

Socio Economic Reconstruction of North Karnataka (Dharwad District)

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Abstract

In India, the British could introduce several developmental changes in the sphere of trade, transport and communication which provided necessary administrative support. It was almost during this time that the British were themselves experiencing the fruits of industrial urban expansion at home. The citizen India began to experience vast changes in their institutional structure as new values and interests gained ascendancy. The city became the centre of diffusion at western ways. The city according to kingly Davis is where social change began in India. It was in the urban areas that one could find specialization, talent and organization necessary for executing new ideas. The city became the home for the emergence of powerful mercantile class. The colonial towns and cities left a definite impress on the hinterland. The British arrived in Dharwad in 1818 after the Treaty of Poona, which led to the abdication of the Peshwa. The British became the masters of a large territory which was once ruled by the Marathas. The area in the South came to be designated as the Southern Maratha Country, or the Dharwad Collectorate. All India Radio Station here in different ways helped the spread of scholarship and creativity. It was here that Aaluri Venkata Rao convened the first writers' conference in Karnataka. In the field of literature, it was here that the friends' circle which developed around Bendre was formed and nurtured. Dharwad is known all over India as a major centre of Hindustani music. Mallikarjuna Mansur hails from here. In theatre too, it was in this district that Sriranga tried his experiments with amateur

troupes and professionals like Shirahatti Venkoba Rao, Vamanarao Master and Garud Sadashiva Rao carried on their theatre activities. Professional theatre has received constant support in Hubli city.

Introduction

It was only later decades of the nineteenth century that separate Districts such as Sholapur, Kaladgi (Bijapur), Karwar etc were carved out for purposes of better administration. The most importance administrative capital of the Dharwad Collect orates was the town of Dharwad. Apart from the British administrative functionaries, the town also had the representatives of 'Native' princes, such as the Vakils who represented the Chiefs of Sangi, Miraj, Gajendragad, Mudhol, etc and also the representative of the Chatrapati of Kolhapur. From this we can surmise the influence Dharwad had on the region. Thus decisions taken in Dharwad had a far reaching effect on the surrounding territory. The town became the centre of the socio economic reconstruction of their region.

Social reconstruction

The changes brought about by economic prosperity and the spread of Western education also had an impact on the life style and thinking of the people. One of the benefits of education being rational thinking and concern for other, one may perceive that the impact of education was the rise of an educated class of native gentry who began to take a keen interest in social reform. This is a trend one may see in other parts of the country too, such as for, example the reform initiated by Raja Ram Mohan Roy and others in the nineteenth century. In India, enforced widowhood and Sati were two of the most heinous crimes perpetrated on Indian women and social reformers had taken cognizance of it. There was the abolition of Sati in 1829. However, the plight of widows was an issue which could not be tackled immediately due to the prevalence of traditions and customs and the strong sentiments of the people all over the country. The British had demobilized sufficient public opinion before they could eventually pass the widow Remarriage Act towards the end of the nineteenth century. It was specifically the educated class which took an interest in ameliorative measures

in order to rid the traditional Hindu society of many of its repugnant social customs. The new elite campaigned against rituals, superstition and ignorance. They never had any doubt of the soundness of the Hindu religion. Their main aim was to transform some of the traditional values of the Indian society so as to bring it closer to modern thinking. One may perceive distinct movement for social reform in North Karnataka during the nineteenth century with Dharwad town as its base Western education thus played crucial role in the nineteenth century in India. The most profound change was in the pattern of secular education, for it created aspirations for a better society. Thus one may perceive that the advent of the British brought about several regions in the nineteenth century. All these changes may be perceived in the light of the development of agriculture, improvement in trade and commerce, the introduction of western education, and the creation of aspiration for social reform and a better society In 1882 the admission of two boys belonging to the Holeya caste boys to the Government School created it's a stir in the town for four or five days. This Navya movement continued and later manifested itself as Banadaya Sahitya. Though this movement attracted a few young poets, many writers from Navya School also joined Bandaya style of writing. The aim and objective of Bandaya literature is to protest against exploitation and social injustice meted out to the suppressed class of society through the medium of literature. The district has seen many writers with multi-faced talents of older generation like Bendre, Mugali, Gokak, V.M. Inamdar, Basavanala, Sali Ramachandra Rao, Betgeri Krishnasharma, D.B. Kulkarni, Krishnakumar Kalluru, Prahlad Naregal, S.S. Malawada, N.K. Kulkarni, Naryana Sangama, Huyilugola Narayanarao, P.V. Acharya, Mudaveedu Krishnarao, Many of the upper caste boys left the school and joined the school opened by one Lele. However, this school was not quite good and many pupils began to return after a few days. Soon they were reconsidered to the Government rule. Eventually the native educated gentlemen had to accept the decision.

Economic Reconstruction

Towards the end of the nineteenth century different strains of cotton such a Mexican, Nanking or Khaki colored cotton were also introduced. It was discovered

that the seeds acclimatized to the Dharwad climate yielded better results in soils elsewhere in the presidency than the defect sowing of imported seeds. Dharwad therefore, became a place for the distribution of cotton seeds, especially to Broach and Ahmedabad. The attempt to grow silk was so successful that a few packages were dispatched to England where they received air acclaim. In 1842 nearly 400 pounds of silk was produced. It was estimated that there were 200 mulberry trees and 24,000 bushes in the taluka. The people were successful in obtaining 272 pounds, while the prisoners in the jail produced another 144 pounds during that year. After Mr. Baverly the next Collector Mr. Mackenzie took keen interest. The Dharwad silk was for some time exported to Glasgow, London and France. When making a choice for mulberry cultivation and production of silk on a large scale the authorities decided upon Dharwad in preference to Calcutta. With this success the British introduced the tasar variety in 1876. However, it is to be noted that due to a variety of circumstances, the silk industry did not make much progress. This may have been primarily due to the preoccupation of the British with the cultivation of cotton. Also a major hurdle was the lack of water supply as Dharwad experienced long periods of water shortage on account of scanty monsoons. Many of the mulberry imports began to dry up and kindled an interest for better and more extensive cultivation of land by the people. Since the Dharwad agriculturists and artisans were intelligent and resourceful, the authorities felt that they could be induced to try out the new agricultural implements as that they would set an example for the rest of the agriculturists in the Collectorate. It was with this intention that the authorities were finally able to hold an exhibition which led to the setting up of an experimental farm nearby Dharwad in 1873.

Conclusion

It was almost during this time that the British were themselves experiencing the fruits of industrial urban expansion at home. The citizen India began to experience vast changes in their institutional structure as new values and interests gained ascendancy. The city became the centre of diffusion of western ways. The city according to Kingly Davis is where social change began in India. It was in the urban

areas that one could find specialization; Shivarama Karanth writes that there are several wall paintings illustrating the family scenes in the house of Gundappa Hasabi at Naragund. The Venkataramana Temple in Nargund has relics of some old paintings. Recently the existence of wall paintings in the Yellamma temple of Uppina Betgeri in Dharwad district is discovered talent and organization necessary for executing new ideas. The city became the home for the emergence of powerful mercantile class.

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