughts of Hardekar Manjappa. He started feeling strongly that it may not be possible for the Indians to gain political independence through non-violence.\footnote{Sharana Sandesh, 24.4.1942.} After all, during his early days he was very much influenced by Tilak's teachings. Now he had also come under the influence of Shri Veera Savarkar and the Hindu Mahasabha ideology.\footnote{Ibid.} Naturally this led him to think that it may not be possible to attain independence by following Gandhian principles. He therefore, expressed his doubts about India getting independence through non-violence. Even though he had high regard for truth and non-violence, all the more, he

\begin{align*}
\text{26. } & \text{Sharana Sandesh, 6.4.1942.} \\
\text{27. } & \text{Sharana Sandesh, 24.4.1942.} \\
\text{28. } & \text{Ibid.}
\end{align*}
took a stand that India should get independence, some way or the other. After watching the political developments in India and the Second World War he felt that India would positively get independence. This we find in his last work Ecchatta Hindusthan published in 1946, before his death in 1947.

6. SWADESHI IN EDUCATION (NATIONAL EDUCATION):

It may be gathered from this that Manjappa was not a blind follower of national leaders like Tilak or Gandhiji. He could and did criticise these leaders whenever the occasion demanded it. But he was not just a critic of national leaders. He tried his level best to implement those views of theirs which appealed to him. For instance he was very much influenced by Swadeshi movement of Tilak, particularly his four-fold programme — Swadeshi, boycott, Swaraj and National Education. That is why he exhorted his people to implement the ideas of Tilak on his own example. He liked Tilak's views on national education. Tilak's concept of education was: "That which gives us a knowledge of the experience of our ancestors, that
which enables us to become true citizens and to earn our bread is called education".29 That is why Manjappa said, education which is not conducive to self-reliance and comfortable living among the people, does not deserve to be called by that name. He was of the opinion that we should not remain content with the existing system of education which makes us fit only for subordination and servitude. Therefore, he laid stress upon technical and religious education. By technical education he meant that education should provide a sense of self security.30 The aim of education should be to provide capacity for self-employment. He advised thousands of our youth that they should go to the advanced countries of the West to receive education in industrial technology; and after their return they must help to augment the national wealth.31 The work of educating the people is the responsibility of the educated few. With this objective he started a school at Almatti in 1927 with the following aims and objectives:

1. To establish at various places educational centres on the principles of ancient Gurukula system in order to inculcate in boys and girls during their formative years religious and ethical ideals so that their spiritual, mental, intellectual and physical strength may develop and that their lives may be pure.

2. To train students in such a way as to make them versed in Kannada, Sanskrit, Hindi and other Indian as well as foreign languages; to make them cultured and to enable them to pursue independently agriculture, business, handicrafts, and so on.

3. To assist brighter and more able students to pursue higher training and education at famous centres of learning, both in this country and abroad.

4. To train religious preachers to go from village to village so that they may educate the masses in religious, moral, educational and economic matters, through recitation of scriptures and lectures; to enable them to hold initiation ceremonies in the country as well as abroad, to admit people to the Veerasaiva faith, and generally to propagate the Veerasaiva religion.
5. To build up a library to facilitate Veersaiva scholars in the study of various subjects on their own, and to pursue research.

6. To establish a printing press at which newspapers and books for public welfare could be easily printed.

7. To invite as many Veersaiva youth from different parts as possible, and to give them as much instruction as possible at the Vidyalaya in religious, moral and physical fields.

8. To offer instruction to non-Veersaiva youth, as far as practicable.\(^2\)

A careful perusal of the aims of the school would reveal that he looked upon Veersaivism as a religion of equality and fraternity and individual freedom in matters, both religious and secular. He never thought the practice of and encouragement of such

a religion would come in the way of nationalism. That is why he gave a place of importance to the propagation of this religion in his system of education.

In order to popularise Gandhiji's Khadi cult, Manjappa had a strict rule that the students must wear Khadi and should learn the art of weaving and spinning. Perhaps he was aware of the spirit of Khadi and its role in the Swadeshi movement. Gandhiji has rightly said, "...... the national institutions to be truly real must be factories for Khaddar production. This is not to say that boys and girls are not to have any literary training. But I do maintain that the training of the hand and the heart must go hand-in-hand with that of the head. The quality and usefulness of a national school or a college will be measured not by the brilliance of the literary attainments of its scholars but by the strength of the national character, and deftness in handling the carding-bow, the spinning wheel and the loom......" 33 Manjappa also provided religious education to his students. Perhaps he was impressed by Tilak who said, "How can a person be

proud of his religion if he is ignorant of it? The want of religious education is one of the causes that have brought the missionary influence all over the country. \(^3^4\) Apart from all these things Manjappa taught Mathematics, Geography and History. Greater attention was paid to religious and moral instruction. Special attention was also focussed on the conduct and character of the students. He believed by building good character and conduct, one can easily enthuse national spirit among the students. In the beginning many gentlemen from various places visited the Vidyalay. Further many educationists and others interested in educational matters came to Almatti just to study the system of education and its effects, and felt themselves highly satisfied with it. The majority of them held that Manjappa's system of education was ideal if the objective is to produce good citizens. If the people come to realise increasingly the benefits of a system of education in such a remote, healthy place where their children's all-round development — physical, mental and moral is aimed at, these ideals may be taken up by others and implemented in a larger scale.

\(^3^4\) Ram Gopal, op. Cit., p.238.
Besides the school activities, he started editing a monthly journal *Udyoga*. Apart from this he started another Weekly, *Sharana Sandesh* in Almatti. Though this journal did not always see eye to eye with the other leaders of the freedom struggle, there can be no doubt that its policy was anything other than nationalistic. Through his journalistic endeavours also he tried to educate the people which indeed brought about the much-needed social and political awakening in Karnataka.

Thus during 1906-1947, i.e., from the movement against the partition of Bengal to the intensified struggle for freedom in the forties, Manjappa ceaselessly toiled to educate the masses politically. But it has to be clearly understood that he did not interpret the term "political" narrowly. Under it may be included his comprehensive attempt to stimulate an active sense of nationalism. Towards this purpose he undertook lecture tours, especially in the country side. He preached Gandhian ideals, especially the Khadi ideal. He did more than any single individual to spread Gandhism in Karnataka. Thus he advanced the cause of freedom in Karnataka by popularising the Congress Party
and its programmes, though he never identified himself with the party as such. Later on he veered towards the Hindu Mahasabha, but he had his differences with that party too. The truth is that he wanted to be completely independent in his approach. So it is unfair to judge him by his attachment to a particular party or cause at a particular time. In what all he did, he considered himself to be first and foremost a nationalist. The mission of his life was a comprehensive regeneration of India as a free nation. In a very real sense, each one of his activities, whatever its apparent form, may be related to his central purpose of nationalism or Rāṣṭriya Dharma.