Chapter 5

Role of Local Elites in National Movement.

Elites play an important role in every political system. The role of elites is more crucial and vital in an unorganized and apolitical society where they act as catalysts of socio-economic and political change. It is observed in the preceding chapters that the national and local elites served in a hostile environment due to causative socio-economic and political factors. They served as torch bearers with a vision to attain 'Swarajya on Swadeshi Principles'. The mission of elites was directed to awaken masses from subjugation and slavish mentality and create a sense of social responsibility and nationalistic fervour in the locality.

Ranade, a leader of national movement not only defined the role of elites but also assigned specific duties to accomplish during national movement. He quoted masses as unlettered, illiterate, unorganized and unaware of the past, present and future, hence unable to understand the significance of liberation process. The specific traits such as social background, intelligence, unity and integrity and initiative capabilities shall enable elites to serve as instruments of social change and development. "Ranade's elite group was composed of Brahmans, Banias, Zamindars and the educated middle class". True to his remarks, it is observed that the service of these core groups was quite evident in each phase of the national movement at national and local level. The fruitful endeavour resumed with reformative and revival exercise prior to the birth of
Indian National Congress which made significant contribution for the promotion of national interest. They covered wide range of spectrums namely social, cultural, economic and political issues and served under the most critical period that to at a time, when illiteracy was prevalent. The prevailing traditional social system kept majority of the people in dark and in a lowest web. The social evils and blind beliefs were rampant. The common factor among the elites was to educate masses and bring them under national mainstream. The influence and impact received momentum which enabled to expand the base to regional and local level under the guidance and direction of effective leadership.

It is observed that the professionals such as advocates, doctors, teachers and social activists laid the foundation stone. The feudal lords and philanthropists complimented the efforts of professional groups. The agrarian related professional group joined the momentum which resulted in the expansion of elite recruitment process that enabled to cover the important social groups. As advocated by Ranade it is found that young educated students joined their hands for the national service. The social background, education and occupation and the service orientation towards nation building exercise, these prime variables played an important role in elite recruitment process. In India at the time of national movement the masses supported these core groups because of their outstanding abilities as advocated by Gassett. The reason is obvious due to the marked difference between the two as advocated by elite theory protagonists. The masses cannot withstand on equal footing
with elites due to lack of specific traits. Hence they follow the path and obey the direction of elites. Elites at the time of national movement under hostile condition served as path finders and showed new direction to overcome the problems and maladies faced by the locality. It was under such circumstances the local elites played an important role. It is further observed that urban elites due to access of knowledge, educational background and better perception of national issues and problems served as path finders and torch bearers compared to the rural elites. It was in this background the role of local elites is analysed during the national movement in the study.

**Role of Gadag Taluka Elites in National Movement:**

The study of Gadag taluka is divided as urban and rural for academic pursuit. It is observed that the freedom movement activities resumed from Gadag as it was better placed compared to other locations due to ground realities namely, Social background, education, varied professions and facilities etc. The national movement was directed from Gadag city, hence the study has given prominence to analyse the role of urban elites. The study further observes the prominent role of Brahmin community who initiated the nationalistic activities and laid the foundation for national movement. It was in this backdrop the role is analysed in two parts namely, Brahmin Elites, Non-Brahmin Elites. The role of Women, Philanthropists and Literary celebrities whose service was crucial for the success of the movement is covered as a backdrop for the study.
Urban Elites: Brahmin Elites:

Gadag played an important role in the freedom movement. The nationalistic activities in the district were observed in the form of cultural awakening exercise before the start of direct movement. The prominent personalities of the locality studied at Bombay, Pune witnessed the hectic political activities observed in those segments. They realized the dire necessity of such environment in their locality. Hence, engaged in conscious building exercise and awakened the masses by organizing programmes on various platforms. They invited Tilak and Gandhi to Gadag to inspire the movement. In all these activities the Brahmin community obviously played major role due to access of resources such as family background, education etc. The researcher has identified 108 elites’ role during the movement which directly and indirectly helped for the success of nationalistic activities in the district. It is difficult to analyse each one’s role, hence opted only such persons who successfully took part before and at the time of Non Co-operation movement. It is observed in the preceding chapter that the entire nationalistic activities were operated and directed from Gadag, an urban centre where the ‘Provincial Congress Committee’ existed till 1931. The national elites visited the city and guided and inspired local elites to streamline the progress in connection with Swarajya and Swadeshi concept.

Anantrao Jalihal, Dr Venkatrao Huilgol, and Dr Vasudev Umachgi, the trinities of Gadag set the benchmark and served as the torch bearers of freedom
movement in the entire district. V.R.Kulkarni and Mudleppa Kulkarni from Betgeri hailing from feudal background complimented the efforts of the trinities. The Sawakar brothers, teacher by profession trained the youngsters and the Malagi and Yavagal brothers wholeheartedly served for the national cause. The Hindustani Seva Dal activist and Khadi protagonist like Narayanrao Vaidya offered their constructive and combative services which strengthened the base of movement in the vicinity. The service and the role of such nationalists is analysed as back drop for the study.

1. **Anantrao Narayanrao Jalihal:** Anantrao was born in 1883 in a noble family at Ichalakaranji. His father was a government servant at Kolhapur Princely State. His forefathers served under Belgaum Collector and Commissioner. He studied at Kolhapur and Pune and received law degree. Anantrao settled in Gadag during 1912 to pursue profession and look after his ancestral property situated in nearby village Jalihal, which was his native.

    The family culture, excellent workmanship under British Collectorate and Kolhapur Maharaja, good educational background naturally enabled Anantrao to develop his personality. The association with Saraswati Football club as a promoter and a member of think tank which engaged in national awakening programmes built his image. His legal acumenship, professional approach, calm and gentle character earned him name and fame in Gadag, Mundargi and Ron taluka within a span of few years. The advent of Tilak in 1916 as per his invitation and the grand function organized at that juncture in association with companions provided a conducive environment to resume
political activities in Gadag locality. The visit of Gandhi and the endeavour to establish ‘Provincial Congress Office’ in Gadag testify his organizational skill. He left legal practice during Non co-operation movement and fully devoted his service for the Congress work. According to Jayaramacharya Malagi his monthly income was not less than 1000 rupees at that time. In the peak hours of profession, he adopted Khadi and Swadeshi as his way of life and plunged in national movement.

His acquaintance with Muslim elites spread the base of Congress. “It was due to his endeavour that the Khilafat activists joined Congress. In 1921 Municipal elections none from Muslim community prepared to contest election from Congress ticket”2. He persuaded Aminsab Hanagi and Mahammedsab Dandin to contest and supervised the campaign and managed to win the election. This bestows his secular image and organisational skill.

Anantrao propagated and promoted khadi work. He toured extensively and visited several villages of Gadag, Ron and Mundargi taluka to spread the base of Congress. It was due to his influence that several persons in Gadag district joined the Congress and took active part in national movements. Andanappa Doddameti, who joined the Congress in1930 and called him as his mentor. In fact he beared the entire election expenses and campaigned when he unsuccessfully contested 1935 District Board election. He shaped the political career of Totappa Narayanpur. Several freedom fighters of Gadag district and even from adjoining Yelburga taluka which was under Hyderabad Princely State refer his name as their mentor. He was a highly respected leader among
all sections of the society. The Congress activists like Narayanrao Vaidya, Malagi brothers from Brahmin, Kubsad brothers, Honagndi and Halawagali from Lingayat, Khode, Bakale, Khatwate from Pattegar, Kalli Tippanna, Kotrappa Jujagar and Kolli from Devang, Bhojappanaver and Harapanahalli from Mulgund, Tirlapur from Binkadakatti, Patil from Kurthkoti, Hulgi from Mundargi, thus series of elites quote his influence in their political career.

"His house was a hospitality centre, where food and passage was always available for every one, irrespective of caste and creed. Even the Harijans received the same kind of treatment like the upper community members".

Anantrao’s service and sacrifice is evident in each phase of the national movement that was observed in Gadag district. Ironically his name did not figure in government published freedom fighters list, even though Dharwad district Gazetteer -1995 and History of Freedom Movement in Karnataka Volume - II mention his active participation during 1930 and 1942 national movement. He even received imprisonment on the occasion and served punishment and Hindalga Prison Belgaum. "His son Ramachandra Jalihal stated that Anantrao received a certificate of appreciation from Siddappa Hosamani in 1935 during 50th year celebration of Congress for his invaluable service".

2. Dr Venkatrao Ramrao Huilgol: Venkatrao was born in 1885 in a wealthy family. His father was a famous advocate. He pursued education at Bombay and received M.B.B.S degree from Bombay University. He was one of the promoters of Saraswati Football Association, whose members played an
important role in the national awakening activity before the advent of Congress in the locality. He was one among the few who invited Tilak to Gadag in 1916 and Gandhi in 1920 which enabled to carry political activities in Gadag locality. He was one of the founders of Congress and President of the Taluka unit for 20 years. He always kept Congress membership in his medical kit. His untiring effort, straight forward approach attracted several youngsters and infused them to plunge in national movement. Narayanrao Vaidya had long standing association with him, he called him as mentor, father, philosopher and guide. Venkatrao's service and influence was instrumental to get the support of residents of Haladibba, Killa, Dasar oni, Okkalageri, the neighbouring streets of his residence during the national movement. Madhavacharya Gudi, Tulsabai Arasiddi was prominent among them.

Venkatrao travelled extensively to propagate khadi work in bicycle and Tonga as it was customary during those days. Narayanrao who accompanied him during the tour recalls an incident during Civil dis-obedience movement. "Police stopped the Tonga asked the name of Venkatrao. He said Bhayankarrao, father's name Mahabhayankarrao. The name of Narayanrao as Kiri Bhayankarrao, father’s name, Chika Kiri Bhayankarrao, sir name as Ati Chikka Bhayankarao. Where are you going? He replied to Toddy nala. Why?. He said to drink Toddy and enjoy. The police noted down what was replied by Venkatrao and reported the same to inspector Undalli. Undalli narrated the incident to Dr Venkatrao during a chat and told that this kind of police staff they give to us".

Bhayankarrao means dangerous man. Narayanrao in his
memoir describe that he never stood in a queue to buy ticket. Even police officers saluted Dr Venkatrao; such was his personality. The police on duty saluted him and carried his luggage and kept in the compartment. His was a dare devil personality. Venkatrao during Congress campaign awakened the masses. He told them that we have become the slaves of British. Freedom is our birthright. Mahatma Gandhi has arrived to liberate us from the clutches of subjugation. Hence we must join and participate in Mahatmaji’s programmes and work for liberation of motherland. In this way he made an endeavour to awaken the masses. Venkatrao as Khadi protagonist and star campaigner of Congress was imprisoned twice in his life. In Nasik Jail, imprisoned during Civil disobedience movement, he was attracted by Homeopathy and learnt and practiced it since then. In another time during Quit India movement he was jailed in Hindalga, Belgaum, where he treated Cholera hit prisoners. This shows his service orientation and duty consciousness. Jayaram Malagi quotes the secular nature of the doctor as such. “A leader from Uttar Pradesh came to his house during midnight. Venkatrao asked the visitor, how you have come in this odd time, when there is no train. The visitor told that he came on foot, asking the locality of his house. Venkatrao told him that there are plenty of Tongas, you would have come by that. He said all Tongawalas are Muslim, no one is Hindu. Venkatrao quite furiously responded to the visitor quoting that there is no place for religious fanatics in my house. I do not entertain a person who hates Muslims in the name of religion. He sent back the gentleman.”

311
response of Venkatrao proves his secular credibility. He strived for the unity and amity of the Hindu - Muslim community throughout his life.

Dr Venkatrao was a great motivator. His inspiring words and command was obeyed with high respect and honour. It was due to his effort that Congress under his Presidentship became a mammoth organization in the Gadag within a span of few years. He had good co-ordination and rapport with Anantrao Jalihal and Dr Vasudev Umachagi. The national leaders during their visit to Gadag received hospitality at Venkatrao’s residence. Once Murarji Desai came to lunch during his visit to Gadag as per the mutual consent of the two reciprocated during Nasik prison. The district President, Hiremath raised an objection and asked the doctor to cancel the lunch. “Venkatrao stubbornly replied to Hiremath that Murarji Desai today has become Chief Minister of Bombay Presidency but he is my close friend. It is his choice whether to attend the lunch or not, I am not going to cancel any programme. I am not a beggar but a Huilgol Jahgirdar. The Almighty has given me energy to provide food and hospitality. I am a respectable person in society. You better go to Bombay and cancel my programme, but I am not going to do so. Murarji as per mutual agreement attended the lunch along with dignitaries and officials including the district President and spent few hours with Dr Venkatrao”. This shows the hold and dignity of the legend. Dr Venkatrao remained a loyal Congressman and weared and propagated Khadi through out his life. He left heavenly abode in 1946, thus could not reap the reward to witness and celebrate independence on 15th August 1947.
3. **Vasudev Srinivasrao Umachagi**: Vasudev hailed from feudal background. His forefathers established the first professional drama troupe named Veeranarayan Krupa Poshita Nataka Mandali in 1873 which sowed the seeds of cultural awakening in North Karnataka. He pursued education at Bombay and returned to Gadag in 1902 soon after getting L.A.M.S. medical degree. He joined Young Men Football Amateur Association and served as one of its promoter which organized various national awakening programmes along with sports. His role was instrumental to resume political activities in Gadag Betgeri twin city and Gandhi’s visit to the locality.

Vasudev strengthened the base of Congress in Gadag district. “He served as treasurer of the party for a longer period at time. He opened a separate account for Congress work. Jayaramacharya Malagi quotes his account as transparent as a mirror”⁸. His role was evident in multiple activities organized by Congress since 1920 to 1940 August, the day he left heavenly abode. He propagated Khadi. He joined hands in sweeping, cleaning Harijanwadas and slums. His role was instrumental in opening national school and Khadi centre at Gadag. He even went to streets and markets to collect funds for Congress. He gave financial assistance to the promotion of Congress work. He infused patriotic fervour to eliminate slavish mentality that was deeply struck in people’s mind on various public functions.

Vasudev was imprisoned for 6 months during 1930 Salt Satyagraha. He received one year imprisonment during 1932 Satyagraha and detained for 2 months at Mugad village near Dharwad. He trained and motivated several
volunteers during the freedom struggle. Krishnacharya Narayancharya Shirhatti was one among them. His brother Gopalrao joined national service as a teacher of national school. He accompanied Anantrao and Venkatrao to AICC session organized during freedom movement. The influence and impact of his brother was evident in his service. He wore Khadi and took active part in its promotion. He offered service for Gandhi’s constructive programme. He worked as underground activist in 1942 movement. Gopalrao’s son Jagannath also offered service during 1942 movement. This portrays the service and sacrifice of Umachagi family during freedom struggle.

4. The Sawakar brothers: The Sawakar brothers played vital role in national movement. Shrinivas Ramachandra Sawarkar and Anant Ramachandra Sawarkar born in 1888 and 1889 were serving as teachers at Victoria High school Dharwad. The trinities of Gadag got the service of these two for their newly opened national school at Gadag Betageri in 1921. The brothers obeyed the order of Congress and served at Gadag till the final phase of the movement was over. Anant dedicated his life to consolidate the base of Congress and groomed the career of several volunteers. Shrinivas committed his service to Congress organizational work as an assistant secretary of KPCC. The impact of their teaching and training enabled to enhance the physical and mental fitness of students. The two were regarded as brilliant teachers in English, Sanskrit and Kannada. Kshatacharya Pujar, Krishnacharya Huilgol, Narasimha Malagi, Venkanna Kustagi thus band of students plunged in national movement since 1930 prove the invaluable service rendered by the Sawakar Brothers. Anant
Sawakar directed the combative programmes operated during civil disobedience movement. His oratory skill and motivational power was immense.

Anant leading from the front showed vigour and directed the volunteers to cut the base toddy trees. It was due to his magic power the strength of satyagrahi increased from 50 to 600 recalls Narayanrao Vaidya, a staunch follower of Anant. Jayaram Malagi quoted the vigour of Anant that occurred during the Civil dis obedience movement as such. He openly challenged the Toddy and Liquor Contractors and told them that “I live alone in my room, if you have guts, come at any time or even during night and assault me. They realized the morale and valour of Anant Sawarkar and perceived it is not prudent to touch him and never made any attempt to attack him.” His service and guidance regarding khadi promotional work, organization of Prabhat pheri early in the morning as a routine exercise, sanitation work at Harijanwada was source of strength and inspiration to the volunteers.

Anant mobilised the resources and activated them towards the realization of goals. He identified and groomed volunteers and engaged their services, be it collection of Musti fund, picketing in front of liquor shops, selling of salt in open market and so on. Narayanrao Vaidya recalls his service during Jungle Satyagraha. The operation began in a procession with a marching song from Betegeri through the streets of Gadag towards Hulkoti Ichala Halla (nala). The toddy tree axing operation resumed and stopped soon after hearing the whistle of Anantrao. The thousands of people gathered to witness the procession and axing of trees. ‘You just imagine how significant
and grand the operation was’. The activity normally began at 8 a.m. continued till 12 noon and resumed after 2 p.m. In between this period the bath in the Nala was regular feature. [Water stream] The lunch was arranged for the volunteers which was sent by Vallabhadas Punekar, a wealthy philanthropist from Gadag in carts with varied items of food. The jokes and fun, singing and chatting was common while taking lunch and leisure time. The entire exercise was supervised by Anant Sawakar and Mundelappa Kulkarni, elite from Betegeri. The operation continued till 5 p.m. and there after the volunteers returned to their destination in a procession. The strength of the volunteers increased, thus became a headache to control. Hence the leaders advised the volunteers in a meeting that no one should engage in violent activity even if their service is prevented by toddy contractor or the police. Every one should behave patiently and follow Gandhian ideals and principles and take an oath to follow the same. "In accordance with the same no untoward incident occurred and this was how the movement reached its peak and observed successfully remarked Narayan Vaidya in his biography".10

A good mother is worth a hundred teachers. Similarly a good teacher may shape the destiny of hundreds of students. Anantrao basically hailing from teaching background along with his brother shaped the future of several students and infused their energy and spirit to direct towards national movement. His intellectual exercise and motivational spirit along with organizational skill that bestowed leading from the front during freedom movement reveals the immense potentiality, credibility and good will he
carried among younger generation of the prevailing time. He infused students and volunteers to develop positive attitude to excel in their mission and life and succeed to a greater extent. This was visible during 1924 AICC session organized at Belgaum and the various movement and programmes organized since 1930 to 1943 in the vicinity. He was imprisoned during 1932, 1932 and 1942 movement. The never say no approach during freedom movement and the leadership qualities exhibited and guided followers to fall in line with Gandhian principles determines the traits of his personality. He was truly a great nationalist and a visionary who served and sacrificed his life for better tomorrow.

5. Narayanrao Ramachandraraao Vaidya: Narayanrao in his biography mentioned that he do not exactly remember his date of birth but believed to be born on 7th October 1903, at Sondur. He lost parents at an early age. His family settled at Soratur which is 20 km away from Gadag. When he was eight years old he passed Mulki examination and served as a teacher at Municipal School at Gadag. His service was not confirmed but the less merit holder received permanent order from School Board Chairman Muddappa Koti. He resigned the job despite request from the Chairman that “I will give permanent order in the next year. The grave injustice meted compelled me to resign the job. This was the turning point in my life. My teacher Khusalrao Asundi introduced me to Anantrao Jalihal and briefed the entire sequence and my condition. It was then I joined congress since then the fear in my life vapourized and new kind of hope raised in my life”.
Narayanrao joined Congress during 1921. He served as a part time teacher in national school and entrusted to look Khadi promotion work. His immaculate service brought him under the good books of Anant Sawarkar, Anantrao Jalihal, and Dr Venkatrao Huilgol. He regarded Venkatrao as his godfather and the latter treated him as his adopted son. He collected "Musti Fund" to successfully organize national schools and served as part time teacher in a school opened at Harijan Wada near Hombal Naka in Gadag. He offered constructive service along with teaching in a school. In the mean time he came under the heavy influence of Galaganath, the mentor of Achuttrao Huilagol a literary celebrity. Galaganath’s novels further increased his patriotic fervour and morale thus made up mind to dedicate life for the nation. He organized a bunch of dedicated youths and imparted them physical training under Surajmall Bhayya, a staunch nationalist. He learnt Lathi and Lazim and Yoga under him and sprint under Anant Sawakar. The hard training made him and the followers physically and mentally strong and accomplish the service assigned to them. The time came when Provincial Congress Committee meeting was held in Gadag during 1923. Dr N.S.Hardikar who attended the meeting offered Vaidya to join Nagapur Flag Satyagraha which he whole heartedly accepted and successfully accomplished along with Narayan Shirol and Hanamant Imarati. The details of the satyagaraha is discussed in the preceding chapter. The trios were the first to get imprisonment from Gadag. It was in prison Hardikar infused courage and confidence to face torture and punishment. He quotes “Vaidya are you afraid? ..... . Let s face the torture
boldly and die for the liberation of Bharat Mata. Such kind of sacrifice is meager ... . Do not worry; I am here to protect you. It was since then fear never entered my mind".12 Vaidya observed Vinobaji's work culture and time management in prison who did not waste single minute and sat idle. He decided to adopt such kind of commitment in his life and became an integral part of Hindustani Seva Dal founded by Dr Hardikar in 1924.

Vaidya's troop displayed excellent service during 1924 and 1925 AICC session held at Belgaum and Kakinada. The Dal received acclamation from Smt Sarojini Naidu who presided over the occasion. Hardikar complimented the effort of Vaidya who swiftly rectified the mistake during guard of honour. He was appointed as manager of Gadag khadi Bhandar on monthly salary of rupees 25. He quotes since then I worked under three faces, the first priority was Congress campaign, second to look after Khadi Bhanadar and the last was as an organizer of Gadag taluka Hindustani Seva Dal. He successfully managed these services as if they are his routine duties. Vaidya toured extensively to propagate Khadi work. He went with Venkatrao on bicycle several times. He was fortunate to accompany Gandhi in connection with Khadder promotion during his Mysore tour in 1927. His troupe went two days before to make preliminary arrangements to erect pendal and stall. In this way he observed constructive programmes throughout his life.

Vaidya took lead role during Civil dis - obedience movement. He sold salt in open market at Gadag which was prepared from Nalawadi Nala stream. He was imprisoned for six months for breaking law. He axed toddy trees and
observed picketing in front of liquor shops in 1932. He was imprisoned for six months. He enrolled Congress membership, visited door to door and even travelled places like Bellary and Hospet as per the direction of Hardikar. He quotes "I have given two days time to enroll 1000 members. I completed the target with the help of Beldoni Ramarao, an advocate, D.S.Hanamantrao and D.H. Venkobarao. I sent a telegram to doctor soon after completion of the mission. I got down at Hospet while returning and enrolled 800 memberships and sent the report to Hubli office"13.

6. The Malagi Brothers: The Malagi brothers played supportive role in each phase of the national movement. Pandurangacharya the eldest encouraged his brothers to take part in nationalistic activities that was organized in the locality. He was serving as typist in Gadag Munsiff Court. He became an ardent supporter of Gandhi and wore Khadi dresses since his visit to Gadag in 1920. Shrinivas Malagi who was studying in Karnatak College Dharwad left studies and plunged in national movement during Non Co-operation movement. In his memoir he quotes "I went to several villages to spread the message of Congress along with leaders. I served as part time teacher at newly started national school for few years and completed my law degree. In 1925 I joined Vidyadan Samiti School as teacher. I focused my career towards nationalistic duties rather than legal profession"14. His role was instrumental in constructive and combative programmes.

Shrinivas Malagi was arrested for organizing procession on 26th January 1932. He received one year imprisonment. His brothers Jayaramacharya and
Narasimhacharya Malagi received one year and 18 months r.i for taking part in 1932 movement. The government dismissed service of their brother Pandurangacharya Malagi for indirectly helping and supporting the unlawful activity. His own type writer was confiscated for not remitting penal fee of brothers. Pandurang filed a case against government in Bombay High Court for confiscating his own type writer. The court issued decree in favour of him and directed the government that it was unlawful to confiscate Pandurang’s property for his brother’s fine. The order of the court was published by Bombay Chronicle in headlines. “It's editor Abdulla Brelvi during his visit to Gadag in a public function congratulated Pandurangacharya's endeavour and nationalistic spirit”.

Shrinivas and Jayaram Malagi were arrested at midnight on 9-9-1942 for defying law and sent to Hindalaga Jail. Narasimha soon followed the brothers. Pandurang Malagi started insurance agency soon after dismissal continued to support nationalistic activities. Thus a poor Brahmin family faced family burden and mental agony during 1932 imprisonment. The death of their father on 3-3-1932 and illness of mother during 1942 movement hardly distracted their mind and commitment for national service. The brothers offered constructive and combative service for the national movement and paid their due share for the national honour.

It is observed that several Brahmin families wholeheartedly plunged in national movement from Gadag-Betgeri. The Gudi, a rich priestly class and
Yavagal a noted Sarafi merchant and landlords are few to name yet the Malagi family hailing from a poor family background deserves special rememberance.

7. Venkatesh Ramachandra Kulakarni: Betageri: Venkatesh was born on 31 - 01 - 1891 in a noble family. He completed primary and high school at Hubli and graduation from Deccan College Pune in 1913. He joined national movement during college days in 1915 -16. "He organized Home rule League and became it's President as per the call of Annie Beasant"[16. He served as a teacher at Municipal school for a while and later pursued legal studies and became advocate. He left legal practice for a year and joined Non Co-operation movement. He became Muncipal Councillor in 1921 and served as it's Vice President. He got elected from Betageri for 4 terms and also served as opposition leader in the Council. His several resolutions tabled as opposition leader have become rules. The President of the Council many a times remained absent for the meeting due to his inability to answer the issues and questions raised by opposition leader. In several instances it was Kulakarni who chaired the meeting.

Venkatesh was centrifugal force for Congress at Betageri and it's adjoining villages. He not only took positive part but also collected funds and even gave financial support to spread the base of Congress. His political career and public life was transparent. He popularized Congress in association with Kall Tippanna Shastry, Yecchharappa Kundaragi, Kotrappa Jujagar, Totappa Narayanpur, Mudalagiri Kulakarni and Anant Sawakar. The constructive and combative programmes were successfully organized under his direction in this
locality. His role in Musti Fund collection and financial assistance to freedom fighters family while they were in prison or Congress work was evident. Jayaram Malagi and Narayan Vaidya in their memoir and even the poor weavers of Betageri recall his service and contribution during national movement. His house was a shelter for freedom lovers. The people of his locality called him as B.A. Venkanna because he was the first person to receive degree from Betageri. Such was his popularity.

In 1930 he broke salt law and was imprisoned for two months. In 1932 though he was in Bombay to argue a case in court, a warrant was issued to arrest him. He was detained for three years at Hindalaga jail. Yet, he directed nationalist activities from the cell through his reliable sources and made arrangement to provide assistance to freedom fighters family. Soon after release his health deteriorated hence focused attention towards constructive programmes. His service and role was instrumental to spread the base of Congress in Betageri and mofussil centres.

8. Mudalagiri Shrinivas Kulakarni: Betageri: Mudalagiri was grandson of Raosaheb Shivappa Kulakarni, a father of Co-operative movement who founded first co-operative society in 1904 with the assistance of British officer Mac Neil. He was born in a feudal family and entered national movement during Non Co-operation movement. He was serving as Shirestadar in a government office and resigned the job as per the call of Gandhi and became the ardent supporter of Khadi.
He took keen interest to promote Khadi in Betageri which is the hub of weaving community. He awakened the residents of Betageri and infused them to boycott foreign goods. He burnt foreign clothes in public places and made an endeavour to create conducive environment to take part in nationalistic activities. He encouraged younger generation to organize combative programmes. "He observed picketing infront of liquor shops and slept across the floor to prevent drunkards to enter the shops. He convinced and even bowed to their feet that not to consume alcohol which is a social evil". It was due to the selfless service of such elites that enabled Betageri to become a heartland of Congress work quotes Jayaram Malagi.

Mudalagiri observed Prabhatferi during 1930 Salt Satyagraha. The police filed 4-5 cases on him. "The large number of people gathered to witness the enquiry. He was sentenced for 3 months and 2 weeks punishment. Mudalagiri asked Mamledar that you have charged 4 to 6 cases, yet you have given me so less sentence. The officer replied that you have become old, hence the less punishment. Mudalagiri told that I do not want any concession any courtesy, I am prepared to enjoy any kind of sentence". This reveals the vigour and sacrificial nature prepared to suffer for national cause. In 1932 movement he took lead role to cut toddy trees in around Betageri. The vermillion on forehead, axe in a hand and a blanket on shoulder thus he marched in front row followed by disciplined volunteers singing marching song to axe toddy trees and palms was a treat to watch quotes Vaidya in his autobiography. The impact of the movement was such that the strength of volunteers rose from 50
to nearly 2000, thus it became a mass movement. The government kept him under detention during the movement.

Non-Brahmin Elites.

It is observed that nearly 35 percent people of the locality's profession revolved around handloom and javali sector. They mainly belonged to the following community. The elites of these community played instrumental role to establish and consolidate the Congress and effectively organized constructive and combative progarammes.

Elites of Bhavasar Kshtriya Community:

1. Narasingarao Venkobrao Wadone: Narasingarao born in 1885 in a wealthy business family was one of the founders of Congress in this locality. He joined Congress in 1920 and served in various capacities till his death in 1934. Jayaramacharya Malagi quoted his loyalty as such "He attended all India Congress sessions right from the Ahmedabad session to till his death as if it is his holy duty"19. The service duty and endeavour of such persons helped Congress to extend its base in the locality. The local freedom fighters and community members remember the service and sacrifice of Narasingrao and his family member's role in the national movement.

Narasingrao along with Ananthrao Jalihal and Dr Venkatrao Huilgol worked day and night to promote khadder activities in the locality. He toured village to village to spread the message of Gandhiji and the significance of Khadi. He took part in the Non-cooperation and Civil dis-obedience
movement. His service as dictator on Jan 26th 1929 which was incidentally a Peshawar day was remarkable. The local Congress leaders were imprisoned and Congress was declared as an illegal organization. The Congress party to keep the pace of movement and it's momentum nominated a person as dictator to observe the movement. The name of such person was kept confidential only to be released at the last minute.

It was around 5.30pm holding national flag, wearing khadi dress, vermion on his forehead, Narasingrao entered in to the venue. The large number of people gathered in an anxiety to witness the proceedings and observe the person holding Satyagraha. "He told the public that this hartal was observed as mark of protest to show the grave injustice done by British at Peshawar. He called the people to join the Congress and make a pledge to throw British yoke from India. He was arrested for breaking law and underwent 18months rigorous imprisonment at Visapur jail"20. The sever punishment and torture at jail resulted in T. B attack at the time of his release. He never recovered since then and ultimately died in 1934. In this way his tragic end came but the service and sacrifice for the emergence and consolidation of Congress, the propagation of Khadi work and inspiration to his community members to join the national mainstream remain in the heart and mind of the people. Narasingrao not only joined but also dedicated his life for national service and even funded Congress activities due to his strong financial support as a true nationalist. The role and service of such staunch
local elites enabled to spread the wings of Congress and get mass appeal and base.

2. Venkoji Ranaji Sulakhe: Venkoji coming from a poor family and a tailor by profession joined national movement in 1920 under the guidance of Ananthrao Jalihal and Dr Venkatrao Huilgol. He served as Congress activist and sacrificed his life for it and even forgot his family interest. His role in 1932 Civil disobedience movement was instrumental to keep the momentum intact. He also joined the Quit India movement. The vigour he demonstrated during Aman’s peace committee organized by local officials to show the movement is dead astonished the District Collector. It was organized at Mahalaxmi theatre. The higher officials and the British loyalists attended the peace meeting. The admission was restricted to only few and those who have invitation were only permitted to enter the premises. The police brought villagers from nearby localities as the audience and kept strict vigil on them to see that no untoward incident occur during the occasion. "The public from locality were intentionally kept out and function resumed and the Collector hardly uttered few words quoting the struggle of Congress ........... suddenly a person sitting in front row came towards dias shouted slogan like 'Gandhi Maharaj ki Jai, Bharath Mata ki Jai, Vande Mataram, British Sarkarakke Dhikkara, Gulamagirige dhikkara”21. The villagers were sitting as audience spontaneously joined the momentum and shouted slogans in tune with satyagrahi. That was Venkoji Ranoji Sulakhe. His action not only disrupted the function but also humiliated the officials who organized the function to portray
the movement as dead. The public called him as Wagh (Tiger) for bestowing valour despite strict vigilance. He was physically manhandled and severely beaten by the police. He received two year rigorous imprisonment. The physical onslaught beared adverse impact on his health, yet he continued national service as his eternal duty. His service was not recognized not enrolled in the government published freedom fighters list. However Jayaramacharya in his book referred his service. His community members recall his service at the time of national movement.

3. **Yenkappa Gurappa Malode:** Yenkappa resident of Betageri belonged to Namadeva Simpi, a sub caste of Bhavasar Kshatriya. He was weaver by profession. He joined Congress during Gandhiji’s visit to Betageri in 1920. V.R. Kulakarni Kotrappa Jujagar, Kalli Tippanna Shastry, native of Betgeri were his mentors. He set a high standard while observing constructive and combative service during national movement in Gadag locality. He took part in every movement that was observed from 1930 to 1942. Yenkappa standing right side in a front row, holding tri colour flag in hand inspired the volunteers in each operation, be it Prabhatferi, Jungle Satyagraha and picketing and so on. He sung the song ‘Charakha Chalakhe Lenge Swarajya Lenge during 1932 Civil disobedience movement which inspired the assembled public and created patriotic fervour among the masses. He received 2 year imprisonment during the movement.

4. **Veerabhadrappa Fakirappa Neelagar:** Veerabhadrappa Neelagar, a native of Betgeri was disciple of V.R. Kulkarni, Kotrappa Jujager and Kalli Tippanna
Shastry. His father Fakirappa inspired by Gandhi's visit to Betageri made a pledge to spindle hand weave khadi and left shuttle loom and beared huge loss as a consequence. Yet he continued the service and inspired son Veerabhadrapa to follow the Gandhian line. In such a family background Veerabhadrapa took active part in Salt Satyagraha and cut toddy trees during Jungle Satyagraha. The most memorable day of his life was an endeavour, he made on 26th January 1932 to unfurl national flag at Gadag. The local administration imposed 144 Section and organized a stiff vigilance to check the celebration. He along with his companions slept in Venkatesh temple situated in nearby Saraf bazaar which was not noticed by Police. They left the place early in the morning with a tricolour flag in a procession shouting slogans enroute Panchar Honda to Vakkalageri. The Police force stopped the procession at Rachoteshwar temple and snatched the flag. He was arrested and sent to prison for 18 months. He faced torture from jail authorities at Hindalaga, Yarawada and Visapur. Veerabhadrapa soon after release, once again made an inspiring service in 1942 Quit - India movement. He swiftly passed the messages between various groups. “Jayaramacharya Malagi recalls his swift action observed as underground activists at Belgaum and Bagewadi”22. The service and the sacrifice of such patriots created enthusiasm in the locality and kept the momentum intact. Veerabhadrapa’s dynamism and swift action during the heat of the movement especially during combative programmes was quite remarkable.
5. Ramakrishna Shetiba Trimalle. Ramakrishna a resident of Betageri belonged to Bhavasar Khashtriya Community joined Congress under the able guidance of V.R. Kulakarni, Anant Sawakar, a teacher of the then national school. His role in combative programmes and prabhatferi organised at Betageri early in the morning was impeccable. The local freedom fighters recall his slogan yelled during Jungle Satyagraha; “Veerariddare, Banniri Sheddu Hodedu, Horakke; Sendi, Sarayidarara Maddu Ilisakke”23. [If you are brave men, come out of your house to break the ego of Toddy and Liquor shop owners and consumers]. He even worked with Mallappa Dhanshetti in 1932 who was hanged later. He was forced to escape from Solapur as per the advise of Dr Antrelekar. The untiring service of Ramakrishna during the national movement hailing from a moderate family shows the character of local elites towards the liberation process.

Elites of Devanga Community:

1. Kalli Tippanna Shastry: Tippanna predominantly a weaver by profession hailing from Devang community joined national service during the visit of Tilak to Gadag on 16th November 1916. The impact of Gandhian influence was immense on his life. Tippanna since 1920 became an ardent campaigner of constructive programmes offered by Gandhi for national movement. He received training and experience under Wadappi Jayaramacharya a noted Hari Kirthanakar and Celebrity of the national movement. Gandhi in an interaction with him told that “My dear brother your voice is melodious, hence you use it for national service”24. Tippanna toured extensively visited several
predominantly Kannada speaking villages of Bombay Presidency and even Princely State areas during the movement. His Hari Kirthana and Gigi-Pada bestowed the saga and sacrifice of national heroes and significance of Swarajya and Swadeshi goods. His impeccable type of songs attracted the masses and inspired them to join the national mainstream. He was regarded as Congress Kirthanakar.

Tippanna hailing from a poor family brought name and fame to Gadag locality. He became a familiar name during Civil dis obedience movement. The villagers from distant region invited him to perform a play at their locality to inspire the masses and awaken them from slumberness. His folk lore attracted even the lay men be it Salt, Jungle or No-tax Satyagraha. The prominent leaders of the locality took him when ever the important function was organized in connection with national movement. Such was his popularity and personality. The service of such local elites provided valuable inputs to keep the pace of movement alive and widen it's base day by day.

2. **Laxmanrao Vajappa Kolli:** Laxman born in 1898 at Betageri in a weaver family belonged to Dewang community. "He garlanded Tilak at Gadag railway station on 16th November 1916”25. This inspiration inclined him to join national service. His political career was groomed under V.R. Kulkarni. The Vittal Library established by Laxmanrao Bendre at Betageri enabled to read nationalistic news inspired several youngsters from Betageri to join the national service. He was one among them.
Laxmanrao was influenced by Gandhiji’s speech delivered at old Banashankari temple and since then he offered service for constructive and combative programmes. He took active part in Khaddar activities and promotion of swadeshi goods. He led youngsters during picketing of liquor shops and Jungle Satyagraha under the leadership of Anant Sawakar. He joined national service during crucial period of movement in 1916 when administration imposed severe restriction to facilitate Tilak’s visit to Gadag. Yet he participated and joined thus showed his vigour. This reveals the trait of Laxman. He was imprisoned in 1932 for 3 months. He actively participated in 1942 movement.

3. **Kotrappa Basappa Jujagar**: Kotrappa resident of Betageri belonged to a wealthy Dewang community. He was owner of Handloom industry. He joined Congress during Gandhiji’s visit to the twin city. Since then he offered instrumental service along with Anantrao Jalihal, Dr.V.R.Huilgol, V.R. Kulkarni and Kalli Tippanna, the local elites which enabled to consolidate the base for political activities in the vicinity. He inspired and guided community members to engage their service in Khadi promotion. The establishment of Khadi Kendra in 1925 and Urban Bank at Gadag - Betageri was testimony to his service. He was elected as Congress member in 1921.

He took part in varied activities during freedom movement such as Salt Satyagraha, axing of toddy trees, picketing liquor shops, boycott and burning of foreign goods. The local freedom fighters recall his service during picketing. He convinced even bowed people not to consume alcohol while observing
picketing in front of liquor shop. He served two year rigorous punishment at Hindalaga Yerawada and Visapur jail in 1932 movement. He was detained at Gadag during 1942 movement. In his place, Shiveshankarappa his son took positive role during the Quit India movement. This shows exemplary service of Jujagar family.

4. **Yechharappa Shastri Kundargi**: Yeccharappa born in 1893 joined freedom movement in 1920. “A cloth merchant and owner of dye factory coming under the influence of Gandhi shifted his profession to Khaddar promotion”\(^26\). His towering personality, knowledge of English and tenets of Veerashaiva, Christianity, and Muslim religion and powerful voice and gifted oratory skill inspired masses during the national movement. He toured extensively and visited several villages and preached the tenets of Hindu, Muslim and Christian religion and propagated the significance of Swarajya and Swadeshi. He participated in Salt Satyagraha in 1930 and 1932 movement. He was imprisoned at Hindalaga jail for 10 months.

5. **Doddappa Kabulappa Kabul**: Dadappa, a poor weaver from Dewang community joined freedom movement during Gandhi’s visit to Betageri in 1920. The inspiration and influence of Gandhi induced him to take positive role in Congress work. “He engaged in weaving till evening which was his source of livelihood and in the evening devoted his valuable time for Congress work. i.e. distribution of Congress pamphlets, organization of Prabhatferi, announcement of Congress functions and so on”\(^27\). In addition to these, he took part in Civil dis - obedience and Quit - India movement. The observation of salt satyagraha,
picketing of liquor shops, axing of toddy trees, boycott of foreign goods and prabhatferi exercise everyday in the morning at Betageri. The series of national activities performed by this poor weaver, reveals his role and untiring endeavour. He died in January 1943, unfortunately, not alive to witness the independence movement. The national movement was successful because of such economically backward persons exhibited their vigour and sacrificed their family interests for national cause in the grass root areas.

6. **Veerebhadrappa Kasetti:** Veerabhadrappa, a poor weaver from Devang community joined national movement during Gandhi’s’s visit in 1920 to Betageri. His wife Sakavva followed husband’s footsteps and participated in early morning prabhatferi observed at Betageri. The couple took part in Civil dis -obedience movement. Veerabhadrappa received 1 year imprisonment and wife detained in lock up. His son Basappa received 18 months rigorous imprisonment for taking part in 1932 Satyagraha. Thus the three in a family imprisoned during the same time is rare in the history of national movement observed in this locality.

Basappa served as volunteer during Nehru’s visit to Hubli in 1931. “He met with a Car accident in which Nehru was travelling thus suffered leg injury. Soon after getting well, he took part in axing toddy trees, picketing liquor shops. Basappa an ardent supporter of Khadi boycotted and burnt foreign goods”28. His father and mother inspired him to plunged in national movement.
Elites of Somavamsha Sahasrarjun Kshtriya [Pattegar]:

1. Vitthalasa Babasa Khatawate: Vitthalasa joined the Congress during Tilak’s visit to Gadag in 1916. He came from a sound family background. He took part in every movement that was observed since 1920 to 1942. He strengthened the base of Congress along with Anantrao Jalihal and Venkatrao Huilgol. It was due to his profound influence among his community members that several youngsters joined the national mainstream since 1920. As per the call of Gandhi he wore Khadi and engaged his life to it’s promotion in the locality. “He opened a gymnastic centre at Veeranarayan temple and taught Surya Namaskar exercise to youngsters”29. Such process helped to prepare a band of dedicated and disciplined volunteers who later worked under Hindustani Seva Dal unit. They did a tremerious job at AICC session organised at Belgaum in 1924.

He took part in 1930 Salt Satyagraha organised at Ankola under the leadership of Burhi Bindu Madhava. It was due to his initiation that the salt stored in ware house was looted and the same was distributed in market. He took part in 1932 Civil dis -obedience campaign and received one year rigorous imprisonment. He directed underground activities in 1942 movement.

2. Babasa Bakale: Babasa joined national movement in 1920. He served as right hand of Anantrao Jalihal and Dr Venkatrao Huilgol. “He came under the profound influence of Gandhi thus closed Shuttle Handloom industry and opted Khadi unit to promote in the locality. He beared irreparable loss but not lost his enthusiasm and affection to promote Khadi”30. He dedicated life to
spread the message of Swarajya and Swadeshi. Infact sent his son Venkosa, to national school and admitted him at Hindustani Seva Dal to get physical training. His son, true to father’s caliber and capability did tremendous service during the national movement. Venkosa opened a gymnastic center at nearby Trikuteshwar temple to impart physical training to youngsters of his locality. He organized a bunch of dedicated youths who learnt lathi, lazim, mallakambha and wrestling. According to Jayaramacharya Malagi he prepared more than 100 dedicated volunteers to serve for the national cause. In his own street Killa (fort), he organized a children mela and taught them patriotic songs written by him. In this way he created nationalistic spirit in his own vicinity. “His neatly dressed troupe along with musical instruments attended AICC session held at Bombay which was presided by Nehru and gave a splendid performance”.

He visited several villages and trained several children and infused nationalistic spirit in their mind. His role during 1942 Quit India movement was remarkable, when all the prominent leaders were sent behind bar. According to the direction of Keshava Kulkarni, he secretly passed the message to underground activists thus served as a communication link between the two. He was caught red hand by police while circulating the Congress bulletin, thus received 2 years 6 months rigorous imprisonment.

2. Yellosa Khatwate: Yellosa popularly called as Gandhi Yellosa joined Congress under the influence of Gandhi during his visit to Gadag. He treated Gandhi as God. He wore Dhoti, Nehru Shirt and Jacket and Cap since the early
days of the national movement. He campaigned Congress message, holding Congress flag in hand in every important corner of Gadag city. He along with wife engaged in road sweeping activities and sung nationalistic songs during the exercise. His whole exercise in the every morning electrified nationalistic spirit. He even went to untouchable’s area and cleaned their street and induced them to join their hands to keep their locality clean. "He organised Satyanarayana Puja in Harijanwada. The ritual was performed by untouchables not by him or any other priestly class”32. This shows his humanitarian approach and social justice concept which bestows the message that all are equal in the eyes of god. The couple dedicated their entire life for constructive service offered by Gandhi. In 1932 he spent 3 years imprisonment. In Yerawada prison he cleaned lavatories for 2 months as per the instruction of Gandhi.

2. Shankarasa Tulajansa Shidling: Shanakarasa, a weaver by profession adopted khadi as a way of life during Non Co-operation movement at Gadag. He actively took part in national movement since 1930 and observed varied activities till the 1942 Quit - India movement. The cutting of toddy trees and picketing of liquor shops as part of routine exercise was carried by him without any sort of fear. The greatest moment of life was his thought provoking lecture he delivered at Tonga koot during 1932 Civil disobedience movement. The government made a propaganda quoting that the movement is dead and made hectic security to prevent any sort of movement and campaign in the locality. Yet, he came to the spot and delivered a lecture and eventually arrested for breaking the law and received 18 months rigorous imprisonment. Soon after
his release, he engaged his service in prabhatferi and campaigned for Khadi promotion. He took part in 1942 movement as a secret service activist. Shankarsa coming from a poor background served for national cause along with his profession.

Elites of Lingayat Community:

The Lingayat community members entered the national movement in Gadag locality during Civil dis-obedience movement. The Non-Brahmin movement organized since 1924 AICC session enabled to infuse nationalistic spirit in the locality. The visit of Hardekar Manjappa, a leading front runner of national movement to Gadag helped a great deal to get prominent members support to the political activities. Accordingly, 58 Lingayat elites from Gadag taluka took part in the movement. Quite few among them contributed to the national movement even before the resumption of 1920 Non Co-operation movement. The service of such elites was quite important. It is not possible to analyse each one of their role, hence confined to few, who directly and indirectly provided valuable support.

1. Totappa Rachappa Narayanpur: Totappa born in 1899 in an agricultural family determined to offer national service since his student days. The local students enthusiastically gathered at Gadag railway station to witness the arrival of Tilak in 1916. He joined a group of volunteers who pulled chariot in which Tilak travelled to the venue. He witnessed a large gathered audience on the occasion. "Tilak gave a brief speech calling people to join Home Rule league and seek Swarajya. The atmosphere inclined him to join in freedom
struggle". He left studies and joined the national movement in 1919 as a disciple of Anantrao Jalihal. Since then, he took a positive role in each activity that was organized till the independence celebration. He worked as full time worker of Congress and served as volunteer in 1924 AICC session held at Belgaum. He became Secretary of Dharwad District Congress Committee in 1928. He settled for a while at Nippani soon after Civil dis-obedience movement. He became the President of Nippani group Congress committee in 1945. He gave Independence Day celebration speech observed at Gadag on 15th August 1947.

Totappa’s role in constructive programme observed in Gadag locality was quite remarkable. As per the guidance and direction of Anantrao Jalihal, his mentor and Dr Venkatrao Huilgol, he is associated with several programmes that were organized to streamline the nationalistic activities. Totappa as an ardent Khadi protagonist visited several villages of Gadag district to propagate the significance of Khadi and Swarajya. His work for Harijans and endeavour for the emancipation of untouchables reminds of the local freedom fighters of the period. He even took personal care of several Harijans and provided the moral and material support. He worked for Hindu-Muslim unity and amity. He followed the concept of social justice served food for upper and lower castes in a single row without any discrimination. This portrays the secular character of Tottappa.

He was popularly called as ‘Tutturi Totappa’. Tutturi means Beguale, when ever the loud speaker was not available for Congress campaign, Totappa
himself used Beguale to catch the attention of public regarding the function and programme that was organized by Congress to promote for nationalistic call. He even took part in combative programmes by observing picketing liquor shops, cutting toddy trees, breaking salt law and helping underground activists. He hardly missed any opportunity that prevented to take part in nationalistic activities. "He along with Anjanimath Kotrayya attended Lokamanya Tilak’s death anniversary observed at Bombay during their business trip. In the Police lathi charge Anjanimath received, injury, hence Totappa stayed at Bombay for a while to take care of his friend. In between this period he served as volunteer of Mumbai Provincial Committee"34.

Totappa first time underwent imprisonment during 1932 Satyagraha, (from 8-4-1932 to 12- 8- 1933) at Yerawada and Hindalga Jail. It was here he learnt Ayurvedic medicine from a doctor who was jailed for similar purpose. He wrote several letters to national leaders. He received six months imprisonment during Individual Satyagraha. In 1942 Quit India movement he along with Deshamani Irappa and Kotawar engaged in sabotage and disruptive activities that was organized at Nippani. The Post office was burnt and telephone lines disrupted and government offices were dismantled during night hours. He gave a revolutionary speech at several places. "The police issued a search warrant against him and arrested wife Neelamma in this connection. In the process, Neelamma was imprisoned for 15 days for giving co-operation to husband and Totappa underwent two years imprisonment which he served at Visapur and Yerwada Jail"35. It was here he made a
successful endeavour to start Kannada school. "He even observed fast in this regard and influenced the powerful politicians to start Kannada school which did not existed till then in Kannada speaking area of Nippani". In this way, Totappa contributed to the emergence of Kannada school in a place which was not his native.

The whole range of activities in varied operations performed by Totappa throws a light on his potentiality and vigour towards national service. He entered national movement voluntarily as student under the influence of Tilak’s visit to Gadag. The prevailing atmosphere influenced him to join the movement and serve under the shadow of Anantrao Jalihal, a front runner of national movement in Gadag locality. He became a full time Congress worker and gradually an organizer to observe Congress programme. His untiring, selfless service provided an opportunity to serve as Secretary of the district Congress. He successfully observed constructive and combative programmes offered by Gandhi through out his life and was imprisoned along with his wife once. His organizational capacity and oratory skill caught the attention of Nippani Congressmen where he became unit President. He succeeded in opening Kannada schools which was badly needed to promote native language. His service for emancipation of untouchables, Khadi promotion was highly prevailing, that too by a Lingayat at a time when the community members hesitated to take part in the movement and join Congress. "His name was even proposed for Congress ticket from Gadag constituency in 1952 State Assembly election". The above discussions testify the credibility and
achievement of Totappa as a true patriotic son. He has done a yeomen service for the national movement.

2. Mariappa Parappa Hongudi: Mariappa born in 1908 in a wealthy business Lingayat community was attracted by the nationalistic activities organized during his student days. He left school during Non Co-operation movement and since then adopted khadi as his way of life till his death. Anantrao Jalihal was his mentor. He could not take direct part in national movement due to father's death while he was pursuing study. Hence he devoted his time to pursue family business as per the guidance of his brother Basappa. However he gave financial support to the nationalistic activities and took an active part during Civil dis-obedience movement. He defied Salt in 1930 and received 6 months rigorous imprisonment during 1932 movement. Soon after release from the jail, he organized Congress activities to keep the pace of movement alive. He secretly helped underground activities of 1942 movement. The local freedom fighters recall the service and generous help of Honagudi family during the national movement. He is one among the few from Lingayat community who joined the freedom struggle right from its emergence in locality and continued his service till the attainment of freedom. The service and vigour of such elites and their patriotic spirit bestow the nature of movement in Gadag locality.

3. Karabasappa Veerappa Halavagali: The Halavagali, a noted wealthy business family in Gadag locality offered service to the national movement. The contemporary businessmen including community members persuaded
Karabasappa not to join the Congress and plunged in the national movement. The tradition and culture of the family and the trust in Gandhian principles and belief in Anantrao Jalihal and Dr Venkatrao Huilgol infused him to join the freedom struggle and support the movement. It was during peak hours of business that he was nominated as dictator from Congress committee to continue the 1932 movement. The prominent leaders of the party were already in prison. There was none except his wife to look after the business. Yet, Karabasappa as a disciplined soldier of the party followed the order and defied law. The huge public witnessed the momentum and applauded his service. He received one year rigorous imprisonment. He died after few years from the release of jail.

4. The Kubasad brothers: Shivappa and Shiddalingappa Channabasappa Kubasad, resident of Shahpurpet Gadag have done the yeoman service during the national movement. They came from sound family background. The Lingayat businessmen joined the Congress despite opposition from their community members.

Shivappa participated in Congress work since 1929. He boycotted foreign goods and took active part in mobilizing the resources to streamline the activities during Civil disobedience movement. He played as instrumental role in Andanappa Doddameti's political career. He served as a Manager and patron of Doddameti family. On behalf of Andanappa, he took charge of entire business affairs and helped several freedom fighters families who were imprisoned and faced trouble to manage their family. He popularized Khadi
and served for the emancipation of untouchables. He also served as Secretary of Gadag taluka Harijan Sevak Sangh. He received one year rigorous imprisonment in 1932. He opened Karanataka Bandhu, a newspaper along with Channabasaveshvarayya at Gadag in 1930 and ran it for 7 years. He served as general manager of Nava Yuga daily which was the mouthpiece of Congress. In 1942 Quit - India movement, he trained the volunteers to take part in underground activities. His group successfully operated the disruptive programmes in Gadag locality. He was detained for seven and a half months in 1943 by the police.

Siddalingappa joined Congress in 1928. He served as full time worker in Congress office and took part in civil disobedience movement. He observed picketing of toddy, sugar and cigarette shops, boycotted foreign goods and axed toddy trees. He served one year rigorous imprisonment for defying a law. His brother Nurandappa got elected for Gadag Municipal Council from Shahpurpet which is predominantly a Lingayat area on Congress ticket.

One important incident occurred during election which shows the daringness of Kubasad family. Siddalingappa’s father was on deathbed at the time of election. His neighbours asked him “if your father dies, how will you do election. He replied, if he dies, we will keep the body and bury soon after the completion of election. The funeral will not stop you fools, the six members of Malagi family, one Anantrao and Venkatrao and along with us shall finish the funeral in grand style”38. He even took active part in 1942 movement.
5. **Veerbhadrappa Gulappa Kumbi**: Veerabhadrappa belonged to a wealthy Lingayat family. He joined the national movement while studying at Karnataka College Dharwad. The students of Dharwad established Karnataka Youth League for which he served as Secretary in 1928. He was selected as Platoon Commander by N.S Hardikar to observe Salt Satyagraha in April 1930 at Ankola. He successfully accomplished the mission and eventually got arrested and imprisoned for six months at Karwar jail. He once again plunged in 1932 Civil dis-obedience movement and received two years rigorous imprisonment. He served punishment at Hindalaga, Yerawad and Visapur Jail. Soon after his release Kumbi was inclined towards leftist ideas. He served as secretary for Congress Socialist party from 1937 to 1946. He invited Kamalabai Chatopadyaya, and Ashok Mehta to Gadag for Socialist Conference. He accompanied Subhaschandra Bose in Karnataka soon after his graduation. He had good rapport with Sadar Shardul Singh of Forward Block and good contact with Ram Manohar Lohia and Jayaprakash Narayan. His extremist ideas alienated him from mainstream leaders of Karnataka Congress. He was a good organizer and great campaigner and brilliant orator. He attended 1942 AICC session organized at Bombay and took lead role in organizing the under ground activities. He was arrested even before he could operate the activities and sent to prison. His name was proposed to Congress ticket in 1952 Mysore State Assembly election from Gadag constituency. Totappa was also the one of the main contender but neither got the ticket. It was some one who did not have freedom movement background and a non entity according to Congress.
loyalists but closed to the higher echelons got the ticket and elected to the assembly. Inspite of that, Kumbi did not alienate from the political activities and once again fought for unification of Karnataka but kept distance from Congress. His straight forward approach, work culture and commitment for the realization of vision brought him name and fame. He was one of the rare breed personalities who never worked under the mercy of others and always stood right in front, setting the example to others.

Elites of Muslim Community:

The Muslim elites representation was visible in national movement since 1920. Aminsab Hanagi, Modinsab Tambakad, Mohammadsab Dandin, Haji Lalsab Betageri and Hussainsab Kalaburgi were the pioneers of Khilafat Movement. It is observed in the preceding chapter that the same group established Anjuman-E-Islam in 1910 and tried to bring awareness among the community members. The group opened Urdu school in the twin city, which ran few years in Veera Narayan temple. This suggests the secular image of the locality. The same group joined the Congress party and took active part in consolidating the base of the organisation. Aminsab Hanagi, Mohammadsab Dandin elected as Congress members during 1921 Muncipal Council election. Jayaramacharya Malagi stated their active involvement during the freedom movement. ‘‘Narayanrao Vaidya mentioned the invaluable service rendered by Haji Lalsab of Betageri during AICC Belgaum session. He served as supervisor and looked after the Seva Dal Volunteers work’’40. It is observed that the community members of twin city alienated from the Congress during Civil dis-
obedience movement. Fakrusab son of Mohammedsab offered his service as per the guidance of father who was a true patriot. At the same time the rural Muslim elites showed inclination and offered their service in successive movement. The researcher has identified 12 Muslim elites positive role including a woman, among them Fakrusab’s role to intensify the movement was most remarkable.

**Fakrusab Dandin:** Fakrusab a weaver by profession and follower of Anatarao Jalihal, whole heartedly came forward to observe Satyagraha in 1932. Large number of public gathered and greeted him by offering garlands. Ladies offered Kunkum and Arati.

Fakrusab wearing red shirt and red cap marched in a procession held throughout Gadag-Betageri, shouting ‘Bharat Mata Ki Jai’ slogan. He was arrested brought before Mamaledar who was also a Muslim. The Mamaledar told him being a Muslim you should not take part in movement, it is against our religion. You have to ask an apology, I will get you a job and money. He replied “Sir, you have mistaken me. I took part in the movement on my own. Abul Kalam Azad, Khan Abdul Gaffar Khan are also Muslims. They understand the true meaning of ‘Holy Quran’. They are also participating in the freedom movement non-violently. ‘Khudai - Khidamatgar’ means servants of God. Ungrateful people like you may kill them by bullet, yet they will not indulge in violence. It is unfortunate that Muslims of Karnataka have not yet awakened. They believe the words of Slaves like you. The Mamaledar got wild
for his reply and imprisoned him for 3 years. Fakrusab said that I am prepared for death sentence, 3 year sentence is not enough.”

People waited outside Taluka office patiently, during the conversation. On hearing the conviction, they got wild, Fakrusab told them to be calm, not to panic and follow the order of Anantrao Jalihal and engage their service non-violently and peacefully. He participated in 1942 movement peacefully. The incident reveals the patriotic spirit and secular image of Fakursab Dandin.

**Role of Women Elites:**

It is observed that women from different communities played a significant role during the Civil Disobedience movement. The name of Jandevva Kunnibhavi, Gangavva Arer, Tulasabai Arasiddi, Sankavva Kavishett did not existed in the freedom fighters list published by government. The local freedom fighter Jayaramacharya Malagi infact speaks of their invaluable service and sacrifice. The KPCC 1930-31 report mentions their positive role. The study has identified 12 women elites' positive role in the movement. The following are prominent among them

1. **Basavva Angadi:** Basavva Angadi, a poor lady belonged to Lingayat community. Venkatrao Huilagol was her mentor. She offered service during the peak hours of the movement. The majority of her community members hardly showed interest in Congress, hence alienated from national mainstream. She received social boycott warning from Muddappa Koti for supporting the Congress. He was President of Gadag Municipal Council and elite of Lingayat community. Basavva replied to him in a daring tone. “I do
not care for your social boycott. If you people are not ready to lift my dead body, my funeral will not stop. Dr Venkatrao, Anantrao in one side and Totappa Narayanpur and Siddalingappa Kubasad in another side, these four Congressmen are enough to bury my body. Sahukar, please do not take personal care about me." The bold stand against such forces who belonged to same community reveals her concern for national service. She offered a most memorable service during Salt satyagraha and in an open place amid gathering of public and police defied law “She stood on the platform of Bannikatti, a worship place in the Gadag grain market located in the heart of City. She called the attention of public to participate in auction [Savval] of Salt. “One Rupee Per Packet Salt; ..........Congress Savval One, Savval,..... Two and ...Savval, Three. A person from public purchased the Salt, police official arrested Basavva and the purchaser and both received punishment” 43. The brave act of poor woman portrays the significant contribution which intensified the pace of movement to a greater scale.

2. Gangavva Arer: Gangavva a poor lady belonged to Lingayat [sub caste] became an ardent supporter of Khadi since the visit of Gandhi to Gadag. Anantrao was her mentor. She knew Marathi and Hindi language. She visited several streets of the city and even villages along with volunteers to propagate the significance of Khadi and boycott of foreign goods. She was a very pious woman. Her presence was visible in each constructive service organized in the locality. A memorable incident occurred while observing picketing in 1932 movement while preventing a shop owner not to sell foreign
cigarettes. Doctor Mulki, Doctor Wagale and Gangavva Arer and several women slept in front of a shop to prevent the owners entry. So that owner could not enter the shop. “The shop owner to the surprise of assembled public walked over the slept Satyagrahis to open the shop. A cartman who was standing nearby watched the incident; eventually got wild hammered the owner with his baton. The issue went to the police station. Police Inspector heard the incident, arrested cartman and advised the shop owner not to provoke public on such issues. Gangavva Arer criticised the action of Inspector and observed Satyagraha. The Mamaledar gave one year imprisonment to Gangavva”44.

3. Jandewva Kunnibhavi: Jandevva Kunnibhavi’s role during the movement was equally significant”. She lived nearby Venkatrao Huilgol’s residence. Venkatrao’s influence engaged her in Congress activities. She took keen interest in Khadi activities, wore Khadi sarees. She brought awareness among backward and lower caste people and visited adjoining villages. She took active part in picketing; boycott of foreign goods. The year 1932 was peak and intense for Congress activities. On hearing the news that Jandevva is observing Satyagraha, large number of people gathered to observe the scene. “Jandevva holding national flag called ‘Mahatma Gandhi Ki Jai, Long - live Hindu-Muslim Unity’. A Muslim lady’s Satyagraha was historic event in the city. Jandevva arrested for her action brought to Tehsil office. The Mamaledar was also Muslim. He told her that you are not Muslim, because you do not wear Burakha. She boldly replied that, even —. Jinnah’s wife and Sharifsab
Bhavanagari women folks do not”45. The officer got angry with her spontaneous reply and ordered one year imprisonment”.

4. **Tarabai Vajapayee:** The role of Tarabai Vajapayee, a Brahmin widow and native of Northern India in the national movement was impeccable. Her husband died at an early age, Anantrao Jalihal and Dr. Hardikar were her mentors. She took part in constructive programmes of Congress. She organised Bhagini Mandal, encouraged and influenced women to take part in socio-economic programmes. She appointed a teacher to learn Kannada and English. She managed the ancestral ‘Rasik Ranjani’ news paper successfully which was the first in the city that exposed the loopholes of government.

“In 1932 a local authority imposed stiff restrictions to cut the base of the movement. Tarabai came forward and observed Satyagraha. The Mamaledar abused and warned that he will confiscate her press. She replied I have already made arrangement. I am Indian lady, hold your tongue, I am bold enough to face. You too have family, do you use same language towards them? The Mamaledar sentenced her by announcing one year imprisonment”46.

5. **Tulasabai Arasiddi:** Tulasabai Arasiddi a poor widow belonging to pattegar (SSK) community, influenced by Anantrao Jalihal, Venkatrao Huilgol engaged in weaving Khadi. She took part in Prabhat feri, procession, organised women group, visited door to door to tell the Gandhian message and importance of Swadesi and Swarajya. She observed Satyagraha in Gadag market holding Congress flag in 1932. The scene reminded of Jhansi Laxmi Bai. “She read Congress message among the gathered public, suddenly police
came and caught her hand. She warned him are you not ashamed to catch a lady’s hand...... I am prepared to come to police station. She was given 1 year rigorous imprisonment punishment”47.

Sankavva Gowroji Sankavva Kavisetti, Sankavva Kabul from Betageri belonging to Devang community. They came from a poor family and weaving was their profession. They offered constructive service and organized combative programmes during the national movement held at Betageri. Shantabai Malekar, a Christian lady had also done yeoman service during the movement.

Role of Philanthropist Elites:

The role and contribution of wealthy businessman and philanthropists was equally important to build and enhance the political activities and assist the freedom movement successfully.

“Ramachandrappa Kustagi of Arya Vaishyya, Shyamji Mulaji and Shyamji Zhetabhai of Gujarati Jain Community’s service stands right on top. The wealthy philanthropists joined Congress influenced by Gandhij’s visit to the twin city in 1920 and played vital role in consolidating the base of organisation. They served as Office bearers of Congress and supported Khaddar operation, even helped imprisoned freedom fighters family by sending money every month”48. Jayaramacharya Malagi mentioned their valuable service during the freedom movement. It was largely due to their financial support and others Congress managed affairs smoothly. As observed bulk of the people’s economic position was weak. In such critical period the
said nationalists not only helped but also voluntarily took part in the freedom movement which focused their invaluable service.

The service and sacrifice of Totappa Badigannavar is briefed in the preceding chapter. "He was one main supporter of Congress from lingayat community since the early part of movement. He patronised activities organised by Congress such as Ganesh festival, Nada Habba. Jayaram Malagi stated that he liberally donated funds for the noble cause"49. His son Channbasappa and relatives also took active role and participated in the Quit-India movement. Dr, D.V. Chafeker, Shrinivas Sarvade and Pandulal Chavan indirectly helped the freedom movement activities in the locality. "Chafeker, Doctor by profession hailing from Maharashtra has done a commendable service. He gave free treatment and even provided Shelter to the poor Congress activists. He liberally donated funds to the organisation. His invaluable donation to Vidyadan Samiti School during the movement is still remembered. Dr. Chafeker helped the secret operation of 1942 activity. He was the main supporter of 1942 Bomb case stated Jayaram Malagi a local freedom fighter"50. Pandulal Chavan wealthy Javali business man of pattegar Community regularly sent money every month to imprisoned freedom fighters families. "Shrinvas Sarvade a leading cloth merchant of Bhavasar Community helped the movement by providing financial assistance"51. He supported movement in the twin city. He encouraged his community members to take active role. He was elected as Congress Member during 1921 Municipal Council election. The act of these persons indicates their service.
“Shivappa Mirajakar (Christian), Samuel Malekar (Christian) belonging to Weaving sector displayed excellent service during the freedom movement since 1928”\textsuperscript{52}. Malekar looked after Prabhat Feri and procession arrangements. He visited door to door to mobilise support of public in his area. The three organised secret function to chalk out programmes and activity to undertake in due course and selected volunteers to accomplish the task. They were strategy makers. Every Saturday, a market day, they visited each shop, collected food grains and funds supplied to imprisoned volunteers house located in Betgeri, predominantly belonged to socio-economic backward group. It was due to their timely help, the arrested person’s family members enabled to manage their daily life. Thus Indian Freedom Movement was not restricted to just drive out British yoke from India but also to bring mass under national mainstream make them self-confident, self-reliant and self-sufficient.

**Role of Literary Elites:**

It is observed in the preceding chapter that the literary celebrities launched cultural awakening programmes and laid the foundation stone for the revival of native language through various stage plays since 1873. The endeavour of professional and amateur drama troupes which served as a vital instrument to attract and awaken the masses who were under the clutches of Marathi impact. H.K. Ranganath quotes “It is significant that the city of Gadag which first sponsored the first professional troupe of North Karnataka, the acclaimed Kritapur Nataka Mandali of Santakavi, gave also the first successful amateur troupe, the Young Men’s Football Amateurs”\textsuperscript{53}.  

354
1. Sakkari Balacharya – Shanta Kavi: Sakkari Balacharya popularly known as Shanta Kavi was born in 1856 according to D.R. Bendre a noted literary celebrity. He offered service since 1873 to Non Co-operation national movement. His endeavour inspired for the revival of native language and emergence of professional troupes in North Karnataka. Narayanrao Huilagol remarked the yeoman service of the trope as such “The troupe earned a good amount of money and wide popularity and made the Marathi troupes hesitate to come in to Karnataka”54. It is observed that Marathi officials transferred him to Hombal, a near by village to snub the stage plays yet he came soon after his duty hours to guide the rehearsal of the troupe. This shows his serious concern for the rejuvenation of native culture. He wrote several plays for Gadag troupe till it’s existence and there after for Shirahatti and Naragund drama troupes. He awakened localites’ from slumberness and exhibited the rich inheritance of Kannada language through artistic play writes. The net result of endeavour was the revival of Kannada Rangabhumi and the emergence of professional and amateur drama troupes in the locality of Dharwad, Hubli, Naragund, Shirahatti, Halageri and Rabakavi. The amateur drama troupe of Young Men Football Association established in 1897 may be one among them. It was opened a year after the closure of Kritapur Nataka Mandali, hence the impact of Shanta kavi cannot be denied. The local sources quote the establishment of Young Men Club in 1902 but the Dharwad District Gazetteer mention the date as 1897. Other than this the artists of Kritapur Natak Mandali exhibited their performance in the amateur troupe support the influence of Shantakavi and its
emergence in 1897. Shanta Kavi’s role was evident in political awakening programmes.

2. Huilgol Narayanrao: Huilgol Narayanrao was born in a wealthy background in 1884. He completed Arts graduation from Ferguson College Pune in 1907 and attained Law degree in 1911. He came under the influence of Muduvidu Krishnarao during his study at Dharwad and in Pune the contact of V.D. Savarkar, a staunch radicalist. He met Tilak and was greatly influenced by his service towards the national cause dedicated his life for the noble service. The influence and impact of these national elites was evident in his writings and actions. He opened a Kannada Sangha in Pune during 1904 and celebrated Gajanan festival. He served as a teacher in Victoria School Dharwad. The noted celebrity D.R. Bendre was his disciple. His effort for the revival of Kannada literature and dramas during Marathi dominance reveals his significant contribution which is discussed in the preceding chapter. The various issues covered in his Dramas were good enough to portray his significant contribution for the national awakening in the society. "The Bharat Sandhan one among his several plays exhibited during Home Rule movement pleaded for the self rule and free India from the clutches of foreign yoke". His endeavour for unification of Karnataka and establishment of Kannada Sahitya Parishad in 1915 portray his patriotic fervour and nationalistic spirit. The Udayavagali Namma Cheluva Kannada Nadu composed and recited by him during 1924 AICC session caught attention of entire Kannadigas. The song indeed became a patriotic song in the next successive functions reveals his
noble service. The establishment of Vidyadana Samiti School in 1920 at Gadag from Drama funds indicates the priority given to educational sector. The renowned Kannada literary celebrities such as D.R. Bendre, S.B. Joshi and R.Y. Dharwadkar served in this school as teachers for few years. The Young Men Football Association is no more but the educational institution still exists even today in proof of the credibility and good will of Narayanrao. It’s promoters played pivotal role in freedom movement. This indicates the significant contribution of local elites and voluntary association in freedom movement which is a rare phenomenon to witness in this part of world.

3. Achyutrao Huilgol: Achyutrao Huilgol was born in a wealthy background. His father Krishnarao, a feudal lord of Huilagol served as Munsiff in Court. He composed poems during childhood days and learnt English. He was fortunate to seek the blessings of Tilak when his father took him to meet him. His father infused discipline and courage in his life. According to Prof M.H.Haridas, he was born in 1895. It is quite confusing as he served as teacher in Anglo Vernacular School Gadag from 1905 to 1915. He was acclaimed as ‘Krutapurad Kailasam’.

He wrote 15 plays in his life which contained social themes, historic contents and nationalistic relevance. His Dramas were stage played by Saraswati Football Club during their annual functions and other professional Drama troupes of the period. His dramas created nationalistic sentiments and patriotic fervour throughout Karnataka. “The Nargund Bandaya Drama was banned by the British administration as a rebellion attitude yet it was played
with greater enthusiasm with patriotic fervour much to the dismay of British"\textsuperscript{56}. This indicates the significance of the drama. Maha Rathi Bhisma, Kittur Chennamma, Belavadi Mallamma and Sambhaji Charitre contained historic elements with nationalistic orientation. Achyut Kanya and Guna Shodhane contained social themes and emphasised the need of social uplift of weaker section of the society and the need to infuse liberal values in life. He said "I am basically a dramatist. I have tried to infuse nationalistic spirit among the masses"\textsuperscript{57}. Prof Haridas remark his popularity as such "even his mentor Galaganth might not have received such tremendous popularity and acclamation during pre – independence era"\textsuperscript{58}.

Achyutrao Huilagol became a towering personality during national movement. His dramas were mouth piece of patriotism performed by several troupes. He never wrote for money and accepted it as reward but spent from his own pocket. In fact the publishers and troupe owners became rich. "In due course he lost wealth, property and irreparable financial burden even difficult to maintain his family"\textsuperscript{59}. The service and sacrifice of such elites emphasises the quality and strength of the grass root areas during national movement.

It may be said that the two great stalwarts and their associations provided valuable inputs for the national movement before the emergence of Congress in the locality. "The composition of the association was unique. They had all the shots and the tricks of the game. The player the composer, the artiste, above all the game and great organiser namely Huilgol Narayanrao of
young men Foot-Ball Club, Achyutrao Huilgol and Think-tank of Saraswati Club"’60.

4. **Garud Sadashivrao**: The service of Garud Sadashivrao, a localite was of highest order during national movement. He was compatriot and close friend of Narayanrao Huilagol. He was born in 1884 at Kerur. Balasinha Tara, Sharana Basava, Vikram Shashikala, Duratma Ravana, Echhamma Nayaka were important dramas. Echhamma Nayak, an important historical drama had great impact on audience. The lead role of Nayak performed by Garud marked the triumph of his artistic caliber in the history of drama. He was deeply influenced by M.K.Gandhi and adopted Khadi as a way of life and adopted freedom awareness as a mission. He focused the national issues, socio-cultural problems before audience. Garud deeply inspired and identified with Gandhian Philosophy and his Constructive programme wrote Satya Sankalpa (concept of Truth), Bala Vivah or Vidhava Vivaha [Child Marriage and Widow Marriage] Asprushyate [Untouchability]. His troupe performed the same on stage with artistic excellence. His drama covered wide range of issues like ‘Kranti’ containing Political issues, ‘Kabirdas’, a Secular aspect, Paduka Pattabhisheka and Kansa Vadha, a Mythological play comparing Ravana to British.

Garud and his troupe’s role during the freedom movement were highly revealing and significant. H.K.Raganath quotes “It was the first troupe to rekindle the love for their land in the hearts of Kannadigas, with its powerful base like Ecchammanayaka and Sharanabasava”’61.
Garud not only wrote but acted and encouraged his troupe and fruitfully utilised the service of stage for the liberation of mother land. Garud actively took part in freedom movement, positively helped freedom activist by giving financial help, even shelter in times of crisis. He not only checked the Marathi drama troupes dominance initiated and started by Shanta-Kavi, but out played them by his novel method of drama and theatre performance. His Rang Bhumi itself was the stage for political movement. Wherever he toured, there his artistic caliber, troupe’s performance marked a stamp of class in the minds of people and inspired them to take part in liberation struggle. Such was his personality and capability. His name, position stands right on top in the history of Gadag and Karnataka.

The Shirahatti and Abbigeri Company were the other two that existed in the Gadag district during national movement. Venkobarao Halagekar popularly known as Shirahatti Venkobrao as he settled in that place started Mahalakshmi Prasadita Nataka Mandali in 1903. Vamanarao Master was the gifted actor of the troupe. Vamanarao started his own troupe in 1913 called Vishwagunadharsha Nataka Mandali in 1913. The troupes impact was evident in national awakening call. They stage played nationalistic dramas such as Peshwa Bajirao, Shah Shivaji, Veera Abhimanyu and Tipu Sultan. The Abbigeri Nataka Company believed to be emerged in 1914 performed historic plays that contained nationalistic issues. The contribution of the troupe was evident in the national movement. Andanappa Doddameti in his memoir mentioned the
impact of Kittur Rani Chennamma drama that evoked nationalistic spirit in his mind.

The mass media was the best and easiest input which attracted the masses as majority of them were illiterate and unaware of the political developments observed at national level. The music and action attracted them. In addition to that, the Ballads, folk songs of Mundargi Bhimaraya, Naragund Babasab, Kittur Rani Chennamma and Veer Sangolli Rayanna infused the seed of patriotism among masses and influenced them to join the freedom movement.

Rural Elites of Gadag Taluka:

The elites from Mulagund, Binkadakatti and Kurtakoti villages wholeheartedly participated in the national movement since the Non Co-operation movement. The elites of neighbouring villages namely Asundi, Soratur, Chinchali, Harti, Jantli Hombal, Lakkundi and Adavisomapur offered their service for the national movement. The predominantly agrarian background villages are located nearby Gadag in a distance of five to twenty kilometer. The feudal background, loss of property, educational impact, adverse impact of British economic policy on agriculture related activities and political awakening activities organized in the surrounding areas and visit of national elites induced and compelled elites of these localities to plunge in the national movement.

The wealthy landlords from Mulagund, Binkadakatti and Kurtakoti pursued education at Gadag, Dharwad and Pune, perceived the need to
organize nationalistic activities in their locality. The quite a few among them who had longstanding contact with public figures of Gadag attended the function organized at Gadag during the visit of Tilak and Gandhi. It was since then the political awakening wave touched these areas and reached to it’s peak during Civil dis - obedience movement. We observe the family wise representation from these villages in national movement which is not visible in other villages of Gadag taluka.

**Mulagund:** Mulagund, a historical place played a vital role during the national movement. It was part of Tasagaov administrative unit till British acceded in 1848 and part of Dambal till 1862. Since then it came under Gadag and received town status in 1901. The feudal lords belonged to Brahmin community of this locality including Kurtakoti a neighbouring village, enjoyed power and status since the Peshwa rule.

The Harapanahalli, Tammannavar and the Bandeppanavar family, wealthy landlords whom believed to be the victim of Inami Commission report plunged in national movement since Non Co - operation movement. The Subbannavar and Daftadar family participation since 1930 is yet another special feature. It is observed that these elites belonged to Brahmin community had good educational background. Anant Bandeppa Nayak, Dattappa and Bapu Nayak Harapanahalli and Ranagappa Nayak Tammannavar were the first to join the freedom movement. It is believed that they traveled by Cart to Gadag to witness the visit of Gandhi and listen his nationalistic message. Since
then they adopted Khadi as their way of life and dedicated themselves for national service.

Anant Nayak, born on 19 - 05- 1901 left school at Gadag during Non Co-operation movement. He remained bachelor for a quiet a long time thus devoted his life to spread the message of Gandhi. He organized a bunch of youngsters from his locality and infused nationalistic spirit to focus their service for liberation movement. "Jayarama Malagi quotes that his home was a shelter for nationalistic activities". He received one year rigorous imprisonment during 1932 movement for organizing Jungle Satyagraha at a massive scale in his locality and served the punishment at Hindalaga and Yerawada prison. Soon after release he diverted complete attention towards constructive programmes. His service was instrumental during 1942 underground activities that was organized around Gadag locality.

Dattappa Nayaka, Bapu Nayaka, Shivappa Nayaka, Laxman Nayaka and Indirabai Harapanahalli, the only woman elite belonged to Brahmin community from Gadag taluka that too from a single family offered their service for national movement. Dattappa Nayaka born in 1901 left English school in 1920 and joined the national movement. Bapu Nayaka born in 1899 took part in Prabhatferi and procession, since the Non Co-operation movement. Shivappa Nayaka offered service since 1930 and Laxman Nayaka in 1932. Indirabai Harapanahalli, a young widow wholeheartedly joined the movement since 1932. The family members successfully organized constructive and combative programmes laid by the Congress party. The hallmark of their
service was rendered during 1932 Jungle Satyagraha and 1942 underground activities. They provided all kind of assistance for the freedom struggle. They were imprisoned and generously donated funds to expand the base of the movement in the adjoining villages like Chinchali, Hosur, Kallur Jayaram Malagi, Narayan Vaidya, the veteran freedom fighters of this locality mention their invaluable service. Anant Nayak Tammannavar born in 1899 participated from 1930 and 1932 movement.

Tapas Dattu Dikshit born in 1904, an agriculturist by profession took part in freedom struggle from 1921. He observed Salt Satyagraha and Jungle Satyagraha. He received imprisonment for breaking law. Venkatesh Daftardar joined national movement during 1930 Salt Satyagraha. Shrinivas Punyavanto, Arvind Shevade, Chidambar Saraf, Shripadnayak Subbannavar and Ranganath Subbannavar offered their service from Civil disobedience movement. According to Jayaram Malagi nearly 25 elites from this place convicted during 1932 movement.

According to KPCC 1931 report the Jungle Satyagraha was successfully performed in Mulagnd area. It even mention the number of participation was more but only few convicted as majority of the satyagrahis belonged to weaker section of the society. Hence the cases were not filed against them. The influence and impact of feudal background elite was such that Boyer Nagappa, an agriculture labour and Basappa Gadag a labour from nearby Chinchali village convicted during for defy of law. According to Narayan Vaidya nearly
500 volunteers offered their service. This suggests the strength and vigour of local elites.

The underground operation of Mulagund elites was remarkable. The Nayak family along with their associates [Mulagund group] burnt Kanaginhal and Harlapur Railway stations. They burnt Kanavi – Hosur Bunglow and attacked Dambal Bunglow and Mulagund Post office and cut communication lines. They disrupted governmental machinery. The series of activities organized during the last phase of the movement highlight their contribution. The elites received imprisonment in due course. Ranganath Subbannavar, a young student served as messenger to underground activists. He circulated bulletins and passed secret messages sent by Keshavarao Kulakarni. The Police caught him redhanded in November 1943. He received 4 months prison and Rs 100 fine. Chidambar Saraf who received 2 year rigorous imprisonment in 1932 movement served as an underground activist and was sentenced for 2 years 10 months imprisonment.

The nature of activities organized by Mulagund elites since 1920 to 1942 movement in an unabated manner bestows their nationalistic sprit and vigour. The combative programmes indeed received priority compared to the constructive services in their locality. Yet the Brahmin community elites who were majority in strength observed Khadi as their way of life. It was their visit to neighbouring villages as part of Congress campaign that enabled to spread the message and significance of Khadi as a symbol of Self – reliance and Self - sufficiency to the grass root areas. The success they achieved by axing toddy
trees and palms was overwhelming which indeed helped to pervert it as a mass movement. The KPCC report and memoirs of several freedom fighters quotes the invaluable service of Mulagund elites. It is observed that Indirabai Harapanahalli a young widow toured extensively even visited the Princely State areas of Gadag district, Dharwad and Belgaum to propagate the significance of Swarajya. She was the first from Mulagund to campaign outside Gadag taluka and the only Brahmin woman elite who offered service for noble cause. The underground activities of Mulagund elites in a tough condition against several odds were yet another memorable contribution which demoralized the capability of governmental machinery. The service and sacrifice of feudal lords of Mulagund elites and their role during national movement since 1920 to 1942 was highly revealing.

**Binkadakatti:**

Binkadakatti, a small agrarian background village situated towards Hubli road is hardly 4 Kilometers from Gadag offered constructive service for the national movement. The majority of the residents belonged to Reddy community; quite a few among them plunged in national movement since the visit of Gandhi to Gadag in 1920. The 7 elites took part in different stages of the movement.

**Bhimanna Tirlapur:** He was the first elite who not only took part but also sacrificed his entire life to consolidate the base of Congress in the locality.

Bhimanna, a wealthy landlord of the village knew Marathi and English. He read ‘Kesari’ news paper regularly which helped him to perceive the
nationalistic activities organized and political developments held at different urban locations. He was an intelligent farmer. Gandhi’s visit to Gadag gave him an occasion to join the Congress in 1920. He became an ardent protagonist of Khadi and burnt foreign goods and wore Khadi dress. He propagated the value of Khadi among villagers in various programmes. "He told them the profit one may get by utilising Khadi materials and the loss from purchasing foreign goods and subsequently the huge loss Lancashire and Manchester Mills had to bear”63. In this way, he made an endeavour to convince the rural masses and create awareness in the neighbouring areas. He was the first non-Brahmin leader who reposed full faith in Congress and firmly believed that the liberation of motherland was possible only by consolidating the base of Congress in the locality. It is told that several of his Lingayat friends and even his community members many a times advised him to keep distance from Congress and its activities. He never eared to their suggestion but continued his loyalty to Congress until his death. It is quite unfortunate that he could not witness the liberation moment. His son and relatives continued their loyalty and support to consolidate the base for national movement in their vicinity.

Bhimappa’s service was instrumental to expand the base of Congress during Civil disobedience movement. His role was evident during the successful operation of Jungle Satyagraha organized around Binkadakatti, Hulakoti, Asundi and Kurtakoti. His only son Budappa followed the footsteps of father and offered service for Congress from 1928 to 1942. Budappa always took lead role in Prabhatferi and procession and even received Lathi blow from
police. "Jayaram Malagi quotes the father and son observing Satyagraha in the front row in the same venue and platform was treat to watch. The towering personality and handsome physique of the two caught the attention of the public"64. Budappa received two year imprisonment during the freedom movement.

Devaraddi Govindaraddi Tirlapur, a relative of Bhimappa joined the national movement in 1930.He received four months punishment during Salt Satyagraha and six months in 1932 movement. He also observed individual Satyagraha on 15-05-1941 and received four months punishment. Devaraddi and Totappa Narayanpur visited several villages to propagate the constructive programmes and spread the message of Congress. They recited Gigi – Pada, a folk song to attract the rural masses which was the best form of media during those days. Jayaram Malagi recalls his yeoman service during the movement. Dr Ningappa Karur a Auryaveda Pandit and Rangappa Marigouder belonged to the same village and community took part in the 1932 movement. Ningappa was wounded by police bullet yet continued his national service soon after recovering from the treatment. Adiveppa Sheshappa Mulimani participated in 1930 Salt Satyagraha observed at Ankola. He also took part in Jungle Satyagraha. His role and vigour during the movement is discussed in the preceding chapter. He visited neighbouring villages to propagate the Do or Die slogan during 1942 movement. The influence and impact of Bhimappa Tirlapur was evident among the above mentioned elites and the patriotic villagers. Ningappa Mallappa Hulakoti from Asundi took part in a procession organized
on 15th September 1942 and received one year prison. K.H. Patil from Hulakoti served as an underground activist and detained in prison. The two belonged to Reddy community.

Asundi, a small village hardly a walkable distance from Binkadakatti had its due representation during freedom movement. Laxman Vasudev Kulakarni, a Brahmin elite left school in 1920 and became an ardent protagonist of Khadi. The impact of Anantrao Jalihal, Dr Venkatrao Huilagol and Anant Sawakar, a teacher at national school Gadag was evident in his political career. He propagated Congress work under their direction. He took active part in 1932 Jungle Satyagraha and axed Toddy trees and observed picketing infront of liquor shops. He received one year imprisonment. His son Gurunath left school during 1942 movement and observed haratal and received six months imprisonment. His relatives also participated in the freedom struggle. Jayram Malagi quotes their positive service during the national movement.

Kurtakoti: Kurtakoti, an important agrarian background village offered service during national movement. The Patil, a feudal family of this village was the backbone for the political activities. Shanker Lingo Kurtakoti a native quotes that “Anantrao Jalihal and Dr Venkatrao Huilagol visited his village to propagate Congress message. Tilak’s Kesari newspaper was popular through which nationalistic activities observed was discussed in his family. His father read the news of Tilak’s sad demise, on hearing the news the entire village including him wept”.

369
The Patil family had given due priority to pursue sound education hence went to Dharwad and Pune to seek better employment opportunities. They felt agriculture was no more a profitable profession. The family believed to be the victim of Inami commission found an occasion to offer their service for national cause which came during the visit of Gandhi to Gadag in 1920. The Patil family observed Satyagraha in distant locations such as Gadag, Dharwad, Belgaum during the various stages of the freedom movement. Lingo Kurtakoti attended 1920 AICC session organized at Nagapur in 1920. His son Shaker Kurtakoti spearheaded the nationalistic activities since 1930 to 1942. His role as a leader of the underground group was special tribute to his achievement.

Neelakantha Ramanagouda Patil, a feudal lord from Brahmin community left school during Non Cooperation movement and joined national service at Gadag. He was prominent member and fine player of Young men Football Association which played an important role to promote nationalistic awakening in the locality. He organized a bunch of youngsters, visited several villages to propagate Congress message and significance of khadi. His adventurous nature and aggressive approach boosted the morale of volunteers during 1932 and 1942 movement. Jayaram Malagi quotes that "even police inspector feared to take any drastic action against him. He received 18 months imprisonment in 1932 and directed underground activities in 1942 movement". It is observed that 50 from Kurtkoti village including 20 children attended 1924 AICC session held at Belgaum. It is true that the number of participation in the movement is few but the constructive programmes
observed and combative techniques organized reveal the spirit of local elites. He influenced and encouraged villagers of adjoining villages to take part in Jungle Satyagraha. The toddy trees which were abundant, stretching from Harti to Handigol in nearby Ichala Hall (Toddy Stream) were axed with the villagers assistance. It was due to his charismatic personality that the movement received mass appeal during the civil disobedience movement. He was generous and often helped poor and needy freedom fighters and their family members. The freedom movement at local level received mass appeal due to the positive role played by such mofusil background elites. They not only joined and took active part but also induced the others to be part of national mainstream. This portrays the nature of the movement and significant service of local elites at grass root areas.

Elites of Mundaragi Taluka:

The Mundaragi elites offered effective service during the national movement. We may not find quantitative representation compared to Ron taluka yet their contribution was significant which enabled to spread the nationalistic message in remote areas of the locality. The political activities were hardly visible due to ground reality. The British declared Munadaragi as Petha and made it a parole centre to detain political prisoners. The location of the area in the last corner of the Bombay Presidency as part of erstwhile Dharwad district and few villages of present taluka were administered under Princely State obviously posed several problems. The two administrations hardly showed any interest to provide facilities that would help the localites.
Dr B.G. Hulagi, a veteran freedom fighter in his memoir quotes the condition of the locality as such: “This locality was discarded and neglected by Mumbai administration. The localites had to observe protest even to get basic facilities. It was during this period that the voice of Indian National Congress awakened the spirit of masses”67. He further stated that when I was student some what during 1930 Ananantrao Jalihal, Venkatrao Huilagol and later Anadanappa Doddameti the prominent leaders of our area visited our area to spread the message of Congress and awaken our spirit. It was due to their influence and impact I decided to offer my service to the nationalistic cause. The views of Hulagi reveal the condition of Mundaragi before 1930. It is observed that since then the political activities gradually observed in Mundaragi that too in a smaller scale. The haratal was observed at Mundaragi as a mark of protest on hearing the news of Gandhi’s arrest for defy of salt law. It was thereafter several localites came forward to join the national mainstream.

It is observed that a few enlightened elites from Dambal village plunged in national movement a decade earlier to Mundaragi. They took part in movement that was organized in distant locations. Dambal a taluka centre once is located between Gadag and Mundaragi road. It is 20 Kilometer away from Gadag. The political environment of Gadag perhaps spread the nationalistic message a decade earlier to this vicinity. Other than this the education and commercial facilities available at Gadag may have awakened the localites of Dambal. In the preceding chapter it is discussed that the movement in the Petha was confined to few centres. The scattered villages and their division
between two administrations perhaps made it difficult to organize political activities in a uniform way. It was only during 1942 movement that several villages which were untouched during the previous movement came in to picture. Hence the movement in Mundaragi area was not widespread like Ron taluka due to the above reasons.

Surendra Dani mentioned 42 elites representation from Mundaragi tauka, among them we find 07 Lambani elites including a woman is distinct which is hardly visible in any other segments. Even though the number is small yet it is difficult to analyse each one’s role during the national movement. 18 elites of diverse profession from Mundaragi, among them 8 Lingayats, 7 Brahmins and remaining belonged to other community took part in the movement. 10 elites from dambal, among them 4 Muslim and remaining belonged to other communities who were mainly agriculturists. It is observed that the majority of elites offered their service during 1942 movement. Other than this the movement was organized under common platform and under cooperative spirit. Hence few prominent elites from Dambal and Mundaragi who offered distinctive service during the national movement in and outside the location are assessed as a backdrop for the study.

1. Narayanrao Dambal:

Narayanrao a native of Dambal received education at Dharwad and Pune. He belonged to a wealthy Brahmin family. He pursued practice at Dharawad He resigned government pleader job in 1920, and settled at Gadag and joined the national movement as per the call of Gandhi. He served as
teacher for a while at national school. Narayanrao became the first secretary of KPCC. His service was instrumental to consolidate the base of Provincial Congress Committee. Narayanrao often visited his native and looked after his family business and property. He encouraged localites of Dambal to engage in nationalistic activities. It was due to his encouragement that few elites from Dambal took active part in 1930 and 1932 Civil dis-obedience movement. He also took part in 1942 movement. All these political activities were for functioned from Gadag but not from Dambal as he looked after routine activities of Provincial Committee. He received imprisonment during national movement.

2. Yellappa Sheshappa Fattepur: Yellappa a native of Dambal belonged Arya Vaishya community. He came from sound business family. Yellappa became an ardent supporter of Khadi during 1920 and encouraged constructive programmes of Khadi in his native. He officially joined Congress in 1930 at Gadag and took part in 1930 Ankola satyagraha as volunteer under the leadership of N.S Hardikar, NarayanraoVaidya a Hindustani Seva Dal leader of Gadag unit recalls his service in his biography. He received one year prison, for defying salt law at Ankola. In 1932 he offered service for Jungle Satyagraha and received seven months rigorous imprisonment. He took lead role and campaigned constructive programmes in the surrounding area of Dambal. Yallappa's experience in Congress service helped to establish base of Congress in Mundaragi. The Rastriya Sevadal under his guidance observed prabhatferi in the early morning at important locations. He took part in 1942 movement
and inspired the adjoining villages to join the movement. His role is evident in the activities organized at Sōratur, Bagewadi, Hirewaddatti and Mundaragi. Jayaram Malgi quotes “his presence in front row holding national flag along with Lakkaappa Nayak Haraphnalli of Mulgund village while observing prabathferi at Gadag”68. Yallappa thus served in different locations and made an endeavour to spread the message of Congress. He remained loyal to Congress and propagated khadi and took direct part from 1930 to 1942 national movement. The population of his community is meager in the locality. Yet we find such person’s positive service, dedication and commitment for national service. His role is evident in constructive and combative programmes. His service was instrumental consolidate and extend the base of congress in Mundargi. This reveals his strength and role during the freedom movement.

Ismailsab Kamplimani, Hussainsab Kallur and Husainsab Sunkad took part in Jugnle Satyagraha, They axed toddy palms and trees in Dambal, Maktumpar village and the surrounding areas of mundargi. They received imprisonment. The Muslim elites came from poor agrarian background offered their service for national honour Jayaram Malagi, quote that “Hussainsab Sunkad later joined police service. He indirectly helped the freedom fighters in 1942 movement”69.

Annacharya Gudi, Shankarppa Guddad, Dr B.G. Hulagi, Ramachrya Korlahalli Kalappa Harlapur, native of mundaragi offered their constructive service for national movement. Shankrappa Guddad, elite from Arya Vaisha community and a leading businessman provided needed help to extend the
base of Congress in remote centres like Hesarur Waddatti, Korahalli village is significant at Mundaragi Petha. He was the first President of Mundargi Congress Block which is emerged during 1937-38. Timmannachryya Gudi a Brahmin elite was, a secretary.

B. G. Hulagi: Hulagi a Brahmin elite, took part in Civil dis-obedience and Quit-India movement. In his memoir he refers his involvement in Congress service. Saradar Veerangouda Patil, T.R.Neswi, Kamalpur and Karamakar the prominent leaders of Dharwad district were detained at Mundargi parole centre as prisoner. "I served as a volunteer and assisted them in their work"70. He referred the year as 1932-33. B.G. Hulagi took part in Jungle Satyagraha observed at Mundargi locality. He also took active part in 1942 movement. He guided the underground activities organized around Mundergi locality. He received 18 months imprisonment. He organized prabhatferi and procession at Mundergi. It was due to his fearless approach and commitment that the Congress functions were successfully organized in the early years of movement that was observed, in Mundergi. The British loyalists attempted several time to disrupt the political functions organized at Mundargi during the visit of Anantrao Jalihal and Venkatrao Huilgol. B.G. Hulagi and his associates showed rare vigour arranged propaganda of the function and invited nationalistic oriented citizens even made arrangements to bring them to the locations. Thus they made preliminary arrangements to organise political function to create nationalistic awareness among the localites. Hulagi toured several villages to make campaign and spread the message of Congress. His
presence was everywhere may be public or private that is connected to nationalistic issues. His brother G.G. Hulagi and N.G. Hulagi also offered their service during 1942 movement.

The Ron Taluka Elites:

The Ron Taluka elites played an important role for the success of freedom movement. They reached the grass root areas and spread the message of Swarajya and observed constructive programmes offered by Gandhi. It was due to their endeavour that the spirit of freedom flamed in all the corners of taluka. It is interesting to observe that few villages of taluka were under the control and dominance of Ramadurg and Hyderabad Princely states. The British economic policy indeed created panic and unrest. It was in this backdrop local elite's initiated conscious building programme since 1920 and observed political movement from 1930 Civil dis-obedience movement. According to J.A Doddameti 187 elites participated in the movement. It is difficult to analyse and asses each one's achievement. However the role of few which provided fillip to the movement and extended it's base in entire taluka and adjoining area is mentioned for the research. The few villages of taluka where the movement was full pledged and observed with vigour is analysed to portray their significant contribution.

Elites of Ron:

Rango Narasimha Kulkarni a native of Bhasalapur village of nearby Ron was the first person to initiate political awakening activities in this locality. He went Pune to study BSC at Ferguson College. He left final year study to take
part in movement. He witnessed the political awakening programmes and Non Co-operation movement at Pune. The political exercise deeply influenced his mind as a result he returned to native place. He opened a private English school at Ron to educate young minds and create political awareness in the locality.

**Rango Narasinha Kulakarni** : Surendra Dhani quoted his routine duty as such “Rango came to Ron by walk holding a national flag in his hand and sang Zhanda Uncha Rahe Hamara ....... People witnessed him with anxiety and curiosity because political awakening was dim and hardly visible”71. He toured village centres to sell khadi goods and called people to engage in constructive services. Such was his endeavour though not got fruits but certainly helped to create an awakened environment within few years. He took part in 1930, 1941 and 1942 quit India movement. His untiring effort and vigour was remarkable. Prof. B.F. Dandin who was student in the last year of freedom movement briefs his personality as such Even during that period he came by walk. He taught English and Sanskrit. He was very inspiring personality embedded with Gandhian values. He was a gifted teacher and mentor and told the student regarding the virtue of freedom, sacrifice and social service.

Rango Kulkarni hailing from Brahmin community went to Pune to study higher education with an ambition to seek better employment opportunity but subsequently left college and plunged in national movement to serve for liberation of motherland. He returned to native with an ambition to create a conducive political environment in home ground and opened English
education to educate young minds. He adopted Khadi propagation as a strategy to awaken masses. He as a true follower of Gandhian principles wore khadi dresses and propagated the significance of swadeshi goods. The service and action of Rango reveals his contribution to the movement. Jnanadeva Doddameti refers his contribution to the consolidation and extends the base of Congress in ron taluka.

It is observed that nearly 18 elites from Ron took part in national movement. The 15 from Lingayat, 2 from Brahmin community, among them 01 teacher, 01 student, 05 businessmen, and remaining belonged to agrarian sector. Shivappa Nellur and Ivalli Rachappa served as fulltime congress members. The 07 elites observed Individual Satyagraha and Ningappa Navalgund a student left school in 1934 observed 1939 Ramadurg no - tax campaign satyagraha. The service of Narasimha Rango, Shivappa Nellur and Ivalli enabled to consolidate the base of congress and spread the base of congress in the locality.

Nellur Shivappa Basappa born on 06-10-1919 in an agrarian family joined national movement during 1930. He became an ardent supporter of constructive programmes that was organized as part of national awakening activity. He visited adjoining villages to promote Khadi and made an endeavour to awaken masses regarding prohibition of liquor. He offered constructive service for the emancipation of untouchables. He visited Harijanwadas and propagated the significance of literacy and effects of liquor on their family. The Deshiya Seva Sangh established during Civil dis -
obedience movement provided instrumental service to propagate the concept of Swarajya and Swadeshi under the leadership of Shivappa Nellur. He observed Individual Satyagraha in 1940 and Quit - India movement in 1942. He received 21 months imprisonment and a fine of Rs 300. He was the close associate of Andanappa Doddameti. "Venkanagouda Hullur a veteran freedom fighter who is 102 years old told that Shivappa directed the underground activities. He was not arrested for long period of time. He often came to the surrounding villages along with congress activists and motivated youngsters to fight for the country". He also served as office bearers of Ron taluka Congress Committee. It was due to his effort that several freedom fighters got government benefits and awards. He identified their service during the movement. The name of few was not published in State gazetteer due to illiteracy or lack of knowledge and awareness. In this background, he assisted Andanappa Doddameti who was minister in government of Mysore to prepare the list of such nationalists. Jnanadeva Doddameti thus refers the names viz. "Shivappa Nellur, Nagappa Kamar and Gurpadappa Santoshi who compiled the list of Ron taluka freedom fighters which was published by him in an article published by government of Karnataka".

Abbigeri:

Abbigeri is an agrarian village located on the road side of Ron. This village provided an important contribution to the national movement. The Abbigeri Drama Company evoked nationalistic spirit in this region. Andanappa Doddameti was one among them. Sangangouda Patil, a native of
this village was first Veerashaiva to join the Congress and national movement in 1920 at Dharwad. The Reddy, Lingayat and Kuruba community predominantly belonged to agriculture sector supported the nationalistic activities. The five from Lingayat, three from Reddy, two from Kuruba and one backward community among the 11 elites took part in the freedom struggle. It is believed that Andanappa Doddameti's impact inclined the localites to engage in nationalistic activities. The emergence of Deshiya Seva Sangh enabled them to consolidate the base and spread the message in their surrounding villages.

Mahadevappa Kambli of Kuruba community was the first elite to observe Satyagraha from this place. He took part in No - tax campaign observed at Ramadurg in 1939. He and son Vishvanath observed Individual Satyagraha on 23-4-1941. The two took part in 1942 movement. It is observed that 10 elites took part in 1941 and Talawar Basappa a labour and backward community member contributed his service in 1942 movement. The five lingayat elites offered their service in 1941 and among the 3 Reddy elites Hanamareddappa Ronad took part in 1941 and 1942 movement. In a small village like Abbigeri, elites from different community offered their service reveals the nature of freedom movement at such grass root level.

Naregal:

Naregal, a second biggest village of Ron taluka had given small contribution during national movement. The 10 elites offered their service among them 9 were from Lingayat among them 4 belonged to Priestly class 01
Arya Vaishya and another came from backward community. Shankarayya Sanganalmath was the first elite of Naregal who observed No-tax campaign Satyagraha at Ramadurg in 1939. He also took part in 1942 movement along with his brother Chandrashekharayya. Basatappa Jakkali, a student observed Satyagraha at Gadag in 1942. He was once again sentenced for giving public speeches in 1943 at Jakkali. “In his memoir he refer the impact of Andanappa Doddameti, Marularedya Shastry was evident among the localites to plunge in political activities. Nehru and Gandhi during their visit to Jakkali halted at Naregal for few minutes. The darshan of national elites and their short speech inspired the public. The subsequent visit of Babu Rajendra Prasad, Acharya Krupalani and Kamaladevi Chattopadyay further intensified the political activities. The service of Gacchinamath, a religious organization during the national movement provided shelter to freedom fighters during the movement”.

**Hirehal:**

Hirehal a small village situated at Ron-Badami road provided fillip to organise nationalistic activities in Ron taluka. The enlightened elites Hirehal belonged to Brahmin community bestowed their vigour by organizing political awakening activities since 1924. They came from sound family background, hence went to urban centers like Gadag, Dharwad and Pune to seek higher education for better employment opportunities. However the political activities organized at urban centers had due impact on their mind. They realised that the British role is a threat to social life and economic survival of masses, hence
decided to plunge in national movement. They hailed from agarain
background. The first direct action was observed in this locality was during
1930 Civil disobedience movement.

Rangarao, Madhavrao Kulakarni:

Rangarao pursued education at Ferguson College, Pune. He witnessed
the Non Co-operation movement observed in that locality, hence left college
and returned to his native to plunge in national movement in 1920. He became
an ardent supporter of Khadi and visited villages to propagate it's significance.
"The father's desire to see Rangarao become an officer in government office did
not become a reality"75. However in between these periods he received law
degree and settled at Gadag in 1925 to pursue legal practice. The nationalistic
spirit embedded in his blood induced to engage in political awakening
programmes along with his legal profession. He visited his native and
encouraged relatives, friends and neighbourhood community to join the
national mainstream. "He supported Andanappa Doddameti to consolidate the
base of Congress in Ron taluka"76. He received 6 months imprisonment. In 1932
movement he was nominated as dictator by the Congress party. He
accomplished the task successfully and received 18 months rigorous
imprisonment. Jayaram Malagi quotes an incident that occurred at Hindlaga
Jail. Planket, the Jail Supridentant ill treated political prisoners and humiliated
them quite often. Ranagrao observed fast along with local elites Shrinivas
Malagi, Paddacharya Gudi for 5days. They did not even drink water. "Planket
realizing the gravity of situation asked apology, as a result the fast was called
off with a condition that he should treat the prisoners as human beings.”

Rangarao, soon after release continued political activities. He received 13 months imprisonment during 1942 movement. This was not the end as he was once again sent behind the bar in 1944 along with Andanappa Doddameti. The advocate association of Gadag, and freedom fighters in their memoir quote the significant service of Rangrao. His untiring effort and support to political activities at Ron, and Gadag and successive imprisonment since 1930 to 1944 reveals the character, service and strength of Rangarao.

Prahaladrao Gururao Kulakarni, a native of Hirehal and relative of Rangrao was born on 17-05-1907. He left studies in 1924, and joined Congress activities. Prahalad observed picketing in front of liquor shops along with compatriots at Hirehal in Civil disobedience movement. He visited villages to propagate constructive programmes and significance of Khadi. He observed Individual Satyagraha in 1941 and took active part in 1942 movement with his relative Ramaraao Hanamantrao Kulakarni. The two received 10 months prison and rupees 300 penalty. It is reported that 11 elites including the Kulkarni brothers offered their service for the national movement. H. B. Haribal was yet other elite from Brahmin community who took part in national movement. The Lingayat community elites took part in 1941-42 movement. Alagawadi Basappa as agriculturist observed Individual Satyagraha in 1941. His brother Annappa observed Individual Satyagraha and took active part in 1942 movement. He received 3 months rigorous prison and 18 months preventive detention. Basateppa Kadagada M.V. Goudar and Shantgouda Kittaliwar were the other
Lingayat elites who offered their service. It is observed that Dadasab Kulkarni a resident of nearby Buchhal village took part in movement on 07-10-42.

The number of political activities organized since the early period by the enlightened Brahmin elites shows their concern towards the rural life. They could have sought better employment in government services in given condition. On the contrary their conscience inclined to engage in national awakening activities in the larger interest of entire society whose picture was grim under alien administration. They made an endeavour awaken and educate the masses through constructive and combative programmes and succeeded in winning their heart. The picketing campaign observed during the process reveals the need to build and strong society. The successful observation of the movement at such small village shows the strength and character of rural leadership.

Jakkali:

The entry of Andanappa Doddameti in Congress umbrella made vast difference. This enabled congress to develop political activities at a greater pace in the locality. The veteran freedom fighters quote the remark as such with his entry the entire Ron taluka became a Congress baston. “Andanappa officially entered congress on 5th April 1930 in a public function observed at Gadag while boycotting and burning foreign goods. Andanappa who was present on the occasion burnt his dresses made of foreign goods and pledged to wear Khadi dresses and offer his service to the nation”78 Since then, he remained loyal to Khadi and Congress till his death. 32 elites took part in the freedom
struggle. Among them 16 Lingayats, 9 Muslims, 3 Brahmins and remaining belonged to other communities. The majority of them were agricultarists and weavers.

**Andanappa Jnanadeva Doddameti:**

Andanappa was born on 16\textsuperscript{th} March 1908 in an aristocratic family. His father Jnanadeva was a land lord and leading money lender in the locality. "His father died when he was hardly just 18 year old, just married and left a huge property of 350 acres of land and one lack rupees of money lending transaction"\textsuperscript{79}. Andanappa by nature was quite generous and liberal. He exempted the interests of several persons and tore the documents of poor and harijan people thus emancipated them from loan binding. He settled property disputes pertaining loan documents amicably through his advocate Kabadi. It was in this process he came in contact with leading elite of Gadag, Anantrao Jalihal who was their family advocate during 1925 who later helped to shape his political career. He called him as his mentor. His humane approach and concern for the poor and downtrodden of the rural society indeed helped to garner the support for national movement. The cultured qualities embedded in his blood took him to the greater height within a span of few years. He became a towering personality in political circle and quite influencive even in Maratha ruled Princely States. In his diary, he mentioned the keen interest shown by father towards him to read mythological stories and understand Kannada in a meaningful way. The impact of Jaimini Mahabaratha, Kumaravyasa Bharat, Satya Harishchandra, Basava Purana, Chennabasava Purana, Sharanara
Vachana Shastra, Hariharana Ragalegalu and Devi Bhagavata was imminent. The Mysore Star, Vijaya, Karnataka Times newspaper helped me to read contemporary events. "I am greatful to my father for taking such a keen interest to educate and imbibe moral values in me; otherwise I would have become an uncivilized wealthy person". He further referred that the Bajirao-II drama stage played by Vamanrao Master in 1928 at Gadag, the Simon Commission boycott and 1929 Lahore Congress session incidents and VeerRani Kittur Chennamma drama stage played by Abbigeri company during November 1929 had bearing impact on my life. They induced my heart and soul to devote my life for national service. The realization of deceptive nature of British rulers perhaps inclined him to resist their rule and devote my life to liberate the motherland from foreign yoke.

Andanappa opened Desh Seva Sangh in villages. He first established it in his home ground and provided Charaka to each house to spin Khadi. He extended it's bases to other villages took the services of Kalli Tippana Shastry to propagote the significance of Khadi. Tippanna'a Harikeerthana which contained nationalistic issues and the need of self - reliance, self - sufficiency and self - respect as the need of hour attracted rural masses. He invited national leaders like Nehru and Gandhi and organized a grand function to garner the support of public. He opened Harijan Seva Sangh, and donated 1000 rupees for the Harijan fund during Gandhi’s visit to Jakkali. He led the 1930 and 1932 movement and imprisoned during the process, yet made preliminary arrangements to keep the pace of political activities intact in his absence. He
provided financial assistance to freedom fighter's family who were serving imprisonment. His correspondence with Shivappa Kubsad who was looking after his business was in code words and symbolic quote his son Jnanadeva Doddameti. It was through Shivappa that the political activities continued unabatedly quote his son. He toured extensively to propagate Congress message in North Kanataka including Princely State areas of Ramadurg, Jamakhandi, Shirhatti, and Laxmeshwar.

He lost 1935 district board elections but won the 1937 Bombay Assembly election. He made an impressive debut by speaking in Kannada in the assembly which was not done by any Kannada legislator in the session. He seconded the resolution proposed by Vishvanath Jog to establish separate province for Karnataka. He observed Individual Satyagraha in 1940. He was arrested on 9th August 1942 to snub the movement in the locality as a precautionary measure. This arrest had hardly any adverse impact on the pace of the movement. He made preliminary arrangements to keep the tempo of movement even in his absence. Such was his personality and influence on masses of the locality. It is observed in the preceding chapter that in his home place 9 Muslim elites plunged in national movement which was hardly evident in entire district. He son quote his personality as such “He was great assest to Harijans, Muslims, and weaker sections of the society. A problem raised to allot a space to Muslims to offer Namaz, when he was in Jail. He wrote a letter to the leaders of the village and the Moulvi quoting that it is our duty to provide land for Muslims to pray. In this issue the confrontation should not arise. If no one is
prepared to donate or give land, let the Muslim brothers choose any land belonged to me. I wholeheartedly donated it for holy work, after all I am also their well wisher\textsuperscript{81}. This bestows the secular image of Anadanappa Doddameti. The social justice concept adopted by Gandhi brought in to realization by him during his political career. It was because of such liberal mind and humane approach, he became a towering personality within a span of few years in national movement. The service he rendered and sacrifice made is difficult to express in words. His commitment for unification of Karnataka was commendable. His concern shown for freedom fighters and their family members even after independence is indeed distinctive that separates him and other political leaders during post independent period.

Gajendragad:

Gajendragad, a Town Municipal centre is situated in the last corner of the taluka and district head quarter. According to data's available 32 elites took part in the national movement. The elites represented diverse section of the society among them 14 came from weaving profession namely, Pattegar and Devang community, 10 from Lingayat and 05 from Brahmin community. The 13 belonged to agriculture and its related profession, 05 business, 02 Congress activists and 01 lady. Andanappa Kundargi, a Lingayat community member who served as Ron taluka Congress Committee President for 10 years played an important role. Ningappa Chavdi was the first elite who observed Satyagraha at Gadag during Civil dis-obedience movement. He received 18 months imprisonment. "His land was acquired by money lender for not
repaying the loan\textsuperscript{82}. Other than this the remaining elites took part in Individual Satyagraha and Quit-India movement.

Gajendragad an important commercial centre since ancient period is situated in the last corner of the district. The present Yelaburga and Kustagi taluka which were part of Hyderabad Princely State. The weaving profession is found in this place since ancient period. As a result we observe good representation from weaving community during national movement. The reason for their participation was obvious as they were the worst sufferers during British direct rule.

**Andanappa Kundaragi:**

Anandanappa, a leading businessman and agriculturist lead the nationalistic activities in this part of locality. His service was instrumental to spread the base of Congress in the adjoining villages like Sudi, Bevvinkatti, Dindur, Jigalur and Itagi. He covered the areas which were under Hyderabad Princely State. He was quite influential person in the locality. It was with his association that Andanappa Doddameti consolidated the base of Congress in the Ron taluka. He became an ardent protagonist of Khadi since 1930. He encouraged the weaker section at society to join the national mainstream. It is found that Kalli Tippanna Shastry and Yechnarappa Kundargi, the leading elites of Gadag, belonged to weaving profession visited Gajendragad and its adjoining areas to portray the significance of Khadi. The Harikirtana of Kalli Tippanna and oratory skill of Yeccharappa attracted the rural masses and awakened their spirit to fight against alien regime. It is observed that the elite
representation became stronger in 1940 and 1942 movement due to the support and encouragement of the above leaders. Andanappa observed Individual Satyagraha in 1940 and prepared the list of followers to fall inline. He directed the 1942 Quit - India movement in his locality. The police arrested the next day of its resumption to snub the movement yet it continued unabatedly due to his preliminary arrangements that was made prior to the arrest to keep the tempo of the movement intact. He received 3 year 3 months imprisonment. He was quite active even in prison. He wrote a letter from Visapur Jail and mention that “I have started learning English. This kind of leisure I may not get out side”83. This shows his eagerness to learn an alien language and keep busy and active. Andanappa Kundaragi not only took part but lead the nationalistic activities in his locality. The freedom fighters of Ron taluka recalled his service and assistance during the movement. The longstanding career as Ron taluka Congress President during national movement gives an idea of his towering personality.

Andanappa directed and guided the nationalistic activities in the adjoining Sudi village which 6 km away from Gajedragada. Sudi, a predominantly agrarian back ground area offered the services of 18 elites for national movement. The 12 from Lingayat, 3 from weaker and backward, 01 each from Muslim and Brahmin community took part in the movement, among them 2 Bangle Sellers, 01 Carpenter and 01 Driver and the remaining were from agrarian sector. The poor and moderate class representation was more where we find 15 of them participated in Individual Satyagraha.
Yere Budihal:

The impact of Civil dis-obedience movement observed at Gadag and Ron was imminent at Yere Budihal and Beleri village. This village is 20 km away from Gadag. Agriculture is the primary occupation in this village. The 7 elites from this tiny village took part in nationalistic activities. Amarappa Karedeppa a Lingayat elite was the first to observe Satyagraha in 1932 movement. Ghataraddihal Basappa served a Mandal Congress committee member since 1937. He observed Individual Satyagraha in 1941. In a similar way Vyapari Basappa, a Congress activist since 1937, observed Satyagraha in 1941 in association with Rayappa Badageri. Who’s Who in Freedom Struggle in Karnataka published by government of Karnataka mention and Surendra Dani a veteran freedom fighter quote their list in his book.

Yavagal:

It is a last village of taluka situated on the banks of Bennihalla stream. The adjoining villages of this locality cover under Ramadurg Princely state. In this predominant agrarian area 16 elites took part in national movement. The nationalistic activities commenced here since 1930. The 6 Reddy, 7 Lingayat and 1 backward community member offered their service for the national cause. The landlords of the village encouraged and supported the freedom movement.

According to Surendra Dani, “Krishnaji Shankar Hombal, a Headmaster of Primary School initiated the localites to offer their service during salt Satyagraha. Devaraddi Venkaredi Huli and his friends prepared salt from
Benni Halla stream. Devareddi took part in 1932 and 1942 movement. He received 2 year imprisonment. According to the reports, he also took part in underground activities. His relative Devareddi Govindareddi offered service during 1942 movement. He was kept under preventive detention for 2 months along with Ningaraddi Konnur who offered service in 1942 movement. Venkaraddi Meti who joined the movement earlier provided instrumental service to strength the base of the movement. His role was quite important during quit India movement. He served 5 year punishment at Hindalagi and Yelwada Jail. The Police Patil brothers land lords of the village joined national movement in 1940. Channappagouda and Gadippagouda took part in 1941 individual Satyagraha and 1942 Quit-India movement. Gadigappagouda took active part in underground activist during the movement served 3 year imprisonment. He burnt inspection bungalow and disrupted government machinery. Yellappa Talawar a backward community member supported the underground activities. He received 2 year 6 months imprisonment.

The nature of activities observed since 1930 to fag end of the movement reveals the strength and character of Yavagal elite. A teacher inspired and guided localites to join national mainstream and defy salt law which was a symbol of resistance. The landlords and enlightened agriculturists who were the worst sufferers under alien rule backed up and supported the movement for national honour and self-prestige. In such a village a strong wave of patriotic fervour emerged, throw light on the nature of activities observed at grass root areas.
The study identify 12 elites participation from Hole Alur who came from profession. The 10 from lingayat and 2 from Muslim community offered service during Quit – India movement. The role of few elites was found in underground activities.

Role of Princely State Area Elites:

Shirahatti: It is observed that 75 villages in Shirahatti taluka 17 villages in Ron taluka were under the rule of Princely states. The nationalistic activities in these villages were carried since 1937. In the preceding chapter, it is discussed the nature of movement and the service offered by respective elites. The elites of Shirahatti town did not took direct part in the movement. However they indirectly supported the movement. The elites of Laxmeshwar observed no-tax haratal and succeeded in getting exemption. The outstanding contribution was given by Koganur elites who spearheaded the underground activities. The small villages like Hebbal, Nagamadu, Itagi joined the national main stream and paralysed the governmental machinery. The two martyrs' who laid their life for the service of motherland is long remembered in the history of the district. Surendra Dani has identified 47 elites who mainly offered service as underground activists. Among them 16 from Koganur, 5 from Shigli and 21 from Shirahatti and Laxmeshwar who mainly belonged to agrain sector belonged to diverse section of society joined the freedom struggle in the last phase of the movement. The details of their socio economic status and involvement in the movement are furnished in the appendix.
Menasgi-Asuti - Bhupalpur- Malawad:

These villages under princely state of Ramadurg showed distinct contribution during freedom movement. The villages situated in last remote corner of present taluka were deprived of basic facilities. The agrarian community was the worst sufferers. The adverse impact of Benni Halla stream during rainy season and the drought, witnessed in between, the negligent attitude of administration towards these segments created unrest and panic. Other than this the official language Marathi imposed on Kannada speaking people and the neglect of local language created dissatisfaction among the localites. It was in this backdrop the localites observed Satyagraha against the Princely government and demanded several facilities such as reduction of taxes, encouragement to local language etc. It is observed that Andanappa Doddameti visited these remote villages increased their morale and inspired them to engage in nationalistic activities. He even putforth the grievances of localites before the Princely administration. Inspite of that a sudden flame bursted out indicating dissent note to the concession offered by the government which resulted in 1939 Ramadurg satyagraha. The local elites of these villages went to Ramadurg and observed no-tax campaign in 1939. Mudiyeppa, Guruayya Hiremath received 18 months imprisonment and Bhimappa Basappa Jawur from Mensgi one day punishment and Rs forty fine. The elites from Abbigeri and Malawad also joined the 1939 Satyagraha.

Neelappa Basappa Hampiholi, Fakirappa Gubberakoppa and Naganagunda Patil from Asuti received punishment from Ramadurga
government. The first two received 2 year imprisonment and Rs 500 fine. Naganagunda served 2 year prison. It is believed that they also took part in national movement organized during 1943. According to Surendra Dani Veerappa Kataraki, Lingabasapa Masareddy Kallangouda Ramanagouda from Bhopalpur took part in 1942 movement Kallanagouda was an underground activist who disrupted governmental machinery and received 2 year 6 months imprisonment. The role of Malawad elites is discussed in the preceding chapter. The Neelagund family and Nemichandra Muttin family and Umatar Basappa, the prominent among 16 elites who participated in the movement offered distinct service. The majority of elites from Itagi village except few participated in Hyderabad liberation movement. Veerapakshappa Abbigeri gave this information during the interview.

The nationalistic activities in Naragund taluka resumed during the fag end of the movement. According to Surendra Dani 07 and the study identify 09 elites part in 1941 and 1942 movement from Naragund taluka. The service of these elites is mentioned in the preceding chapter. The researcher did not find any concrete achievement in these talukas, hence not analysed their contribution for the research.

The study identified nearly 600 elites participation in freedom movement who belonged to diverse section and profession. The caste, occupation and participation in movement is furnished in appendix as a backdrop for the study according to taluka wise representation. The Gadag taluka elites names are mentioned in three parts as per the data found in study
material. The study observed that several elites who offered service during freedom movement was not included in Karnataka government published volumes in 1969 and 1975 due to several reasons. It was due to want of relevant records, procedural delay, unawareness of the format, illiteracy and negligence or reluctance of freedom fighters family and so on. The majority of the elites who took part in 1920 to 1934 movement were dead and only few of them were alive especially who took part in 1942 movement. The quite a lot among them's name was not included as they were imprisoned at Yerwada, Pune and Visapur Prison which were located in Non - Karnataka State. It is further observed that North Karnataka was part of Bombay government till November 1956 and the process of preparation of freedom fighters list resumed during 1969. The quite a gap was also one of the reason for non - inclusion of elites name. The committee admitted the difficulty while preparing the list and lapses, despite it gave wide publicity to furnish the details of freedom fighters participation in the movement. The report quotes “Biographical data received from participants in the freedom struggle and published here is but a fraction of vast material available. Non inclusion of any name in the present volume need not be construed to mean that only those who have been included alone participated in the struggle”85. The statement clearly indicates quite a number of elites name was left out due to various reasons and a scope to include and treat such persons who directly and indirectly offered their service for national movement. The surprise omission of Anantrao Jalihal was one standing example whose role and name figured in Karntaka State Gazetteer published in
1964 where as the Freedom Fighters volume published in 1969 and 1975 did not included his name. The researcher found several such instances, hence relied on the data published in memoirs, biography and autobiography of freedom fighters and books and articles published by research scholars and study area experts. Andanappa Doddameti who was Minister in the government helped several elites' inclusion from study area in the second volume by assisting them to get proper documents. The first volume mentioned the names of 92 elites and the second mentioned 198 elites which were published in 1975. Yet more than 100 elites name was omitted which is mentioned in Part B and C from Gadag taluka. It was similar case in other talukas.

The caste wise representation from Gadag Taluka identified in the study: Brahmini-108, Lingayath-58, Pattegar(SSK)-30, Muslims-12, Deshi Gujjar and Jain-07, Reddy-07, Vishwakarma-07, Maratha-07, Aryavaishya-06, Christian-05, Weaving Community-50 and remaining others. The Occupation wise representation identified from Gadag Taluka is as follows, Weaving and Handloom sector=111 including 31 Javali cotton businessmen, Agricultural sector=76, including 10 Landlords. The profession wise representation, Doctors-06, Advocate-07, Teachers-10, Literary celebrities-03, Journalist-03, Students-26, Congress Activists-47, Prist-04 and others-16. The above mentioned data is not precise and exact data. Researcher collected relevant data from Freedom fighter published books and memoirs, Interviews and Information from experts of the study area and eye witnesses. The collected
data is analysed from socio-economic background, occupation of the elites. The majority of the elites who took part in the movement are dead and several members of the family left the locality due various reasons. In view of this, researcher collected and analysed the data that were available during the field study.

Researcher identified maximum number of participation from mofussil areas during the last phase of the movement who mainly came from agrarian background and the weaving community representation at urban centres of the respective taluka. The majority of them came from moderate and poor economic status yet joined the national mainstream and offered yeoman service for the national movement. The study finds maximum representation from Ron taluka compared to the other talukas due to dynamic leadership of Andanappa Doddameti, Rango Kulakarni, Rangarao Kulakarni and Andanappa Kundaragi. Jnanadeva Doddameti mention 187 elites name, Surendra Dani refers 197 name and the study mention more than 200 elites participation which spread across all the villages which also covered Princely State areas. The study further observes that several villages though located for away from the head quarter offered distinct service. Such villages name is mentioned for academic pursuit, namely Malawad, Yavagal, Menasigi and Bhupalpur etc. The study mention the participation from Mundaragi taluka and covered the important segments like Dambal and Virupapur where it is found unique service of Lamani elites which is not visible in other study area. The study further mentioned the participation from Shirahatti taluka with special focus on Koganur elites from
where the two martyrs sacrificed their life for the liberation of the nation. The vigour of such elites portrays the significance of study area and the nature of movement and strength and character of local elites. The study area map clearly reveals the location of these destinations which were surrounded by different provinces and languages. The agony faced by the locality is mentioned in the preceding chapter. It was under such background, the national movement is initiated in the locality by the enlightened elites and spearheaded the movement and spread the base. The study identify maximum elites from agriculture in rural areas and other taluka centres. The weaving community representation is observed in specific locations namely Gajendragad, Jakkali and Laxmeshwar. Researcher visited important villages and met local persons to collect the information and analysed the data accordingly which is also not exactly precise.

The local elites played crucial role in the national movement. The movement that resumed in form of cultural awakening exercise since 1873 sustainable passed several stages and strengthened the base of movement. The literary elites followed by professionals laid the foundation stone. The entry of Weaving and agrarian sector elites since 1920 cemented the endeavour, the advent of national elites inspired the locality and increased the morale of localities. The study analysed maximum 40 elites role from Gadag - Betageri who belonged to diverse section and profession. The rural elites contribution during the national movement with special focus on Mulagund, Binkadakatti and Kutakoti village is also analysed to portray the qualitative service of local
elites. The role of 3 to 5 elites is analysed from the remaining talukas and the contribution of other elites is covered to highlight the significant service rendered by local elites of grassroot areas. The random sampling method is adopted for the analysis of study and gave priority to each section and profession.

Boyd Shafer has rightly pointed that "Men do not become nationalists because of biology. They are not born nationalists. They acquire national consciousness and become national patriots because of the political, economic and social conditions and thought of their times make them so". In the light above this observation we may define elite of the national movement as a child of times. The advent of British and their new administrative set up and induction of avenues certainly benefited for the emergence of professional elites. The socio economic repercussions indeed awakened the enlightened elites and induced them to awaken the masses so as to garner their support for all sorts of liberation. We may observe that the maximum number of elites who hailed from these sectors wholeheartedly plunged in the movement, in some cases along with their family. This is distinct service we may observe from the study area.
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