

Dr.M.G.R. Government Arts and Science College for Women

History of Freedom Movement in Tamil Nadu A.D.1800 to A.D. 1947

B.A History III Year Semester – V

SYLLABUS

Unit - I	Genesis of Freedom Movement- – The Poligari Revolt - South Indian Rebellion - Vellore Mutiny – Causes, Course and Results.
Unit - II	Formation and Growth of Indian National Congress – Growth of Western Education– Socio – Economic – Religious Factors – Role of Press – Pre – Congress Political Associations – British Birth of Indian National Congress – Tamil Nadu in the Congress Session – Moderates and Extremists.
Unit –III	Swadeshi Movement – Surat split – Extremist activities – Vanchinathan – senbagaraman – Home Rule Movement – Madras Presidency Association- Role of Justice Party – consequences of allian Wala BaghMassacre.
Unit -IV	Emergence of Gandhiji – Non–Co-operation Movement – Civil Disobedience Movement – Swarajya Party – Neil Statue Satyagraha – Vedaranyam Salt Satyagraha – II World War – Quit India Movement – INA trails – Independent India.
Unit –V	Tamil Nationalists – Thilliyadi Valliyammai – Subramaniya Siva – Bharathiyar –Thiru. Vi. Ka.Dr. P. Varadarajalu Naidu – S. Sathiyamoorthy Rukmani lakshmipathi –Rajaji – E.V. Ramasamy – Satyamurthy–Kamaraj–JothiVenkatachalam–Maragatham-Chandrasekar.

HISTORY OF FREEDOM MOVEMENT IN TAMIL

NADUA.D 1885 TO A.D 1947



The English East India Company commenced its commercial career as a trading corporation on 31st December 1600 and developed into a paramount political power in India in 1858. Throughout the 17th century the company was engaged in establishing its footholds firmly on the Indian soil. During the first half of the 18th century the English settlement at Madras slowly but steadily grew and prospered. As

As a result of the three Carnatic wars(1746-1763) and four Mysore wars (1767-1799) the English became the dominant power in South India. But when the company started streamlining the administration of the newly acquired areas and exercising control over them, the traditional territorial chiefs resisted such attempts. Palayakaras of the late eighteenth century made various attempts to establish freedom in Tamilnadu. After the defeat of Palakaras, Indian sepoys and officers made an uprising in Vellore Fort in 1806 that reflected the feelings of several contentment's of South India. During the nationalist era Tamil Nadu provided the leaders like G. Subramania Iyer, V.O.C. Chidambaram Pillai, Subramania Bharathi, C. Rajagopalachari and K. Kamaraj to the National Movement. Besides, the nationalist movement in Tamil Nadu was as active as elsewhere.

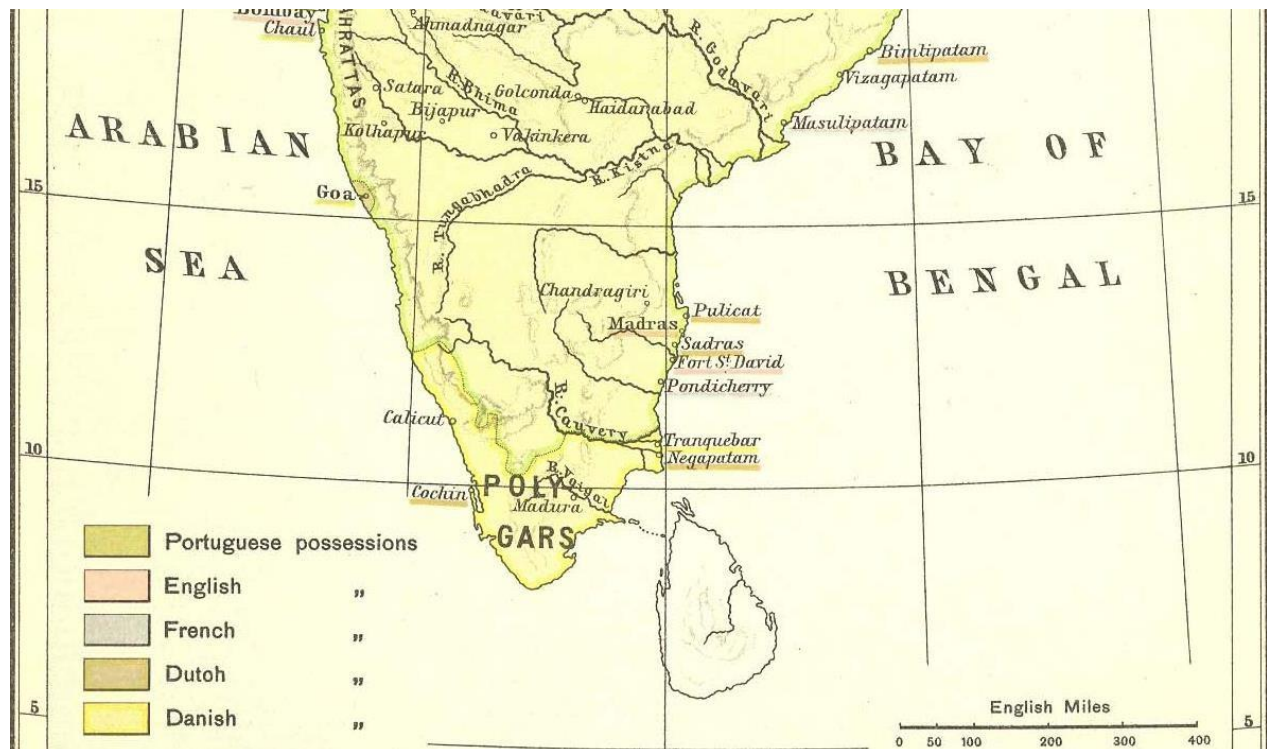
The Early Europeans		The East India Company	
1498	Vasco-da-gama arrives in India	1799	British defeat Tipu Sultan
1600	East India Company is formed	1805	Anglo- Maratha War
1748	Anglo – French War in India	1846	Anglo – Sikh War – Sikhs defeated
1757	Battle of Plassey	1857	First Indian of Independence
1885	Indian National Congress is formed by Allan Octavian Hume	1930	The Dandi Salt March, The Simon Commission, First Round Table Conference
1915	Home Rule League is founded By Annie Besant	1931	Second Round Table Conference, Gandhi-Irwin Pact
1919	Khilafat Movement, Jallianwala Bagh Massacre, The Rowlatt Act	1937	Provincial Autonomy Begins with Congress winning power in many states. WWII breaks out and political deadlocks in India
1921	Rise of Gandhi and his Civil Disobedience Movement	1942	The Quit India Movement, Rise of Subhas Chandra Bose
1922	Gandhi suspends movement after the Chauri – Chitra violence	1946	INA men tried. Muslim League adamant about Pakistan
1928	Murder of Lala Lajpat Rai and subsequent revolutionary activities	1947	India is Partitioned. British Leave India – Freedom at Midnight.

The Polygar Revolt

The Polygar Wars or Palaiyakkar Wars were wars fought between the Polygars (Palaiyakkarars) of the former Tirunelveli Kingdom in Tamil Nadu, India and the British East India Company forces between March 1799 to May 1802 or July 1805. But the East India Company came into conflict with the Polygars over the question of who should collect taxes, and sought to control the Polygars.

The first rebellion, also called the First Polygar War broke out in September 1799 in Tirunelveli district in modern Tamil Nadu. The Period from 1799 to 1801 was the most important one in the history of Kayathar. It was one of anti-British outbreaks to free the land from the British conquests.

The growing unrest in Kayathar culminated in the Poligar Rebellion of 1799, and the East India Company suppressed the rebellion with an iron- hand. Though the Company reorganized the Poligar system in 1800, it could not eliminate the sources of trouble. Therefore there was another rebellion which spread far and wide in 1801. But the Company suppressed it with determination and violence. The triumph of the British arms over the rebels contributed to the consolidation of the Company's power on a strong foundation.



The causes for the anti-British feeling were many. The English reduced the hereditary rulers to the humiliating status of a 'widow', and treated the 'Sons of the soil' like "dogs". They showed no honour to the customs of the land and denied due share of the crops to the peasants. The Company not only waged a series of wars against the Poligars, but deposed and at times, executed them. This policy excited much jealousies and created bitter hatred against the English.

The discontented people decided to liberate the land from the British domination and restore the old royal instruction to their former glory. Therefore they declared that if the people in different regions would rise up and resist, they (the Europeans) would sink and perish. As the people of these kingdoms were submissive, they wanted them to do whatever they liked. Thus the leaders of the rebellion took decision to take united action for attaining their objective; especially the Poligars of the south took initiative in forming a confederacy of the rebel-chiefs against the Company. One among the prominent Poligars was Vira Pandya Kattabomman, the chief of Panchalamkurichi.

By September, 1798 the tribute from Panchalamkurichi fell in arrears and Colin Jackson, the Collector of Ramnad, who was noted for arrogance and rashness, wrote a letter to Vira Pandya Kattabomman, asking him to pay the arrears on receipt of the letter. But he never minded the Collector's demand. Kattabomman questioned thus: "It rains, the land yields, why should we pay tax to the English?". Infuriated by these words Colin Jackson decided to punish Kattabomman by sending an expedition on him which was considered unnecessary or unlawful by the Madras administration. The Company asked the Collector of Ramnad to summon Kattabomman to his office at Ramnad.

Therefore, Kattabomman was asked to meet the Collector in connection with the arrears of tribute that he had to pay to the company. In the meantime, the Collector started on a tour to Tirunelveli after sending a letter to Kattabomman. The latter went to meet the Collector at Tirukuttalam and waited for an interview. But the interview was refused by the Collector there when Kattabomman came with money for the payment of arrears of tribute. He followed the collector to Chookampatti, Sivagiri, Sattur and Srivilliputhur for about twenty-three days. Even then, Jackson did not meet Kattabomman and ordered him to meet only at Ramanathapuram.

On 19th September, 1798, an interview was granted. Kattabomman and his Minister Sivasubramania Pillai alone were given permission to meet Jackson. However, they were asked to stand before the Collector as the show of insult and humiliation. At the end of meeting, the Collector decided to arrest the Poligar and his Minister by adopting a trick. Fortunately, Kattabomman escaped from the fort while his minister was taken prisoner. At the gate of fort an English soldier Clarke was killed and some others got wounded. After this incident Kattabomman sent a petition to the Council at Madras and requested for a lawful judgment.

Governor Edward Clive wrote a letter to Vira Pandiya asking him to surrender the Palayam of Panchalamkurichi to the Company's rule and for that the dismissed the Collector and released Sivasubramania Pillai. As a positive response to this offer Kattabomman decided to submit yet when the attitude of the committee at Ramanathapuram was not favourable to him, he declined the offer.

In the meantime, Marudu Pandiyan of Sivaganga, the most eminent rebel leader of the time, was closely associated with Gopal Nayak of Dindigul and Yadul Nayak of Anamalai, was engaged in the organization of a South Indian Confederacy. Marudu Pandiyan initiated and assumed the leadership of the league of the patriots. He appealed to all sections of the people to unite and fight till the end of alien rule in India. Rebel leaders of Thanjavur, Ramnad and war-like Kallars of Madurai accepted the leadership of Marudu Pandiyan. In the eastern region of Tirunelveli, Vira Pandya Kattabomman took an active part in the rebellious cause. His meeting with Marudu Pandiyan was prohibited by the next Collector of Ramnad Mr. Lushington. However, the two patriots met and took effective proposals against the alien rule.

The Poligars of Nagalapuram, Mannarkottai, Powally, Kolanpatti and Chennulgudi who had already formed themselves into a combination of Poligars joined Kattabomman and Marudu Pandiya of Sivaganga. Kattabomman assumed the leadership of this league and he persuaded the chieftains of Saptore, Yezhayiram-pannai, Kadalgudi and Kulattur to join the league in order to strengthen it. He also won the alliance of Kallars and Maravas. He sent Pandiyan Pillai, brother of Sivasubramania Pillai, to Madras to watch the movement of the Company and to know the strength of the British army. He also placed spies at different places to watch the Europeans and their supporters.

In August, 1799, the son of the Poligar of Sivagiri visited Panchalamkurichi and insisted Kattabomman that to bring the Poligar of Sivagiri to the league using his influence. Therefore, Kattabomman advanced towards Sivagiri. As the Poligar of Sivagiri was an ally of the Company, the Council of Madras considered this as a challenge to the authority and ordered the British forces to suppress the rebels. Though there was no serious offence on the side of Kattabomman, the Madras Council wanted to wreak vengeance on him.

At the orders of Lord Wellesley, the then Governor General sent a large army from Thanjavur, Tiruchirappalli and Madurai along with troops of the Raja of Travancore to the far South under Major Bannerman. He commenced military operations against the rebels in June 1799. The rebel chiefs were routed and many of them were executed along the public streets. Seized with terror, the inhabitants

fled to different directions. In two months the country was restored to order, but unrest continued to prevail.

On 1st September, 1799, Bannerman issued an ultimatum directing Kattabomman to meet him on 4th at Palayamkottai. But he refused to meet the Collector without his armed followers and he delayed in the discharge of his *Peshcush*. Therefore, Major Bannerman had judged that action of the Poligar to assemble sufficient body of troops in the Southern Provinces to assert the authority of the Company's Government. He was given the power to use even military execution.

On 5th September, Major Bannerman left Palayamkottai and arrived at Panchalamkurichi, where he was joined by the troops stationed at Koilpattai and Kayathar. The sudden approach of the troops was not looked for. Lieutenant Dallas, without much delay surrounded the Fort of Panchalamkurichi with his cavalry. Then Major Bannerman ordered the Poligar to surrender at discretion of the Company. But the Poligar did not surrender. Then he ordered captains O'Reilly and Bruce to attack the fort.

The troops were then posted for the storm. The flank companies of the 1st Battalion of the 3rd Regiment and the four flank companies of the 13th Regiment of Native Infantry were ordered to carry out the assault and to blow open the south gate. At the same time, an attack on the North face of fort was made by two companies of sepoy's regulated by Lieutenant Dallas. During this attack one native officer was wounded and four European officers were killed.

Two days afterwards, the European portion of the force arrived and preparations were made by Major Bannerman for another assault on the fort. However, in the course of night, the fort was completely evacuated. Having obtained the intelligence that Kattabomman escaped from the fort, Major Bannerman lost no time in addressing letters to several Poligars whom he knew informing them of the flight of Kattabomman and called upon them to use every exertion in their power to capture Kattabomman.

Instructions were sent to Lieutenant Dallas and captain O Reilly to follow in support of the cavalry as fast as possible. Their forces met the forces of Kattabomman at the fort of Kolarpatti where some skirmishes ensued in which both parties sustained considerable loss. However, the followers of Kattabomman dispersed, but he effected his escape mounted on a horse. But the British forces captured thirty-four of Kattabomman's principal dependants among whom one was Subramaniya Pillai, his principal manager.

Subramania Pillai was brought as a prisoner to the tent of Bannerman. He gave directions to pay handsomely to the Ettayapuram party and ordered to hang Subramania Pillai in the most conspicuous part of the village of Nagalapuram and his head afterwards carried and fixed on a pike at Panchalamkurichi. His brother and other prisoners were kept in confinement. Nagalapuram came under the possession of the British.

In the meantime, Kattabomman was caught at the jungles of Kolapura in Pudukottai and handed over to the English by the Tondaiman. On the 16th October Bannerman brought Kattabomman to an assembly of the Poligars at Kayathar and sentenced him to capital punishment. In the presence of other Poligars, who had become dumb found Kattabomman was taken to an important spot and executed. Thus Kayathar had entered into the history of the martyrdom of the earliest rebel. Bannerman after giving a warning to the other rebels dismissed the assembly.

Bannerman's cruelty knew no bounds. He executed the son of the soil as if he was the master of the land. The inhabitants of Panchalamkurichi took it a great humiliation to them. The ill-treatment of a high spirited people reacted powerfully upon their sentiments.

Added to the injury, the Madras Council condemned the relatives of Kattabomman to perpetual imprisonment and shut them in the fort of Palayamkottai. It included the Palayams of Panchalamkurichi, Kolarpatti, Kadalkudi, Nagalapuram and Kulattur. This was done as a punishment to the rebel leaders as well as to deter others from hostile activities. Parts of Panchalamkurichi were annexed to the Poligars of Ettayapuram, Melamandai and Maniyachi.

In 1799, the Company assumed the administration of the village watch from the Poligars and entered into an alliance with the Nawab to that effect. It was now considered as an opportunity for extending their interference to local affairs by the servants of the Company. The deshakaval fee was increased beyond the customary rates. When the people failed to remit the fees in time the Company servants plundered the little property they possessed. These harsh proceedings of the Company caused a violent reaction.

The rebellion gained strength when large sections of the population rallied to the support of their leaders. Large groups of Maravas, Nadars and Totients joined the rebel ranks. The coastal Paravas assisted the rebels of supplying wall pieces, guns and powder. These developments gave an impetusto the movement.

In the different parts of Tirunelveli the pillaging parties subdued the military posts of the Company and released the prisoners. Before the end of February the rebels occupied all the territories extending from Panchalamkurichi to Alwarthirunangai and Kayathar. They converted their Palayams into their strong holds and rebuilt the demolished forts. The insurgents then marched to Tuticorin, upon which the garrison voluntarilysurrendered. However, they permitted Ormsley, the English Commander of the fort, to take away his properties and to go away in safety. After the fall of Tuticorin, the rebels made an attempt to capture Tirunelveli and Palayamkottai.

On getting intelligence, Colin Macaulay, the Company's Commanding Officer at Tirunelvli, took all precautionary measures against the threatening menace. A proclamation was issued by him warning the people of exemplary punishment if they were found in arms or giving assistance to rebels. He also sent express orders to his loyal Poligars particularly those of Sivagiri and Ettayapuram to supply immediate information about the rebel movements. In the meantime, Colin Macaulay took military moves against the insurgents. In February 1801, he mobilized his forces and marched to Sankarankoil then to Kayathar and reached Kadayanallur, sixty miles short of Panchalamkurichi.

The troops pitched a camp and prepared for a hearty meal when they found their camp suddenly attacked on all sides by rebels. Advancing under cover of a deep protection, the insurgents launched a simultaneous attack from different directions. The British troops killed forty of the rebels and then formed into a square with guns at angles and baggage in the centre, remaining in their position the whole night, subjected to repeated alarms. The next day, the forces encamped near Panchalamkurichi. To their surprise they found the demolished fort “raised as it were by magic in six days” and every part of it wellmanned by thousands of armed men. The rebels foiled an attempt to capture the pagoda of Ottapidaram and they appeared boldly on the near and flank of the British army. Macaulay retreated under the guise of preparing for an attack. After a severe march, that lasted all the night the British troops arrived at Palayamkottai. Meanwhile Captain Hazard, reinforced by small detachment of troops from Madurai, attacked Kadalkudi, but was repulsed. Then the rebels directred all their efforts for the reduction of the Company’s post at Srivaikundam. The British army led by Major Sheppard was utterly routed by the rebels.

When the rebels were gaining victories, fresh troops of the Company poured into Tirunelveli. Macaulay assembled the forces at Kayathar. From there they marched on to Panchalamkurichi. At Pasuvantanai, a formidable phalanx attacked, the British camp, but after losing ninety-six of its men made its retreat. On reaching Panchalamkurichi, they were ready for any attack of the fort. At 3 p.m their heavy guns broke a part of the wall effecting a practicable breach. Ye the rebels with intrepid firmness engaged the assailants in a fierce encounter. All the British troops who pressed their way into the breach were picked or shot dead. Successive attempts made to surmount the breach were repeatedly defeated. The troops of the Poligars of Ettayapuram attacked the face of the fort, but met the same fate like the Company’s troops.

During the siege of the rebels put up a most unnatural yell, and it ceased only after they won complete victory. This was the fifth reverse of British forces at Panchalamkurichi. While the failure of the Company’s troops seemed unexplicable, the successful defense of the breach by the rebels appeared equally miraculous. Previous to the assault, a grove of pikes presented

themselves to the assailants. The rebels climbing on any part of the wall were at once shot, though were quickly replaced by others. But the pikemen, taking their positions in sheltered enclaves, pierced the threatening enemy to death. In the meantime, the gun-men, as in Poligar warfare kept up a heavy fire from elevated spots. In this way the rebels repulsed the British onslaughts.

After this failure new forces from fort St. George, St. Thomas Mount, Arcot and Malabar reached the spot. The Assistant General, Lieutenant Colonel P.A. Agnew, assumed the command of the operations. He was well qualified for the task by his gallantry, integrity and local knowledge. Agnew assembled a grand army at Kovilpatti, a village very near Kayathar, and marched on to Panchalamkurichi. The rebels did not hesitate to face the army. They stubbornly resisted the advancing enemy with musquetry and pikes. In the battle that ensued, both the combating parties suffered equally heavy losses. The rebels continued their heroic resistances until all of them were shot dead. Thus the British troops emerged triumphant. The rebels evacuated all their strong holds in the Tirunelveli province, the Wallanad Hills, Tuticorin and Kadalkudi. Most of them, fled to the north while the rest scattered themselves in different parts of the Tirunelveli province.

The rebels who fled to Nanguneri in the far south organized a rebellion under Dalawai Pillai, but were hunted down by forces sent by Lushington in October 1801³⁵. In May 1801 the rebellion spread from Tirunelveli to the Marava states. The Poligar rebellion of 1799-1801, marked by ups and downs, spread over an extensive region. It was characterized by bitter ferocity and immense slaughter. The proclamations of the rebels indicate that they believed in a mass movement against the British. The rebellion assumed the proportions of a popular outbreak particularly in 1801. Still its defeat was inevitable because of the superior military strength of the Company.

South Indian Rebellion

The South Indian Rebellion of 1800-1801 represented a violent reaction against the surrender of the rulers to the British and loss of freedom. As a result of diplomacy and wars, the aliens established their sway over the land. The horrors that attended the growth of imperialism spread a wave of revulsion and led the inhabitants to united action. The outbreak of the Rebellion marked the climax of a determined Endeavour, made by the common people of South India to liberate the Peninsula of Jambu Dwipa, from British yoke and to forestall the fall of rest of India under European authority, so that all the inhabitants of the land, as the rebels declared, could live in constant happiness without tears. Marudu Pandyan of Sivaganga, Gopala Nayak of Dindigul, Khan-i-Jahan of Coimbatore, Kerala Varma of Alabar, Krishnappa Nayak of Mysore and Dhondaji Waug of Maharashtra, who organized a formidable confederacy for the overthrow of the British rule, spearheaded the movement.

They held a conspiracy at Virupakshi in Dindigul and rose in arms with an attack on Coimbatore on the 3rd of June, 1800. The insurrection spread over an extensive region from Sholapur in the north and to Nanguneri in the far south. In this great struggle the Tamils played the most remarkable role.

Causes of the Rebellion

The proclamations and letters of the rebels furnish clues to the causes of the movement. Their grievances were that the English reduced the hereditary rulers to the humiliating status of widow, treated the sons of the soil like dogs, showed no consideration for the customs of the land, denied the peasants due share of the crops, and made the rice vellum or water. Thus, the causes of the rebellion were political, social and economic. These assertions are substantially corroborated by the official correspondence entered in the records of Fort St. George. The obliteration of the royal institutions represented the logical outcome of the steady ascendancy of the English in South India.

The Company deprived the rulers of the Carnatic and Thanjavur of their political rights. In 1795 they deposed the Setupati of Ramanathapuram, but failed to win the allegiance of the inhabitants. They made deep inroads into the liberties of the poligars too. The Company not only waged a series of wars against these traditional chieftains for default of payments or defiance to its authority, but overthrew them from power and at times executed them. Thus the Madras Council deposed Cobia Nayak of Sapatore, for this failure to pay tribute.

The chief turned a rebel, was caught and executed. Poojari Nayak of Deodanappatty met with the same fate. In 1799 Kattabomman and other poligars were suppressed. This was followed by the abolition of the poligari system. The people had a grievance that they were ill-treated. In fact the chieftains were required to supply provisions to the forces, give presents to the officials and to attend on the revenue servants. Among the common people, it was a pestilential traffic called country business that held the English in ridicule.

The European adventurers who obtained assignments on revenue, employed bands of peons as the feudal barons did, under the pretext of protecting the money chest. When the season of collection arrived, these peons sallied forth to levy to scourge and to oppress the unfortunate peasants. Thus, they tyrannized the inhabitants and flourished on the exorted wealth. Therefore as the American colonists raised the slogan no taxation without representation, the Tamil declared: the cloud rains, the land yields, why should we pay tax to the aliens? Oppressive administration and natural calamities intensified the economic suffering of the inhabitants. After the assumption of power the English greatly increased the rates of assessment. Bribery and corruption crept into every department of revenue administration.

The Company's renters observed no maxim in the exaction of money and grain. They took away the entire grain on which the riots had to subsist for the whole year and stripped them of all their property, plough and even utensils. Not unfrequently, extortion and violence forced the inhabitants to desert their homes. These oppressive practices had obliterated the expectations of the inhabitants to seek justice from the English. In 1798-99 monsoon failed. The southern provinces put on the dreary appearance of an excessive drought and the desolation was too melancholy to the eye, not to convince the mind. Despite the starvation and mass exodus, the renters and the assigns increased the prices by common agreement. Extortion and plunder made the adventure of merchants unenterprising.

The Stagnation of commercial traffic due to the withdrawal of carriage bullocks, to be employed with the forces set against Mysore, prevented the importation of grain from other territories by land. The English at Ramanathapuram on the other hand, imposed an arbitrary embargo on the importation of grain through the sea in their attempt to provide every artificial attraction to the grain, kept in their store houses. In consequence the price of grain shot high and the famine stricken inhabitants found it impossible to obtain any relief. The French made their own contribution to the outbreak. The French Directory sent its emissaries to the southern provinces for disseminating revolutionary principles and kindling nationalist risings as part of its global struggle against the English. Tipu Sultan who became a convert to the ideal of the French Revolution promised assistance to the rebels.

The French endeavours had their impact upon the discontented inhabitants and contributed to the co-ordination of rebel strategy. The long chain of political evils and the accumulated horrors of a dilapidated economy together, with the spirit of independence fostered unrest in volume and intensity. The insurgents decided to liberate the land from the British domination and to restore the old royal institutions to their former glory.

By achieving this noble task, they expected to find the means to live in —constant happiness without tears. They declared that —if now the people in the different countries would rise up and resist they (the Europeans) will sink and perish. As the people of the different countries are submissive, they desire them to do whatever they like.

The leaders of the rebellion placed their reliance upon force and united action for the attainment of their objective. Accordingly, they sent three missions to the Marathas and won the support of DhoondajiWaug of Shimoga. The emissaries visited the other rebels too, particularly in Canara, Arisikarai and Malabar. As a result of wide spread activity, the deputies of the rebel chiefs held a conspiracy at Virupakshi near Palani under the leadership of Gopala Nayak on 29 April, 1800. It was decided to begin the war with the capture of Coimbatore. The confederates in the far south were to rise in arms with the appearance of the horse, which meant the cavalry of DhoondajiWaug. MaruduPandyan in the mean time issued two proclamations, one at Tiruchirapalli and another at Srirangam, Summoning all the inhabitants, irrespective of any communal or religious consideration, to rally to the standard of rebellion.

Military Operations

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VELLORE MUTINY

The Vellore Mutiny predated the Indian Revolt of 1857 by about 50 years. It erupted on 10th July 1806 in Vellore, present-day Tamil Nadu, and lasted only for a day, but it was brutal and shook the British East India Company. It was the first major mutiny by the Indian sepoys in the East India Company.

The English disregard to the religious sensitivities of the Hindu and Muslim Indian Sepoys:

- * Sir John Craddock, the Commander-in-Chief of the Madras Army had issued orders prohibiting soldiers from wearing religious marks on their foreheads and also to trim their moustaches and shave off their beards. This offended both Hindu and Muslim soldiers.
- * They were also asked to wear new round hats instead of the traditional headgear that they were used to. This led to suspicion among the sepoys that they were being converted to Christianity.

- * Craddock was acting against warning from the military board not to bring about changes in the military uniform without taking into consideration all required precautions of Indian sensibilities.
- * A few sepoys who had protested against these new orders were taken to Fort St. George and punished severely. They were given heavy flogging.
- * Also present in the Vellore Fort were the wife and children of Tipu Sultan (who was killed in the Battle of Seringapatam in 1799) who were housed in a palace within the fort. Tipu Sultan's sons also instigated the rebellion.

Course of events of the Vellore Mutiny

- On 10th July 1806, the sepoys who had gathered killed 14 British officers and 115 Englishmen of the 69th Regiment.
- The mutiny started during midnight and by dawn, the fort had been captured by them.
- They raised the flag of the Mysore Sultanate over the fort. They also declared Tipu Sultan's son Fateh Hyder as the king. But a British officer who had escaped the fort alerted the British force present at Arcot.
- From Arcot, British troops arrived led by Sir Rollo Gillespie. He was able to quell the rebellion.
- About 100 Indian soldiers were brought out of the palace where they had sought refuge. They were then ordered to stand against a wall and shot dead.
- In all, 350 Indian soldiers were killed and 350 wounded. Significance of Vellore Mutiny

The major impacts of the Vellore mutiny are given below:

- All three Madras regiments involved in the Vellore Mutiny were disbanded.
- After a trial, sepoys involved in the mutiny were punished by death (blown away from canons, hanging and firing squads) and by penal transportation.

John Craddock and other senior British officers responsible for the new dress regulations were recalled to Britain. The new dress regulations were abolished. Flogging for Indian soldiers was abolished. Tipu Sultan's families were moved to Calcutta.

It is believed that the brutal and swift suppressing of the Vellore Mutiny is partly responsible for the Southern sepoys not taking part in the Indian Revolt of 1857. As per certain theories, The Vellore mutiny has a major similarity with the revolt of 1857. The Revolt of 1857 was aimed at the removal of British rule and re-establishment of Mughal rule under the hierarchy of Bahadur Shah Zafar whereas the Vellore mutiny outbroke to establish the rule of Tipu Sultan successors.

UNIT – II

EDUCATION SYSTEM IN INDIA DURING BRITISH RULE

Modern education began in India under British rule. Before the British, India had its own educational systems like the Gurukulas and the Madras as. The East India Company, during their first 60 years of rule didn't care much for the education of those they ruled in India. (Even in England, universal education came about at a much later stage.)

Three agents of modern education in India

1. The British Government (East India Company)
2. Christian missionaries
3. Indian intellectuals and reformers

Development of Modern Education

- The company wanted some educated Indians who could assist them in the administration of the land. Also, they wanted to understand the local customs and laws well.
- For this purpose, Warren Hastings established the Calcutta Madras as in 1781 for the teaching of Muslim law.
- In 1791, a Sanskrit College was started in Varanasi by Jonathan Duncan for the study of Hindu philosophy and laws.
- The missionaries supported the spread of Western education in India primarily for their proselytising activities. They established many schools with education only being a means to an end which was Christianising and „civilising“ the natives.
- The Baptist missionary William Carey had come to India in 1793 and by 1800 there was a Baptist Mission in Serampore, Bengal, and also a number of primary schools there and in nearby areas.

- The Indian reformers believed that to keep up with times, a modern educational system was needed to spread rational thinking and scientific principles.
- The Charter Act of 1813 was the first step towards education being made an objective of the government.
- The act sanctioned a sum of Rs.1 lakh towards the education of Indians in British ruled India. This act also gave an impetus to the missionaries who were given official permission to come to India.
- But there was a split in the government over what kind of education was to be offered to the Indians.
- The orientalist preferred Indians to be given traditional Indian education. Some others, however, wanted Indians to be educated in the western style of education and be taught western subjects.
- There was also another difficulty regarding the language of instruction. Some wanted the use of Indian languages (called vernaculars) while others preferred English.
- Due to these issues, the sum of money allotted was not given until 1823 when the General Committee of Public Instruction decided to impart oriental education.
- In 1835, it was decided that western sciences and literature would be imparted to Indians through the medium of English by Lord William Bentinck's government.
- Bentinck had appointed Thomas Babington Macaulay as the Chairman of the General Committee of Public Instruction.
- Macaulay was an ardent anglicist who had absolute contempt for Indian learning of any kind. He was supported by Reverend Alexander Duff, J.R. Colvin, etc.
- On the side of the orientalist were James Prinsep, Henry Thomas Colebrooke, etc. Macaulay's minutes refer to his proposal of education for the Indians.

- According to him:
 - English education should be imparted in place of traditional Indian learning because the oriental culture was defective and unholy.
 - He believed in education a few upper and middle-class students.
 - In the course of time, education would trickle down to the masses. This was called the infiltration theory.
 - He wished to create a class of Indians who were Indian in colour and blood but English in taste and affiliation.
- In 1835, the Elphinstone College (Bombay) and the Calcutta Medical College were established.

Wood's Despatch (1854)

- Sir Charles Wood was the President of the Board of Control of the company in 1854 when he sent a despatch to the then Governor-General of India, Lord Dalhousie.
- This is called the 'Magna Carta' of English education in India.
- Recommendations of the Wood's Despatch:
 - Regularise education system from the primary to the university levels.
 - Indians were to be educated in English and their native language.
 - The education system was to be set up in every province.
 - Every district should have at least one government school.
 - Affiliated private schools could be granted aids.
 - Education of women should be emphasised.
 - Universities of Madras, Calcutta and Bombay were set up by 1857.
 - University of Punjab – 1882; University of Allahabad – 1887
 - This despatch asked the government to take up the responsibility of education of the people.

Assessment of the British efforts on Education

- Although there were a few Englishmen who wanted to spread education for its own sake, the government was chiefly concerned only with its own concerns.
- There was a huge demand for clerks and other administrative roles in the company's functioning.
- It was cheaper to get Indians rather than Englishmen from England for these jobs. This was the prime motive.
- No doubt it spread western education among Indians, but the rate of literacy was abysmally low during British rule.
- The state of women education was pathetic. This was because the government did not want to displease the orthodox nature of Indians and also because women could not generally be employed as clerks.
- In 1911, the illiteracy rate in British India was 94%. In 1921, it was 92%.
- Scientific and technical education was ignored by the British government.

Madras Native Association (MNA)

- The Madras Native Association (MNA) was one of the oldest associations formed in South India.
- Madras native association founded by Gazulu Lakshminarasu, Srinivasanar, and their associates
- Madras native association formed in 1852.
- Madras Native association was mostly composed of merchants.
- The association motive was for individual and business benefits and their primary aim was to decrease the taxes imposed on their business.
- It also challenged the support of the Britain government to the Christian missionaries.
- Sometimes they also voiced for the needs of the people.

- One of the important things done by the Madras Native Association was their legal battle against the government for the ill-treatment of the labourers by tax authorities.
- This legal battle led to the foundation of the Torture Commission and the cancellation of the Torture Act which is the collection of tax by torturing the farmer or labours.
- The existence of the Madras Native Association ended by 1862.

Beginnings of the Nationalist Press

The Hindu and Swadesamitran

- The first Indian Judge of the Madras High Court, T. Muthuswami was appointed in 1877.
- The Indian appointed as Judge was widely criticized by the Press in Madras presidency.
- Thereby people came to know the entire press was controlled by the Europeans.
- As a result, native people started newspapers to communicate their point of view.
- G. Subramaniam, M. Veeraraghavachari, and several others started the newspaper named “The Hindu” in 1878.
- Swadesamitran, a Tamil patriot magazine started by G. Subramaniam in 1891 and it was turned into daily in 1899.
- The establishment of the Hindu and Swadesamitran gave light to other newspapers and magazines such as Indian Patriot, South India Mail, Madras Standard, Desabhimani, Vijaya, Suryodayam, and India.

Madras Mahajana Sabha

- Madras Mahajana Sabha (MMS) was the earliest association in south India that had a clear nationalist aim.

- The founder of Madras Mahajana Sabha is M. Veeraraghavachari, P. Anandachari, P. Rangaiah.
- The demands of Madras Mahajana Sabha are the conduction of Civil Service Exams in India, Cancellation of Council of India in London, the cancellation of high taxes, and reducing the army expense of British from the Indian revenue.
- These demands are taken by the India National Congress.

Moderate Phase

- Provincial affiliation, Madras Mahajana Sabha prompted the development of an All India Association, the Indian National Congress from various parts of India went to a few gatherings before the arrangement of the congress.
- Theosophical Society in Madras, gathering held in December 1884.
- This meeting was attended by Dadabhai Naoroji, K.T. Telang, Surendranath Banerjee and other leaders.

Indian National Congress

- The Indian National Congress was founded at Bombay in December 1885.
- The early leadership – Dadabhai Naoroji, Pherozeshah Mehta, Badruddin Tyabji, W.C. Bonnerji, Surendranath Banerji, Romesh Chandra Dutt, S. Subramania Iyer, among others – was largely from Bombay and Calcutta.
- A retired British official, A.O. Hume, also played a part in bringing Indians from the various regions together.
- Formation of Indian National Congress was an effort in the direction of promoting the process of nation building.
- In an effort to reach all regions, it was decided to rotate the Congress session among different parts of the country.

- The President belonged to a region other than where the Congress session was being held.

The main objectives of the Indian National Congress were:

- To promote the nation-building process in India in order to create a national identity of being an Indian among the people and to promote National Unity.
- To provide for an all India political platform which will allow political workers from all over the country to educate and mobilize masses under a common all India political organization.

To promote political consciousness and political awakening among the educated citizens and then to all the sections of the society. To promote other things in the country like-political liberal democracy, democratic culture, anti-colonial ideology among the people.

Nationalists of Tamil Nadu in the Moderate stage

- The early patriots accepted in constitutional ways, by exercising Public Hall meetings and debating the issue of the nation in the English language.
- These views were conveyed to the administration through petitions.
- During the partition of Bengal, Tilak and others made mass open gatherings, vernacular dialects to address the masses.
- These early leaders were known as Moderates.
- Tamil Moderates are V.S.Srinivasa Sastri, P.S.Sivasamy, V.Krishnasamy, T.R. Venkatramanar, G.A.Natesan, T.M.Madhava Rao, and S.Subramaniam.
- The main meeting of the Indian National Congress was held in 1885 at Bombay.
- Out of 72 representatives, 22 individuals were from Madras.

- G. Subramaniam by his compositions inspired patriotism to many.
- G. Subramaniam with Naoroji and Gokhale for his commitment to the comprehension of the financial abuse of India by the British.
- The subsequent meeting of the Indian National Congress was held in Calcutta in 1886, with Dadabhai Naoroji.
- The third meeting was held at Makki's Garden, presently known as the Thousand lights, in Madras in 1887 with Badruddin Tyabji as president.
- Out of the 607, all India representatives of 362 were from Madras Administration.
- Tamil Nadu was then part of the Madras Presidency which included present-day Andhra Pradesh (Coastal areas and Rayalaseema), Karnataka (Bengaluru, Bellary, South Canara), Kerala (Malabar) and even Odisha (Ganjam).

Sessions

- **First Session:** held at Bombay in 1885. **President:** W.C. Bannerjee
- **Second Session:** held at Calcutta in 1886. **President:** Dadabhai Naoroji
- **Third Session:** held at Madras in 1887. **President:** Syed Badruddin Tyabji, first muslim President.

The place, where is the Indian National Congress Session was held in 1927

The Indian National Congress (INC) held its annual session of 1927 in Madras (Chennai). The session was a milestone in the history of Independence movement as it passed a resolution for the boycott of the Simon Commission. It also passed a resolution against the use of the Indian troops in China, Mesopotamia and Persia. They also discussed the adoption of a resolution on "Poorna Swaraj".

The difference between Moderates and Extremists are given in the table below:



Differences Moderates and Extremists

Moderates	Extremists
Moderates believed in Liberalism and Moderate Politics. They believed that the British rulers were merely unaware of the plight of the Indian masses and that once they were made aware the British authorities would do their utmost to improve the lives of the local populace.	The Extremist leaders firmly believed that the British had no interest of the Indian people in mind. It was evident from the lacklustre response from the authorities during a plague or famine

The moderates found their support base in the Zamindars and the upper- middle- class	The extremists found their support bases among the educated middle- class and lower classes
Moderates wanted greater autonomy and self-rule while still under the nominal rule of the British crown	Extremists wanted completed independence from British rule
Moderates limited their struggle to constitutional means	Extremists often used extra-constitutional methods often during their activities
Prayer, Petition, Persuasion, and Philanthropy. Their demands were constitutional, and so was their agitation. Their methods were regarded as „Passive Resistance“.	Extremists were radical in terms of their approach, and believed in militant methods including but not limited to the assassination of key personnel.
Dadabai Naoroji, A.O. Hume	Lala Lajpat Ray, Bal Gangadhar Tilak

UNIT III

SWADESHI MOVEMENT IN TAMIL NADU

The Partition of Bengal in 1905 led to the beginning of Swadeshi Movement in Tamil Nadu. During this period the important leaders of the National Movement were -V.O. Chidambaram Pillai, Subramania Siva and Subramania Bharathi. In May 1907 Bharathi brought Bipin Chandra Pal one of the leaders of extremists in the Congress to Madras city. After the Surat split in 1907, V.O.C. and fellow nationalists started the Chennai Jana Sangam. Subramania Bharathi was a non-conformist, unorthodox and a revolutionary in social and political ideas.

He edited the Tamil Weekly India .He wrote nationalist songs called the Swadesa Geethangal. V.O. Chidambaram Pillai was a lawyer by profession and he joined the nationalist movement in 1905. He was a follower of Bal Ganghadar Tilak. He led the Coral Mill Strike in February 1908 in Tuticorin.

In 1906 he launched the Swadeshi Steam Navigation Company in Tuticorin. Hence he was called Kappalottiya Tamilan. There was competition between Swadeshi Steam Navigation Company and British India Steam Navigation Company. V.O.C. advocated the boycott of the British India Steam Navigation Company and this had resulted in the Tirunelveli uprising in March 1908. He was ably assisted by Subramania Siva. Both were arrested and imprisoned. They served six years rigorous imprisonment.

They were given harsh punishment inside the prison. V.O.C. was asked to draw an oil press and hence he is known as Chekkilutta Chemma. The arrest of the nationalist leaders, harsh punishment for the nationalist leaders inside the prison and the collapse of the Swadeshi Steam Navigation Company led to the formation of a revolutionary organization in Tamil Nadu called the Bharathamatha Association. Nilakanta Bramachari played a vital role in it. One of the followers of this association Vanchi Nathan shot dead the notorious British official Robert William Ashe at Maniyatchi junction in June 1911.

Surat Split

In 1907, the session of the **Indian National Congress** was held in **Surat**. In this session, there was a fight between the extremists and the moderates, and the Congress split.

This split has connections to the **Swadeshi and Boycott Movement** and the **Minto and Morley Reforms**. First of all, let us talk about who are the extremists and **moderates** and why there were fights between them. There were two types of people in the Indian National Congress on the basis of thinking and acting and they were called extremists and moderates.

Who are Moderates?

Moderates wanted to increase their stake in the functioning of the British government and policy-making. The policies that the British government is making for the people of the country can be made better.

Who are Extremists?

Moderates' methods were petitions, prayers, speeches, public meetings, while extremists believed in the direct ruckus.

Moderates used to believe that if all the proofs are shown, then we can get our demands fulfilled. The extremists believed that the demands could be made by pressurizing the British government.

From the time when INC was formed in 1885, until 1905, there was a dominance of moderates.

In 1905, the British government partitioned Bengal, due to which the Swadeshi and Boycott Movement started in the whole country.

Between 1885 and 1905, the number of moderates in the Congress was more, so the decisions are taken by them only.

The Swadeshi and Boycott Movements were not being led by Indian National Congress. The National Movement has started in the country and the only National Organization of the country is not leading it, responsible for this the extremists believed the moderates.

And it was also true, the Moderates did not want to come out in front of the Britishers because the Britishers were passed a new act called Minto Marley Reform after some time.

With which the moderates were quite hopeful that good days are going to come. If the Britishers felt that the Congress was creating anger among the people against the Britishers, then it could have had a direct effect on the Minto Merle Reform.

The extremists used to say that the whole country is with them, if the Britisher is pressurized, then demands can be made from them.

The Moderates were not ready to accept as they had faith in the Minto Marley Reform.

In **1905**, the **Congress session** was held in **Varanasi**, the president was **G K Gokhale**. It was said here that Congress is with Swadeshi and Boycott Movement. Here the extremists prevailed over the moderates and the moderates had to succumb to their pressure.

In the **Calcutta session** of **1906**, the Congress wanted to tell the people that Don't do British stuff, stop paying taxes, don't follow British rules, don't

send kids to British schools, This could have been possible only if Extremist became president.

But the moderates used to think that if the extremists are to be kept under control, then only a moderate should become the president.

There was going to be a fight between these two that Dadabhai Naoroji becomes the president and for some time both of them calm down, because both extremists and moderates respected him a lot.

But here also the extremists were overwhelmed by the moderates and here also the extremists got Dadabhai Naoroji convinced that since our Goal will remain only self-government.

But even now the rift between the extremists and the moderates was increasing.

Now the next session was going to be held in Pune, but on the last movement, GK Gokhale changed the location of the session to Surat.

In Surat, the extremist leaders already reached Surat and held two or three public meetings.

The session started, both were face to face, the extremists wanted their leaders to be Lokmanya Tilak or Lala Lajpat Rai as the president. While the Moderates wanted to become the President their leader Ras Behari Ghosh and after finally voting the Moderates **Ras Behari Ghosh** became the **President**.

During the session, Lala Lajpat Rai wanted to keep some of his points but Madan Mohan Malviya did not let him speak anything. So the extremists got furious. The situation became very bad and finally, the police had to handle the situation properly.

Then a private meeting of the Moderates was called and decided that the doors of Congress would be closed for the extremist leaders from now on.

The extremists and moderates split in the Surat session of 1907. The Britishers were looking for this opportunity; they tortured the extremist leaders so much that Aurobindo Ghosh and Bipin Chandra Pal retired from politics.

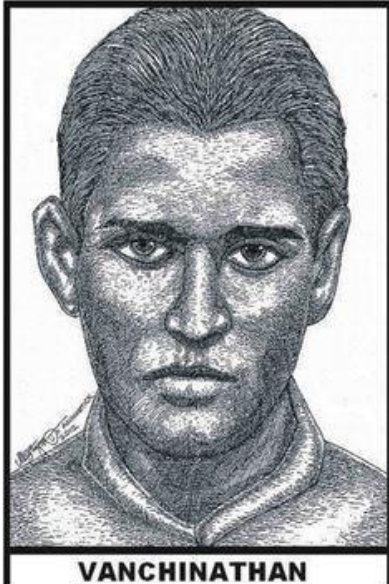
Lala Lajpat Rai left the country and went to Britain and then to America and the rest of the leaders was imprisoned.

Vanchinathan

He was (1886 – June 17, 1911), popularly known as Vanchi, was an Indian Tamil independence activist. He is best remembered for having shot dead Ashe, the Tax Collector of Thirunelveli and having later committed suicide in order to evade arrest.

Vanchinathan was born in 1886 in Shenkottai to Raghupathy Iyer and Rukmani Ammal. His actual name was Shankaran. He did his schooling in Shenkottai and graduated in M.A. from Moolam Thirunal Maharaja College in Thiruvananthapuram. Even while in college, he married Ponnammal and got into a lucrative government job.

VANCHINATHAN [1886-17-6-1911]



“English enemies have grabbed our country and stamping upon our Sanadhana Dharma. The country once ruled upon by the likes of our Ram, Shivaji, Krishna, Guru Govind, Arujun and where the governance of Dharma wasever existant. They are trying to crown George V a mlecha, and one who eats the flesh of cows. the least man of them all have done this. It is the duty of every one in Hindusthan”.

The excerpt of the letter found in the pocket of Vanchinathan who shot at Collector Ashe and shot himself. [17-6-1911 10.40 AM]

Freedom Movement

On June 17, 1911, Vanchi who was just 25 assassinated Ashe, the district collector of Tirunelveli, who was also known as Collector Dorai. He shot Ashe at point-blank range when Ashe's train had stopped at the Maniyachi station, en route to Madras. He committed suicide thereafter. The railway station has since been renamed Vanchi Maniyachi.

Ashe was instrumental in working against the Swadeshi shipping company started by freedom fighter V.O.Chidambaram Pillai. On that day, Ashe boarded the 9-30 a.m. Maniyachi Mail at Tirunelveli junction. With him was his wife, Mary Lillian Patterson, who had arrived from Ireland only a few days earlier. They had married on April 6, 1898, in Berhampore; Mary was about a year older than Ashe. They were on their way to Kodaikanal where

their four children, Molly, Arthur, Sheila, and Herbert, lived in a rented bungalow. At 10-38 the train pulled in at Maniyachi. The Ceylon Boat Mail was due to arrive at 10-48. As the Ashes sat facing each other in the first class carriage, waiting for the Boat Mail to arrive, a neatly dressed man with tufted hair and another young man wearing a dhoti approached the carriage. The former boarded the carriage and pulled out a Belgian-made Browning automatic pistol. The bullet hit Ashe in the chest and he collapsed. The sound of the pistol shot was absorbed by the howling wind.

After the shooting, Vanchinathan ran along the platform and took cover in the latrine. Some time later he was found dead, having shot himself in the mouth. The pistol recovered from him was empty without any bullets as he just planned to kill himself after killing Ashe and had no intention to hurt anyone other than Ashe. In his pocket was found following letter:

The contents of the letter indicated that the murder was political and caused great apprehension. The timing of the assassination indicated a protest against the impending coronation.

Vanchi was a close collaborator of Varahaneri Venkatesa Subrahmanya Iyer (normally shortened to V.V.S. Aiyar or Va. Ve. Su Iyer), another freedom fighter who sought arms to defeat the British. He trained Vanchinathan to execute the plan in all perfection. They belonged to Bharatha matha Association. The Tamil Nadu Government has decided to build a memorial in Shenkottai the birthplace of this martyr.

Home Rule Movement

- Moderates were disappointed with Minto-Morley reforms as it did not provide the responsible government.
- Despite this, congress extended their support to the British in World War.

- Annie Besant, an Irish Lady and leader of the Theosophical Society, proposed the Home Rule Movement on the model of Irish Home rule league. Started in 1916, carried demand for home rule all over the country. G.S.Arundale, B.P.Wadia and C.P.Ramaswamy assisted her.
- Annie Besant wrote a newspaper called **New India and Commonweal**.
- She remarked, “Better Bullock Carts and Freedom than a train deluxe with Subjection”.
- Under the Press Act of 1910, Annie Besant asked to pay a hefty amount as security.
- Annie Besant wrote two books namely, How India Wrought for Freedom and India: A Nation and a pamphlet on self-government.
- Many students joined the Home Rule classes, formed into boy scouts and volunteer troops.
- Annie Besant and her followers were prohibited from making public speeches.
- Annie Besant was elected the president of the congress session of 1917.
- Members of the Home Rule movement such as B.P.Wadia played a key role in organising the working classes by forming trade unions.
- They succeeded in improving their working conditions and made them part of the freedom struggle.
- The rise of Gandhi as National leader, Annie Besant and the Home rule leagues were eclipsed.

Jallian Wala Bagh Massacre

Jallianwala Bagh Massacre, also called Massacre of Amritsar was an incident on April 13, 1919, in which British troops fired on a large crowd of unarmed Indians in an open space known as the Jallianwala Bagh in Amritsar in Punjab. The Jallianwala Bagh site in Amritsar is now a national monument.

It killed several hundred people and wounded many hundreds more. It marked a turning point in India's modern history, in that it left a permanent scar on Indo-British relations and was the precursor to Mahatma Gandhi's full commitment to the cause of Indian nationalism and independence from Britain.

Events before the Jallianwala Bagh Massacre

During World War I (1914–18) the British government of India enacted a series of repressive emergency powers that were intended to combat subversive activities. By the war's end, expectations were high among the Indian populace that those measures would be eased and that India would be given more political autonomy.

The Montagu-Chelmsford Report, presented to the British Parliament in 1918, did in fact recommend limited local self-government. Further, the then government of India passed what became known as the Rowlatt Acts in early 1919, which essentially extended the repressive wartime measures.

The acts were met by widespread anger and discontent among Indians, notably in the Punjab region. Gandhi in early April called for a one-day general strike (Rowlatt Satyagraha) throughout the country.

In Amritsar the news that prominent Indian leaders (Satya Pal and Saifuddin Kitchlew) had been arrested and banished from that city sparked violent protests on April 10, in which soldiers fired upon civilians and angry mobs killed several foreign nationals. Force of several dozen troops commanded by Brig. Gen. Reginald Edward Harry Dyer was given the task of restoring order. Among the measures taken was a ban on public gatherings.

On the Date of the Jallianwala Bagh Massacre

On the afternoon April 13, a crowd of at least 10,000 men, women, and children gathered in the Jallianwala Bagh, which was nearly completely enclosed by walls and had only one exit. It is not clear how many people there were protesters who were defying the ban on public meetings and how many had come to the city from the surrounding region to celebrate Baisakhi, a spring festival. Dyer and his soldiers arrived and sealed off the exit. Without warning, the troops opened fire on the crowd, reportedly shooting hundreds of rounds until they ran out of ammunition.

After the IncidentThe Bengali poet and Nobel laureate Rabindranath Tagore renounced the knighthood that he had received in 1915. Gandhi soon began organizing his first large-scale and sustained nonviolent protest (satyagraha) campaign, the Non Cooperation Movement (1920–22). The then government of India ordered an investigation of the incident (the Hunter Commission), which in 1920 censured Dyer for his actions and ordered him to resign from the military.

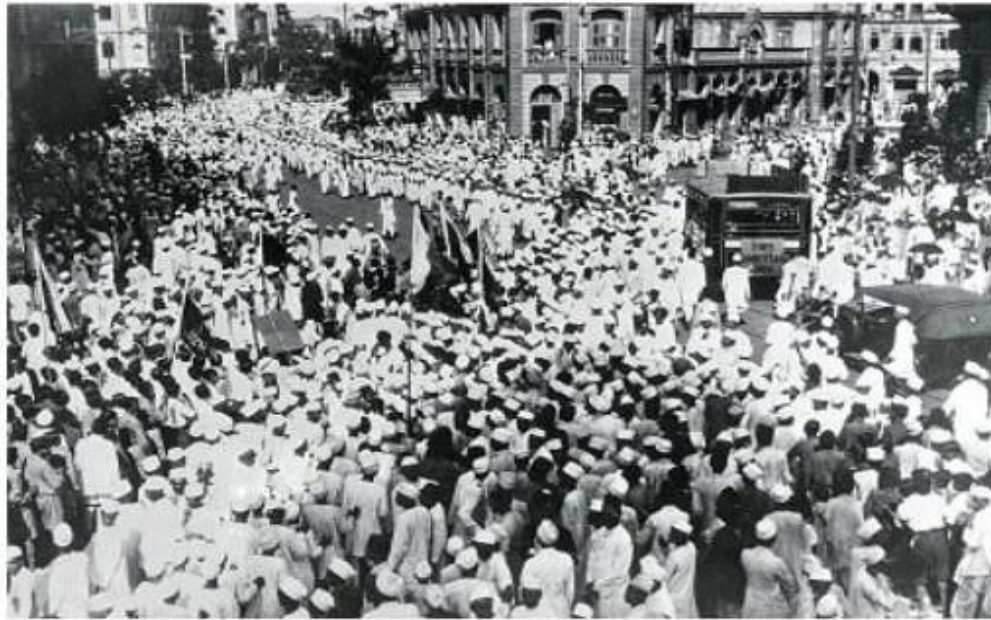
UNIT IV

Mahatma Gandhi arrived in India in 1915 from South Africa after fighting for the civil rights of the Indians there for about twenty years. He brought with him a new impulse to Indian politics. He introduced satyagraha, which he had perfected in South Africa, that could be practiced by men and women, young and old. Before Gandhi, the constitutionalists appealed to the British sense of justice and fair play. The militants confronted the repression of the colonial state violently. Gandhi, in contrast, adopted non violent methods to mobilize the masses and mount pressure on the British. In this lesson we shall see how Gandhi transformed the Indian National Movement.

Non-Cooperation Movement

Khilafat Movement

- After World War-I, the Caliph of Turkey was humiliated and all its power was taken away.
- To restore the Caliph the Khilafat movement was started.
- In Tamil Nadu, Khilafat Day was observed on 17 April 1920, with a meeting led by Maulana Shaukat Ali.
- Another conference was held at Erode.
- Vaniyambadi was the epicentre of Khilafat agitation in Tamil Nadu.



MASSIVE RALLY OF PROTESTORS- NON-CO-OPERATION MOVEMENT

Non-Cooperation Movement

- Tamil Nadu was active during the non-cooperation movements.
- C.Rajaji and E.V.Ramaswamy provided leadership to the non-cooperation movement in Tamil Nadu.
- Rajaji worked with Yakub Hasan, found of the Madras branch of Muslim League.
- Congress volunteers distribute pamphlets, maintaining order in the public meetings.
- They played an important role in picketing liquor shops.

No Tax Campaigns and the Temperance Movement

- As a part of the non-cooperation movement, cultivators refused to pay taxes.
- The No-Tax Campaign took place in Thanjavur.
- Councils, schools and courts were boycotted.
- Foreign goods were boycotted.
- The worker announced strikes.
- One of the important features of the movement in Tamil Nadu is a movement against liquor that is called the Temperance Movement.
- Toddy shops were picketed.
- The agitation by communities against the Criminal Tribes Act.
- In 1921, November, it was decided to organise civil disobedience.
- Rajaji, E.V.Ramasamy (Periyar) and Subramania Sastri were arrested.
- The Visit of the Prince of Wales on 13 January 1922 was boycotted.
- Two were killed and many injured by Police repression.
- The Non-Cooperation movement was withdrawn in 1922 after the Chauri Chaura Incident which killed 22 policemen.

E.V.R. and the Constructive Programme

- He campaigned for the promotion of the sale of khadi.
- He opposed the consumption of liquor.
- He cut down the entire coconut grove owned by him.
- He played a key role in Vaikom Satyagraha, in Travancore.
- In those days, so-called low caste people, even cannot walk on the road near to temple.
- After several leaders of Kerala were arrested, Periyar went to Kerala to make the Vaikom Satyagraha.
- For leading the Vaikom Satyagraha he was imprisoned for a month.

- Even after the release, he was arrested again for making inspiring speeches and he was imprisoned for six months.
- After the release, he was arrested again for the speeches to promote Khadi.
- In June 1925, the ban on the roads around the temple in Vaikom was lifted.
- For his contribution in Vaikom Satyagraha, he was hailed as „Vaikom Hero“.

Cheranmahadevi Gurukulam Controversy

- By this time EVR, dissatisfied with the Congress, felt it was promoting the interest of the Brahmin alone.
- Cheranmadevi Gurukulam controversy and opposition to communal representation with the congress led EVR to leave the congress.
- For the cause of National education, a gurukulam was established in Cheranmadevi by V.V.Subramanianar and it received funds from the congress.
- But the students were discriminated against on the basis of caste.
- For Brahmin and Non-Brahmin students were made to dine separately and food served too was different.
- The issue was brought to the notice of EVR who criticised it along with Dr P.Varadarajulu.
- In the Kanchipuram Conference of Tamil Nadu Congress Committee that held on 21 November 1925, he raised the issue of representation for non- brahmins in the legislature.
- His resolution was defeated, EVR left the conference with other non- brahmin leaders.
- Soon EVR left the congress and started a self-respect movement.

Swarajists–Justicites Rivalry

- The congress was divided after the withdrawal of the non-cooperation movement.
- The division was between the people who want to quit the councils and people who want to continue in the council and contest for elections.
- Rajaji and other Gandhian followers opposed the council entry.
- Rajaji, Kasturirangar and M.A.Ansari advocated the boycott of the councils.
- Opposition to this led to the formation of the Swaraj Party within the congress by Chittaranjan Das and Motilal Nehru.
- In Tamil Nadu the Swarajist were led by S.Srinivasanar and S.Satyamurti.

(g) Subbarayan Ministry

- In the election, the Swarajists won the majority in 1926.
- But it refused to accept the congress policies.
- Instead, they supported an Independent P.Subbarayan to form theministry.
- The swarajists did not contest in elections held in 1930.
- That made the justice party win easily and justice stayed in office till 1937.

Simon Commission Boycott

- Sir John Simon, under him a statutory commission was formed to review the Act of 1919.
- The disappointment was, the commission is full of white members and there were no Indians in it.
- As a result, congress boycotted the commission.

- In Madras, the Simon Boycott Propaganda Committee was set up with S.Satyamurti as President.
- There was widespread agitation against the Simon Commission.
- The arrival of the Simon Commission in Madras on 18 February 1929 was greeted with demonstrations and hartals, Black flags were shown against the commission.
- The police force suppressed the protest.
- Agitation for removal of Neil statue in 1927, Protesters came all over the Madras Presidency and led by S.N.Somayajulu of Tirunelveli.
 - **Neil statue satyagraha** of 1927, in madras presidency, to remove Neil Statue who was a war hero of English during the revolt of 1857.
 - Somayajulu and Swaminatha Mudaliar were arrested, K.Kamaraj became the leader of the agitation in September 1927.
 - Gandhi gave support to the agitation. The statue was finally moved to Madras Museum when C.Rajaji formed the government in 1937.

Civil Disobedience Movement

Towards Poorna Swaraj

- In 1920, under the leadership of Gandhi, Tamil Nadu was transforming into a broad-based movement.
- The Madras session of the India National Congress declared complete independence as its goal in 1927.
- It appointed a committee under Motilal Nehru to frame the constitutional reforms in opposition to the Simon Commission.
- In 1929, at Lahore session of the Congress, Poorna Swaraj that is complete independence was adopted on 26 January 1930.
- And the National Flag was hoisted by Jawaharlal Nehru on the banks of river Ravi as the declaration of independence.

Neil statue satyagraha



Neil statue

It is the protest or satyagraha that took place in Madras Presidency in 1927 for the removal of Colonel James Neil statue which was erected at the Mount Road, Madras.

Who is James Neil?

- He was a colonel of Madras Fusileers regiment and played an important role in putting down the Revolt of 1857.
- James Neil was called as “Butcher of Allahabad”.
- He was killed during the **siege of Lucknow**.
- To remember him a statue was placed in Mount road, Madras.

Neil statue satyagraha

- The Madras provincial committee which is part of the Indian National Congress and Madras Mahajana Sabha passed a resolution, demanding the removal of the statue.
- They demonstrated agitation across Madras Presidency.
- The agitator all over Madras Presidency was led by S.N.Somayajulu.
- Several agitations were imprisoned for few weeks to rigorous imprisonment for years.
- Also, S.N.Somayajulu and Swaminatha Mudaliar were arrested.
- Then after their arrest, K. Kamaraj led the agitation during September 1927.
- Mahatma Gandhi gave his support to Neil statue satyagraha during his visit to Madras.
- The Madras Legislature also passed the resolution demanding the statue removal.
- The agitation lost in fire due to the Simon Commission boycott.
- Another important personality who participated in Neil statue satyagraha in 1927 is **Ammapon alias Leelavathi** who was 11 years old when she took part in it. She was later arrested and kept in a children's home.

Salt March to Vedaranyam

- The Viceroy did not accept the demands forwarded by Gandhi, he launched the Civil Disobedience Movement by setting on a salt satyagraha with a march to Dandi on 12 March 1930.
- Tamil Nadu was at the forefront of the Civil disobedience movement.
- In madras city, foreign goods were boycotted.
- Rajaji led a salt satyagraha march to Vedaranyam.
- The salt satyagraha started from Tiruchirappalli on 13 April 1930 and reached Vedaranya in Thanjavur district on 28 April.

- A special song was composed for the march by Namakkal V. Ramalinganar with the lines, “**A War is ahead sans sword, sans bloodshed...Join this march.**”
- On reaching Vedaranyam 12 volunteers under the leadership of Rajaji broke the salt law by picking up salt.
- Rajaji was arrested.
- T.S.S. Rajan, Rukmani Lakshmipathi, Sardar Vedarathnam, C. Swaminathar and K. Santhanam were among the prominent leaders who participated in the Vedaranyam Salt Satyagraha.

Widespread Agitations in Tamil Districts

- T.Prakasam and K.Nageswara Rao set up camp at Udayavanam near Madras.
- The police arrested them which led to hartal in Madras.
- On 27 April 1930 Police clashed with the protester, leaving three dead.
- The protesters who offered Salt Satyagraha in Rameswaram were arrested.
- Similar protests in Uvari, Anjengo, Veppalodai, Thoothukudi and Tharuvaikulam were arrested.
- Mill workers and women participated.
- **Rukmani Lakshmipathi was the woman to pay a penalty for violating the salt laws.**
- Bhashyam popularly known as Arya hoisted the national flag in Fort St. George on 26 January 1932.
- Satyamurti picketed shop which sells foreign goods, and distributed pamphlets.
- N.M.R.Subbaraman and K. Kamaraj played an important role in these protests.

Kodikatha Kumaran Martyrdom of Tirupur Kumaran

- O.K.S.R.Kumaraswamy, popularly known as Tirupur Kumaran, carried the National flag and was brutally beaten by Police in Tirupur.
- He fell dead carrying the National flag.
- This made the large people participate in the Civil disobedience movement from all sections.

First Congress Ministry

- Provincial Autonomy was introduced by the Government of India Act of 1935.
- The Council of ministers were made responsible to the Legislature, which administered the provincial subjects.
- The Governor had the power to advise the elected government.
- The Congress won the 1937 elections and the justice party was defeated.
- Rajaji formed the first congress ministry.
- Rajaji introduced a prohibition on an experimental basis in Salem.
- To compensate for the loss of revenue he introduced a sales tax.
- Rajaji opened temples to the so-called “ Untouchables”.
- By the serious efforts of T.Prakasam that led to the appointment of a committee to enquire into the condition of the tenants in the Zamindari areas.
- No measures were implemented to reduce indebtedness.
- Congress resigned the government due to pulling India into the second world war without consulting the elected congress ministries.
- A temple entry programme into Madurai Meenakshi Amman was organized by Vaidyanathar, L.N.Gopalsamy, President and Secretary of Madurai Harijan Sevak Sangh respectively on 9 July 1939.
- The Temple Entry Authorisation and Indemnity Act was passed in 1939 for the removal of social evils against the depressed classes.

Anti-Hindi Agitation

- Rajaji introduced Hindi as a compulsory language in School.
- It was considered as Aryan and North India imposition on Tamil Language and culture.
- E.V.R led a massive campaign against the Hindi imposition and organised an anti-Hindi conference at Salem.
- The Scheduled Castes Federation and the Muslim League extended its support to anti-Hindi agitation.
- Thalamuthu and Natarajan, two agitators died in prison.
- A rally was organised from Tiruchirappalli to Madras and more than 1200 protestors including E.V.R were arrested.
- After the resignation of the congress from the ministry, the governor took over the power and removed Hindi as a compulsory subject.

Quit India Struggle

- The failure of the Cripps mission made people uncomfortable.
- Gandhi passed the Quit India Resolution on August 8, 1942, and gave the slogan „Do or Die“.
- The total congress leadership was arrested.
- K. Kamaraj escaped from being arrested while returning from Bombay.
- K.Kamaraj then organized the underground Quit India Movement in the South.
- Rajaji and Satyamurti were arrested while distributing the pamphlets.
- The movement was widespread in Tamilnadu and there were many incidents of violence such as cutting of telegraph lines, stopping railway traffic and setting fire to the post office.
- A large number of strikes in Buckingham and Carnatic mills, Madras Port Trust, Madras Corporation and the Electric Tramway.
- Telegraph and telephone lines were cut and public buildings burnt at Vellore and Panapakkam.

- College students also participated in the protest.
- The airport in Sulur was attacked and trains derailed in Coimbatore.
- Congress volunteers clashed with the military in Madurai.
- There were several instances of police firings at Rajapalayam, Karaikudi and Devakottai.
- Many young men and women also joined the INA.
- The Quit India Movement was suppressed with brutal force.

Later, in 1937 when elections were held in accordance with the 1935 Act, Congress won the elections and formed the ministry in Madras headed by C. Rajagopalachari. There were nine other ministers in his cabinet. The ministry was in power from July 1937 to October 1939. The ministry had resigned along with other Congress ministries in the different provinces over the issue of the Indian involvement in the Second World War. During Second War, after the failure of the Cripps Proposal Gandhi had launched the Quit India Movement. In Tamil Nadu Quit India Movement drew the factory workers, students and common people. It was a wide spread movement. The Buckingham and Carnatic Mills, Port Trust and the Tramway workers joined the movement in large numbers. Quit India Movement was launched in places like North Arcot, Madurai and Coimbatore. There was police firing at Rajapalayam, Karaikudi and Devakottai. Besides, Subhash Bose's INA had many men and women soldiers from Tamil Nadu.

Finally, when India attained Independence on 15th August, 1947 the Madras Government under O.P. Ramaswami Reddiar passed a resolution appreciating the Indian Independence Act.

UNIT – V

Tamil Nationalists

Tamil Nadu played an important role in the Independence of India. Here I will provide you the List of freedom fighters in Tamilnadu. There are many unknown Tamil Nadu freedom fighters who have worked for the Indian Independence Movement. Many Tamils, did their best using their profession, influence and reach to inspire the people of Tamilnadu and engage them in the Freedom Movement against the British.

Thilliyadi Valliyammai



India's Independence Day is celebrated on 15th August to commemorate India's independence to the British and its birth as a sovereign nation. India gained independence on 15th August 1947, with Mahatma Gandhi as the key figure in the movement.

One lesser known person and her contribution was 16 year old Tamil girl Valliammai Thillaiyadi. Valliammai lived in Johannesburg, the daughter of immigrants who travelled to South Africa in search of a better life. Her mother's home village was Thillaiyadi in rural Tamil Nadu, she became more commonly known as Thillaiyadi Valliammai.

It was there in South Africa where she was first exposed to the non-violent protests, works and beliefs of Mahatma Gandhi.

At the tender age of 15 she, along with her mother, joined in the women's protest march from Transvaal to Natal against the discrimination of Indians and South Africans by the British rulers. This protest, however, was banned by

the South African government and as such Valliammai was arrested and placed in jail for three months.

These three months would see her struck with a viral fever that would leave her a skeleton of her former self, standing tall by sheer determination and self-belief. Yet it was in this state that when someone had asked her “Why don’t you people register and become South Africans instead of Indians? Indians! India doesn’t even have a flag! What are you really fighting for?,” she ripped off her saffron-white-green sari and replied “If having a flag is what would give form to India, then here it is, MY FLAG! MY MOTHERLAND!”.

Thillaiyadi Valliammai died 22nd February 1914, on her 16th birthday and later Gandhi was quoted saying it was her sacrifice that had increased his resolve in fighting for Indian independence. What is most touching about her struggle and her bravery to stand up for what she believed in was the fact she felt so strongly about an independent India despite never having been there herself.

Gandhi later designed the Indian flag with the colours saffron, white and green. It is rumoured that these were the three colours that made up Valliammai sari.



In honour of her memory a public library and Thillaiyadi Valliammai Memorial Hall was constructed in 1971 by the Indian government in the village of Thillaiyadi, in Nagapattinam, India. Within the public library a spectacular memorial was built to honour the 16 year old tamil girl and her sacrifice in the form of a statue of Valliammai, manuscripts of Gandhi as well as several rare photographs. Added to this the Thillaiyadi Valliammai Nagar and the Thillaiyadi Valliamma High School in Vennanthur were also built in her memory. On 31st December 2008 a commemorative stamp, picturing her face was released.

Subramaniya Siva

- Born: 4 October 1884, Batlagundu near Dindigul, British India
- Died: 23 July 1925 (aged 40) Papparapatti, Madras Presidency, India

When the Independence movement was held, **Subramaniya Siva** had involved in protests and all, so he was taken to the Madras jail but got affected with leprosy hence British banned him traveling in trains. But the bravery did not care he was walking with his legs and fighting against the British.

Subramaniya Siva was an Indian freedom fighter. He was a revolutionary and had to spend many years in prison. He was also a versatile writer and has written many books. He was born on 4th October 1884 in Vathlagundu town of Dindigul district of the then Madras Presidency. His father was Rajam Iyer and he was his eldest son.

He followed the traits of Bala Gangadhar Tilak. V. O. Chidambaram and Subramanya Bharathi are his contemporaries. He disagreed with Gandhiji and his non-violence attitude. He believed that only violence could counteract violence and so he adapted revolutionary methods of showing protest.

He was married and was survived by his son Sabhapathi Sharma. He was arrested in 1908 and 1922 for his anti-political activities. He wrote a book named Jail Life which gives an account of his life in prison. He was the author of the journal Gnana Bhanu which contains the collection of poetry.

He was a devotee of Swami Vivekananda and Sri Ramakrishna Paramahansa. He wrote the books Ramanuja Vijayam and Madhya Vijayam. He wanted to create enlightenment among people through his dramas and bhajans.

He chose Papparapatti village in Pennagaram taluk for his activities. In 1921 he came to Papparapatti and tried to establish Bharatashram there which was not successful. He was suffering from leprosy when he was in prison. In those days leprosy was considered to be a contagious disease and many restrictions were imposed on him by the British Government. He was not allowed to travel in trains. In spite of these difficulties he walked on foot to many places and continued his struggle for Indian independence.

He was the first political prisoner in the Madras jail. He died on 23rd July 1925 and his Samadhi is situated in Papparapatti. Dindugul district collector office and Vathlagundu Bus Stand were named after him. In 2010 it was announced by the Government of Tamil Nadu that a memorial would be established for him in Papparapatti.

Subramania Bharati

- Full name: Chinnaswami Subramania Bharati
- Born: 11 December 1882, Ettaiyapuram
- Died: 12 September 1921, Chennai
- Spouse: Chellammal (m. 1897–1921)

Subramania Bharati was a versatile personality he was the poet, journalist, teacher, and freedom activist. Through his writings, he was able to make his points and fight against social evil like child marriage, etc. In 1918, the British arrested and released only after he gave a declaration that he would step out from politics.

C. Subramaniya Bharathiyar was a poet, freedom fighter and social reformer from Tamil Nadu. He was known as Mahakavi Bharathiyar and the laudatory epithet Mahakavi means a great poet. He is considered as one of India's greatest poets. His songs on nationalism and freedom of India helped to rally the masses to support the Indian Independence Movement in Tamil Nadu.

Ettayapuram in Tirunelveli District in Tamil Nadu and his childhood name was Subbiah. His father was Chinnaaswamy Iyer and his mother was Lakshmi Ammal.

At the age of seven, Subbiah started writing poems in Tamil. When he was eleven, he wrote in such a way that even learned men praised him for his great knowledge and skill. In the eleventh year, Subbiah felt that he had to establish his credentials. He threw a challenge to the eminent men in the assembly of scholars that they should have a contest with him in a debate on any subject without any previous notice or preparation. The contest was held at a special sitting of the Ettayapuram Durbar at which the Rajah (the ruler) himself was present. The subject chosen was “*Education*”. Subbiah efficiently won the debate. This was a memorable moment in Subbiah’s life. The boy who was till then referred to as “*Ettayapuram Subbiah*” came henceforth to be known as “*Bharathi*”, and later he was respectfully referred to as “*Bharathiar*” by nationalists and by millions of Tamil lovers all over the globe.

In June 1897, Bharathi was hardly fifteen when his marriage took place, and his child-bride was Chellammal. Bharathi left for Benaras which was also known as Kashi and Varanasi. He spent there the next two years with his aunt Kuppammal and her husband Krishna Sivan. Speedily gaining a fair knowledge of Sanskrit, Hindi and English, he duly passed with credit the Entrance Examination of the Allahabad University. The Banaras stay brought about a tremendous change in Bharathi’s personality. Outwardly, he sported a moustache and a Sikh turban and acquired a bold swing in his walk.

Bharathi: A poet and a Nationalist

Significantly, a new age in Tamil literature began with Subramaniya Bharathi. Most part of his compositions are classifiable as short lyrical outpourings on patriotic, devotional and mystic themes. Bharathi was essentially a lyrical poet. “*Kannan Pattu*” “*Nilavum Vanminum Katrum*” “*Panchali Sabatam*” “*Kuyil Pattu*” are examples of Bharathi’s great poetic output.

Bharathi is considered as a national poet due to his number of poems of the patriotic flavour through which he exhorted the people to join the independence struggle and work vigorously for the liberation of the country. Instead of merely being proud of his country he also outlined his vision for a free India. He published the sensational "*Sudesa Geethangal*" in 1908. **Bharathi as a Journalist**

Many years of Bharathi's life were spent in the field of journalism, Bharathi, as a young man began his career as a journalist and as a sub-editor in "*Swadesamitran*" in November 1904.

"*India*" saw the light of the day in May, 1906. It declared as its motto the three slogans of the French Revolution, Liberty, Equality and Fraternity. It blazed a new trail in Tamil Journalism. In order to proclaim its revolutionary ardour, Bharathi had the weekly printed in red paper. "*India*" was the first paper in Tamil Nadu to publish political cartoons. He also published and edited a few other journals like "*Vijaya*".

It is not surprising therefore that soon a warrant was waiting at the door of the "*India*" office for the arrest of the editor of the magazine. It was because of this worsening situation in 1908 that Bharathi decided to go away to Pondicherry, a French territory at that time, and continue to publish the "*India*" magazine. Bharathi resided in Pondicherry for sometime to escape the wrath of the British imperialists.

During his exile, Bharathi had the opportunity to mingle with many leaders of the militant wing of the independence movement such as Aurobindo, Lajpat Rai and V.V.S. Aiyar, who had also sought asylum in the French, Pondicherry. The most profitable years of Bharathi's life were the ten years he spent in Pondicherry.

From Pondicherry, he guided the Tamil youth of Madras to tread in the path of nationalism. This increased the anger of the British towards Bharathi's writings as they felt that it was his writings that induce and influence the patriotic spirit of the Tamil youth. Bharathi met Mahatma Gandhi in 1919 in Rajaji's home at Madras. Bharathi entered British India near Cuddalore in November 1918 and was promptly arrested. Even in prison, he spent his time in writing poems on freedom, nationalism and country's welfare.

In his early days of youth he had good relations with Nationalist Tamil Leaders like V.O.Chidambaram, Subramanya Siva, Mandayam Thirumalachariar and Srinivasachari. Along with these leaders he used to discuss the problems facing the country due to British rule. Bharathi used to attend the Annual sessions of Indian National Congress and discuss national issues with extremist Indian National Leaders like Bipin Chandra Pal, B.G. Tilak and V.V.S. Iyer. His participation and activities in Benaras Session (1905) and Surat Session (1907) of the Indian National Congress impressed many national leaders about his patriotic fervour. Bharathi had maintained good relations with some of the national leaders and shared his thoughts and views on the nation and offered his suggestions to strengthen the nationalist movement. Undoubtedly, his wise suggestions and steadfast support to the cause of nationalism rejuvenated many national leaders. Thus Bharathi played a pivotal role in the freedom of India.

Bharthi as a Social Reformer

Bharathi was also against caste system. He declared that there were only two castes-men and women and nothing more than that. Above all, he himself had removed his sacred thread. He had also adorned many Dalits with sacred thread. He used to take tea sold in shops run by Muslims. He along with his family members attended church on all festival occasions. He advocated temple entry of Dalits. For all his reforms, he had to face opposition from his neighbours. But Bharathi was very clear that unless Indians unite as children

of Mother India, they could not achieve freedom. He believed in women's rights, gender equality and women emancipation. He opposed child marriage, dowry and supported widow remarriage.

Bharathi died on 11th September 1921. Bharathi as a poet, journalist, freedom fighter and social reformer had made a great impact not only on the Tamil society but also on the entire human society. He followed what all he preached and it is here that his greatness is manifested. His prophecy during the colonial period about the independence of India came true after two and half decades after his demise. His vision about a glorious India has been taking a shape in the post-Independence era. Bharathi did not live for himself but for the people and nation. That is why he is respectfully called as Bharathiyar.

THIRU. Vi.Ka

Thiruvarur Viruttachala Kalyanasundaram (Thiruvarur Virudhachala Kalyanasundaram : 26 August 1883 – 17 September 1953), better known by his Tamil initials Thiru. Vi. Ka, was a Tamil scholar, essayist and activist. He is esteemed for the strong humanism of his essays, the analytical depth of his commentaries on classical Tamil literature and philosophy, and the clear, fluid style of his prose. His works, along with those of V. O. Chidambaram Pillai, Maraimalai Adigal, and Arumuga Navalar, are considered to have defined the style of modern Tamil prose.

Thiru Vi.Kalyanasundaram was born in Tuluva Vellala family in the village of Thullam, presently called Thandalam in Chengalpeta district, near Chennai in the southern Indian state of Tamil Nadu on 26 August 1883. His family moved to Thiruvarur as his father got transferred. He attended the Wesley College High School, and also studied Tamil under Maraimalai Adigal and N. Kathiravel Pillai of Jaffna. He worked briefly as a teacher and, in 1917, became an editorial assistant on *Desabaktan*, a nationalist, Tamil daily newspaper. Thiru Vi. Ka. was soon involved in various aspects of the independence movement.

During this period, he became a strong campaigner for worker rights. In 1918 he became active in the trade union movement as an associate of BP Wadia and organised the first trade unions in the south of India.

Contribution to literature

In 1920, Thiru. Vi. Ka. started a new Tamil weekly magazine, titled *Navasakthi*. Navasakthi would be the vehicle for his thoughts for much of the rest of his life. Thiru Vi. Ka. sought to make his magazine a beacon to the Tamil people. His writings reflected his political and philosophical views. He published one of the first Tamil interpretations of the thought of Mahatma Gandhi, which is still regarded as an important milestone in Gandhian studies. He wrote a number of works on the religious and spiritual thought of Ramalinga Swamigal, an influential Tamil Saivite philosopher-saint of the 19th century.

He wrote commentaries on a number of works of classical Tamil literature, which appeared as serials in Navasakthi. Over the course of his writing career, Thiru Vi. Ka. published over fifty books. These include *Manitha Vazhkkaiyum Gandhiyadigalum*, a study of the implications of Gandhi's thought for human conduct. His *Pennin perumai allatu valkai tunai nalam* was one of the most read books of that period. Also very influential, albeit at a more critical level, is his study of the concept of Beauty in Hinduism, published as *Murugan alladhu azaku* (Lord Murugan or Beauty). His writings reflect the internationalism characteristic of Indian intellectuals of that period, a strong pride in Indian and Tamil culture, coupled with a strong belief in the unity and universal kinship of all human thought.

In his writings, Thiru Vi. Ka. developed a prose style which built on the inner rhythms of the Tamil language and produced a rhythmic, flowing text. The field of Tamil prose was still relatively new, and the style he developed was extremely influential. His works are today seen as having given a new energy to

the Tamil language and regarded as part of the foundations on which the modern Tamil prose style has been built.

Politics

Through this period, Thiru Vi. Ka. continued to remain active in politics and the Indian independence struggle. He was considered to be one of the three pillars of the Indian National Congress in Tamil Nadu, even becoming the President of the Tamil Nadu Congress Committee in 1926. He spent much time touring Tamil Nadu, making speeches on the need for independence. He remained active well into his sixties, and did not retire from politics until Indian independence in 1947. Thiru Vi. Ka. died on 17 September 1953 at the age of 71.

P. Varadarajulu Naidu

P. Varadarajulu Naidu (1887-1957), whose 125th birth anniversary falls on Monday, was one of the early leaders of Tamil Nadu who had realised the power of oratory in political discourse and successfully employed it. In the second half of 1910, the period immediately after Mahatma Gandhi's advent in the national scene, Naidu emerged as a powerful speaker of the Congress party in the State. He was also a distinguished labour leader, an eminent journalist, an ardent champion of the causes of handloom weavers, small-scale and cottage industries and a spirited advocate of interests of politically and socially disadvantaged sections of society.

Hailed as the [Bal Gangadhar] Tilak of the South India, Naidu was regarded as part of a political triumvirate, the other two being T.V. Kalayanasundaram (.,Thiru.Vi.Ka') and E.V. Ramasamy (.,Periyar'). At the time of his death in 1957, C. Rajagopalachari (Rajaji) called him “one of the most intelligent and imaginative brains we had in the early Congress in South India with a background of work among the masses.”

Born in Rasipuram near Salem, Naidu was a product of the times of the Bengal Partition and the subsequent Swadeshi movement. He qualified himself as a practitioner of Indian system of medicine and quickly made a mark in the field. Even as he was actively involved in the Home Rule movement, he began his foray into journalism and took over in December 1916 a Tamil weekly, *Prapanchamitran*. In 1918, Naidu was arrested on charges of sedition for his article and sentenced to 18 months' rigorous imprisonment. On appeal to the Madras High Court, he won the case and Rajaji, as an advocate, had defended him. But, the British Government ensured that the journal was closed. Later, Naidu became the editor of *Tamil Nadu*, another Tamil weekly. In 1921, he was arrested for another „seditious' article and awarded nine months' imprisonment.

Naidu's significant contribution to English journalism was the founding of the *Indian Express* in 1932, which is still functioning. Pazha Athiyaman, in his biography of Naidu, „Periyarin Nanbar,' published recently by Kalachuvadu Publications, points out that Naidu could not run it even for a couple of months. [Eventually, Ramnath Goenka took over the paper].

His devotion to the national cause was so much that he refused to pay income tax in 1922 to protest against the arrest of Mahatma Gandhi following the suspension of the non-cooperation movement. The British Government promptly attached his car and some lands in Salem.

When he was Tamil Nadu Congress Committee president during 1924- 1925, the controversy over the Tamil Gurukulam in Cheranmahadevi, run by V.V. S. Iyer, erupted. The issue at hand was the separate dining arrangements for Brahmin and non-Brahmin boys at the Gurukulam. The national leadership of the Congress party spelt out its position: as a matter of principle, it was against separation. But, Naidu and „Periyar' felt that the intervention was not strong enough.

However, as a devout Congressman, Naidu remained in the party and in fact, in a speech at the Triplicane beach in July 1926, he dealt with the broader Brahmin-Non-Brahmin subject and called upon members of the justice party to join the Congress in large numbers and seek their progress through “the aid of that great national institution” (*The Hindu*, July 19, 1926). But, by late 1920, he developed disenchantment with the Congress. In 1939, he joined the Hindu Mahasabha and even held the posts of general secretary and vice-president. In 1945, he returned to the Congress. When Rajaji, in his second term (1952-1954) as Chief Minister, launched an education policy, Naidu, an important Congress legislator then, was one of the bitter critics of the policy. It was no wonder that Naidu had proposed K. Kamaraj to succeed Rajaji.

For a person who had sacrificed heavily for his involvement in public life, there is no memorial exclusively for him, says the 75-year-old Dayanandan, the only surviving son of Naidu. A memorial of Ashoka Pillar in Salem city has a plaque that displays his father's name.

Naidu had three daughters and six sons. His eldest son, Krishnadas, died only about 10 days ago. Three of the Congress leader's sons had served the Armed Forces. In 1993, Mr. Dayanandan retired as a Colonel from the Army. Naidu's son-in-law, K.L.K. Row, rose up to the level of Vice-Admiral in the Navy. Naidu's sense of nationalism, Mr. Dayanandan notes, continues to guide the present generation of his family.

Satyamurti

Sundara Sastri Satyamurti (19 August 1887 – 28 March 1943) was an Indian independence activist and politician. He was acclaimed for his rhetoric and was one of the leading politicians of the Indian National Congress from the Madras Presidency, alongside S. Srinivasa Iyenger, C. Rajagopalachari and T. Prakasam. Satyamurti is regarded as the mentor of K. Kamaraj, Chief Minister of Madras State from 1954 to 1962.

Born in 1887 in Thirumayam in the princely state of Pudukkottai, Satyamurti studied at the Maharajah's College, Madras Christian College and the Madras Law College. After practising as a lawyer for some time, Satyamurti entered politics at the suggestion of S. Srinivasa Iyengar, a leading lawyer and politician, who would later become his mentor.

Satyamurti participated in protests against the Partition of Bengal, Rowlatt act, and the Jallianwala Bagh Massacre and the Simon Commission. Satyamurti was jailed in 1942 for his activities during the Quit India Movement. He was later released, but died on 28 March 1943, due to heart failure.

Satyamurti was the President of the provincial wing of the Swaraj Party from 1930 to 1934 and the Tamil Nadu Congress Committee from 1936 to 1939. He was a member of the Imperial Legislative Council from 1934 to 1940 and Mayor of Madras from 1939 to 1943.

Early life

S. Satyamurti was born at Tirumayam in Pudukkottai state on 19 August 1887. At school he was a fine and diligent student, characteristics which he carried on into his political career. He graduated from Madras Christian College and later went on to practice law as an advocate before entering in the nationalist movement. He entered politics at an early age, winning college elections and eventually emerging as one of the foremost leaders of the Indian National Congress and a doyen of the freedom movement.

In 1919, when the Congress decided to send its representative to the Joint Parliamentary Committee (of the UK) to protest the Montagu- Chelmsford Reforms and the Rowlatt Act, 32-year-old Sathyamurthi was chosen as a delegate. When in Britain, he functioned as the London Correspondent of The Hindu, in place of the actual Correspondent who had taken a 10-day leave of

absence.¹ He was known for his honesty, his integrity, his belief in racial, communal and religious harmony and equality, and his firm belief in constitutional government and parliamentary democracy in India, which led him to take a view opposed to Gandhi's which in the 1920s was not for participating in the colonial legislature. He was also noted to be strongly opposed to the Caste System in Hinduism.

Political life

Satyamurti joined the Indian National Congress when he was a young man. At the time the party advocated racial equality between Europeans and Indians of all creeds and castes. They demanded Dominion Status within the British Empire, which the British rulers had refused to grant. Satyamurti was one of the leading lights of the Swarajists who laid the foundation for parliamentary democracy in India, the others being Chittaranjan Das and Motilal Nehru. It required extraordinary courage of conviction to take a view opposed to Gandhi, who had captivated the entire nation, which in the 1920s was not for participating in legislative politics. But, it was left to the people like Satyamurti, Das and Motilal Nehru to project the need for acquiring experience in legislature. Therefore, though Gandhi did not approve of the objective of the Swarajists, he did not stop them from pursuing their own path.

It was due to Satyamurti's efforts in the legislature that the Congress won the 1937 elections to the Madras Legislative Assembly.

When Satyamurti became the Mayor of Madras in 1939, World War II had begun. The city of Madras was in the grip of an acute water scarcity and it was left to him to impress upon the British Government and colonial Governor the importance of agreeing to the proposal of Madras Corporation for building a reservoir in Poondi, about 50 km west of the city, to augment the water supply, especially in light of catastrophic global events namely the Second World War. In those days, the tenure of Mayorship was only for a year but due to his

efforts, diplomacy in dealing with the British Governor, and his administrative abilities, the foundation stone for the reservoir was laid in a matter of eight months. Though Satyamurti was not alive to see the commissioning of the reservoir in 1944, the completion of the work in four years is considered, even by today's standards, something that is difficult to match. Even now, the Poondi reservoir is the only reservoir built purely for the purpose of Madras water requirements.

Political mentor

Satyamurti is also remembered today as the political mentor of Kumaraswami Kamaraj, who was the Chief Minister of the State between 1954–1963. Because of his strong devotion to Satyamurti, Kamaraj got the Poondi reservoir named after Satyamurti. Additionally, the headquarters of the Tamil Nadu Congress Committee was named Satyamurti Bhavan in his honour and in recognition for the work that he did for the Tamil Nadu Congress and for the goal of Indian independence as a parliamentary democracy.

Stance against abolition of Devadasi system

Satyamurti was one of the notable opponents of the movement to abolish the Devadasi system. He argued that the removal of the Devadasis from the Temple would trigger a similar demand, by non-Brahmin forces, to go after the Temple priests too. His manoeuvres to dilute and delay Dr. Muthulakshmi Reddi's legislation against the Devadasi system ended in failure.

Satyamurti on a 1987 stamp of India

Satyamurti was instrumental in the setting up of the Music Academy of Madras. As President of the Faculty of Fine Arts, University of Madras, and the Chairman of the Board of Studies in Music, he was an active member of the Madras University Syndicate and was associated with the founding of the Annamalai University.

When E. Krishna Iyer championed the revival of Bharata Natyam, one of the major classic Indian dance traditions and its introduction in the Music Academy, Satyamurti supported the move. At the golden jubilee celebrations of the Congress in 1935, he arranged Bharata Natyam recitals in the Khadi and Swadeshi Exhibition. In his address at the Conference organised by the Academy in December 1935, Satyamurti praised the Academy for restoring Bharata Natyam to its "pristine place of honour".

In earlier years, he had been an accomplished stage actor in classic drama, playing the title role in *Manohara*, a didactic historical play. Satyamurti was elected President of South Indian Film Chambers in 1937 and 1938, and was invited to preside over the All India Motion Picture Congress at Bombay in 1939.

Arrests and death

Like many other prominent Indian patriots, Satyamurti was arrested and incarcerated numerous times by the British. He was arrested in 1930 while trying to hoist the Indian flag atop Parthasarathy Temple in Madras. He was also actively involved in the Swadeshi movement and was arrested in 1942 for performing 'Individual satyagraha' at the height of the Quit India Movement. He was tried and deported to Amravathi Jail in Nagpur and endured a spinal cord injury during the journey. He succumbed to his injuries at General Hospital, Madras on 28 March 1943, two years before the end of WWII (15 August 1945) and four years before India's Independence (15 August 1947). He was a highly regarded politician of rare abilities, deeply mourned by his colleagues and the people of Madras Presidency, to whom he had dedicated his life to bringing freedom and justice. The prominent Madras paper *The Hindu* dedicated a column to Sathyamurthy under the caption "Tribune of the people". It said, "He was a born freedom-fighter, a leadmine fighter as the Scots say, to whom the fight was the thing.

C. RAJAGOPALACHARI:

Chakravarti Rajagopalachari (C. Rajagopalachari; 10 December 1878 –25 December 1972), informally called Rajaji or C.R., was an Indian politician, independence activist, lawyer, writer, historian and statesman. Rajagopalachari was the last Governor-General of India, as India soon became a Republic in 1950. Furthermore, he was the first Indian-born governor-general, since before him the posts were held by British nationals. He also served as leader of the Indian National Congress, Premier of the Madras Presidency, Governor of West Bengal, Minister for Home Affairs of the Indian Union and Chief Minister of Madras state. Rajagopalachari founded the Swatantra Party and was one of the first recipients of India's highest civilian award, the Bharat Ratna. He vehemently opposed the use of nuclear weapons and was a proponent of world peace and disarmament. During his lifetime, he also acquired the nickname 'Mango of Krishnagiri'.

Rajagopalachari was born in the village of Thorapalli in the Salem district of the Madras Presidency (now the Krishnagiri district of Tamil Nadu) and educated at Central College, Bangalore, and Presidency College, Madras. In 1900 he started a legal practice that in time became prosperous. On entering politics, he became a member and later President of the Salem municipality. He joined the Indian National Congress and participated in the agitations against the Rowlatt Act, joining the Non-Cooperation movement, the Vaikom Satyagraha, and the Civil Disobedience movement. In 1930, Rajagopalachari risked imprisonment when he led the Vedaranyam Salt Satyagraha in response to the Dandi March. In 1937, Rajagopalachari was elected Premier of the Madras Presidency and served until 1940, when he resigned due to Britain's declaration of war on Germany. He later advocated co-operation over Britain's war effort and opposed the Quit India Movement. He favoured talks with both Muhammad Ali Jinnah and the Muslim League and proposed what later came to be known as the C. R. formula. In 1946, Rajagopalachari was appointed Minister of Industry, Supply, Education and Finance in the Interim Government of India, and then as the Governor of West Bengal

from 1947 to 1948, Governor-General of India from 1948 to 1950, Union Home Minister from 1951 to 1952 and as Chief Minister of Madras state from 1952 to 1954. In 1959, he resigned from the Indian National Congress and founded the Swatantra Party, which fought against the Congress in the 1962, 1967 and 1971 elections. Rajagopalachari was instrumental in setting up a united Anti- Congress front in Madras state under C. N. Annadurai, which swept the 1967 elections.

Rajagopalachari was an accomplished writer who made lasting contributions to Indian English literature and is also credited with composition of the song “Kurai Onrum Illai” set to Carnatic music. He pioneered temperance and temple entry movements in India and advocated Dalit upliftment. He has been criticised for introducing the compulsory study of Hindi and the controversial Madras Scheme of Elementary Education in Madras State. Critics have often attributed his pre-eminence in politics to his standing as a favourite of both Mahatma Gandhi and Jawaharlal Nehru. Rajagopalachari was described by Gandhi as the "keeper of my conscience".

K Kamaraj

K. Kamaraj born to Kumaraswamy Nadar and Sivagami Ammal in a town called Virudhunagar in Tamilnadu, Kamaraj had only a few years of schooling. From the age of twelve, he started working as a shop assistant to support his family. He was fifteen when the Jallianwala Bagh massacre happened.

That was a turning point in his life. In 1920, aged eighteen, he joined the Indian National Congress to fight foreign rule and liberate the country. He organized public meetings of the INC at Virudhunagar for the Congress party. He met Mahatma Gandhi for the first time on 21st September 1921 during Gandhi's public meeting.

Kamaraj became an enthusiastic worker for the Congress Party and became a great organizer. He took part in the Non Co-operation Movement, Nagpur Flag Satyagraha and other important events. He was imprisoned for two years in 1930 for participating in the Salt Satyagraha at Vedaranyam led by C. Rajagopalachari. He was again arrested for a year in 1932. In the 1937 provincial elections, he stood for elections and won from the Sattur constituency.

He was arrested again in 1940 and was elected as the Municipal Councillor of Virudhunagar from jail. He later resigned because of his belief in the principle, *“One should not accept any post to which one could not do full justice.”* In 1942, he was once again arrested for participating in the Quit India Movement. After India became independent, he was in the Congress Working Committee from 1947 to 1969. He was a member of the Constituent Assembly of India and then a Member of Parliament in 1952.

In 1954, he became the Chief Minister of Madras State (now Tamil Nadu). His administration was considered good and efficient. He introduced the brilliant concept of mid-day meals in schools to provide free meals to school children hailing from economically backward families. His government is credited with increasing the number of schools in Tamil Nadu.

Kamaraj became the CM for two more consecutive terms until 1963. That year, he resigned and asked many top Congress leaders to resign from their ministerial posts because there was a need to remove the lure of power in the minds of Congressmen. This came to be called the Kamaraj Plan. After Jawaharlal Nehru’s death, he was instrumental in bringing Lal Bahadur Shastri to the post of the country’s Prime Minister. He also played a big part in bringing Indira Gandhi to the same post. Kamaraj died on 2nd October 1975 aged 72 in Chennai. He was posthumously honoured with the Bharat Ratna in 1976. He is also called, Kalvi Thanthai, “a phrase in Tamil that translates to Father of Education”.

Jothi Venkatachalam

Jothi Venkatachalam was an Indian politician who served as Governor of Kerala and Member of the Legislative Assembly of Tamil Nadu. Jothi Venkatachalam was born in Maymyo, Hill city of British Burma (now Myanmar), in 27 October 1917 to G. Kuppuram and MeenaPai. Her father was appointed to serve in Secretary office of British Burma, resigned and came back to Chennai in 1930 due to political turmoil during that time in Burma. Jothi continued her study in Ewart Matriculation Higher Secondary School, Veppery, Chennai, Tamilnadu.

She got acclaimed as good speaker and expert in history subject in her schooling days itself. IN her youth she was very much interested in serving for improvement of socially suppressed, under privileged society people. She did much social work for them in many manner. In 1935 Jothi married P.V.S.Venkatachalam, a famous pickle and masala (popularly branded as 'Madras Curry Powder') business family member. This marriage was talk of the town in those days, as it was a inter-caste marriage between a higher caste bride and a lower caste groom. Jothi and Venkatachalam Couples ignored the society criticism and continued their social works for under privileged people.

Her husband Venkatachalam became Sheriff, Jothii was more involved in social works and got into the attention of Congress party. She was appointed as minister for Liquor Prohibition and Women's Welfare in the C. RRajagopalachari cabinet between 10 October 1953 and 12 April 1954. Thus Jothi Venkatachalam became the first woman to be minister in Tamil Nadu state in the republic of India. In that very brief stint, she clubbed the liquor prohibition department with Police department.

Later She was elected to the Tamil Nadu Legislative Assembly from Egmore constituency as an Indian National Congress candidate in 1962 election, and

as an Indian National Congress candidate from Srirangam constituency in 1971 election. This time Chief Minister K.Kamaraj was appointed as minister, for public health in K.Kamaraj's cabinet between from 1962 and continued in M. Bhakthavatchallam's ministry till 1967.

Later she served as the Governor of Kerala from 14 October 1977 to 26 October 1982. In 1974 Jothi Venkatachalam was conferred with a 'Padma Shri' award for her dedicated contribution in the field of Public Affairs. In 19 July 1961, her husband Venkatachalam was killed in a road accident.

Maragatham Chandrasekar

Maragatham Chandrasekar (11 November 1917 – 26 October 2001) was an Indian politician and Member of Parliament from the Indian state of Tamil Nadu. Maragatham Chandrasekar was born Maragatham Muniswami to Vidwan Kalathur Muniswami on 11 November 1917. She obtained her Bachelor of Science degree in India and completed diplomas in free-lance, domestic science and dietetics courses in London. She also did a course on Specialized Institution Management and Administration at London. Maragatham married R. Chandrasekar and had a son (Lalit Chandrasekhar) and a daughter, Lata Priyakumar who also served as a Member of the Legislative Assembly of Tamil Nadu.

Politics

Maragatham Chandrasekar joined the Indian National Congress and was elected to the Lok Sabha from Tiruvallur in the 1951 parliamentary elections. She served as the Member of Lok Sabha for Tiruvallur from 1951 to 1957 and 1962 to 1967 and Member of the Rajya Sabha from 1970 to 1984. She served as the Union Deputy Minister for Health from 1951 to 1957, Home Affairs from 1962 to 1964 and Social Welfare from 1964 to 1967. In 1972, Maragatham was elected General Secretary of the All India Congress Committee. She was governor in Punjab state.

As former Member of Parliament from Sriperumbudur, Maragatham hosted the former Indian Prime Minister Rajiv Gandhi during his visit to Sriperumbudur in 1991. She was present at the rally in Sriperumbudur where Rajiv Gandhi was assassinated. Maragatham died on 26 October 2001.

Freedom fighters are the reason we live in a free country. We must honour their sacrifices and aim to live together in harmony and peace ensuring social justice. Today's Independent India was the aim of every Freedom Fighter. They will always be memorable for their patriotism and love for the country. Every year people celebrate Republic and Independence Day to give a tribute to their victory. However, communal hatred rises day by day among people which are the disrespect of making freedom in India. So, we should not stand against each other and try to bring peace in life. Then only we can respect their struggles and sacrifices and make a developed and prosperous country.

After the failure of the Cabinet Mission, the Muslim League decided on mass agitation for winning its Pakistan demand. It announced 16 August 1946 as "Direct Action Day". Finally after the lots of struggle the nation got freedom. The conclusion from the struggle was finally build freedom. On this day riots broke out in Calcutta, lasting several days and resulting in the death of thousands of people. By March 1947 violence spread to different parts of north India.

Many hundred thousand people were killed and numerous women had to face untold brutalities during the partition. Millions of people were forced to flee their homes. Torn asunder from their homelands, they were reduced to being refugees in alien lands. Partition also meant that India changed, many of its cities changed, and a new country - Pakistan - was born. So, the joy of our country's independence from British rule came mixed with the pain and violence of Partition.

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