

## HISTORICAL TRENDS THAT LED TO KARNATAKA'S UNIFICATION

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### Abstract

*Karnataka's unification was a difficult process that began with the drive for linguistic provinces in India in the late 19th century and was fueled by opposition to British policies that aimed to split up groups. The growth of Kannada print culture, the dissemination of Western education, and the initiatives of influential people like Alur Venkata Rao all contributed to the movement. Despite early political defeats, like as the failure to act upon the recommendations of the Motilal Nehru Committee, the movement gathered steam thanks to conferences, publications, and organizations devoted to its cause. Following India's independence, the establishment of linguistic states took precedence, and in 1956 the state of Mysore was established. It was subsequently renamed Karnataka in 1973, satisfying the ambitions of the Kannadigas for a single state.*

**Keywords:** *Historical Trends, Unification of Karnataka, Kannada Movement, Linguistic Reorganization, Ekikarana Movement.*

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### 1. INTRODUCTION

The late 19th century Karnataka unification movement was motivated by the Oriya and Sylhet proposals for linguistic provinces in India. Indians became aware of linguistic unity due to opposition to British divide-and-rule tactics that divided communities by language. Chennabasappa, Sir Walter Eliot, and Russell, who safeguarded the Kannada language and established Kannada schools, ignited an enlivening in North Karnataka, then under Bombay.

British imperialism changed Indian culture, particularly in the late nineteenth hundred years. While Britain was going through the Modern Unrest, British and Christian teachers showed English and Western schooling in India. Transportation and communication facilities expanded, causing massive urbanization. Kannada printing followed the rise of a middle class, which helped modernize and renaissance the time. Calcutta saw the first Kannada printing in 1817, and by the century's conclusion, there were 86 presses. In 1843, Hermann Mögling published MangalooruSamachara, the first Kannada newspaper, launching a thriving print culture that drove the unification effort.

Kannada use declined among Kannadigas in 20 administrative regions, including Bombay, Madras, Mysore, Hyderabad, Coorg, and Kolhapur. Alur Venkata Rao led the Karnataka unification campaign at Dharwad. The 1928 Motilal Nehru Committee considered Karnataka a viable province, but political maneuvers delayed unification. Conferences and organizations like the Karnataka Vidya Vardhaka Sangha and Karnataka Sahitya Parishat helped promote cohesion. Kannada literature and works celebrating Karnataka's history and culture fueled the movement. The movement for linguistic provinces after India's independence created Karnataka state. The States Reorganisation Commission's 1953 creation and 1955 recommendations led to the unification of several territories into Karnataka on November 1, 1956. The Kannadigas' long-held ambition was realized when Mysore became Karnataka in 1973.

## 2. LITERATURE REVIEW

**Devadevan, M.(2020)** explored the connection among social and financial combination in the making of a strategically and monetarily feasible Karnataka. We found that while political acknowledgment of linguistic territorialization went before social and financial combination, linguistic revamping of states happened in 1960, 10 years after monetary arranging turned into the essential focal point of public mission. Huge work on territorial personalities encompassing the arising standard vernacular structures in the nineteenth century showed how they might subsume partisan and various leveled markers of having a place like position and religion. After the Bengal Segment and its denial in 1912, regional redesign goals developed, and these extreme prospects around the new type of provincial dialects were immediately changed into regional rearrangement

prospects around the beforehand unheard-of idea of linguistic limits. Indeed, even as center popularity-based values placing that administration should be in a language clear to the larger part supported linguistic preparation, regional redesign around linguistic limits and the development of linguistic districts put into high gear a remarkable twinning of social and monetary energies, rationales, and cycles.

**Boratti, V. M. (2022)** studied the diverse character of the unification effort in two princely republics that spoke Kannada, namely Jamakhandi in the north and Mysore in the south, as well as British-Karnataka. It looks at the ways that the 'model' Mysore royal dynasty sought acceptance for their Kannada background, while the Jamakhandi rulers refused to make any allowances for Kannada language feelings. The study demonstrates how, in creating monolingually indexed territorial units, asserting dominance over other language groups within a highly polyglot environment proved to be just as important as bridging "internal" boundaries across these varied political and linguistic outlines.

**Nair, J. (2011)** had the concept of the linguistic state become less and less significant in this new phase of capitalist development? Karnataka's current political climate demands a return to the state's linguistic origins. The concept of a "composite state" was created in the early 1950s by Kengal Hanumanthaiah, in part to channel the unhappiness in Mysore at the potential loss of (caste) power, but also to offer an alternative matrix (that of development) inside the expanding state. Was the projected "composite state" ever realized, or was it destroyed, and if so, what were the origins of this alternative to the (linguistic) state that was being envisioned? This essay revisits the legislative assembly debates from the early 1950s in an attempt to frame these questions.

**Dharani, J. T. (2021)** accepted that Lancashire cotton will bind together Indians paying little heed to religion and "wake up to the public reason." Swadeshi plans of material plants, further developed handlooms, waterway transport concerns, match and cleanser industrial facilities, earthen-product production lines and tanneries, Public Instruction through Muffosil Schools, the Taraknath Patil Society for the preclusion of specialized training, and endeavors to make an interpretation of Tagores' Swadeshi Samaj into training described Bengal by 1905. Like a successful general, Bal Gangadhar Tilak went on a publicity visit in 1906 during the Swadeshi Movement in Bengal. Tilak

gave combustible discussions on blacklist, Swadeshi, Swaraj, and public schooling in Belgaum, Dharwad, Gurla Hosur, Pachchapur, and Bijapur in North Karnataka. His primary concern was that Swaraj or self-government was the best way to save the country from outsider administration and reestablish its unique magnificence. This information could emerge out of public instruction, which imparted legacy, love of the country, and a longing to reestablish its quality. The whole country fought the counter-profiting extract demands on Indian texture in 1896, and the segment of Bengal in 1905 revived Swadeshi.

**Karlekar, M. L. (2022)**sought to close this vacuum and emptiness by examining combatants and the revolutionary groups they belonged to who strove for freedom, many of whom spent years in prison and many of them gave their lives in the process. In the growing resistance against the foreign takeover, leaders such as Hyder Ali, Tippu Sultan, Rani Chennamma, and SangoliRayanna battled valiantly. Numerous colleagues, including Gangadhar Rao Deshpande, Vaman Rao, SrinivasraoKaujalagi, Beema Rao, Balaji Nimbakr, Baburao Thakur, MailaraMahadevappa, TirukappaMadiwal, Sardar Veeranagouda Patil, NS Hardikar, VeerayyaHiremath, Kamaladevi Chattopadhyay, Venkata Krishnayya, Shivanagouda Patil, SrirangKamat, TagadurRamachandrarao, Venka Reddy, T. Subramanyam, Nittur Srinivasa Rao, KG Gokhale, KarnadSadashiva Rao, and Nittoor Srinivasa Rau, frequently receive less recognition than is appropriate for their significant contributions. As a result, the study will use theoretical components to build its qualitative analysis. With their efforts, which have validated and justified a critical role for Karnataka in achieving India's freedom, the goal is to problematize the question of where we stand today and remember the essence of freedom.

### **3. THE REASONS OF KARNATAKA UNIFICATION**

Mysore State was diminished to a minor territory following the Fourth Somewhat English Mysore Battle in 1799, and huge domains communicating in Kannada were joined with the administration of Bombay, Madras, Hyderabad, and other little royal states. Twenty administrations were imposed on the Kannadigas. They were compelled to adopt the ways of the states in which they were living. They embraced the appropriate tongues, including Telugu, Tamil, and Marathi. As a result, there was no political, linguistic, or cultural unity among the Kannadigas. In those states,

they were not well accepted. They suffered from discriminatory treatment and were even silenced. For example, Kannada was not allowed in public places like offices or schools in the princely states of Jamakhandi and Mudhol. The suffering of the Kannada-speaking populace dispersed over these many governmental divisions was unjustified. The Kannadigas were incited to fight for Karnataka's union as a result. Kannada-speaking population were divided into five administrative regions after 1947: Bombay, Madras, Coorg, Hyderabad, and Mysore. But Karnataka's creation was postponed even longer.

The Congress laid out a committee in 1948 during its Jaipur meeting, with Jawaharlal Nehru, Sardar Patel, and Jawaharlal Nehru, Sardar Patel, and PattabhiSitaramayya framed a committee during the Congress' Jaipur meeting in 1948 to explore what is going on and produce a report. All state claims were dismissed by this committee, likewise alluded to as the J.V.P. Committee, except for Andhra Pradesh's. Pioneers like S. Nijalingappa and K. Hanumanthaiah, as well as prestigious journalists like Gorur Ramaswamy Iyengar and K. V. Puttappa, urged the general population to work significantly more diligently to achieve the point. Meanwhile, pioneers who upheld a more forceful procedure, like K.R. Karanth, established Akhanda Karnataka Rajya Nirmana Parishad. Not much was finished, even after the 1951-1952 decisions. In the meantime, PottiSriramulu passed away in Andhra on December 15, 1952, the 58th day of his fast, or shortly after. It was declared that Andhra Pradesh had been formed. In December 1953, the Prime Minister was forced by circumstances to name a States Reorganisation Commission (SRC). There were three members: H. N. Kunzru, K. M. Panikkar, and Fazl Ali, who served as the chairman. The Fazl Ali Commission is another name for this Commission that is frequently used.

This Commission supported the creation of a significantly larger Mysore State based on linguistic considerations when it submitted its report, which was around two years later. November 1, 1956, Rajyotsava Day, marked the reorganization of the state of Mysore, with the Maharaja serving as governor and S. Nijalingappa as chief minister. Unfortunately, though, it did not cover all Kannada-speaking regions. The first day of November 1973 saw the state called Karnataka. At the time, the Chief Minister was Devaraj Urs.

#### 4. THE DIFFERENT STAGES IN THE UNIFICATION OF KARNATAKA

The lobbies for Karnataka's autonomy and unification habitually remained closely connected in the state of Karnataka. It was achieved by instructive establishments and the development of English training, which likewise energized nationalism and flash a renaissance. Theosophical society and Arya Samai are two instances of social change movements. establishing of the Kannada Sahitya Parishat, the printing and distributing of books and papers, and the pride in Karnataka's renowned past as exemplified by Vijayanagara

The essential objective of the national movement, which was addressed at the time by the Indian National Congress, was convincing the national initiative of the need of bringing together all Kannada-speaking districts under a solitary regulatory unit instead of the twenty that they were presently separated into. The Nagpur Congress of 1920 gave authorization for Karnataka to lay out its own commonplace Congress Committee. A goal for the unification of Karnataka was acknowledged at the debut Unification Gathering, which occurred in Belgaum in 1924 during the Congress meeting. The Karnataka Ekikarana Sabha (later renamed Sangha) was then established and held up to twelve gatherings after that. the last one happening in 1947 at Kasargod.

The Karnataka Common Congress Committee worked together intimately with the Ekikarana Sangha. In 1928, the Nehru Committee suggested that Karnataka be made into a solitary territory. This request was essential for the 1937 Congress political decision proclamation. After the Constituent Gathering was laid out in 1946, the endeavors were increased in power. There were two meetings in Bombay and Davanagere that pushed for the Constituent Gathering to move rapidly to make the area of Karnataka. In 1947, the Mysore State Constituent Gathering passed a goal asking nearby Kannada-speaking regions to join with Mysore, while the state governing bodies of Bombay and Madras made goals supporting the making of linguistic territories.

Such a move was gone against by the Dhar Committee, which was laid out by the Focal Government to research the chance of linguistic state development. The 1948 Congress meeting in Jaipur, which incorporated the three fundamental national pioneers Jawaharlal Nehru, Vallabhbhai Patel, and PattabhiSitaramayya, furiously went against this and shaped the J.V.P. Committee. This gathering upheld Andhra Pradesh's initial creation.



Following 1952, the Akhanda Karnataka Rajya Nirmana Parishat, a forceful gathering, was shaped in Karnataka. This prompted a fomentation during which north of 5,000 individuals effectively looked for capture. There were conflicts inside the Congress party. Meanwhile, riots broke out in the Andhra district after Potti Sriramulu passed on while fasting and requiring the making of Andhra. Thus, the State of Andhra was laid out in 1953, and some talukas in the Bellary region were joined with the state of Mysore in view of the proposals of the Wanchoo Commission report. This noticeable the start of Karnataka's formation. On April 13 and 14, 1953, the Karnataka Pradesh Congress Committee met in Hubli. That was a generally huge turnout for a supportive of unification walk that plummeted into savagery and caused broad harm. A three-man Fazl Ali Commission was framed by the Focal Government to examine the issue of Linguistic States considering these realities. The Commission recommended Karnataka be remembered for the Linguistic States.

Eventually, in 1953, the national government made the States Redesign Commission (SRC), headed by Fazl Ali, which suggested, in addition to other things, the production of another state named Mysore immediately. At the point when its proposals were tried in 1956, another state called Mysore was made, enveloping basically the Kannada-talking regions as a whole.

## **5. GROWTH OF THE MOVEMENT**

Since Aluru's allure for a Kannada-talking state, the movement has developed. Simultaneously, the Indian freedom movement was developing. The mission included fights, classes, and conferences to request a Kannada-talking state.

### **➤ Nagpur Conference**

These associations and pioneers assisted the movement with creating energy and semi political impact. Dharwad facilitated 1920 Karnataka State Political Conference. The V P Madhav Rao-drove conference collectively requested the association of all Kannada-talking regions. The show likewise admonished Kannadigas to go to the Nagpur Congress in large numbers soon thereafter. Around 800 representatives went to the Nagpur show where the Indian National Congress laid out

the Karnataka Pradesh Congress Committee. This upheld the movement, and Congress pioneers S Nijalingappa, Kengal Hanumanthaiah, and Gudleppa Hallikeri additionally took part.

#### ➤ **Belgaum Conference 1924**

The recently established Karnataka Pradesh Congress committee of the INC coordinated the Belgaum congress in 1924. Gandhi drove this significant social event. Numerous Kannadigas from all through the state went to this show. A similar site facilitated the debut Karnataka Unification Conference. Siddappa Kambli directed. Numerous Karnataka chiefs, journalists, writers, and educated people went to these two conferences. Huilgol Narayana Rao at first sang Udayavagalinammacheluvakannadanadu, "Let our beguiling Kannada land day break!" here. The movement accepted its most memorable political help from the INC. These conferences prompted the production of the Karnataka Ekikarana Sabha, which worked with the KPCC to bring together Karnataka. Afterward, it turned into the Karnataka Ekikarana Sangha.

#### ➤ **Nehru committee suggestion**

After Gudleppa Hallikeri's endeavors, the Nehru Committee proposed binding together all Kannada-speaking domains into one territory in 1928. The committee detailed "major areas of strength for a facie case for unification". It added that Karnataka may be monetarily hearty. The movement profited from this guidance. Later artistic heavyweights like Kuvempu, Bendre, Gokak, S B Joshi, Betgeri Krishna Sharma, M Govinda Pai, Shivarama Karanth, and Kayyara Kiyanna Rai upheld it. Press and media support developed. A few more modest public and school associations began in Bengaluru, Shivamogga, and Raichur.

#### ➤ **Election 1937**

Following the Simon Commission, 1937 races were held. The Congress upheld Karnataka and Andhra statehood. This drew British and royal state resistance. The royal states stressed over losing an area, yet the British were uncertain how to deal with the redesign. Siddappa Kambli, seeing the hesitance, decided the movement ought to move toward the Simon Commission. Other movement pioneers Gangadharrao Deshpande, Rangarao Diwakar, Koujalgi Srinivasarao, and Aluru convinced him not take part since they boycotted the commission. Gudlappa Hallikeri requested



that the Mysore Maharaja visit Bombay and Hyderabad, Kannada-speaking domains. He upheld the movement after the visit and discussions.

➤ **1946 Political decision**

Mumbai facilitated the 10th Ekikarana conference on January 10, 1946. Sardar Patel started this gathering, which B. G. Kher, then, at that point, Bombay administration Boss Clergyman, joined in. Sardar Patel said during the gathering that the new organization of autonomous India would focus on every linguistic gathering. This facilitated movement pioneers' and residents' feelings of dread. Additionally, applicable to the constituent gathering that year. At that very year, Kannadigas met at Davanagere for the All-Karnataka conference. This was directed by Mumbai income serve M P Patil. A huge number of Karnataka Kannadigas went to this get-together. At this show, GudlappaHallikeri, KengalHanumanthaiah, T Mariyappa, Subramanya, SowcarChennaiah, H K Veerangowda, H C Dasappa, and H. Siddaiah urged the constituent gathering to make linguistic states.

## **6. THE HISTORY OF UNIFICATION MOVEMENT AFTER INDEPENDENCE**

India became autonomous in 1947 rather rapidly. The Karnataka Ekikarana movement was immediately met with defers by the new government. The areas that communicated in Kannada were presently isolated into five managerial divisions, containing the regions of Bombay and Madras, Kodagu, and the royal republics of Mysore and Hyderabad. At their gathering in Kasargod, the Akhila Karnataka EkikaranaParishat restated their require the making of a different state for Kannadigas.



**Figure 1:** Karnataka's political divide following independence

➤ **Opposition by Mysore State**

Unexpectedly, Mysore and a few lawmakers went against Karnataka association in light of the fact that Mysore has fruitful farmland and North Karnataka needs dry land.

➤ **Freedom of Hyderabad-Karnataka**

A few areas of Karnataka under the Nizam of Hyderabad didn't become free on 15 August 1947, in contrast to the remainder of the country. Hyderabad covered significant pieces of Karnataka's north eastern regions of Bidar, Kalaburagi, and Raichur. The Lingayat minority in these districts felt overlooked and detested the Nizam and Razakars. The Nizam wouldn't join India until he was eliminated forcibly. The 'police activity' against the Nizam gave Hyderabad area and its kin autonomy on September 17, 1948. Karnataka observes Hyderabad-Karnataka Freedom Day on this day.

➤ **Dhar-JVP committee**

The Dhar commission was comprised by the public authority that very year to examine the Ekikarana movement and other equal movements in different states. In its report, the Dhar commission dismissed administrative revamping. This was condemned by everybody, including the Jaipur Congress.

The public authority made the 'JVP' committee. This committee included Jawaharlal Nehru, Vallabhbhai Patel, and PattabhiSitaramayya. This committee reevaluated the requests and announced. The JVP report solely upheld the Andhra state and ignored the Karnataka Ekikarana movement. The Ekikarana movement thought about this as a disloyalty of the Congress, which had called for linguistic districts in its 1951 program. For the 1951 races, the movement made the Karnataka Ekikarana Paksha. This was embraced by journalists and government officials including GudlappaHallikeri, KengalHanumantayya, S Nijalingappa, and Kodagu Boss Pastor C M Poonacha.

### ➤ **The Fazal Ali Committee**

At the January 1953 Congress meeting in Hyderabad, a goal upheld Andhra Pradesh yet not Karnataka. Senior Congress pioneer and Bombay gathering part A. J. Doddameti surrendered and went on hunger strike at Jakkali in Dharwad. There was far reaching support. Following the Hubli riots, a few were harmed and handfals were captured.

Karnataka Ekikarana Paksha's competitor won the Hubli-Dharwad by-decisions by a huge margin over the Congress. Under analysis, Top state leader Nehru made the States Rearrangement Commission (SRC), generally known as the Fazal Ali commission, drove by Equity Fazal Ali. The Mysore government likewise designated a M. Sheshadri-drove reality tracking down committee. SRC went against solidarity, however Mysoreans like Mokshagundam Visvesvaraya upheld it, superseding its discoveries. Congress pioneer GudlappaHallikeri elevated linguistic segment states to join his party. He contended for unification before the SRC. Parliament endorsed the SRC's linguistic segment state adjustment suggestion.

## **7. CONCLUSION**

The unification of Karnataka was a significant accomplishment that came about as a result of the tenacious efforts of Kannada-speaking individuals who, in spite of living in several administrative regions, were dedicated to maintaining their unique cultural and linguistic identity. The movement encountered several obstacles, including as opposition from various sectors, but in the end, the Karnataka state was successfully formed in 1956 thanks to the tenacity of its leaders, writers, and

the larger community. The state's 1973 renaming, which came after this unification, not only fulfilled a long-held dream but also reinforced the Kannada-speaking population's cultural and linguistic unity, leaving a long-lasting legacy that still instills pride and unity in the people of Karnataka.

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