Chapter - 6

Conclusions and Observations

The present chapter attempts to focus the salient features of the freedom movement pertaining to this study. An attempt is made to highlight and discuss the significant events associated with freedom movement in the preceding chapters here with illustrations. This in fact, will substantially fulfill the requirements for conclusion and justify the hypotheses of the study.

The Indian Freedom movement was successful due to the support it received from grassroot leadership. The local elites played a pivotal role by providing a necessary feedback and a strong mechanism and complimented the endeavour of national elites. They created a strong work force to undertake the activities assigned by national leadership. Infact, they performed dual role, while accomplishing the mission. The preliminary activities that were organized before the emergence of Congress in the locality was quite significant and vital. Secondly, the activities that were organized as per the direction of INC and direction of national leadership without drifting from non-violent principles, Swarajya and Swadeshi concept was key to the success of national movement. The indepth study of grassroot areas highlight the significant service offered by local elites who served under the most critical period. The study of grassroot areas and the competency of local leadership was hardly focused and studied in detail. The present study makes
an attempt to highlight the significant service rendered by local elites during the national movement.

It is observed that the elitism and nationalism is the product of alien rule, role and impact in India. The national elites infact began their career from local level and gradually emerged as national elites in due course of time by virtue of their nation building exercise and patriotic service. They were the product of rational western education and mainly came from Presidencies and Provincial centres who belonged to professional sectors. In a similar way, the local elites mainly came from sound and middle class family background and received liberal and rational education. They belonged to professional sectors. ‘However, the condition and facilities enjoyed and experienced by the two was not similar. The Presidencies and Provincial elites were better placed compared to the local elites of study area in terms of education and amenities’. The study area which is located in the remote corner of Bombay Presidency was surrounded by different Provinces and distinct language influence and administrative imposition in it’s own vicinity in several locations in its own domain. It was utterly neglected in every aspect and was at receiving end and experienced alien culture influence even after six decades of British direct rule. The lack of educational facilities and uneven growth and unresponsive and negligent attitude of alien administration, made the locals to suffer a lot. It is often said that the present uneven growth and development was the legacy of the past. The local elites had to go to distinct places to receive higher education from where they came under the
influence of nationalistic activities. The majority of them came from sound and middle class family background who wanted to enter professional services but opted national service as their profession. They joined national mainstream by choice rather than sheer necessity as majority of the professionals earned handsome income in their early years of career. They set an example and under the guidance, visit and impact of national elites. The socio-economic compulsions of the study area enabled the core socio-economic groups to join the national mainstream due to sheer necessity, as it was their only source of livelihood i.e. weaving community. Such kind of distinct features may be found in the study area.

The local elites were successful in their mission as they were familiar figures of the local society. They knew the problems and pulse of the people due to its size and demography. The masses believed in their outstanding capabilities and secular credentials. They guided, motivated the localites to join mainstream and succeeded in their mission and offered significant service during the national movement. The Yeoman service of Sakkari Balacharya was an eye-opener which not only prevented the dominance of Marathi drama troupes and its culture but also rejuvenated native culture. The endeavour laid the foundation stone and infact became a role model for the forthcoming associations, which one or the other way offered service for the liberation movement. The establishment of voluntary associations, Cooperative societies, emergence of Provincial Congress Office thus the study area had many first to its credit which in one or another way associated with
the national movement. Other than this, the national elites visit to Gadag began since 1916 and the outcome received maximum support since 1920 movement where as their visit to North Karnataka since 1893 also received the same response in other urban centres. The local elites within a short span succeeded in creating conducive platform to direct political activities in the district. The caste wise representation and varied professions positive involvement and secular creditability amply prove the qualitatitive service and mass bases character of local elites. Such kind of distinct service was offered by local elites in social, cultural, educational and political sectors in various phase of the national movement.

It was a mass - movement as people of all sections, various professions positively participated and rendered their valuable service. The locality kept the tempo of its secular image existed since medieval period. The noble service of philanthropists was remarkable.

The above said features are discussed at length and the hypotheses are proved below:

1. It is observed in the preceding chapter that the Gadag district witnessed serious implications in various sectors under alien rule. The geographical location and unscientific division of territory under various Princely States had serious repercussions on native culture, socio-economic life and developmental aspects. In a predominantly Kannada speaking area except Gadag taluka, the remaining talukas were under the rule of Princely State till the attainment of freedom. It was almost full in Shirahatti with complete
Marathi rule, under three administrative wings and partial in Ron with Marathi and Hyderabad Nizam’s control and visible in Mundaragi, which was declared as Petha by British. It is found that more than 90 villages, almost a size of taluka were divided among the native states. Ironically, they were scattered in different locations with no proper inter - connectivity and linkage to administer and develop the areas. Incidentally, the capitals of the respective areas were situated far away with a distance of minimum 300 kilometer, and to reach the destination one has to pass British ruled areas and native states. The official language of these areas was alien to the localites which they witnessed and suffered till 1940. The yet another interesting observation was that the Bhudagaov Princely State had no base in it’s own destination but received an annual income of rupees 2, 86000 from the Kannada territory. It was more like an income generating source for the native Prince rather than introducing development and provide civic amenities for the benefit of a locality. "V.G. Angadi in an interview opined that the condition of Police was so poor that they offered their food to them while they were imprisoned at Gudageri in 1943. He further said that they were told in a humble tone that not to create any violent kind of scene and demonstrations in their areas which may jeopardy their service. The underground activists of British areas roamed freely in these villages". Such was the state of affair. The educational facility was so poor that the primary school was run in temple at Koganur till 1940, depicts the true nature of administration and it’s concern towards locality. The researcher has not come
across such an unscientific division, rather better to say a distribution of
property among Patawardhan brothers in entire Bombay Presidency [who
were not natives] at the time of national movement. The ultimate sufferers
were the public of Kannada territory and residents of the present Gadag
district.

The educational facilities in the district were poor. It was some what
better in urban segments but too poor in rural areas. Gadag an important
commercial segment had to wait for more than 100 years after coming under
British direct rule to open a high school. The students of other towns had to
come to Gadag to pursue Mulki education. The district thus lacked minimum
educational facility for higher study. The 1884 Bombay Presidency Gazetteer
mentions the dominance of Marathi officials and teachers presence indicate
the agony of localites. The location of the city in the last corner of the Bombay
presidency, surrounded by different provinces, different administration put
lot of hardship, even though they belong to one language. As a result, people
faced linguistic and administrative problems. Lastly, British economic policy
and discriminatory tariff system hit the bulk of the city's population which
mainly revolved under Hand-Loom and Javali business.

The lands of the study area were regarded as cotton bowl because of
fertile black cotton soil. The government's encouragement and inducement to
grow new variety of cotton had a bearing impact in due course on agriculture
later on hand-loom sector. The successive famine, drought followed by plague
hit the base of farmers life. With the advent of railway, the swadeshi and
cottage industries almost closed as per the Gazetteer. In short, the above said problems cropped up during alien rule had adverse impact on the socio-economic life of the district.

It is observed that the local elites focused their attention towards linguistic and cultural awakening programmes in the first phase and later diverted the concentration on socio-political issues. The elite established agencies played a crucial role prior to the emergence of Congress in the locality. In a way the entire exercise some what looked like a preliminary arrangement that was made for the forthcoming political activity. The literary celebrities and the professionals belonged to diverse section of society offered yeoman service to create consciousness in the locality.

The Kritapura Nataka Mandali lead by Sakkari Balacharya laid the foundation stone for the revival of 'Kannada Rangabhumi and Literature'. The troupe awakened the spirit of Kannadigas which was swamped by Marathi dominance and ignorance of alien administration towards native problems. The performance of the troupe which was the only best media to attract masses in those days kept Marathi troupe out of Kannada territory. Shantakavi who was regarded as the father of Kannada Rangabhumi became a role model to the other troupes.

The emergence of 'Young Men Football Club and Kala Vilasi Sangha in 1897' to continue the endeavour of Sakkari Balacharya indicates the unabated service of local elites towards rejuvenation of native culture. The club offered sports cum recreational activities to local people. It was the first amateur
troupe in Karnataka that bestow the qualitative service of local elites and potential element of locality. The motive of the association was to bring revolution in educational sector. The promoters of the club were aware of the fact that the city needed better educational facility as they went to Dharwad and Pune for higher study. Hence the funds collected from drama was utilised to open 'Vidyadan Samiti School in 1920'. Even the other interesting aspect was the concern for poor members of the club. The rich folks of the club gave 'financial help to continue their education'. This indicates the motive of the association to build healthy and conscious society. Thus they felt without sound education it is impossible.

The club under the leadership of 'Huilgol Narayanrao set a mission to bring socio-cultural awareness' in the society, that is why a strong team was built to create sound net-work to undertake the activities. We found that he wrote several dramas containing the contemporary problems with firm intention to bring socio-cultural awakening among the mass. The 'Bharat Sandhan' a nationalistic drama written and staged during Home Rule Movement escaped the attention of administration reveals the patriotism of the literary celebrity. He firmly believed that stage is best media to attract and inspire masses. He trained and prepared his club members thus educated them first later the same was organized successfully on the stage.

Here we find the glimpse of Tilak and a feeling of Maharashtra. He witnessed the theatrical performance successfully utilised to focus nationalistic issues in Maharashtra. Hence he opted drama as the best media.
He appreciated the Maharashtra. The culture but he loved and adored the mother tongue Kannada. He wrote drama in simple and lucid native form to impress the localites. His utter dedication for the revival of Kannada was remarkable. The mile-stone of his career was the composition of national song ‘Udayavagali Namma Cheluva Kannada Nadu’ recited during AICC session Belgaum which created sensation and patriotic fervour in entire Karnataka. Lastly the promoters and members of the association led the freedom movement activity which was held in due course. The achievement highlights the significant service rendered by the local elites.

The club is no more, but it’s service and effort to build healthy and conscious environment, a School named Vidyadan Samiti, Service and sacrifice of Narayanrao cherished in the memory of localites forever. Incidentally, it was the second high school that made local students to continue their education. It catered the requirements of catchment areas of Yelburga taluka which was under Hyderabad Princely State. The noted celebrity D.R.Bendre, a disciple of Narayanrao served as the Head Master of the School.

The service of Saraswati Football Club and role of Achyutrao Huilgol was also equally significant. The nationalistic dramas of the literary celebrity displayed by the club on various platforms demonstrate the strength and character is discussed in the preceding chapters. His service was instrumental to consolidate nationalistic forces and organize a bunch of dedicated soldiers. His plays created sensation in North Karnataka which was staged by
prominent drama troupes of the period and even received ban from the administration. The club did splendid service by carrying literary activities in the locality along with excellent portrayal of Achyutrao Huilgol’s drama. The club developed a readership aptitude to improve knowledge, exchange ideas through discussion and deliberation by meeting every fortnight. The club by opening library tried to increase readership in the location and encouraged to evolve consciousness in the society. Anantrao Jalihal and Dr Venkatrao Huilgol were the chief promoter of the club who were the pillars of national movement in Gadag district.

It is also worth to mention that number of reading rooms, libraries opened by voluntary association enabled to increase the readership in the city. The contribution of these elite opened associations was significant as they served with a sense of purpose to awaken the public. 'The minority associations such as Bassel Mission and Anjuman-E-Islam contributed to the growth of awareness in their respective community.'

It is important to note that Muslims who constituted 11% of the total population did not have an Urdu School for their children which was subsequently fulfilled by the association. At the same time, Betageri had one primary school in Kannada, knowing that illiteracy is prevalent the missionaries opened school in 1876. Yet another significant service rendered by this association was the opening of Public Hospital for the poor people of Betageri during 1902, when city was constantly hit by plague and cholera. Thus all these associations, noble service indicate their prime significance.
Infact, it was the responsibility of the government to provide education, health, and shelter but due to negligence and ignorance, the said association filled the gap by opening up services in these areas and brought consciousness and awareness in the locality.

It is further observed that the Devang and Bhavasar Community leaders opened Sangha for the welfare of their members. They gave priority to education. The same elites offered service for national movement since the visit of Tilak to Gadag. The second line of leadership came from these Sangha highlights the yeoman service of it’s promoters.

Garud Sadashivrao’s Dattatreya Nataka Mandali leading from the front extended the base of Kannada Rangabhumi in entire Karnataka. ‘Infact Garud turned as a revolutionary actor; his troupe transformed as a stage for political movement, inspired and supported the freedom movement wherever it performed the drama’.

“In short the local elite’s role was crucial before the emergence of Congress in the locality. They opened Voluntary social organisation and Mass-media which offered instrumental service to bring consciousness and awareness in the locality. Thus the hypothesis is proved and justified”. The pioneers of the said association in due course actively took part in the political activities indicate the significance and the motive of the same.

3. The local freedom fighters and literary celebrities quoted the pathetic condition and political apathy of North Karnataka before the visit of national elites. It is discussed that Tilak’s visit was the launching pad for the beginning
of political activities in the twin city. The local elite Shrinivas Malagi stated that until Tilak’s visit there was no trace of any political activity held in the city. The long sustained silence of the localites received an occasion to comment imperialistic policy of British. Venkosa Bakale, another local freedom fighter mentioned that, a formal Congress Committee was organized in the city after Tilak’s visit. Burli Bindu Madhava another leader of national movement stated that even in Mumbai Provincial Committee, there was no one to represent the voice of Kannadigas. This was the state of affair.

The visit of Tilak created an opportunity to organise political meetings in the city and later the Provincial Congress Committee emerged in 1920. Tilak was highly respected and popular leader in North Karnataka. His visit during Swadeshi Movement in North Karnataka was a turning point. The political meetings were held and foreign goods were boycotted in the region. The national schools opened and swadeshi factories emerged to some extent. It was during this period that Swadeshi meeting was held at Gadag-Betageri. Swadeshi shops opened to encourage local goods. But no concrete developments took place in the city. However, the image and impact of Tilak remained in the hearts of localites. The localites studied in Maharashtra. They were greatly influenced by Tilak’s yeoman service in the national interest. The writings of Huilgol Narayanrao, the think tank of Saraswati club and its literary discussion and Garud Sadashivrao’s drama, thus several voluntary agencies service carried on since then. The swadeshi concept coined during the movement remained in the heart of people.
Large number of people even from adjoining villages gathered to have darshan of Tilak indicate image of his towering personality. Even though the governmental machinery tried its best to disrupt the function, yet it was held on brighter note. How important was his visit proved in due course as number of political meetings held on the same venue where Tilak delivered a speech, which eventually named as Tilak Park. A formal Congress committee emerged and political deliberation resumed, discussion started to take place. The local Congress organised cultural programmes and celebrated Ganesh and Nadahabba festivals every year, which indeed became a platform for preparation and discussion for political activity.

"In short the endeavour of local elites and Tilak’s visit was the launching pad for the beginning of political activity in the city. Therefore the hypothesis is justified in this regard".

4. In the preceding chapter researcher has discussed the socio-economic conditions and compulsion and the impact of Gandhian visit on the locality. As observed the social life and economic base of the entire region was disturbed due to the economic policy adopted by British government. The visit of Gandhi gave an opportunity and impetus to people to take part in the movement. The programme launched during Non-cooperation movement indeed well suited to local condition.

As noticed during Gandhi’s visit the leaders of neighbouring villages joined the Congress along with localites who belonged to weaving and non-weaving community. The feudal lords and prominent agriculturists were,
Bhojappanavar, Harapanhalli and Tammannavar from Mulagund, Tirlapur from Binkadakatti and Patil from Kurtakoti were prominent among them. The leading businessman of city Ramachandrappa Kustagi, Dattappa Kustagi, Shyamaji Zhetabhai of Gadag, Vallabha Das Punekar of Betageri. Professionals such as Advocates, Doctors, and Teachers joined the national mainstream. Mudalagiri Kulakarni, Narayan Vaidya, Sawakar and Dambal were prominent from this section. The leaders like Bakale and Khatawate, Wadone from Gadag and Kolli, Jujagar, and Kundaragi from Betageri belonged to Weaving Community which took an active part since 1920.

The impact of the movement was so profound that more than 60 elites belonged to diverse sections and professions played a positive role. This excludes the list of students whose service during the movement was also remarkable. They left school supported the movement even though young and the same lads in due course in coming movement took active role in consolidating the organisation and extending base for the movement. Totappa Narayanpur, Malagi, Shirahatti were prominent among them.

"It is important to bear in mind that the Non-cooperation was the first movement launched in the locality. People joined the movement because of ground reality. The movement became a mass movement because even people belonging to minority groups like, Devang, Pattegar, Swakulsali, Muslim, Kuruhin Shetti, Bhavasar Kshatriya joined the movement at first stroke. The reason is neither Swadeshi movement organised on full scale nor the Home-rule had any significant role. The movement became mass at first
instance. This indicates the significance of the movement and the role of local leadership.

"In short, the socio-economic compulsion of the locality and the visit of Gandhi broadened the base of the national movement. As such, the hypothesis of the study is justified".

The developments from 1923-1929 reveals the character and strength of local elites. The base of the movement not only extended to adjoining localities but also some outstanding performances were exhibited by young activists. The local youths' heroic deed at Nagpur Flag Satyagraha, the Hindustani Seva Dal volunteers' yeoman service during 1924 AICC Belgaum Session indicates their star performance. The constructive programme carried on with true spirit indicate the belief in Gandhian philosophy, which indeed provided instrumental linkage for forthcoming movement and supplied base for the same. The Salt-satyagraha and Civil dis-obedience movement's success was a glaring example in this regard. Villages but also resource mobilised from Ron and Mundargi taluka during the movement. "The significant service rendered by localites at Ankola, Karwar, and Yamanur reflects the spirit and strength of the movement. The role played by local women belonging to different community is sufficient enough to assess the dynamics of freedom movement in terms of social reach." As per the Karnataka Provincial Congress Committee report nearly 1000 people took part in the picketing, which confirm the quantitative nature of the movement.
'The brave act of students, volunteers during flag hoisting ceremony on 26th January, inspite of stiff measures adopted by local administration emphasize their patriotic feeling, utter determination for the noble cause and national service. There were few classic examples like disruption of peace committee meeting, defy of law from few good individual performances during 1932 which show the tremendous involvement of patriots.

The national movement at Ron taluka resumed due to the initiation of Rango Kulakarni in 1924 who opened English school at Ron. He demonstrated patriotic sentiment by holding a national flag in hand and made an endeavour to catch the attention of the public. He left studies and opted national service as a choice and profession to imbibe nationalistic spirit in the locality. Rangarao Kulakarni an advocate and a native of Hirehal village complimented his efforts by inspiring relatives and villagers to plunge in national movement. The entry of Andanappa Doddameti in Congress in 1930 turned the entire Ron taluka a Pro - Congress bastion. Andanappa Kundaragi a businessman from Gajendragad guided the movement since then in his vicinity. It is observed that in 22 villages the national movement was observed in full scale with several villages that were in Princely states. They joined the national movement in full scale which is rare example that may be not observed in other vicinity. The Mundaragi taluka had it's share as it's elites took part in Salt and Jungle satyagraha. The contribution of Narayan Dambal and Yellappa Fattepur and Guddad and Hulagi was evident.
The local elites' involvement during 'Individual Satyagraha' indicates the popularity of the movement. It was more widespread in Ron taluka. Even artisans, small peasants and labourers observed Satyagraha. Thus people from diverse sections joined the national main stream highlights the quantitative aspect of the movement.

The role of students, new born Azad Hind Sevadal, Congress Volunteers during Quit-India movement was revealing. The underground operation of Koganur elites of Shirahatti taluka and several Lambanis of Mundaragi taluka who offered their assistance for the success of the operation was a remarkable achievement. Although the local leaders were sent behind the bar, the number of unbroken activity undertaken by them prove their striking capacity which disrupted the governmental machinery and lowered it's morale. The underground operation was carried on as per the direction of 'central action Committee' during the movement. The response and support from the public was tremendous. People not co-operating with government whole-heartedly supported the movement.

5. How effective and good was the local leadership? The quality and effectiveness of the leadership can be assessed by their outstanding performance rendered from day one.

As observed in preceding chapter the founders and promoters of the voluntary association and mass-media were torch bearers of freedom movement activities in the city." Anantrao Jalihal, Huilgol Venkatarao, Narayanrao and Vasudev Umachagi made preliminary arrangements by
engaging their associations in awakening activities in the city before the visit of Tilak. In fact, they played an instrumental role in arranging Tilak’s function at Gadag which paved way for the beginning of political activity in the locality. The same group organised Gandhi’s visit successfully, brought business folk, leaders of adjoining villages under Congress platform.

Above all, it was largely due to their organisation skill, sincere effort Gadag received the status of K.P.C.C Head Quarter at Nagpur session in 1920. The Karnataka leaders, Gangadhar Deshapande, Koujalagi, Alur, Muduveedkar who witnessed the capacity and capability of local leadership during the visit of Tilak and Gandhi gave consent to the location of office, even though Hubli-Dharwad and Belgaum were much bigger in size compared to the former. The leadership managed the affairs efficiently which proved true during the visit of National leadership like Gandhi, Nehru, Patel, Showkat Ali, Rajagopal Acharya and others. The National leaders appreciated the organisational service and the qualitative nature of local leadership.

The hallmark of the study area was it’s secular character that maintained since 11th century. True to the character as observed in the study area, the local leadership was represented by diverse community from Non-cooperation to Quit-India movement. It was observed that the secular credentials of Anatarao Jalihal, Huilagol and Doddameti, Narayanpur and moderate background elite Gandhi Yellosa Khatawate who organised Satya Narayana Puja in Harijana Wada and gave opportunity to Scheduled Caste member to perform rituals testify the humane approach and qualitative
service of local elites. Such kind of social concept exhibited during the national movement enabled to garner the support of wider section of society and induced them to join the national mainstream. Such an invaluable service of local elites was the prime reasons for the success of freedom movement at grass root areas. In this back drop the hypothesis of the study is proved.

'Although the professionals such as Doctors, Advocates, and Teachers belonging to Brahmin community laid the foundation stone for freedom activity, the crucial role played by the Weaving and Non-Weaving community, Business folk, Land lords and Farmers was highly significant in this regard. The reason is obvious as the bulk of the movement and activities revolved under these categories profession.

As observed Devang community’s role was good enough in mobilising the support to the movement. The leaders of the community namely Anandappa Shayvi, Kottrappa Jujagar, Yechharappa Kundaragi, Kolli, leading from the front encouraged their community members to take part in the movement. As a result, second line leadership emerged from the community, who played key role in mobilising and extending the base of the movement since Civil dis-obedience movement. The service of Kalli Tippanna Shastry, a noted Hari-Kirthankar was very significant. The service from this community may be found from Gajendragad, Jakkali, Laxmeshwar and Mundaragi during national movement.

The Pattegar community’s involvement in political activity date back since the visit of Tilak. The leaders of the community Babasa Bakale,
Vitthalasa Khatwate mobilised the support of the community for national service. The second line leadership played important role in Civil disobedience movement and Quit-India movement. The service from this community may be found from Gajendragad and Laxmeshwar during national movement. The leaders of Bhavasar Kshatriya community namely Narasing Wadone, Mahendrakar, Sarvade, Ramakrishna Trimalle and others during the movement was quite note worthy. The leaders of the community were the pioneers of freedom movement, they too mobilised the support from their group who too participated in the movement with greater interest and zeal. The other important minority groups were Muslim and Christians, they too had their share. The Muslim leaders were the pioneers of Khilafat movement, later joined congress served significantly for the noble cause i.e. Modinsab Tambakad, Aminsab Hanagi, Dandin, Lalamiya Betageri and others. The rural area Muslim participated in more numbers since 1930. They came from Jakkali, Hombal, Hole Alur and Dambal villages.

The Christian community joined the movement during 1930 whose service for the noble cause cannot be forgotten. It is important to bear in mind that the missionaries were the first to start school and Hospital in the city. In 1930's the Samuel and Bhaskar Malekar family and some Christian community did yeoman service to spread the nationalistic message in locality by organising prabhatferi, (procession) and charity work.

The Lingayat community representation was equally significant. Totappa Narayanpur, Halavagali and Honagudi offered service since the
emergence of Congress in the locality. Philanthropists like Totappa Badigannavar and Kadappanavar, Chafekar and Chavan whole-heartedly supported the movement. Madhav Shirahatti in his memoir expressed that nationalists like Bellary Basappa supported the movement. The younger generation leaders like Totappa Narayanpur, Mariyappa Honagudi, Halavagali, and Nandigoudar played important role in consolidating the base of the organisation. Soon emerged a band of dedicated workers namely Siddalingappa and Shivappa Kubasad. They led the movement successfully. V.G. Kumbi turned as leader. Kubasad played an instrument role in shaping career of Andanappa Doddameti. The representation of Lingayats increased since 1930 with more number of leaders openly took part from mofussil centres of the district.

The role of professionals such as Doctors, Advocates, and Teachers was significant. We found that the pioneers of the freedom activities belonged to professional group. Anantrao Jalihal - Advocate Dr. Vasudev Umachagi, Dr. Venkatrao Huilgol - Doctors, Narayanrao Huilgol, Achutrao Huilgol and Garud Sadashivarao - literary cebrities of the period belonged to Brahmin Community came from a sound family. The invaluable service and sacrifice of the said is stated in preceding chapters and also briefed here.

The role of Advocates during the movement was remarkable. Narayan Dambal resigned from government pleadership plunged into the National Movement engaged his life for Congress organisational service. Dattatreya Nadigar, V.R. Kulakarni, Shrinivas, Godakhindi, R.M. Kulakarni were
important advocates who took part in freedom movement. The notable doctors who entered the movement were Dr. Wagale, Dr. Mulki, Dr. Harihar. The service of the said doctors during the movement was remarkable.

The role of teaching community during the movement was highly revealing, Anant and Shrinivas Savakar resigned their job at Dharwad joined National School at Gadag as teachers. The brothers not only taught but also played vital role in freedom movement in the twin city. Anant Savakar devoted life for Khadi Promotion and Seva Dal work. Shrinivas Savakar served as Assistant Secretary in K.P.C.C Gadag for longer period of time. The brothers framed a solid student net-work to undertake freedom activities. Their disciples did splendid service during freedom movement.

The other important teachers Shrinivas Malagi, Gangappa Bommanhalli, Shivaram Aravakar, and Khandekhar rendered yeoman service. The heroic act and dedication and sacrifice of Narayanrao Vaidya was significant in the history of Gadag - Betageri Freedom Movement. His organisational skill and dedication for the Khadi promotion prove his capability. Thus a band of dedicated teachers, activists served for the noble cause and sacrificed their life. It was due to their self- less service, utter dedication a bunch of students plunged into the National Movement.

The service of landlords was quite significant. Anant Bhojappa and Haranpanhalli from Mulagund, Bhimappa Tirlapur from Binkadkatti, Lingo Patil from Kurtakoti, Andanappa Doddameti in Ron taluka laid the foundation for political activity in their respective village, right from Non-
Cooperation to Quit-India movement and extended the base to their neighbouring villages. The second line of leadership from these villages came from the same family members, who served whole heartedly for the noble cause.

The service and sacrifice of the Business Community without whose support and help the movement could not have reached to such a height in a short time. As noticed business folks of the locality joined Congress during Gandhi’s visit i.e. Ramachandrappa Kustagi, Dattappa Kustagi, Shankarappa Guddad, Yallappa Fattepur [Arya-Vaishya], Vallabh Das Punekar [A Desi Gujjar], Shyamaji Zhetabhai, Shyamji Mulji [Gujarati- Jain], Chafekar [Maratha] and Chavan[ Pattegar] and Totappa Badigannavar, Andanappa Kundaragi and Shankarappa Guddad from Lingayat community.

The local elites came from various profession and background as professed by Ranade. The Professionals composed the qualities as quoted by Pareto, namely the Doctors, Advocates, Teachers and Literary celebrities and offered invaluable service as desired by Ranade. The masses backed and supported them because of their outstanding ability and faith in their service as referred by Gasset. The respect and rectitude trait as put forth by Lasswell may be found at the time of national movement. The masses supported and respected the enlightened elites due to their service and sacrifice for all sorts of liberation. The masses kept faith in them because they were unlettered, illiterate and poor and ignorant as quoted by Ranade. It was in this background, Gokhale, Tilak and Gandhi adopted varied skills to develop
their human development index and bring them under national mainstream. The local elites similarly adopted strategies in various phases of the movement that in fact resumed since 1873 till the attainment of freedom. It was due to their pioneer service and support and cooperation of localites the national movement was successful in a sustainable manner on the principles of Swadeshi and Swarajya with non-violence as a core parameter.

**Research Findings**

1. The study area faced lot of hardship compared to other parts especially in Northern Karnataka due to its geographical location in the remote location of Bombay Presidency surrounded by different province and administration.

2. Secondly 'researcher has not come across any Sports Club played such an important role in national awakening activity'. Incidentally the founders and promoters of the said organisations were the torch bearers of the twin city freedom movement. It is evident that their desire was to bring revolution in educational sector as a result established Vidyadana Samiti School which even today running successfully.

3. 'The study area has many first to its credit.' The revival of Kannada Ranga Bhumi first started in Gadag during 1873. Shantakavi Sakkari Balacharya a pioneer of Kritapura Natya Mandali rejuvenated the Kannada Rangabhumi. He laid foundation stone for the encouragement of Kannada literature which was swamped by Marathi. The deed provided enough strength and
encouragement to the forthcoming national awakening activities later carried on by Garuda Sadashivarao’s drama troupe and so on. The first voluntary association and amateur drama company was emerged in 1897 is another significant achievement which incidentally enabled for the growth of political activities in the locality. The establishment of first Co-operative Society in Asia in 1905 was another achievement which brought Gadag a name as Cradle for Co-operative movement.

The qualitative service of local leadership enabled Gadag to get the Karnataka Provincial Congress Committee Head Quarter in its door in 1920. Although Gadag a small city compared to Hubli, Dharwad, Belgaum, yet found the place in history of freedom movement in Karnataka for its efficient and effective service.

4. Cotton, the major agriculture product of the locality played vital factor, compelled and induced the bulk of localites to take part in the freedom movement. The encouragement to grow American variety cotton hit the base of farmers and at latter stage and the same had bearing impact on Hand-Loom industry as its supply base of local raw cotton cut down significantly. At the same time British discriminatory tariff system and economic policy brought the local industry to stand still. As a result we observe Weaving and Non-weaving community members connected with Cotton and Javali business, farmers, Businessmen took part in the freedom movement in large numbers.
5. The important observation of the study is that despite qualitative leadership why none from the local elites except Andanappa Doddameti emerged as provincial leaders in the Karnataka Freedom Movement. The answer perhaps may be they restricted their service in an around twin city to mobilise support and strengthen the base of the freedom movement. They succeeded in this regard. It was largely due to their good work hardly after Gandhi’s visit in 1920, the Non-cooperation movement launched with greater success and the constructive programmes carried on with true spirit and dedication which indicate their selfless service for the national interest. They shaped the political career of Andanappa Doddameti who emerged the frontline leader in Karnataka Politics. It seems they were not interested in the upper strata leadership but interested in creating a healthy environment in the twin city.

6. Yet another significant contribution of the study area was the qualitative service offered in the freedom movement who belonged to diverse section of society. The positive involvement of Lamani elites of Virupapur Tanda and Koganur elites which were located in Princely State areas which were utterly neglected in all respects indicates the strength, character and nature of qualitative service in freedom struggle. The martyrdom of two elites from Koganur signifies the glory and valour of local elites during national movement.

7. Lastly the prevailing Joint Family System perhaps may be one of the prime reasons for the success of the freedom movement. The indepth study indicates
quite a number of families involvement in the freedom movement came from Joint Family background. Even if one or two of the family took part in the movement the remaining looked after the family matters and managed the life. This strength gave them liberty and leisure to take part in the movement. The said people's self-less service, financial help was important factor for the success of the movement. They helped to establish national schools, provided food, passage and shelter to carry on the movement activities, even sent money to the political prisoners' family. This indicates their significant contribution towards freedom movement.

In short, we find that community wise leadership and their unbroken service and preparation of second line leadership for the national service indicate the qualitative aspect of the freedom movement activities in the locality. In other words the local leadership right from establishment of voluntary association to Provincial office in the city, there after leading the freedom movement activities from Non Co -Operation to Quit-India movement served untiringly without by passing the Congress direction and Gandhian formula.

The period of 1916 to 1920 enabled to get base in the twin city at the same time tried to contact villages and succeeded to some extent, in between 1930 strengthened the base in the city. Since 1930, they succeeded in extending their base in Ron and Mundaragi Taluka. The localites from these areas took part in the freedom movement activities. Andanappa Doddameti emerged as leader for entire Ron Taluka largely due to the influence of local leadership. Hulagi and large number of volunteers joined Congress from
Mundaragi Taluka spread their freedom movement activities in their area. During Quit-India movement we found the emergence of the second line leadership from this area although the main leaders were sent behind the bar.

The Indian Freedom Movement successfully operated since 1920 indicate the nature and significance of the locality. The underground activities carried on successfully which paralysed the governmental machinery focuss the strength and character of such grass root area. In short the sum total effort and tremendous involvement from such grass root areas enabled to get freedom from British yoke, with this aims and aspirations of mass fulfilled, much awaited dream of Swarajya became true.