Nationalism is the most thriving political ideology in human history. In the three centuries since its first formulation in the writings of European philosophers, it has caused the political map of the world to be completely redrawn, with the entire land surface (apart from Antarctica) now divided between nation states. Nevertheless, nearly all of these states contain ethnic or cultural minorities within their borders that are imperfectly integrated into the national society. The process, problems and frequent failures of national integration are issues of vital importance in the contemporary world.

The term nationalism “is sometimes used to describe loyalty to the state, for which the proper term is patriotism. It is sometimes, used to describe the belief that one’s own culture and civilization are superior to all others, for which the proper term is chauvinism. It is also used to describe feelings of national identity, which is not so much an incorrect usage as an understandable but loose usage. Properly used, the term nationalism refers to a political doctrine about the organization of political authority”.¹

Like all social Phenomena, nationalism is a historical terminology. It emerged in the social world at a certain stage of evolution of the life of the community when certain sociohistorical conditions, both objective and subjective, matured. As E.H. Carr remarks “nations in the modern sense of the world, did not emerge until the close of the middle ages”.²

‘Nationalism’ may be defined as a state of mind in which the individual feels that every one owes his supreme secular loyalty to the nation-state. “Nationalism is a modern concept. Throughout history, men have been attached to their native soil, traditions of their parents and to established territorial authorities; but, it was not until the end of the 18th century that nationalism

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began to be a generally recognized sentiment moulding public and private life and one of the great, if not the greatest single determining factors of modern history. Because of its dynamic vitality and its all-pervading character, nationalism is often thought to be very old; some times it is mistakenly regarded as a permanent factor in political behavior”.³

Nationalism arises from shared feelings and experiences among the people. These may include “a common language, culture, religion, social order, historical tradition or physical descent. The feeling of common background and destiny become nationalism when they are stressed by some process of education”.⁴ Translated into world politics, it implies the identification of the state or nation with the people or at least the desirability of determining the extent of the state according to ethnographic principles.⁵

In the age of nationalism, the principle was generally recognized that each nationality should form a state and that the state should include all members of that nationality. Men did not give their loyalty to the nation state, but to other, different forms of political organizations; the city-state, the feudal fief and its lord, the dynastic state, the religious group or the sect. The nation-state was non-existent during the greater part of history and for a very long time it was not even regarded as an ideal. In the first fifteen centuries of the Christian era, the ideal was the universal world state, not loyalty to any separate political entity. The Roman Empire had set the great example, which survived not only in the Holy Roman Empire of the middle ages, but also in the concept of the respublica christiana (Christian republic or community) and in its later secularized form of a united world civilization and in world policy as it appeared in the writings of the 17th century”.⁶

Actually, the American and French revolutions may be regarded as its first powerful manifestations. After penetrating the new countries of Latin America, it spread in the early 19th
century to central Europe and from there, toward the middle of the century, to eastern and south-eastern Europe. At the beginning of the 20th century, Nationalism flowered in the ancient lands of Asia and Africa. “Thus the 19th century has been called the age of nationalism in Europe, while the 20th century has witnessed the rise and struggle of powerful national movements throughout Asia and Africa”. 

The process of nation formation has continued during the twentieth century when the awakened peoples of Asiatic and African continents, such as the Indians, the Chinese, the Turks, the Arabs and the Egyptians, organized movements to remove indigenous feudal or foreign imperialist obstacles in the way of their full development as free nations. These movements have expressed their full yearnings for a free and unobstructed development of economic and cultural life on a national basis. Even in Europe, at the end of the First World War (1914-18), a number of national groups like the Magyars, the Hungarians, the Czechs and others, who lived in a state of subjection under the multination Austro-Hungarian Empire, organized struggles to shake off that subjection. 

The nation is thus the prime fact of the present epoch and national sentiment, the dominant emotion of man. Contemporary movements in the spheres of economy, politics or culture are inspired by conscious national motives and urges them to organize to defend and develop the freedom or culture of other nations. The nation remains a unit in all contemporary programmes of world reconstruction, which seek to integrate humanity, on a capitalist or socialist basis. 

**Indian Nationalism.**

Indian nationalism is a modern phenomenon. It evolved during the modern period, as a result of the actions and interactions of numerous subjective and objective forces and factors that developed within the Indian society under the British rule and impact of world forces.
Although the British succeeded in suppressing the insurrection of 1857, they could not set at naught, the revolution that was taking place slowly but steadily all over India. That was the birth and growth of nationalism which meant, ethnological and geographical unity or solidarity was always a phenomenon of Indian life.\textsuperscript{11} Even a distinguished western authority on nationalism, Hans Kohn has remarked that “a truer basis of unity than modern national sentiment was to be found in a common intellectual heritage, persisting through an unbroken tradition and moulding and permeating India’s whole social life to the vein text detail and in the peculiar contemplative piety which lies at the root of all the various forms of Hinduism”.\textsuperscript{12}

The study of the rise and growth of Indian nationalism is of great significance from the standpoint of a general study of nationalism. The process of the growth of Indian nationalism has been very complete and many sided. This is due to a number of reasons. Pre-British Indian society had a social structure quite unique and perhaps without a parallel in history. It sharply differed in its economic base from the pre-capitalist medieval societies of European countries. Further, India was a vast country inhabited by a huge population, speaking many languages and professing different religions. Socially, the Hindus, comprising two thirds of the populations were almost atomized (divided) in various caste and sub casts, a phenomenon peculiar to the Hindu society. Again, Hinduism itself was not a homogenous religion but a conglomeration of religious cults, which divided the Hindu people into a number of sects. This extreme social and religious division of the Hindus in particular and the Indians in general presented a peculiar background to the growth of nationalism in India. Nationalism in other countries did not rise amidst such peculiarly powerful traditions and institutions. India’s peculiar social, economic and political structure and religious history together with its territorial vastness and a teeming population, make the study of the rise and growth of Indian nationalism more difficult, but more
interesting and useful also. The self-preservative will of the past social, economic and cultural structure was stronger in India than in perhaps any country in the world. Further, the significance of the Indian nationalist movement for the present and future history of humanity is also great since it is the movement, increasingly becoming dynamic, of an appreciable section of the human race.13

**The Sparks of Nationalism.**

Meaning of Nationalism in the context of native States in the British colonial setup have is to be understood clearly before venturing into the study of the problem. India had never been a “nation” before the advent of the British. It was a civilization and possessed raw materials for developing it into a nation. Nationalism is an abstract concept and it has to be concretized in various ways in the course of anti colonial struggle in India. Nationalism had to transcend the narrow barriers of caste, religion, region, community and language if it were to become effective in its struggle against dominant colonial forces of British and feudal forces of native states. Nationalism visualized a larger ‘union’ in India and Indian nationalists determined to establish such a union. Union and liberty go hand in hand. As Daniel Webster pointed out in the context of a political crisis in U.S.A. in the 19th century, “Union and Liberty are, now and forever one and inseparable”. It was also a guiding principle for Indian leaders and at the same time they put before them the vision of a ‘Union’, which alone protect liberty when secured by defeating the colonial forces and the native autocracy.14 In this context Indian nationalism is a modern phenomenon. It came into being during the British period as a result of the action and interaction of numerous subjective and objective forces and factors, which developed within the Indian society under the conditions of British rule and the impact of historical forces. Another striking thing about Indian nationalism is that it emerged under conditions of political subjection of
Indians by the British and the native princes.\textsuperscript{15} The factors mentioned below contributed to the growth of political consciousness.

Primarily Nationalism denotes a spirit. It is a foremost political force. A glance at the political map of the world during the last four centuries shows the most crucial role, played by nationalism in the division of enlarged states and empires and the result was the emergence of small and big independent sovereign state. Nationalism denotes an emotional feeling of oneness to fight for the accomplishment of political freedom. Nationalism is looked upon as a living force of a state. Every nation today, boosts of its nationalistic spirit. Nations have either arisen or fallen because of this fervor. Nationalism is essentially a western concept and its evolution in countries like England and in Europe was the unique outcome of the spontaneous desire and irrevocable determination of people to resist the unwanted aggression launched by outside power and to protect their freedom.\textsuperscript{16}

The core forces responsible for the birth of nationalism were the increasing authority of central Government, dictatorial tendency of the authority, anti-monarchical, anti-colonial anti-imperial attitudes, foreign rule, racialism, liberalism and aspiration for political independence and economic development to achieve self-reliance in all walks of life. The events like American war of Independence of 1776 paved the way for the spread of nationalism. The French Revolution of 1789, the unification of Italy and Germany, Russo-Japanese war of 1905, the world wars, the epic struggle of India’s freedom movement through the Congress organisation and a successful bid of Mohmand Ali Jinnah through Muslim League in the creation of a separate new independent and sovereign nation for the Muslims etc., all stand as testimony in the history to understand the different dimensions of nationalism and the will of the people to
secure the democratic form of government based on the principles of equality, liberty, fraternity, social justice and secularism.\textsuperscript{17}

It is appropriate to examine the progressive and retrogressive policies of the British Government from the appointment of Lord Warren Hastings as the first Governor General of British India in 1773 to the attainment of freedom from the clutches of British on 15\textsuperscript{th} August in 1947 for an objective analysis of the rise and growth of Indian Nationalism. The Renaissance and Reformation Movement in India during 19\textsuperscript{th} century also prepared the ground for the evolution and growth of nationalism for freedom. The commissions and omissions of British and their ‘Allies’ in India also provided definite shape to Indian nationalism. The other factors such as socio-religious reforms, English education, press, communications, positive policies of British Government, role of Indian National Congress in mobilizing public support against retrogressive policies of British Government, services rendered by revolutionary nationalists under the leadership of Bal Gangadhar Tilak and Subhash Chandra Bose, their firm belief in uncompromising attitude with British and their theory of foreign help etc, contributed to the rising spirit of evolutionary and revolutionary nationalism. Against this background, the present study aims to examine the factors, which induced the nationalists to display the spirit of nationalism. Conviction of Subhash Chandra Bose was that, “The Mother India can only be freed by resisting the British tyranny and India cannot be liberated without shedding their blood. Freedom can be achieved with a price; and that price is blood. Freedom can never be had by begging. It has to be got by force and by securing the assistance of those nations, which oppose the imperial and colonial interests of the England.\textsuperscript{18}

Another striking feature of Indian nationalism is that it emerged under conditions of political subjection of the Indian people by the British. The advanced British nation, for its own
purpose, radically changed the economic structure of the Indian society, established a centralized state, and introduced modern education, modern means of communication and other institutions. This resulted in the growth of new social classes and the unleashing of new social forces unique in themselves. These social forces by their very nature came into conflict with British imperialism and became the basis of and provided motive power for the rise and development of Indian nationalism. \(^{19}\)

Nationalism in modern India started with the foundation of Indian National Congress, in 1885. An English official, Mr. A.O.Hume, initiated the idea of the formation of Congress. Sir William Wedderburn wrote “Indeed in initiating the national movement Mr. Hume took counsel with the viceroy Lord Dufferin and whereas he was himself disposed to begin his reform propaganda on the social side, it was apparently on Lord Dufferin’s advice that, he took up the work of political organization as the first matter to be dealt with”. \(^{20}\) Sometimes, it is alleged that Congress was organized by Mr. Hume as a ‘safety valve’ for saving the British Empire of India from liquidation. But things went contrary to the British and true sense of nationalism rose only after the founding of the Indian National Congress in 1885.

While giving due credit to the British rule for the rise of nationalism Prof. S. L. Sikri states that Indian nationalism was not merely the outcome of the British rule in India. On the other hand, he argues that it was the result of a combination of factors. He is of the opinion that “some of these factors sowed its seed, some nurtured its growth; some unfolded its form; and some influenced its ideology and technique. Hence, the causes responsible for the origin, growth and rapid development of the Indian national movement were various and manifold-both indigenous and foreign.\(^{21}\) Thus, Indian nationalism has grown and developed in a complex and peculiar social background. Alur Venkat Rao popularly called as Karnataka Kula Purohita writes
that the national consciousness started to blossom in Karnataka and in Dharwad district from 1895. \(^{22}\) What he said seems to be true.

**Role of Journalism.**

Journalism has had been playing an important role in creating socio-political awareness in the minds of people. No doubt, Newspapers from Maharashtra like *Jnana Prakash* (1849), *Indu Prakash* (1852), *Karnataka Patra* of Venkat Rangokatti from Belgaum (1891), Tilak’s *Kesari* (1892), were in large circulation in the areas of Dharwad–Hubli, Gadag and Haveri. It was only after A.O.Hume’s visit to Belgaum and Dharwad on 16\(^{th}\) December 1893 that real foundation of political movement was laid. \(^{23}\)

Journalists used their means to propagate the political thoughts of B.G.Tilak and other leaders to create anti-British wave in Dharwad district.

Servant of Truth an English weekly edited by H.B. Kalburgi (1926) from Dharwad, Devabhuja Kannada weekly edited by S.C. Salimath (1927) from Ron, Gramadipati Kannada weekly edited by Joteppagouda Patil Yelladigi (1928) from Athani, Khadi Vijaya Kannada weekly edited by Hardekar Manjappa (1934) from Almatti, Shivapratapa Kannada weekly edited by Gurumurthy Shastri Kajjari (1929) from Haveri, Udyoga Kannada monthly edited by Hardekar Manjappa (1930) from Almatti, Deshbandhu Kannada daily edited by B.S. Pawate (1930) from Hubli, Sharanasandesha Kannada weekly edited by Hardekar Manjappa (1931) from Almatti, Karnatakabandhu Kannada weekly edited by Channabasavarya Hiremath (1931) from Gadag, Udaya Kannada Daily / weekly edited by S.C. Mirji (1931) from Bijapur, Taruna Karnatakakanada daily / weekly edited by L.S. Patil (1931) from Hubli, Saddharma Deepike Kannada monthly edited by Channamallikarjuna (1932) from Haveri, etc., were influenced by Tilak’s “Kesari” and spread the message of neo-nationalism to organize agitation for Swaraj. The journalists emphasized the need to adopt the technique of Satyagraha and the socio-political thoughts of Mahatma Gandhi to fight against the colonial, imperial and communal forces for freedom. Thus gush of nationalism grew.

The literary and cultural awakening to preserve the past glory and heritage of India came from the educational and non-political organizations. They played an important role in stirring political consciousness and national awakening in the minds of people. “Fleet’s Dynasties of Canarese Districts (1882), R.G. Bhandarkar’s Early History of Dakhan (1884), Rice’s Epigraphia Carnatica volumes (beginning from 1886), Sewel’s a Forgotten Empire (1901), Bharadwaj’s Jnana Nidhi (book of knowledge) helped the recovery of Karnataka’s history. They made the people of Karnataka feel proud of their past and fight for its preservation by ousting foreign rule.
from India. This paved the way for the launching of movement for renaissance and reformation for modernization of Indian society in the 20th century”. 25

The Socio-cultural activities of Government High School, Bassel Mission High School, Training College and New English School in Hubli-Dharwad spread western education and ideas of Democracy in Dharwad district. Even the German philosophers of Bassel Mission at Dharwad inspired people for study of Kannada literature and its culture. As a result of all these activities the Karnataka Vidhyavardhaka Sangha was established 1890 by R.H.Deshpande, which gave impetus to Kannada consciousness, and contributed indirectly to national awakening for liberation.26

**Kannada Consciousness and the Karnataka Vidhyavardhaka Sangha.**

After the downfall of Vijayanagar empire Karnataka was torn into several pieces. North Karnataka came under Adilshahis of Bijapur, Hyder Ali and Tipu of Mysore, Marathas and from 1820 Wasai Treaty under British control. British administrators called it as Southern Maratha country. When they established railway center at Hubli they named it as “Madras and Southern Maratha Railway”. The Kannadigas were almost forgotten. The Kannada culture and language received sunk and low. The policies of Marathas and British witnessed a great blow to Kannada language with Marathi becoming the spoken and administrative language.27

At this stage when the British government permitted the teaching of Vernacular languages in 1858, there were only Marathi teachers in the schools. Mr.Russel the then educational inspector in Bombay presidency favored Kannada wrote the following, which reflects the shortage of teachers in Kannada.

“….there are very few educated Canarese in this or any other government department. The Deputy Inspectors and English teaching masters in the division are none of them Canarese and few Canarese appointed for teaching Kannada were highly influenced by Marathi culture. The
Canarese language has never been taught and cultivated in this division as the Gujarati and Marathi in theirs……

……as to the want of Canarese men. I am endeavoring to secure the services of all Canarese competent for the higher as well as lower post.

……one of my chief objectives during the past year has been (as it will be fore same time to come) to place the Canarese language on the same footing in the schools of this division as Marathi and Gujarati occupy in their respective Division…….”

Mr. Russel who was committed for elevation of Kannada tried his best for growth of Kannada consciousness by getting transferred the Kannada speaking officials to his department and encouraging them to adopt Kannada language. Deputy Channabasappa, Roddha Shrinivasarao, Huilgol were some who rendered their selfless service for bringing Kannada consciousness among people.

“ In one way government was responsible for the prevailing state of things in Karnataka. The first two educational inspectors in the southern division, since the organisation of vernacular education by Mr. E.I.Howard in 1858 were military officers…At this time (1865) Mr.Russel took charge of the division, a veritable chaos prevailed in it. The language of the people was Kanaresse but Marathi was taught in schools in preference to mother tongue…… Mr. Russel put his foot down and said that the language of the people must be taught to people…… if he had been succeeded by a fair-minded and upright Englishman……The Karnataka College would have been established more than 30 years ago at Dharwad by this time and His excellency would have had to think of establishing a university at Dharwad today……

But for the misfortune of Kannadigas Mr. Russel retired in 1885 and for about two decades after, only Marathi officers succeeded one after another as Inspectors of the division. In
such conditions Kannada and its propagators were bound to face repression and disgrace from the non-Kannada officials.

The miserable condition of Kannada language can be better understood by the even of the below report”……. Kannadigas were woefully neglected and they suffered torment by the onslaught of Maratha chauvinism.  

Due to the above causes there was onslaught of Marathi literature and newspapers. The numbers of Kannada and Marathi books kept in native general libraries in 1885 were as follows.

<table>
<thead>
<tr>
<th>Place</th>
<th>Kannada</th>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharwad</td>
<td>7</td>
<td>30</td>
<td>23</td>
</tr>
<tr>
<td>Hubli</td>
<td>28</td>
<td>343</td>
<td>201</td>
</tr>
<tr>
<td>Belgaum</td>
<td>31</td>
<td>284</td>
<td>190</td>
</tr>
</tbody>
</table>

It was at this juncture that, the *Karnataka Vidhyavardhaka Sangha* was established on 20th July 1890, by R.H.Deshpande at Dharwad to protect and enhance Kannada consciousness among Kannadigas.

“On July 20th 1890 a meeting of almost all educated men was held under Ramchandraraao Hanmanth Deshpande in which he explained to the people about declining condition of Kannada literature and Kannada consciousness and requested the people present there, to help the growth of Kannada pride, physically, financially and mentally. In this meeting the following decisions were taken.

1. An organization called, *Karnataka Vidhya Vardhaka Sangha* would be established to protect Kannada language. The rules framed by Sri Ramachandra Deshpande would be adopted for administration of the Sangha.
2. Shamrao Vitthal an advocate of high court (Bombay) would be president, Sri Venkat Rango Katti the vice president. Namdar Raobahadur, Gurusiddappa Gilganchi, Shrinivasrao Kuppi, Gurucharya Morab, Dhondo Narsimha Mulbagal members. Ramchandra Hunmanth would be honorary secretary.
3. A Library would be opened at Dharwad through donations raised in public for educational and self respect of Kannadigas.”
Towards Kannada Consciousness.

The executive body meeting of the Sangha was held on 13-11-1890. It adopted the following resolutions for Kannada renaissance.\(^{34}\)

1. To publish Uttara Ramacharita in Kannada.
2. To publish classical Halegannada literature in modern Kannada.
3. To send acknowledgement to the director of public Instructions for holding examinations in Kannada districts in Kannada language.
4. To elect Kittel, Zuggler, Rice, and Fleet as honorary member of the Sangha.

The Sangha in this regard took on to publication of literature and Newspapers in Kannada. It published ‘Uttara Ramacharita’ of Bhavabhooti in Kannada translated by Dhondo Narasimha Mulbagil (It was his first work) in 1892. It published Galaganath’s (who is known as father of Kannada novel) Padma Nayana held examinations on Girija Kalyana and other Kannada literature. It started publishing Waghbhushana a weekly in Kannada in 1896 to spread message of consciousness and love for Kannada language among the people of Karnataka. The Sangha also started a library at Dharwad. Till 1911 this library reached a remarkable size with procurement of large number of books and publications to spread the consciousness towards the past glory of Karnataka.\(^{35}\) As a pinnacle to all these Kannada activities the Sangha held the 6\(^{th}\) centenary celebrations of Vijaynagar Empire with great pomp and grandeur, in 1936.\(^{36}\)

In this way, the Karnataka Vidhya Vardhaka Sangha through Its multifaceted socio-literary activities helped wooing in birth and growth of Kannada consciousness which finally paved the way for the development of the spirit of nationalism needed for launching freedom struggle in Karnataka. This institution became more nationalistic when Alur Venkat Rao started taking more interest in it. Not only these institutions, the Sanskrit Pathashala of Gurunath Pathak at Dharwad also nourished national activities. \(^{37}\)
The Karnata Itihasa Samshodhana Mandala of Dharwad (1914) further helped to intensify the Renaissance movement in Karnataka. A Conducive atmosphere for historical investigation and study was created by this Mandala. Encouraged by the mandala, researches were undertaken to unearth the past glory of Karnataka which thrilled people to reshape the destiny of nation by securing political freedom. Besides, a drama troupe called “Sri Shivaji Arya Samaj” was formed which took a good deal of interest in enacting nationalist dramas like Rana Bheemadeva, Veera Kesari, Dhruva, Shantala, Sangolli Rayanna, Krishnadevaraya etc. The policy of appeasement adopted by British towards the Muslims and policy of withdrawal against Hindus, made Tilak to think of organizing Hindu festivals in order to revive the martial spirit of the Hindus to protect Hindu culture and to secure freedom, fighting against the combined opposition of the British and their Muslims followers. The result was the revival of the Ganapati and Dasara celebrations and the Shivaji festival. Ganapati Utsav and Shivaji Utsav were celebrated with high spirit of patriotism in Dharwad, Hubli, Ranebennur, Gadag, Ulavi, Haveri, Devagiri, Akkihalur and other places from 1895 and onwards.

The retrogressive measures adopted by British administration during the plague of 1899 also aroused the anti-British feelings in the minds of the people. The plague vaccinations still being in experimental stage caused severe side effects to the people and they suffered from numerous physical problems. Newspapers like Kesari, Karnataka Vritta, and Rajahamsa published articles condemning British administration which was forced to stop vaccinating people by unscientific method. G. S. Halappa illustrating the fear of the people by example remarks that “the fear of the soldiers who were entrusted with relief operations may be gauged by the fact that, when in Dharawad the people in the market in center of the city heard of the arrival of soldiers, they left their belongings and ran away in consternation”.

Unable to bear
the high handedness of the military officers, a pious man by name Hayagrivachar committed suicide in Dharwad. Good work entrusted wrong agency resulted in considerable misery to the people without much substantial relief.\textsuperscript{43}

In 1902 a branch of Theosophical society was started at Dharwad, which opened the eyes of the people against the critics of Indian culture and its past glory. Many people attended the Satara session of Bombay Provincial Political Conference of 1902. After the Satara session in 1903, the Bombay Provincial Political Conference met at Dharwad organized by Gurunath Pathak an advocate from Dharwad. Daji Abaji Khare, Tilak’s close associate presided over the meeting; Pandurang Rao Athvale was the president of reception committee. Bal Gangadhar Tilak, Feroz Shah Mehta, Dinsaw Waccha, Gopal Krishna Gokhale also attended the conference. This grand meeting gave impetus to political awakening in Dharwad district and instilled in minds of people the needed courage and commitment to oppose colonial rule of British with one voice.\textsuperscript{44}

The political happenings of the nation during Swadeshi movement too helped to rouse the dormant spirit of the people and awaken them to a realization of their own strength and greatness. At Hubli, N.S. Hardikar a schoolboy of Lamington School started an youth association ‘Arya Bal Sabha’ and spread Tilak’s philosophies of Swadeshi and Swarajya and provided platform to conduct physical exercises and ensured library facilities to the youths. He also organised Ganesh Utsav, Shivaji Utsav, Swadeshi Games. Alur Venkat Rao, Mudvid Krishna Rao, Mudvid Venkat Rao, Nargund Ram Rao, Kadpa Raghavendra Rao, N.S. Rajpurohit of Dharwad district popularly called “Kannada Saptarshigalu” meaning seven sages of Karnataka were highly influenced by political thoughts of B.G.Tilak and later by Social Philosophy of Gandhiji. They organized whirlwind tours in the entire district to organise anti-
British agitation for freedom. The neo-nationalists also established Vyayama Shalas, which not only helped in ensuring robust physic of the people but also acted as centers of libraries in towns and villages for educating people socially and politically. Besides it is not uncommon to notice the establishment of Taruna Sanghas in the area of study to propagate anti-British policies for mobilizing public opinion for self-rule.  

National awakening received new colour and shape in Karnataka with the partition of Bengal in May 1905. It was done with ulterior motive to quell the growing spirit of nationalism by instigating Muslims to play against the political goal of Hindus. At this juncture on the guidelines of I.N.C. Alur Venkat Rao (on returning to Dharwad after completing his education at Pune) explained the situation in Dharwad district and prepared the people to oppose partition of Bengal for unity and integrity of the country. “Swadeshi movement though, was strong in other parts of India did not strike Karnataka so strongly. But public meetings were organised in all taluka places of Dharwad district in the evening everyday and condemned the British action by passing anti-British resolutions”. “This slow awakening in Karnataka might have been due to its division into many administrative units which prevented people from conveying democratic ideas due to the lack of communication skills to mobilize public force. Inspite of this, anti-British feelings erupted in Dharwad district”. 

Thus the activities of congress from 1895 to 1905, laid the foundations of national unity among the educated and brought people irrespective of caste, creed, colour and sex on a single platform to put up united fight to end colonialism and imperialism of British.
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