LOCAL ELITES AND FREEDOM MOVEMENT:
A STUDY OF GADAG DISTRICT.

Chapter -1

Introduction

The study of elites is one of the important components of modern political system. Elites exist and emerge in every form of political system irrespective of their nature and character. The nature, character and operational efficiency of an elite change from place to place and time to time, depending on the respective ecology or the political system. The elites of western and developed countries are more modern and professional compared to the elites of under developed countries as they operate largely in democratic world. Similarly, in India during pre independence period the nature and operation of elites in a political society differed widely compared to the west, as they had to operate in hostile environment, due to causative socio-economic and political factors.

It is evident that elites play an important role in every political system. Their role is more crucial and vital in an unorganized and a political society where they act as catalyst agents of socio-economic and political change and transformation. It is believed that elites of modern India especially during freedom movement served as torch bearers with a vision to attain ‘Swarajya on Swadeshi’ principles. The elite’s mission was directed to awaken the masses
from subjugation and slavish mentality. They made an endeavour to create a sense of social responsibility, nationalistic fervour and vigour among the masses right from Presidencies to the villages in a sustainable manner.

Freedom is the most precious value of a nation. It is essential for self-realization and personality development. Rousseau, a strong advocate of liberty quote as such ‘to renounce liberty is to renounce one’s quality as a man’.

According to G.S. Halappa “Freedom is an inherent urge of all life; even an animal of the forest longs to be free and to live according to its wishes. It is ingrained in a man. When the desire of freedom becomes common protest of whole nation against the rule of an outsider, it becomes patriotism in action”¹.

Losing liberty means embracing the bondage of slavery. The dissatisfaction against unpopular governance brings consciousness in a society. Such kind of awareness subsequently brings the spirit of nationalism. Elites seize such occasions to evoke national sentiments, unite and organize people for the liberation of motherland from foreign yoke raising national issues and domestic compulsions. “The spirit of nationalism is primary source and key for the concept of freedom”².

The concept of elites and nationalism emerged in India due to the legacy of British Raj. The impact of western education and liberal ideas raised the spirit of nationalism in India in the early 19th century. The English educated Indian youths were influenced and attracted by the democratic setup and progressive changes of the west. They engaged in a rational and pragmatic thinking with a primary motive to imbibe socio-economic awareness and
uphold traditional but good old cultural values among the masses. Raja Ram Mohan Roy, M.G. Ranade, Dayanand Saraswati, Sir Sayed Ahmed Khan, Annie Beasant, and Swami Vivekananda such reformative and revivalist elites established voluntary organizations throughout India to undertake socio-cultural, economic reforms and political awareness. The main political associations with economic motivation emerged in 1843 at various Presidencies of Bengal, Bombay, Madras and Pune. Dadabhai Naoroji, Badaruddin Tyabji, M.G. Ranade, S.N. Banarjee, G.K. Gokhale and other prominent elites took initiation in this regard. It is important to observe that leading elites of these associations established Indian National Congress on 28th December 1885 which paved the way for one common platform and voice to represent entire nation against the British Raj. The eminent elites such as Raja Ram Mohan Roy, Tilak and others established print-media in India which served as vital instrument for national awakening. The poets, literary celebrities played pivotal role in fostering cultural nationalism. Raja Ram Mohan Roy, Madhusudan Dutt, Bankim Chandra, Tagore, Aurobindo, Iqbal, Savarkar, S. Bharati and other’s patriotic writings and poems infused the seed of patriotic fervour among the masses. The advent of Railway, Post and Telegraph marked an important stage in the development of national consciousness in India. The institutional development exercise of elites and their subsequent experience under alien rule and the realization of common force to activate led to the formation of Indian National Congress.

Indian Freedom movement was unique in several respects. Such movement has been hardly witnessed in the world history. It was fought on
shared experience under British regime for nearly two centuries in various walks of life. The movement was fought on democratic line under one common platform, Indian National Congress, largely under peaceful method in a sustainable manner. The movement was held in 3 stages under the able leadership of national elites, right from Dadabhai Naoroji, Gokhale, Tilak to M.K.Gandhi.

The first stage (1885-1905) began with loyal tone seeking better economic policy and opportunity in government services and representation to local bodies. The prominent elites of the period were Dadabhai Naoroji, S.N. Banarjee, Ranade and Gokhale who hailed as moderate nationalists. They submitted number of petitions to the British government and educated the public through press and public opinion. 'It was an era of petition and prayers'.

The second stage of the movement (1905-1920) was led by extremist group comprising of Lala Lajpat Rai, Bal Gangadhar Tilak, Bipin Chandra Pal. INC became a popular organization holding agitation and reaction against the British government at the various Presidencies and district head quarters throughout India i.e. Swadeshi Andolana (1905) and Home Rule (1915) Movement. Large number of youths, middle class people joined the national mainstream under the influence of Lal -Bal-Pal and Annie Beasant. The concept of Swarajya and Swadeshi created patriotic fervour. 'The era of petition and prayers was replaced by agitation and reaction against the British government in prominent segments in this stage'.
The last stage of the movement (1920-1947) was headed by sole leader M.K. Gandhi. Under his able leadership, Non Co-operation (1920), Civil Disobedience (1930) and Quit India Movement (1942) were organized successfully throughout India. "Gandhi accepted the petition, the policy of moderates and agitation and reaction, the power of extremist as his method of action against the British at the time of movement" 3. He synthesized the methods of moderates and extremists as his weapon to counter act against the alien administration. He launched the movement on the principle of non-violence and truth with 'Satyagraha as main political weapon'. He opted 'Khadi and Charakha' as a symbol of service to drive rural masses out of darkness and laziness.

Once it was an unequal fight, backward and unorganized versus the mighty British Empire. Gradually as the days progressed, India transformed into a matchless power with striking force to overthrow the powerful alien regime on the fundamental principles of non-violence and truth. "It was the triumph of morality over the military -superiority" 4. Millions of people irrespective of caste and creed participated in the movement with great enthusiasm and vigour. They sacrificed, suffered but hardly lost their heart and spirit. People from all walks of life throughout the length and breadth of this vast country participated in the movement with intense patriotism under the dynamic leadership of Gokhale, Tilak and Gandhi.

The role of Karnataka was remarkable during the freedom movement. British totally controlled the entire Kannada speaking areas by middle 19th
century. They divided the region into various provinces. As a result the North Karnataka came under Bombay Presidency. It is believed that the region played a vital role in the movement due to the negligent attitude of British administration. North Karnataka suffered heavily due to the dominance of Marathi literature and Marathi speaking officials as majority of people spoke Kannada, a local language. The indifferent attitude of British authority regarding the development of the region frustrated the people. As a result, national awakening exercises were undertaken by local elites and literary celebrities. The political activities organized at Pune and Bombay and the influence and impact of Tilak's visit spread national consciousness in these regions. The Swadeshi Movement[1905] followed by Home Rule[1915]was launched effectively by the elites of this region. The advent of M.K.Gandhi[1920] and 1924 AICC session at Belgaum broadened the base of movement from Non Co-operation to Quit-India movement. The leadership of the region positively worked for the success in different phases of the movement.

In this historic freedom movement, Gadag district especially the Gadag-Betgeri twin city, an important 'cultural and commercial centre of undivided Dharwad district coming under Bombay Presidency played crucial role. The twin city, operating under single trust for Hindu-Muslim community even today bestows the secular nature of the region. Gadag district comprises of five talukas i.e Gadag, Ron, Mundaragi, Nargund and Shirahatti. Gadag, Ron, Nargund and majority areas of Mundaragi taluka were under the direct rule of British administration, where as Shirahatti and few villages of
Mundargi taluka were ruled by Maratha Princely States. Thus majority of the areas were under the direct rule of British and remaining under small Princely States. The district which comprised rich cultural history, agricultural and commercial importance was utterly neglected by the British administration in various sectors i.e administrative, educational, social, economical and political. The remaining parts ruled by Princely States faced linguistic, administrative and educational problems. It is believed that the Princely States' financial position was not sound, hence faced difficulty to introduce development. Other than this, the Princely States were situated far away in Maharastra with a distance of minimum 300 km from their segments, with no direct link thus unable to exercise proper control and development in their territory.

At the backdrop of these issues, it is believed that the local elites engaged in linguistic and cultural awakening programmes in the initial phase and later issues concerning socio-economic and political problems. It is interesting to observe that the 'Provincial Congress Committee of Karnataka' was first established in Gadag locality due to the constructive role played by local elites. The Literary Celebrities and Elites belonging to different professions such as Lawyers, Doctors, and Teachers established voluntary associations and powerful Mass-media like Drama troupes and Press to carry nation awakening programmes in the region. The emergence of nationalistic spirit in the region was largely influenced by the political activities observed in Maharastra. The local students who pursued education at Pune realized the necessity of such environment hence inclined towards political awakening programmes. The impact of Tilak was evident in this regard.
The advent of B.G. Tilak to Gadag in 1916 paved the way to launch political activities. The visit of M.K.Gandhi and a few national elites consolidated and inspired the movement in the district. The formation of Congress Party Office and Provincial Head Quarter at Gadag increased the pace of the movement. The important national freedom movements were successfully organized by the local leadership. The elites and localites belonged to all categories took active part in the movement. The hallmark of the Gadag District movement was the interest and active participation of socio-economically backward group's representation. The elite's established voluntary associations, drama troupes provided significant contribution in nation awakening excercise. People of all castes with courage and zeal served for the noble cause. The service and sacrifice rendered by local elites was beyond description.

Statement of the Problem:

The Indian freedom movement needs to be studied under two dimensions. The patriotic demand of the entire nation, the popular demand was pertained to regional and local issues or interest. The present study is an attempt to trace the issues and factors which influenced the elites and induced the natives to participate in the freedom movement in a comprehensive framework covering educational, cultural, social, economic and political issues.

India politically declined from 1757 and 1858. It was an unequal fight, a backward and unorganized Kingdom and Provinces against the mighty British Empire. British overpowered the natives by sheer force and subtle tactics.
India, the dominant force in the world of export virtually turned into a
dependent nation under British. The centralized structure of Moghal Empire
debled and disintegrated with the death of Aurangzeb in 1707. The native
rulers became independent. The mutual jealousy and internal feud to hold
supremacy over each others proved disaster. British took an undue home
condition advantage of this situation conquered Bengal in 1757 in the battle of
Plassey and consolidated their position in 1764 in the battle of Buxar. British
outplayed French in Carnatic war thus became the sole foreign master. The
triumph over Tipu Sultan in 1799 [Mysore war] enabled them to get hold over
entire Kannada speaking areas of Karnataka. Gradually they cut the base of
Maratha, annexed small provinces and strong Punjab. Thus British became
supreme master before 1850 as dominating force, spread their power base like
tentacles and governed according to the economic interest of East India
Company and British Empire.

The rule of Company administration was seriously felt in entire nation.
They ignored native system of administrative tradition. It was difficult for
natives to cope with new administrative system of the alien rule. The officials
totally miss - managed the territorial administration thus plundered the rich
province of Bengal and continued the same in other provinces. The urban and
rural life was badly affected due to the policy and pathetic attitude adopted by
the Company rule. The revised revenue settlement and changes brought
mainly to increase their revenue and imposition of land tax affected the rural
life. Villages gradually lost self-sufficiency. People have to settle their disputes
in Courts rather than the traditional Panchayats. All these factors created dissatisfaction among people. The condition of Indian soldier was not even better. He had to work for lower wage and his status was much below compared to the English of a same position. The inhuman treatment and racial treatment meted towards native soldiers brought resentment against the British. Hence the 1857 Sepoy - Mutiny. It was a first direct challenge against the British, which was primarily fought for 'Self -dignity and Self -respect'. Mangal Pandey, an ordinary but brave Sepoy of Meerut barrack rebelled against the 'Company Commander'. He sacrificed his life for noble cause. The mutiny failed but not before creating nationalistic spirit and patriotic fervour in the entire country.

The British Crown took charge of Indian administration from 1st November 1858. The Crown rule brought certain reforms in education, communication, local self government and other sectors but overall, it destabilized the Indian economy and the base of rural life i.e. Commercialization of Agriculture, Orientation towards Market Economy and Discriminatory Tariff Policy. The negligence and pathetic attitude of the Crown administration during successive famine, drought followed by plague brought resentment among public. The adoption of anti - people laws, increased land tax and imposition of new tax and especially the partition of Bengal in 1905 provided an occasion for elites to raise voice against the alien regime. Such serious repercussions and the conditions compelled the elites and made people
more vibrant and vocal to fight for justice, better administration and later for Swarajya.

The downfall of Tipu Sultan was seriously felt in Karnataka which once comprised a large base from Cauvery to Godavari basin. The annexation of smaller provinces, suppression of rebellions in North Karnataka especially in the proposed study area of Mundaragi and Naragund and West Coast enabled British to hold total command and supremacy in South India. British divided the Kannada speaking areas and handed over to different Provinces. "The break of Karnataka which brought Kannadigas under Maharasthrian influence in North under Muslim influence in North - East, under Dravidian influence in East and South produced a sense of frustration among people"5.

The dominance of Marathi and Maratha officials, the negligent and pathetic attitude of British towards the region resulted the people to suffer. G.S.Halappa quotes the condition of North Karnataka as such "When Schools were established, they came to be called Southern Maharatta Company and the medium of instruction was Marathi. An Alien language came to be imposed upon a Kannadigas of North Karnataka. Even official correspondence was carried on mainly Marathi - that it was only 9 years after starting schools in North Karnataka that the authorities discovered that the language spoken by people these part was Kannada"6. This portrays the ignorance and negligence of British administration towards the region.

The agriculture, village and cottage industries were the worst hit in the region. The British encouraged growing a new variety of cotton to serve the
interest of British Mills as the lands of study area were suitable for cotton crop. Peasants obviously became rich but successive growing had bearing impact on lands fertility. They faced dire-consequence because of successive famine and drought soon followed by plague in the region. The rise and fall in prices, commercialization of agriculture had bearing impact on rural community. The discriminatory tariff imposed by the British Government hit the cotton and swadeshi industries and induced free flow of foreign goods in local market. The local paper, match box, oil and hand-weaving industries received major blow and almost became stand still in the locality. The relief measures adopted during the famine, drought and plague were insufficient and untimely. All these problems and issues cropped up during the alien administration compelled them to fight against them.

Keeping in view of the above said issues, the proposed study desires to analyse the nature, consequence, role of elites and impact of the freedom movement in the district at the nationalistic frame work and also under domestic compulsions. Here we believe that Gadag district elites played an important role during freedom movement.

Gadag district was formed on 24th August 1997, which comprises five talukas namely Gadag, Ron, Nargund, Mundargi and Shirhatti. Gadag, Ron, Nargund and Mundargi except few villages were under direct rule of British Bombay Presidency as part of erstwhile Dharwad district since 1818. The entire Shirahatti taluka and few villages of Mundargi were under the control of Maratha Princely States. The entire Shirahatti taluka was divided between
Miraj and Sangli Provinces. The few villages like Koganur, Hebbal, Itagi, a part of present Shirahatti taluka and Hirewaddati of Mundargi taluka was ruled by 'Bhudagaon Princely State'. The said Princely States were situated in Maharashtra, with a distance of about 300km from these destinations. The official language in these Princely States area was Marathi where as the majority of people spoke Kannada language. Thus the study area was directly administered by British and far away situated Maratha Princely States who have no direct contact or link towards their territories. The few villages of present Ron taluka were under Hyderabad and Ramadurg Province. Thus the locality was surrounded by Hyderabad-Nizam Province in North-East with a walkable distance where the majority of people spoke Kannada but official language was Urdu, and Madras Presidency of Dravidian influence in the South and South-East, where river Tungabhadra demarcate the boundary line. It was surrounded by Kundagol and Ramadurg-Maratha Princely States.

Thus the Gadag district faced linguistic problem, administrative difficulty and unscientific territorial division under British rule. The situation was much worst in Maratha ruled Princely States areas. Gadag being the second best commercial centre of Dharwad district under Bombay Presidency was utterly neglected by British administration in all spheres. The Gadag-Betgeri twin city was the backbone of neighbouring talukas and district centres. The cotton and javali business followed by oil seeds inter-relate and inter-connect the social and economic life of the district and the surrounding areas from grower to seller, weaver to entrepreneur. The economic policy and
indifferent attitude adopted by the British and the negligence of Maratha ruled Princely States towards their segments which were situated far away from the destinations had bearing impact on the educational, social and economic life of the district. The present research is an attempt to trace these issues from micro level dimension from socio-economic background at the grass root level of the study area. Therefore, the study is aimed to ascertain and analyse the following key issues:

1) To trace out the factors led to take part in the “Indian Freedom Movement.

2) To find out conscious building and national awakening activities.

3) To identify the ways and means of freedom movement inspired factors and its impact on study area.

4) To study the role of local elites and their impact in various phases of the movement.

The research study throws light on social, economic, cultural, and educational issues along with the political factors. Each of these issues are inter related and inter dependent in the study area. Hence, they possess interdisciplinary relevance and importance. Therefore an attempt is made by the researcher to trace these issues from micro level dimension at the grass root level of the study area from nationalistic perspective.

**Review of Relevant Literature:**

The proposed research study is new. So far no specific research is done on the proposed study that too on elite perspective. The local freedom
fighter, Jayaramacharya Malagi published a book in Kannada entitled "Gadag Parisarada Swatantrada Horatagarara Itihas [History of Gadag Freedom Fighters] in 1975. The book simply mentions the various events held in Gadag - Betgeri and brief achievements of some important elites i.e. Anantrao Jalihal, Vasudevrao Umachagi, Huilagol family, Mahendrakar, Jujagar, Kabadi family, Harapanahallli family and so on. It does not focus the factors and conditions that influenced and motivated them to take part in the movement. It provides a piece-meal information of the area and also does not cover the entire district. The facts mentioned in the book are not properly arranged and systematically presented and also creates confusion regarding the dates of events but still provide information of national elites visit to the locality. It is more descriptive in nature. However the book is useful for the study yet needed a closer look to verify the same. On the eve of Golden Jubilee Celebration of Indian Independence, Gadag District Administration published a commemoration book entitled 'Swatatanrada Savi Neeru' on 15th August 1997. The articles written do not mention the source from where they are collected except few. They simply mention the number of persons took part and the events held during the movement. The book does not specify the factors that led and influenced the localites to plunge in the movement but still provide the visit of national leaders and prominent freedom fighters to their respective areas.

'Mundargi Nada Swatantrya Sangram and Hyderabad Vimochana Horata' is an important Kannada volume published by Mundargi Taluka Freedom Fighters Association of Gadag District in 1999. It is edited by freedom
fighter, Dr. C.M.Churchihalmatha, elite of Mundargi. The volume presents some important articles which do have historical significance especially during the period of rebellion against British from 1799 to 1858. The volume further briefs the heroic deeds of martyrs. The ballads composed on their vigour and sacrifice towards the native region is published in the volume. Infact these ballads are used as an instrument to awaken masses and infuse patriotic fervour in North Karnataka during the movement. The volume contains series of articles written by freedom fighters and experts of the study area. They have briefed the important events, incidents of the period especially pertaining to Mundargi and some villages of Shirahatti. The volume throws more light on 'Hyderabad Vimochana Horata' a freedom struggle carried on by local elites especially after attaining Independendence to liberate the adjoining districts who were primarily Kannada speaking but ruled by Hyderabad Nizam. Hence it needs the review and further research of study area.

'Swatantra Sangramada Smrutigalu', edited by Suryanath Kamat, Kannada version volumes sketches the movement and its historical significance along with the freedom fighters and eye witnesses statement. They cover entire Karnataka, hence there is little space and not enough information for study area. Other than this several articles are published in newspapers and quite a few information is available in Bombay Presidency and Karnataka State Gazetteer pertaining to the movement period which is not sufficient to assess the nature and role of study area especially with elites perspective.
Need and Significance of the Study:

Several scholars have undertaken research on 'Indian Freedom Movement'. Majority of the studies are confined to national and state level. Among them only few are studied under elite perspective. Recently, attempts are made to study the regional and local areas. Even in these areas, we hardly find the study on elite perspective. Gadag district is one such important grass root area where the research is not being done, although piece - meal information is available in state and regional freedom movement of Karnataka.

The study area played an important role in the movement. The majority of the Kannada speaking people and the study area was divided between British Presidency and Princely States. Thus they were deprived of their own land and culture and totally neglected by the rulers in all respects. It is in this back drop and issues they resisted and agitated against the alien administration. In the initial phase they received Provincial Congress Office at Gadag and later increased the pace of movement in the region. The visit of national elites to study area and the performance of local elites in various phases of the movement emphasize its national significance and status.

The Indian freedom movement was largely successful due to the support it received at grass root level. The restriction of study to local level will help to ascertain the nature and operation, role of elites and impact of the movement at periphery. This will help to identify the significant events occurred during the movement as they were at receiving end, utterly neglected
by the alien and Maratha Princely States. The study at micro-level will make it more fruitful and ascertain the lesser help to know facts of the period.

It is believed that the Gadag district elites played an important role during the movement. The Gadag city has the rare distinction to its credit for achieving excellence in linguistic and national awakening programmes undertaken by local elites. Ironically, Gadag is the birth place of "Professional Kannada Drama troupe [1873]" established by Sakkari Balacharya who was later popularly known as 'Shanta Kavi'. The other renowned literary elites and drama celebrities of the period were Achyutrao Huilgol, Narayanrao Huilgol and Garuda Sadashivarao who played an important role in the national awakening programmes in entire Karnataka. It is further observed that literary celebrities like Narayanarao Huilgol and elites belonging to Lawyer, Teacher, Doctor and Professional sectors established Voluntary associations to educate the masses. 'The Foot - Ball Association' was one such organization which played key role even before the existence of Indian National Congress in the locality which is hardly evident in other segments.

The prominent elites of Karnataka including the study area attended the 1920 AICC Nagpur Session. They persuaded the urgent need of separate Provincial Congress Committee for Kannadigas. The Central Committee observing the performance of local elites during the visit of national elites to the region and the need of strong organization to strengthen the base of the movement in the provincial areas allotted Gadag as the Head Quarter of Karnataka Provincial Committee. Thus, Gadag became the capital city of
Kannadigas. Other than this the local elite had the rare distinction of composing patriotic national song "Udayavagali Namma Cheluva Kannada Nadu" which was recited during 1924 AICC Session organised at Belgaum in Karnataka. It was the only session presided by M.K Gandhi.

Gadag is hailed as 'Cradle of Co-operative Movement'. The first co-operative society in Asia was established in 1905 at Kanaginhal and later at Gadag-Betgeri which comes under the study area with a vision to assist agrarian and hand loom sector. It is observed that the persons belonging to these sectors who were socially and economically weak took active participation in the movement largely due to socio-economic compulsions. In short the study helps to understand the plight and suffering of various communities and their struggle during the movement. The local elites knew their problems and pulse of the people as they were familiar with the locality due to its size and demography. Thus they motivated the localities to join national main stream and succeed in the historic struggle. The in-depth study and research on such issues and events do have national, regional and local significance.

Objectives of the Study:

The research study is based on following objectives.

1. To trace the nature and impact of the Indian Freedom Movement.

2. To examine the role of elites prior to the existence of INC and during freedom movement.
3. To study the influence and impact of national elites visit during the freedom movement.

4. To assess the significance of Indian Freedom Movement from Non Co-operation Movement to Quit - India Movement and the role of local elites..

Research Methodology and Data Collection:

The study is based on primary as well as secondary data. However, the study is primarily based on secondary data because it throws the light on important incidents and events of the movement which took place long back. Since majority of the freedom fighters are no more and hardly few are alive but facing old age problem. Hence, the study is relies on historical method with interdisciplinary approach. The researcher belongs to the study area and has been well acquainted with some of the freedom fighters' family, hence opted empirical method to conduct the available freedom fighters and their family members, eye witnesses of the period and experts of the study area. The veteran freedom fighters of the study area namely, Shri V.G.Angadi of Koganur village of Shirahatti Taluka which was once under Princely Bhudagaon State provided needed information. Shri Venkanagouda Kechanagoudar[Hullur], a 102 year old freedom fighter and Shri Veerupakshappa Abbigeri[Sudi], freedom fighter of Ron Taluka gave relevant information regarding their participation and also of study area. Shri Jnanadev Doddameti former M.L.A. of Ron and son of Late Andanappa Doddameti, front line leader of national movement, Dr Bannur, Shri C.V.Kerimani, retired Principal from Laxmeshwar and Ningu Solagi, a teacher from Mundaragi and
Shrinivas Udupi, advocate and resident of Hole - Alur, P.H.Kakanur, my colleague and resident of Somanakatti village of the then Princely State area provided needed information of study area. Researcher is awarded M.Phil degree on “Indian Freedom Movement“- Role and Contribution Of Gadag - Betgeri Twin City: - A Case Study from Karnataka University, Dharwad. The nature of study is general and common but not on ‘Elites perspective’. The relevant data of study area pertaining to Gadag - Betgeri is collected from the M Phil dissertation. The study has also adopted an empirical method by conducting interviews. The random sampling method is adopted to assess the role of local elites of study area.

The data is collected from the following sources:


2. Karnataka University Library, Karnataka Vidya Vardhaka Sangh, Dharwad.


4. Statements of Freedom fighters and their family members.

5. Eye-witnesses of freedom movement in the study area and

6. Memoirs of Freedom fighters of the study area.

Scope of the Study:

The research study covers Gadag district comprising of 5 talukas. It includes the activities and mission carried by local elites and volunteers even outside the district prior to the existence of INC and during the movement at
national and domestic compulsions especially from elite’s perspective. It also covers such persons or, families who have helped, assisted directly or indirectly during the movement.

Hypotheses:

1. The local elites played crucial role to bring awareness and consciousness about freedom movement in the local area.

2. The visit of national elites particularly Tilak and Gandhiji provided a platform for the beginning of political activities and launch a direct movement.

3. The socio-economic compulsion of the locality inspired and broadened the base of the freedom movement.

4. The Indian freedom movement was effective and successful largely due to the support received by local elites at local level.

Conceptual Framework:

Concept of Freedom: Operational Definition:

According to Bala Gangadhar Tilak ‘Freedom (Swarajya) is the birth right’. In short freedom denotes free from subjugation to lead free life in common with others in cordial atmosphere. According to Indian Freedom movement context “Freedom means the attainment of Swarajya on Swadeshi principles. In other words self - rule as India is for Indians”.
Concept of Elite:

The term elite is derived from Latin word 'eligere' which means to choose or pick. According to the dictionary meaning 'Elite is the chosen element the population'. The term refers to the power, position and status of a person in contemporary society. The concept of elite changes from time to time and place to place. Several social scientists since 19th Century defined concept of elite and identified its nature and role on traditional, sociological, psychological, economic and functional basis.

1) Suzanne Kellar: "Elites are those minorities which are set apart from the rest of society by their pre-eminence in one or more these various distributions".

2) Vilfred Pareto: "Elite consist of those successful person who rise to top in every occupation and stratum of society, there is an elite of lawyer, an elite of mechanics and even on elite of thieves".

3) Harlod Lasswell: "Elites are the power holders of a body politic".

4) C.Wright Mills: "Elites are those who hold the leading position in strategic hierarchies".

The above definitions reveal the distinct qualities of elites and believe they are sizable in number, in a contemporary society (compared to the rest). These definitions and concept do not properly identify the nature of elites according to 'Indian Freedom Movement' as they are different from the traditional elites. They act on functional basis in the larger interest of 'apolitical
society’ and serve with a vision to bring awareness among them to emancipate the nation socially, economically and politically in a sustainable manner.

**Operational Definition:**

Hence, the concept of elite according to the Indian freedom movement context may be defined “as a body of enlightened persons among the newly educated class who possess excellent pre-eminence with an attitude of work culture compared to the rest in a contemporary society”. Elites are such person who have better perception of national issues, socio-economic problems and who dedicate their service for the realization of Swarajya on Swadeshi principles in a hostile environment. In short “elites are the torch bearers of social change and transformation who not only act, educate, motivate but also guide others to join national mainstream concerning national issues to regain Swarajya on Swadeshi principles”. Elite is a person who possess entrepreneurial quality. Any person who has directly participated or indirectly helped in national movement may be treated as Elites.

**Chapterisation:**

The research plan is divided in six chapters. They are,

1. The ‘Introduction Chapter’ deals with the significance of the Freedom briefing the concept and emergence of elites and nationalism in India. It deals with the statement of problem and review of relevant literature and the significance of the study. The objectives, scope, hypothesis, methodology and
data collection opted for the research along with operational definition is covered in this chapter.

**The Second Chapter** 'A Theoretical Perspective of Elites' deals with the concept and views of advocates of elite theory. It is analysed from Western and Indian perspective with special reference to national movement. The emergence of elites from diverse section of society is covered as a backdrop for the research.

**The third chapter** covers 'A Profile of National Movement'. It is studied in three parts. The Part- A deals with 'Rise and Growth of British Empire in India'. The Part - B studies the 'Social background of National Movement' which discusses the reformative and revival endeavour of elites which ultimately paved the way to the formation of INC. The Part - C covers the 'Origin and Evolution of INC' and the three phases of national movement under elite perspective.

**The fourth chapter** i.e. 'A Profile of National Movement in Dharwad and Gadag district' is studied in two parts. The Part A covers the study of undivided Dharwad district as a backdrop to the research. The study area was part of erstwhile Dharwad district. It is covered under three sub-parts. The first briefs the political history before and during British rule. The second deals with an impact of British administration on Dharwad district. The third deals with the national movement organized as per the direction of INC and the visit of national elites and the endeavour of local elites to streamline the political activities. The Part - B 'A Profile of National Movement in Gadag District' is
studied in a broader framework in three sub parts. The first covers the political history before and during British rule. The political and non-political factors are analysed and the impact of alien rule on locality is covered for the justification of research. The second part provides social background of the movement. The various activities undertaken by the local elites to bring consciousness and national awakening in the locality prior to the birth of Indian National Congress is being analysed as a backdrop for the research study. The service rendered by founder and promoters of the said voluntary organizations, professionals and literary celebrities is portrayed to justify their role in the freedom movement. The last part covers the visit of national elites and the endeavour of local elites to streamline the political activities and the national movement organized as per the direction of INC.

The Fifth Chapter "The Role of Local Elites in National Movement" is pertained to study area in which the distinctive service offered by local elites of diverse section of society. The role of few but covering diverse section of the society is opted for the study. The yeoman service of literary celebrities, professionals and members of weaving and non-weaving society is analysed in detail for the justification of the research.

The Sixth Chapter deals with "Conclusions and Observations" drawn on the basis of discussion covered in the preceding chapters. The salient features and testing of hypothesis along with research findings are furnished to highlight the significance of the study.
The Bibliography is being given at the end of the thesis. The Princely State areas, list of district elites, interviews of selected elites and questions asked to study area elites is furnished in an appendix.

References


