

Govt. Arts & Science College
Nagercoil – 4
II B.A. History III Semester

Core Paper 8 - History of Tamil Nadu, (1800-1967 A.D.) (SMHI32)

- Unit I :** Results of South Indian Rebellion - Vellore Mutiny of 1806 - causes, course and consequences - The British Administration in Tamilnadu - Land Revenue Administration - Ryotwari system - Judicial administration.
- Unit II :** Introduction of western education - Christian missionary activities - Socio religious reform movements - RamalingaAdigal - VaikundaSwamigal - Temple Entry Movement - the rise and fall of Justice party - EVR - Self Respect Movement.
- Unit III :** Role of Tamilnadu in freedom struggle - V.O. Chidambaram Pillai - SubramaniaBharathi - Vanchinathan - Subramania Siva - Rajaji - Satya moorthy - Kamaraj.
- Unit IV :** Tamilnadu under Congress rule - Rajaji - Kamaraj - administration - Industrial development under Kamaraj - educational development - Bhaktavatsalam - The Anti-Hindi Agitation of 1965.
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UNIT – I

SOUTH INDIAN REBELLION

The political instability that prevailed among the native rulers of Tamilnadu, favoured the British to interfere in their administration. Moreover, the success of the British in the Carnatic and Mysore wars enabled them to consolidate their position in Tamilnadu. The unnecessary political interference of the British affected the smooth working of the palayams, chieftaincies and the villages. The states which stood against the company administration were suppressed and subdued. As a result, many palayams including Sivagangai, Thanjavur, Arcot, Panchalamkurichi, Puthukottai, etc. were brought under their administration. The British even denied the legitimate rights of the poligars. The political, economic social and religious policies of the British wounded and provoked the feelings of the poligars. The affected poligars stood against the British. To consolidate their position various leagues and confederacies were formed. Among them, the Dindugal league of Gopala Nayaka, Ramanathapuram league of Maruthu Pandyan and the league of Kerala Varma were important. Meanwhile, patriotic leaders like Marudhu Pandyan, Kattahotwnan, Gopak Nayak, Varma etc. organised the people and instilled in their minds a sense of unity and patriotic fervour and stood against the British administration. Various reasons were attributed to the historic South Indian Rebellion.

Policy of Annexation

Among the various reasons, the policy adopted by *the* company administration to annex the natives was the most important, cause for the South Indian Rebellion. When East India

Company; was founded at Madras, Tamil Nadu was divided into a number of political divisions and was ruled by Polegars, kings and chieftains. Due to political disharmony that prevailed among, them, they acted, as enemies. Utilizing this opportunity, the company interfered in the internal administration of the native states and annexed an extensive territory including Salem, Coimbatore, Dindugul, Wynad, Malabar, and denied their legitimate rights. The natives vehemently opposed late policy of annexation of the British and stood, against them.

Attitude of the puppet States

Among the states annexed by the British government, a few intended to continue the previous position just to maintain their status quo. Hence they accepted the supremacy of the company and paid tribute regularly to the British. In turn, the company guaranteed their protection and imposed military expenses on them. Such states were called as puppets or princely. Popular among them were Pudukkottai, Thanjavur and Travancore. Knowing the weakness of these states, the company administration unnecessarily interfered in their internal administration. So they confronted directly with the government and waited for an opportunity to fight against it.

Treaty of 1787

Muhamad Ali was the Nawab of Arcot. He signed a treaty with the British in 1787 to get its support to suppress the auxiliary powers. Based on the treaty, he surrendered his forts to the British and accepted the supremacy of the company. Moreover, the right to demolish the forts were also entrusted with that Above all, he agreed to pay four fifths of his annual revenue to the British to meet the expenses of their military operations in South India. In 1793, one more treaty was signed. By this treaty, the Nawab was compelled to grant to the company the right of collecting tribute directly from the Poligars. The provision

of this treaty affected the welfare of the poligars considerably. These affected Poligars were waiting for an opportunity of fight against the British.

Affair of Serfoji

Serfoji affair was another important reason for the outburst of South India Rebellion. In 1776, the East India Company restored the throne of Thanjavur to Tuljaji and gained Nagore from him. Tuljaji ruled nearly for ten years and died in 1787. After his death, his adopted son Serfoji ascended the throne. But the British, stood against this and supported Amir Singh, the son of Pratap Singh. For this action, the company received various concessions from him. Utilising these concessions, the company took over the revenue administration of Tanjavur forcibly. This unlawful activity of the company wounded the minds of patriotic poligars and chieftains. They resisted the policy of revenue administration of the British by a military operation, the operation ended in failure. As a result, most of the Palayams were brought under their control. It enabled the British to establish their authority over an extensive area in South India.

Rise of Nationalism

The rise of nationalism gave a new dimension to South India Rebellion. The British concentrated more on the accumulation of the wealth of Tamilnadu. Exploring the illiteracy of Tamils, the British collected heavy taxes unlawfully from the natives. This exploitation affected the natives to a large extent. It awakened many of the intellectuals, who criticized vehemently the autocratic policy of the British. They used palm leaves for writing revolutionary ideas and communicated them from place to place. Their writing and activities induced patriotism among the natives. They boldly criticised and condemned the economic and political policies of the British. Induced by the patriotic fervour the natives acted against the British.

Economic exploitation

The British were keen on amassing the wealth of the natives. The civil and military officials collected huge amount illegally from the rulers and chieftains. They lent out their illegally amassed money at a huge, rate of interest to the Indians. The Indian debtors found it very difficult to repay the amount. Moreover, the British waged a number war in India against European powers, Indian states and Poligars. The British compelled the Poligars to meet the expenses of these wars. The economic exploitation of the British deteriorated the social status of the Tamils.

Method of collection of taxes

Utilising the military strength, the British collected heavy taxes from the villages unlawfully. The people of various regions including Palami, Salem, Kambam, Dindugul and Gudalur suffered the burden of over taxation. Those who refused to pay the tax were punished severely and their properties were confiscated. Again, the company sought the help of the bidder to collect the tax from the public. Accordingly, the company sold the right of levying tax in public auction. The bidder who gave the highest, rate was authorised to collect the land tax. These bidders adopted arbitrary methods to collect taxes. Usually, they collected heavy taxes from the people and remitted only a specific amount to the company. They acted for the welfare of the foreign masters and showed less interest on the public. These intermediaries collected the tax arbitrarily even during the time of famine and epidemics. The activities of the bidder system hurt the mind of the patriots and intellectuals. Again, the company administration directed the producers to sell their commodities to the company at a low price. The trade policy and the method of collection of taxes provoked the natives who were already affected by natural calamities. The Tamil society before the arrival of British was traditional. They enjoyed various social rights and adopted

numerous customs. But the policy of Europeanisation of the British affected the traditional sentiments of the natives. So the politically, socially and economically affected natives and the Poligars united together and resisted the British imperialism under the able leadership of Marudhu Pandyan, Gopala Nayak, Kattabomman and Kerala Varma. They formed regional and peninsular confederation against the British.

Course of the Rebellion a flash

Virapandya kattabomman played a vital role in the early part of the rebellion against the British. Under his able leadership, the poligars acted bravely. But he failed before the diplomacy of the British. The Fort at Panchalamkurichi was destroyed. A total of 1050 patriots including 600 troops died on the spot. After his defeat, Kattapomman got asylum at Pudukkottai. The British arrested him with the support of the Pudukkottai ruler. After trial he was executed on 17 October, 1779 at Kayathar. Due to fear after the execution of Kattabomman, his brother Oomathurai, and others fled to Sivagangai. Marudhu Pandyan, the pogram of Sivagangai gave protection to them. He was considered as one of the greatest rebel chiefs and illustrious strategists of these movements. After the execution of Kattabomman, Marudhu Pandyan, Gopal Nayak and Kerala Varma headed the rebellion. They engaged the British in wave after wave of a grim struggle. The regional leagues and the peninsular confederacies functioned effectively under their heads and caused disturbances to the British. In 1800, these patriots raised disturbances against the British in Sathyamangalam, Tharapuram, Thalamalla, Coimbatore and other places. Among them, the rebellion held at Sathyamangalam was historically important. But the British suppressed the rebellion brutally by adopting various techniques. Even then the confederate armies made a steady resistance against the British at

Madurai, Thanjavur, Ramanathapuram and Sivagangai. They captured the fort at Vellore, Natham and Thiruvellore and besieged the weapons kept preserved by the British. The patriotic army sent to Ramanathapuram liberated major portion of the kingdom of Sethupathi. The patriotic army also defeated the British in a number of battles. Particularly, in the battle held in May 1801, patriots defeated, the "British army decisively. Encouraged by these victories more and more natives joined the revolutionary movements. This sudden change created fear among the British.

Arrival of Agnew

It was in this critical situation that the government sent an army under the command of Colonel Agnew. With a view to prevent, the onward march of Marudhu Pandyan, the army went to Sivagangai. Irritated by the activities of Marudhu Pandyan, Colonel Agnew issued a proclamation against him on 12th June 1801. History mentioned it as Agnew proclamation. It condemned the activities of Marudhu Pandyan and requested the natives to join the side of the British. Provoked by this, Marudhu Pandyan issued two proclamations against the British and the natives who supported them. The Marudhu proclamations requested the people of South. India to render their assistance to the confederate army. Copies of these proclamations were placed on the entrance of the Nawab Bunglow at Tiruchirappally and on the outer wall of the Aranganathan temple at Thiruvarangam These proclamations kindled the mind of the natives. Attracted by the provisions of the proclamations more and more people joined the confederate army. As a result, Marudhu Pandyan recruited an army consisting of 20,000 men. This army was fully utilised against the British.

On 29th May,1801, similar rebel attacks and the company's counter attacks occurred in almost all parts of Taimlnadu. Battles were fought at Kamudi,

Trippuvanam, Manamadurai, Paramakudi, Ramnad and Kalayarkoil. After the capture of Sivagangai, the British army attacked Kalayarkoil from all quarters on 30 September, 1801. The native army resisted this attack under Marudhu Pandyan, but in vain. The native army was severely defeated. Marudhu Pandyan was wounded. He was captured at Cholapuram. With full determination and vengeance the company army and officials searched the Patriots. As a result, 773 patriots including Oomathurai, were arrested. The arrested were hanged in different places on different days without even conducting an enquiry. The remaining patriots ran away from Tamilnadu and got asylum in the neighbouring states. A few spent their time in disguise. Thus ended the tragic tale of the South Indian Rebellion. The success of the British in the rebellion enabled them to consolidate their position in South India.

VELLORE MUTINY

Subsequent to the suppression of South Indian Rebellion, another revolt burst out in South India in 1806. In this revolt the affected Indian sepoys protested against the British administration. They revolted mainly to remove British administration and to establish Muslim rule in Tamilnadu. The revolt took place in the fort at Vellore in 1806. In this struggle, the sons of Tipu imprisoned at Vellore fort and the discontented sepoys in the British army participated. Scholars attributed various views to this revolt. Some viewed that it was the prelude to the great mutiny of 1857. But others viewed that it laid the foundation for the outbreak of war of independence in India. Various reasons were attributed to the outbreak of the revolt.

Causes for the revolt

Patriotism

The patriotic fervors were the main reason for the outbreak of revolt in, the fort at Vellore. The British East India Company ravaged the kingdom of Hyder Ali when he died in 1782. Tipu Sultan, the son of Hyder Ali stood against the British and resisted vehemently the imperialistic policy of the East India Company. But he was defeated and shot dead by the English forces in the battle at Srirangapatnam in 1799. Mysore was brought under the administration, of the company. The company acted rationally and captured the twelve sons and six daughters of Tipu Sultan. They imprisoned them at the fort of Vellore. The experienced soldiers of Tipu and sepoys of the dissolved palayams were later recruited in British army. They disliked the British domination. The dissatisfied soldiers and sepoys joined together and consolidated their position by maintaining secret relations with the nationalists outside the fort. They also formed a plan against the British and acted secretly. They were waiting for a suitable time to reinstate, one of the sons of Tipu on the throne.

Military reforms

After the liquidation of the South Indian Rebellion, the company administration adopted various reforms with a view to reorganise and to modernise the newly recruited military at Madras. The government authorised the military officials to implement the reforms. They decided that the army should be smart in action and look. In order to reform the army, they implemented the orders of the government one by one. The soldiers in the army followed the traditional habit of having thick moustaches and long beards. The British officials disliked this habit. With a view to make them handsome, they were directed to remove their moustaches and beards. But the soldiers considered them as a part of their culture. Hence, they refused to remove their

moustaches and beards. Those who refused to follow the government orders were treated badly. The native soldiers also had the practice of wearing traditional turbans. As part of modernisation, the officials ordered the soldiers to remove unattractive turbans. Instead, military general Agnew introduced a new turban. As it was introduced by Agnew, it was popularly known as Agnew's turban. It contained a leather cockade. The sepoys suspected that the cockades were either made up of the skin of pig or cow. Cow is sacred for Hindus and pig is unclean to Muslims. Hence they hesitated to wear the turban and threw them off. The disobedience of the sepoys provoked the army, officials. Again, to make the army smart, the army officials insisted the sepoys to wear a small plate which contained the symbol of cross. The native sepoys believed that the officials insisted' to/wear the cross mainly to convert them to their faith. Hence, the Muslim and Hindu sepoys refused to wear the symbol of cross. Finally, the military officials restricted the sepoys to wear thiruneer and namam when they were in military uniform Orthodox Hindu and Muslim sepoys vehemently opposed this reform.

The reactions of the Government

The Indian sepoys disobeyed the government orders, refused to remove the beards and the moustaches and to wear the turban and the symbol of cross. The negative attitude of the sepoys made the government take disciplinary action against them. Those who violated the orders were taken to Madras. They were tortured severely. Due to the fear of cruel punishment, a few of them accepted to obey the orders of the government. They were pardoned. Rest of them were murdered. The affected sepoys and the public reacted against the government due to its inhuman activities. They even started secret meetings whenever and where ever possible. Thousands of people who belonged to these secret societies, functioned, secretly against the government.

Mutiny at Vellore

The patriots made necessary arrangements to fight against the British. The sepoys secretly contacted the people of Vellore and directed them to take required steps to send war weapons from Mysore to Vellore as soon as the revolt broke out. They also contacted the people at Hyderabad. After consolidating their position, the sepoys were waiting for a suitable day to fight against the British. At this juncture, the marriage of one of the daughters of Tipu was held on July, 1806. Many friends and relatives of Tipu attended the function. They celebrated the day grandly; Crackers and sparklers were fired. On the same day an Indian sepoy attacked a British military officer and on the 10th morning a parade was held to celebrate the Army Day. The sepoys made necessary arrangements secretly to utilise this day for the revolt. The Indian sepoys stationed at important places and besieged the fort all on a sudden. The steps taken by the government to suppress the revolt ended in failure. They shouted slogans in favour of Nawab. The sepoys removed the British flag and hoisted an old flag of Tipu Sultan. The ammunitions preserved in the stores and godowns and other provisions were taken into the custody of the native sepoys. Severe confusion and pandemonium prevailed, for over one full day.

Suppression of the revolt

The British army found it very difficult to solve the situation. This message was conveyed to the government. The government directed colonel Gillespie to rush to the spot. He rushed to Vellore from Arcot with a fine artillery. He destroyed the fort, and massacred more than 800 Indian sepoys. Finally, the historic fort surrendered to the British. Many of them were taken as prisoners. Some of them were shot dead. The sons of Tipu and their relatives were punished severely, and exiled to the wild jungles of Calcutta. Thus ended the

tragic mutiny of Vellore in 1806. The Military officials who rendered meritorious services to suppress the revolt, were honoured with rewards. Colonel Gillespie was given a reward of 24,500 gold coins for his timely action and help. Sergeant Bradley was presented with 2,800 gold coins. Again gifts were presented to one and all who helped the British in suppressing the mutiny. The government dismissed the seopys, who supported the rebels. Though the mutiny was liquidated, it took more than sixty years for the British to recover the remnants of the mutiny at Vellore in 1806.

Causes For the Failure

The historic mutiny which broke out at Vellore in 1806 failed miserably due to various reasons. The intention of the patriots was to enthrone one of the sons of Tipu on the throne. Though they made necessary arrangements, the mutiny ended in failure owing to its premature outbreak. The premature outbreak rendered the rebel leaders helpless and hopeless. The anticipated help did not reach in time. So the soldiers who fought vigorously in the beginning lost their temper at the end. Lack of able commander in chiefs and shortage of modern weapons weakened this mutiny. But on the British side, they had efficient commanders like Colonel Gillespie. They also possessed modern weapons like artillery. Moreover, strict discipline was maintained among the British soliders. The selfish attitude of the sepoys in the native army was another cause for the failure of the mutiny. Due to the fascination of money and promotion, the Indian sepoys sold the military secrets to the British in advances. It enabled the British to defeat the Indian army without much difficult.

BRITISH ADMINISTRATION IN TAMIL NADU LAND REVENUE SYSTEM

The suppression of the rebellions of the natives and the subsequent success of the British over French enabled them to consolidate their position in

Tamilnadu. As a part of it, they introduced various administrative systems. Among them, the introduction of Ryotwari system, the spread of European education, the decentralization of power and the enforcement of law and order, were noteworthy. These administrative changes had telling effects on the society, which in turn put an end to the traditional systems that prevailed in Tamilnadu. Since these systems were found to be good, Tamilnadu adopted similar systems, even after independence.

Ryotwari system

To accumulate the wealth of Tamilnadu, the British got themselves directly involved in land revenue collection. To collect tax directly from the tenants, they adopted various methods. In the eighteenth century, the British East India Company adopted Jagirdari, Amuldari, Mahalwari Mirasdari and Zamindari systems in various parts of India to collect land revenue. Due to its abuse and other evils, these systems failed miserably. Hence, the British administration decided to introduce a new system in land revenue collection.

Introduction of Ryotwari system

The Third Mysore war came to an end in 1792. As a result, the British brought Salem under their administrative control. Knowing the defects of the above systems of revenue collection. Lord Cornwallis decided to adopt a new system to collect land tax from, the land holders. The task was entrusted to Captain Read and Thomas Munroe. The other lieutenants too assisted them in this endeavour. The result was the Ryotwari system.

Implementation of the system

Though there was criticism, government decided to implement the system as an experimental measure to two provinces of India, first at Madras and later at Bombay. The Ryotwari system was vigorously implemented in Tamilnadu during the administration of Governor Munroe (1820-1827). As this system functioned

effectively, it was permanent. This system reduced the assessment to one third of the produce. Government adopted the provisions of this system strictly and collected the tax regularly even during the time of famine, droughts, flood etc.,

Salient features of the system

The permanent land revenue system introduced by Munroe was totally different from that of the previous systems. It possessed certain attractive features. This system provided an opportunity for the farmers or the tenants to get the lands directly from the government without the mediation of the zamindar. As the tenants maintained direct relation with the administration (Company), the importance given to the mediator was neglected.

According to the new system, the tenants who received the land from the government had the right to sell or lend or lease or mortgage at his own will. As long as he maintained the agreement, nobody can terminate or interfere in his rights. In short, it consolidated the land rights of the tenants.

Another feature of this system was that after getting the land from the government, the tenants had the right to increase or decrease the area of cultivation at their own whims and fancies. Moreover, the tenants enjoyed the right to lease out land partly or fully to somebody else. By doing so, no written agreement was made between tenants and sub-tenants.

The tenants who possessed the land should remit the tax or assessment to the government regularly, without dues. If dues occurred, government had the ultimate power, to lease out it.

Under the Ryotwari system, the procurement was given to the tenants for 20 or 30 years, it permanently confirmed the land rights of the tenants. Moreover, the government acted, as landlord or owner of the land.

Method of Implementation

Till the end of eighteenth century no regular methods were adopted for the assessment of land tax. Land was neither surveyed periodically nor its income assessed properly. Therefore, the department arranged for a regular and comprehensive survey settlement. A regulation was adopted for the effective functioning of the revenue survey and, settlement, Accordingly, a systematic and scientific settlement scheme was introduced. Qualified demarcators, field surveyors and classifiers were appointed to carry out the settlement work. Manual was adopted for the guidance of the demarcation work. Lands were surveyed and its boundaries were fixed. For the demarcation of villages and fields, settlement of boundary disputes and the preservation of survey and boundary marks, the act of 1860 was amended in 1884. The officials engaged is survey workers were also authorised to settle the survey disputes and to remove the doubts of the tenants. The affected landholders met the officials and rectified their rights. This department surveyed all areas of the Madras province including the villages.

According to Ryotwari system, the government had not implemented uniform system of survey throughout India. For example, basically due to certain reasons the survey methods adopted in the Madras presidency differed from that of the survey system adopted in Bombay. **Working of Settlement Department**

After the completion of survey work, the survey officials handed over the records to the revenue department, to settle the revenue due from each holding. Supervisors were appointed to look after settlement work in the taluks. In the village, a classifier with the assistance of an accountant and a peon carried out

the settlement work. They assessed tax based on the fertility and nature of the soil. Generally, they classified die land into wet, dry, garden land, and residential areas for the convenience of assessment of tax.

The settlement department consisted of a settlement party. It consisted of a Deputy Commissioner of settlement or Settlement Officer, his assistant and office establishments. It also consisted of a field establishment of four head classifiers and thirty classifiers of the soil. The Board of Revenue regularised the activities of the department. It functioned under the Commissioner of Revenue Settlement After duly inspected, the field staff prepared the Chittahs and pattahs. The completed pattahs were submitted to the field agencies who distributed them to the respective land holders.

Along with this, a separate settlement register was prepared and handed over to the revenue department. The settlement register consisted of the field pages, the abstract settlements, the ayacut memo or the abstract of settlement results.

The Revenue Department

The important task of the revenue department was the collection of taxes from the land holders or tenants. In this work the Chief Revenue officer of the district was assisted by the subordinate officials of the sub divisions or taluks. They were known as Tahsildar in Madras and Mamlatdar in Bombay. In the villages, the village officers and accountants were empowered to collect the revenue from the land. They collected the tax with the help of the account books and registers. They maintained separate registers to keep the accounts. They amount collected was remitted in the treasury.

To make the system more effective land revenue manuals were prepared in volumes. Moreover, the registers and accounts kept in the village, taluks and

division offices were inspected periodically. To co-ordinate the activities of these officials, a land revenue commissioner was appointed. He was also held responsible for the extension of cultivation, development, of land revenue, enforcement of revenue *survey*, land record roles and law and the preparation and revision of the necessary manuals.

Jamabandy System

The revalue department was not free from corruption as in the present day. With a view to remove, corruption and to eradicate irregularities in revenue collection, the system of annual jamabandy (audit) was introduced in 1885 in land revalue administration. This system enabled to rectify several defects in the village registers and accounts on the spot. Tahsildars were instructed to maintain tour journals. They contained the details of inspection works. Circulars were issued to the revenue officials for the guidance of land acquisition. These measures minimised the violation of rules and procedures and prevented the leakage of revenue in taluks and village offices. Knowing the importance of this system, it was followed ever after independence.

Inspection of Treasuries

In addition to annual jamabandy, the district and divisional revenue officials inspected the treasuries under their jurisdiction. These inspection stimulated duty consciousness and avoided misappropriation of funds.

Maintenance of Land Records

The land revenue reform required adequate knowledge of the previous Settlements and proper perusal of previous land records. Hence, land revenue records were preserved with much care. Such records were maintained by the land revenue department. The revenue supervisors and the survey accountants preserved the land records under the control of the Tahsildars.

Later, a separate land record department was formed with sufficient staff for its maintenance.

Merits of Ryotwari system

During the administration of East India Company, Ryotwari system was adopted in Tamilnadu, with a view to regularise and to enhance the land revenue. This system had improved over the previous systems. It possessed certain merits. *This* system was appreciated on the ground, that for the first time it maintained direct contact between the government and the tenants. They remitted the tax directly to the government. Hence an opportunity was given to the tenants to rectify their grievances directly with the government.

According to this system, the land rights of the tenants were confirmed permanently. It enhanced his attachment with the lands which ultimately induced him. to produce more from the *land*. This system also authorised the tenants even to sell or lease or mortgage the land at his will. It enhanced the status of the tenants.

Prior to the introduction of the ryotwari system there existed the domination of zamindars. They both exploited the government and the tenants. The effective working of the new system gave satisfaction to the government and more profit to the tenants. Moreover, it put an end to the traditional domination of the zamindars.

Based on the system, lands were brought under the direct control of the government. The officials, appointed to look after the land revenue administration, frequently visited the villages. It enabled them to understand the socio-cultural habits of the people directly. The illiteracy and the outdated

traditional beliefs that existed in the villages enlightened them to introduce various welfare schemes. They also induced the natives to fight against social injustices.

The formation of various departments and the enforcement of various rules and regulations indicated the attitude of the government towards the development of administration.

Moreover, the introduction of Jamabandy and inspection systems enabled the government to regularise the state revenue and to minimise corruption and mal-administration. **Defects of Ryotwari System**

Though the system was appreciated, it was also criticised due to various reasons. Under the Ryotwari system, the government officials were entrusted with enormous powers. They were empowered to classify and to assess the tax. So to get the sympathy and favour of the officials, the tenants were forced to give bribes to them. Moreover, utilising the illiteracy of the natives, the government officials such as karnam, Tahsildar etc, exploited and even collected more money from them. Such inhuman attitude paved the way for the establishment of the autocracy of the revenue officials. The attitude and working of the revenue department revealed this fact.

The revenue officials were very particular and keen on the collection of land revenue from the people. But the frequent natural calamities such as earthquakes, floods, famines, droughts and cyclone affected the cultivation considerably. Hence, the tenants found it difficult to pay the taxes. Instead of giving concessions and tax reduction to the tenants, at these critical situation, the revenue officials forced them to pay the tax. Such-uncompromising and inhuman attitude of the government affected the welfare of fee people badly.

Due to the compulsion of the revenue officials the tenant borrowed money from money lenders at high rate of interest and remitted the tax. They found it very difficult to repay the amount. It affected the socio-economic welfare of the people adversely. The government reports of this period revealed this fact. For example, the report of a district Collector at Bellary in 1845 mentioned the tenants in Rajamundri became debtors due to famine. Due to famine, the tenants who resided at Nellore were forced to sell their agricultural products at a low rate. It affected them a lot. It also reduced the ryots to poverty. The same condition prevailed in North Arcot, Coimbatore, Madurai, Thiruchirappali, Salem and other places. Utilising this opportunity, the money minded landlords purchased the lands of the affected parties and became zamindars. Thus the aim of abolishing zamindari system was not visualized.

Another defect of this system was that the government servants who collected the tax were given meager salary. Hence, the low salaried servants were forced to involve in corruption and other unlawful activities. Though Ryotwari land revenue system was appreciated on various quarters, due to practical difficulties in the working of the system, it was criticised vehemently.

Famines and Relief Measures

Famines were common in Tamilnadu. Due to lack of monsoons, the economy of the state received a set back. Agriculturists suffered a lot due to severe famines during the administration of the British. Thousands of people and animals died due to scarcity of food and water. Government adopted various relief measures during famines.

Famine of 1781

Tamilnadu experienced several devastating famines. Among than, the most important was the famine, which struck Tamilnadu in 1781. It was a severe famine. Almost all the districts in Tamilnadu were reduced to a state of absolute

desolation due to this severe famine and the subsequent invasion of Hyder Ali. The venom of this famine swallowed a large number of the population. Due to scarcity of water for irrigation and poverty, the agriculturists migrated to various places of Tamilnadu. The Government adopted various relief measures to reduce the gravity of the famine. Food was distributed to them. At one time, about 4000 people were fed at government expense. Steps were also taken to send the affected people, to the unaffected northern districts of Tamilnadu. As a result thousands of people migrated to various part of Tamilnadu as per the directions of government. This famine lasted upto 1784.

Famine in 1790

Another cruel famine occurred in Tamilnadu in 1790. It lasted for two years. Its vigours were confined to the northern districts of Tamilnadu. It was an unprecedented worst famine. At the time of famine, the state witnessed anarchy due to mismanagement, maladministration and frequent plunderings. It aggravated the gravity of famine. Majority of the agriculturists of the northern districts were victimized by this famine. As usual due to the poverty the agricultural population migrated to the neighbouring districts in large scale. Due to famine and the subsequent migration the land was left uncared.

The Scarcity in the South:

At the close of 18th century, the southern districts of Tamilnadu experienced severe scarcity for food. The southern districts of Madurai, Ramnad, Dindigul and their neighbouring districts were affected severely due to this scarcity. Its effects were rigorous and severe. Migration of large scale took place. Among the southern districts, Madurai and Dindigul were affected severely. It was recorded, that the scarcity cost of these districts exceeded more to the state treasury.

Famine during 1805 - 1807 :

Another wide spread famine - com - scarcity occurred in Tamilnadu during 1805 - 1807. Nellore, North and South Arcot, Madurai, Dindigul, Chingleput, Tanjore and Trichinopoly districts were affected by this famine. The famine was so severe, that Madras alone lost more than 17,000 lives. If this was the total number died in Madras along, imagine the loss in the other parts. No recorded evidence is available, to know more about this famine.

The drought in 1811

Tamilnadu witnessed more famine cum scarcity in 1811, in Madurai and southern districts. When compared with previous famines, it was not so severe. Even then, government adopted adequate steps against this drought. People recovered from the famine in 1813.

Famine in 1823 :

There was a famine in Carnatic and southern districts due to deficiency of rainfall in 1823. The agriculturists suffered a lot, due to this famine. The land were not cultivated. Hence, the prices of commodities rose very high. Though the scarcity was not so potent at the beginning, it led the people to extreme distress later. There was innumerable instances of death, due to shortage of food. Due to poverty, parents sold their children into slavery. Beautiful and attractive girls were sold to the temple, out of poverty. They were converted into devadasis, and utilised to do temple services.

Famine at Raamundry:

Rajamundry fell a victim to a number of famines. Due to betrayal of monsoons in 1830, 1831, 1835, 1836 and 1837 and the subsequent calamities in 1838 and 1839 and 1840 there was severe scarcity for food and water in these districts. Nearly one and half lakhs of people died miserably due to this famine.

Famine at Guntoor:

In 1833, a severe famine occurred in Guntoor. Countless people and cattle died at Masulipatnam, owing to scarcity of food. Due to the unrest caused by riots, plundering and epidemics, the agriculturists migrated to nearby districts. Thousands of people died due to this famine, the people who fled to Nellore, also died without food. Their dead bodies were accumulated on the roads, people also fled to Madurai. Records mention, that the general health, of the people was affected due to this famine.

Famine at Orissa:

In 1886, a severe famine visited Orissa. Due to inadequate relief measures, thousands of people died. Though it happened in Orissa, its effects badly affected Madras Presidency also.

Famine of 1876

A terrible famine ravaged the Madras Presidency in 1876. It was a cruel famine. It caused untold miseries to the people. The peasantry of Madras were reduced to starvation. Relief operations were not carried out in time. Large number of villagers were depopulated. Vast tracts of country were left uncultivated. Five million people perished in this Madras famine, in one single year. This famine lasted for three years. Since the famine of 1876, no famines of much potency visited Tamilnadu, During the great famine of 1876-78, the ryots began to sell their cattle and other property, and to emigrate in thousands, to Ceylon, leaving their children and womenfolk. Government introduced various schemes to eradicate famine from Tamilnadu. Periyar scheme was introduced to protect Madurai districts from famine.

Subsequent Famines:

The next famine occurred in 1892. Thousands of people died in the famine due to the scarcity of food. There was another famine in 1900. People suffered a lot due to this cruel famine. The famine which occurred in 1981 also devastated Madras Presidency. Similar famines also occurred in 1920 and 1936, due to the failure of monsoon. Southern districts including Madurai and Ramnad were affected severely during these famines.

Like the drought, the floods also caused damages to the people. Floods were common during those days. Due to floods, crops were washed away. Tanks were breached. Huts, bridges and temples were destroyed. Thus droughts and floods were permanent menace to the people of Tamilnadu.

Relief Measures:

As a result of the famines, millions of people died without sufficient food. Poverty during those days was mainly due to scarcity of cultivable land, adoption of backward techniques, and low agricultural productivity. Even at the time of famine, government was keen of collecting the land tax from the people.

The Government adopted several kinds of relief measures at the time of famine. It established stores of food-grains and free kitchens and alms houses at various centres as measures of poverty relief and famine insurance. Orphanages, rest houses and choultries were also constructed at important centres. The famine code of 1883 recommended to provide special fund to carry out relief measures. Sufficient persons were appointed to carry out relief measures in the famine affected areas. It also utilised trains for the transportation of grain from unaffected areas. The Collector of Madurai was authorised to purchase food-grains on government account and distribute it to the famine affected people, at the time of the famine in 1799. During 1812-1914, 42000 persons were appointed for relief works. Government also advanced 2000 pagodas to the grain merchants

to purchase food stuffs from elsewhere. In five months government spent Rs.3,25,000 for relief works. A number of people were employed, on public works. At the orders of the Collector of Madurai, the funds belonged to the Madurai temple were utilised for relief measures. The government authorised the Collector of Madurai to sell the food-grains at cost price. In 1877, government adopted relief measures in an orderly manner. The staff of every

District Engineers office, were strengthened, by the addition of several Assistant-Engineers. The staffs of Survey department were also utilised for famine duty. As a result, the gratuitous relief increased in 1877. Steps were taken to pour grain into every affected district by trains. The officials found it very difficult to distribute the grains to the villages, due to lack of road transportation. The weavers of Dindigul and Palani were relieved, by giving them raw materials in advance. In 1876, the government spent Rs.6.15 lakhs on gratuitous relief in Madurai district and 4.50 lakhs on public works. According to official record the government spent nearly 17 lakhs rupees for relief works in Madurai district.

Based on long experience, and experimentation, Government constituted a famine commission in 1900. The commission framed a famine code. Based on the code, relief measures were adopted in the future. The Collector of Tanjore was appointed Controller of Civil Supplies following the famine of 1918. He was empowered to take immediate steps to relieve the people affected by famines and floods. In 1919, the Indian Board of Agriculture was constituted, with a view to improve agriculture. This Board recommended various schemes for the development of agriculture

After Independence, the Government of India took keen interest to improve irrigation and to prevent famine. New techniques and methods were adopted in the large scale production of food stuffs. New medicines were utilised

protect men and animals from death. In short, the five year plans, gave importance to industrial and agricultural progress.

EDUCATION UNDER THE COMPANY

The traditional Gurukula system of education existed in Tamilnadu, till the arrival of the British. The privileged high caste pupils benefited by this system. These religious oriented schools taught vedas, puranas, epics, dharma sastras, grammar, astrology, medicine and astronomy to the students. In those days the varandha (thinnai) of the house of the guru, mandapams of the temples and buddhist monasteries acted as schools. It provided education only to a limited student. The unprivileged majority people in the society were neglected by this system. But the rapid social and political changes, economic developments and the growth in population made this system outdated and insufficient, knowing the limitation of the gurukula system, the British introduced a new system of education, which made radical social changes and economic developments. With the introduction of British system of education the outdated traditional Gurukula system began to diminish.

Beginning of British education

The charter act of 1600 authorised the London Merchants to establish a company to maintain trade with India. The East India Company, founded on the basis of the charter, established companies in chief centers of India, including Madras. The company was involved deeply in trade, whereas, the missionaries who accompanied the traders concentrated more to propagate Christian faith among the natives. To achieve this, goal, they utilised education as a weapon. Hence, they started a number of educational institutions in various part of Tamilnadu with the financial and material assistance of the company. The first school was established in 1717 at Cuddalore in Madras Presidency. Irrespective of

caste, religion and status, this school permitted all sections of the pupils. Subsequent to this, a number of schools were started at various centers. Particularly, schools were started in Tanjore, Sivagangai, Ramnad, Trichy and Nagapattinam by the hard effort of *Fr. Schwartz* and missionaries of Madura mission. These schools enabled to eradicate illiteracy among the natives to some extent. During the administration of the company, due attention was given to popularise both native and English education.

Lord Minto and education

Lord Minto the Governor General of India took keen interest to promote education. His report published in 1801 emphasised the need to open more schools and colleges to improve the knowledge of Indians in literature and science.

The Charter act of 1813 and education

The Charter act of 1813 was considered to be a milestone in the history of Indian education. Based on the provisions of the act, the government allotted a sum of a lakh of rupees for the education of the people. Moreover, missionaries were also permitted to start schools. The government promised to render necessary assistance to them. But due to various reasons, the money allotted for this purpose, was not fully utilised.

School book society

At the initial stage, the books required for the schools and colleges were published by the missionaries. The standard of the books was not up to the mark. Moreover, these books were religious oriented. So with a view to publish standard and secular books a school book society was constituted in 1819. For this society Sir Thomas Mornoe (1820-1827) allotted a sum of seven hundred

rupees. He also submitted a report on education to the Board of Directors of the company. The company accepted the suggestions of Sir Thomas Munroe and decided to promote education. But a controversy arose among the company officials in India over the type and medium of education. A few supported the native system of education. But, others preferred an English oriented modern education. Finally it was decided in 1835 to impart European system of education for the upliftment of Indians.

Lord Elphinstone and University Board :

In 1838, Lord Elphinstone was appointed as the Governor of Madras. He took keen interest in the higher education of Indians. During this administration, a group of educated persons under the president ship of Lord Norton submitted a memorandum signed by more than 70,000 to the governor. It requested the government to start a college at Madras to impart English education. The governor conceded the request and established an Institute of Collegiate Education on the line of a University. To govern the Institute, a University Board was constituted, with a Chairman and fourteen, other Directors. Among them; seven, were Indians from Madras Province. The Institute functioned with two sections. It acted as a high school to teach English literature, regional languages, philosophy and science. It also served as a college to impart higher education in literature, philosophy and science.

The Board of University was started in 1840 with George Norton as president. The first section of the University Board namely the high school was started in 1841. It started in a rental building at Egmore. The first headmaster of this school was Eyer Barton Powell. Consequently, four government schools were started in four districts in Madras province. But the College courses were started in 1853. Thus teaching was upgraded from high school level to University level.

Wood's Report (1854)

The charter of East India Trading Company was revived in 1853, based and the political interference, the economic development and the growth of education, during the administration of the Company. At this juncture, Sir, Charles Wood acted as the chairman of the board of control He paid special attention to improve the condition of education in India. With this view, he submitted a report to the government in 1854. As he was mainly responsible for the report, it was known as the Report of Wood on Education. It emphasised the ways and means to improve the condition of education in India. As the report concentrated more on Indian education, it was considered to be a miles one in the annals of the history of education in India.

Recommendation of the report

The report contained various suggestions to improve the condition of education in India. He recommended to form a department of education in every province in company's rule with a view to increase the number of schools, colleges and teachers training schools. He also suggested encouraging private sector to start educational institution. It enabled the government to minimize the financial losses considerably.

The most important recommendation of the report was to start universities at Bombay, Calcutta and Madras modeled on the lines of London University. It suggested the government to appoint Chancellors, Vice - Chancellors and the members of the governing council to look after its functions.

Though wood emphasised more on English education, he also requested the government the need to start native schools for the benefit of the common people. This report mentioned the importance of the division of educational institution into primary schools, middle schools, high schools, colleges and

universities mainly for the convenience of administration and effective functioning.

Besides, the report demanded the government to implement the grand-in-aid system in India especially in Madras presidency. The report, also suggested to appoint inspectors for the periodical inspection of schools. Such inspectors helped the government to understand whether the grant was utilised properly for the said purpose. The grants-in-aid codes attracted the attention of the missionaries. They received major portion of the grants and constructed schools throughout Tamilnadu. Thus majority of the schools came under the private sector.

The Wood report of 1854 also mentioned the medium of instruction. It never insisted English as the medium of instruction. But it suggested English should be the medium of instruction at the higher level. But practically due to job opportunities in the government the people had a fascination towards learning English even at primary school level.

Formation of universities

Government conceded the demands of Wood and decided to start universities at Madras, Bombay and Calcutta. For this purpose, an act was enacted by the Indian constitutional council. Based on the act, the University Board High School was converted into Madras University in 1857. The high school formerly governed by the university board was placed under the department of public Instruction and renamed as the presidency college. The newly formed university controlled the colleges affiliated to it and conduct the examinations.

As the buildings for the Madras University were not completed, it functioned in a portion of the Presidency College till 1873. The university conducted the first matriculation examination in 1857. It conducted the B.A. degree examination for the first time in 1858. Only two students from Jaffna

attended the examination. The university also shouldered the responsibility of conducting examination for professional courses. Hence the university conducted examinations for the medical college, the engineering college and the law college at Madras.

Due to the implementation of Wood's report the number of educational institutions increased considerably during the period between 1857 and 1871. Particularly, the number of college increased during this period. The high school at Kumbakonam was upgraded into a college. The Madras Christian college was started by a private management. The Christian missionaries also established college at Madras, Nagapattinam and Coimbatore. As a result, twelve colleges were started in 1871. Only highly qualified and efficient persons were appointed as principals in these colleges E.P. Powell was appointed as the first principal of the Presidency College at Madras.

Within twenty five years of the implementation of Wood's report radical changes took place in the field of education. As a result of the rapid growth of education, the number of schools and colleges increased. College increased from 24 in 1881 to 62 in 1904. Technical institutions also increased from three to six. Considerable changes were introduced in the system of syllabus, research and examinations. Thus the Wood's report made marvelous changes in education. Hence, scholars and statesmen considered this report as the Magnacarta in the history of education in India.

Hunter Commission Report, 1882

Though government showed keen interest for the growth of education, its benefits did not fully reach the people uniformly. The main reason for this was the lack of interest of the people. When Christians showed much interest for education, the Muslims kept aloof from it. Hence, the anticipation of the government to change the society though education was below its expectation.

To reach the benefits of education to all sections of people in the society, government decided to reconsider the policy of education. With this view in mind, a commission was constituted in 1882. It studied carefully the practical difficulties for the spread of education among the people. It also pointed out some schemes for its effective working. .

The report, of the commission pointed out to the government the negligence of primary education and emphasised its importance in educational growth. Hence, Hunter suggested the need to bring primary education under the administrative control of municipal boards and district boards for its betterment.

The report also emphasised to teach education, physical existing moral studies etc, to all the minority sections of the people in the society including Muslims. Hunter in his report also suggested to simplify the existing grant-in-aid procedure. With a view to provide job opportunities to the people he advised the government to start job oriented courses in schools. In certain places, private management and local boards found it difficult to start schools. In such places government should come forward to start schools. The government accepted and implemented the suggestion of the report of the commission. Hence radical Changes took place in the field of education.

As a result of the implementation of the report of the commission, the number of student in schools and colleges raised considerably. In 1901 the number of students raised to thirty two lakhs in primary schools, six lakhs in high schools and thirty three thousand in colleges. Likewise, the total educational expenditure of the government also raised to one crore and seventy seven lakhs. During this period 5628 primary schools and 467 high schools functioned in Tamilnadu.

Finally, based on the suggestion of the report changes were also adopted in the working of the university. For this purpose, a committee was constituted in

1802 under the chairmanship of Sir Thomas Raleigh. Based on the suggestions of the report of the committee, sufficient acts were passed and amendments were made in 1904. Likewise, for the improvement of Calcutta University a committee was constituted under the chairmanship of Shelter in 1917. It submitted its report in 1919.

Madras University

Lord Curzon, the Viceroy of India in his inaugural address mentioned his desire to implement certain reforms for the development of education. For this purpose, a committee was constituted under the chairmanship of Sir Thomas Raleigh. The committee was directed to submit the ways and means for the betterment of education in India. The report was submitted to the government in 1904. It contained certain schemes for the development of education.

Based on the report of the committee government passed an act. The act enabled to introduce certain, revision in the constitution of the university. As per the revision, the rights and powers of the senate were confirmed. The activities of the university were regularised. The total number of members of senate was reduced. Provisions were made to increase the number of elected members and to reduce the number of nominated members in senate and syndicate.

Schemes were implemented for the development of the university. Various new departments were started. Due importance was given to research. Considerable changes were introduced in the existing departments. Due attention was given to encourage and patronise South Indian languages, including oriental languages A committee was also constituted in 1924 by the university to suggest measures for the promotion of ancient oriental languages. To implement, the suggestions of the committee, the government allotted twenty thousand rupees. Arrangements were made for starting separate department for Tamil, Telugu, Malayalam, Kannada, Arabic, Persian and Urdu, languages. Each

department was provided with a senior lecturer and fellow. To look after the functioning of these departments a Director was appointed.

In 1930, these departments were re-organised with a view to intensify their activities. For administrative convenience, the post of Director, was abolished and a senior lecturer of Dravidian languages was authorised to look after their functions. Again, based on the reorganisation, provisions were made to appoint a senior and a junior lecturer for the department of the Dravidian languages of Telugu, Kannada and Malayalam and reader for the department of Sanskrit. A reader, a senior lecturer and a junior lecturer were appointed for the department of Tamil. For *the* effective functioning of Islamic education, one senior and two junior lecturers were appointed. The above departments gave due importance to research.

In addition to the above existing department, two more departments were formed. In 1925 Indian Economics and in 1926 the Commerce departments were constituted. A board of studies was constituted to meet the present situation. The department of India history and archaeology were strengthened with additional staff. Knowing the historical importance of the manuscripts of Mackenzie, steps were taken to publish them. The task was entrusted with the history and archaeology departments. Three research scholars were appointed for this purpose. They published 244 manuscripts of Meckenzie. They highlighted the local and social history of South Indian from 16th to 18th centuries.

Again various changes were introduced in the system of education and examination. Particularly in 1911, the FA. Course was replaced with the introduction of Intermediate course. B.A. (Hons). Course was newly introduced. As an alternate to matriculation. S.S.L.C. system was newly introduced. As it was

easier than the matriculation, people welcomed the new system. Thus the Madras University grew step by step and reached the present stage.

Schemes for Woman Education

Till the arrival of Europeans less importance was given to the education of women, in Tamilnadu. Though steps were taken on various occasions for their educational improvements they were not fully implemented. Moreover, the social, economic and religious restrictions that existed in Tamilnadu also reduced their status. Knowing the backwardness of women, the British government adopted various schemes for their upliftment. In 1868, the central, government sanctioned a grant for Rs.12,000 to every province to start, educational institutions for women. Separate schools were started for girls. As they showed much interest in education the number of girl's schools and colleges increased considerably in due course. Particularly at the end of the 19th century, 34 high schools and 3 colleges exclusively for women functioned in Tamilnadu. Due to the keen interest of the government, the number of such schools and colleges were doubled in the 20th century.

Physical Education

Realising the slackness in physical education, the government concentrated more on. its development. Separate fund was allotted in 1877 to improve the condition of physical education. As a result, gymnasiums and playgrounds were raised in schools in 1878. To popularise this education separate physical education teachers were appointed in schools. Steps were taken to attract the attention of students to train themselves in physical education.

Report of Hartak Commission - (1929)

Knowing the importance of providing education to all sections of the people in the society, the politicians and reformist stressed the government to give preference to education. Hence, government constituted a committee under

the chairmanship of Hartak to suggest schemes for the growth of education. The committee studied the present situation and submitted its suggestion in the form of a report to the government in 1929. At the outset, the report mentioned that the growth of the country was closely linked with education. Hence it emphasised the government to adopt necessary steps for the spread of education. With a view to improve the condition of education, Hartak suggested the government to popularise education among the natives and to reduce the expenditures on unnecessary schemes. As this report paid special importance to the growth of education it was also considered as a mile stone in the history, of education in India. But due to lack of fund and political instability, the schemes were not properly implemented.

Mont - Ford Reforms of 1919

The political awakening among the people in the 20th century had its own reflection in education. In the meantime government also decided to spread and improve the standard of education. A committee was constituted in 1902 for this' purpose. The report of the committee suggested various schemes to be implemented, for the development of education. Government accepted the suggestions and implemented the provisions of the report even upto the University level. As a part of it, changes were made in examination and grant-in-aid systems.

As a result of the introduction of diarchy in 1919, education department was brought under the state list. Moreover, the department, of education was brought under the administration of a minister elected by representatives. But, unfortunately during this period a minimum amount was allotted for education. The provincial governors who enjoyed enormous powers gave less importance to education. The representative ministers also acted indifferently. Moreover, due

to difference of opinions, the centre - state relations got strained. Hence, growth of education was affected considerably. Thus diarchy received the natives.

But due to repeated request of states and the people, certain radical steps were taken to improve the condition of education, As a result the Madras education act was passed in 1921. This act emphasised that, the amount allotted for education should be utilised for its development. This act gave satisfaction to the people. But due to the negative attitude of the ministers, the growth of education was paralysed.

Technical Education

Besides literary education, government also gave due encouragement to technical education with a view to enhance job opportunities and industrial output. To implement the system effectively a committee was constituted under the chairmanship of Abot and Wood. These technical experts after a thorough investigation submitted, a report to the government. The report recommended the government to start job oriented technical courses in schools and colleges. It also suggested the industrialists to utilise trained technicians in their firms. Government accepted the recommendation of the committee in principle. But due to the outbreak of Second World War, the proposals of the committee were not implemented by the government. Then the government of India with a view to improve technical education, constituted a committee under the chairmanship of John Sergeant. The committee submitted its elaborate report to the government in 1944. This report encouraged technical education. It suggested the government to start separate job oriented technical courses at the high schools and university levels. Government conceded the suggestion of the report and adequate attention was given to improve technical education.

Founding of Annamalai University

The idea of starting a Tamil university was in the mind of the Tamil people in the early years of 20th century. The formation of Mysore University in 1916 and the Andhra University in 1925 induced the people of the southern districts of Madras presidency to start a Tamil university either in Madura! or in Trichy, At this time, the Madras university appointed a committee to study elaborately the possibility of starting university in the southern parts of Tamilnadu.

In the meantime, Sir, Annamalai Chettiar the Raja of Chettinad, started Meenakshi College in 1921 at Chidamaram. In 1922 B.A. degree course was started in this college. Along with this college, a Sanskrit college and an Oriental college were started at the same premises. Scholars like K. Srinivasa Iyengar suggested the upgradation of the Meenakshi colleges into a centre of studies on Oriental culture.

Meanwhile, the government passed the Hindu Religious . Endowment Act in 1925. This act insisted on the religious institutions to spend their excess money for educational purpose. It induced the people of Trichy to start a Tamil university. For this purpose a committee was constituted. The committee sought financial assistance from the public to start a university at Trichy. Government too encouraged it.

In the meantime, Meenakshi college introduced the degree courses in science and B.A. (Hons) course in 1927. In 1928, this government appointed a committee to study the working of this college. The committee submitted a favourable report to. the government. The report mentioned that the college possessed all facilities to start a university. Utilising this opportunity, Raja Sir, Annamalai Chettiar established an endowment for Rs. 20 lakhs in order to upgrade the Meenakshi College into a university. Again, for this purpose the existing three college and their buildings were brought under one management.

Satisfied with these, the government gave sanction to this management to start a university at Chidambaram in 1929. This newly formed university was named as Annamalai University. This university, in addition to Tamil language, gave importance to the growth of Sanskrit and development of Indian history. This was the second university started in Tamilnadu. Within a short period, it flourished and attracted the attention of all.

After independence, Government of India paid special interest for the growth of education. Various committees were constituted for this purpose. Especially in 1948, a commission on university education was constituted under the chairmanship of Dr. S. Radhakrishnan, with a view to suggest to the government drastic changes to be effected into the system of university education in India. The commission submitted its report in 1949. It recommended numerous fruitful suggestions. Among, them, the most important was the formation of union grants commission in 1959. It was formed with a view to coordinate the activities of the universities in India and to promote the methods of teaching examinations and researches.

JUDICIAL ADMINISTRATION

Till the arrival of Europeans, traditional judicial system existed in Tamilnadu. The British completely reorganised judicial system and introduced radical changes in its administration. The evolution of judiciary in Tamilnadu was divided into four distinct periods based on its development.

Judiciary in the beginning - (1600 - 1800)

Based on the charter granted by Queen Elizabeth I of England in 1600, the merchants of London founded the East India Company in India, mainly for trade. They founded various trading centres in India. Among them, the most prominent

was the company founded in the Madras city in South India. The charter granted certain powers and concessions, to maintain the administration of the company. Powers were granted to maintain law and order and to punish the offenders among the company servants. Various courts were constituted then and there to serve this purpose.

Choultry court :

Soon after the founding of the settlement in Madras a court was started. This court was called Choultry court. It tried both petty civil and criminal cases. As the powers of this court were limited, it did not try all the cases. But the charter issued by James I in 1622 granted more judicial powers to the company. It was empowered to chastise and correct all English persons committing misdemeanor in the East Indies. The British consolidated their position by constructing St. George Fort at Madras in 1640. It enabled them to enhance their commerce; activities. When trade flourished, the judicial powers of the company were also enhanced. The agent and council at Madras were given more powers to punish the criminals. Hitherto, the country court tried the British people alone. But since 1661, the powers of this court were increased and the court was authorised to try Indians who lived within the administrative limits of the company. At the initial stage, the British tried the Indians based on British law.

The Court of Judicature

Within a short period, the number of cases in the courts increased considerably. Hence, the choultry court became insufficient to deal with all cases. So Streysham Master, the Governor of Madras reorganised the choultry court by increasing the number of justices. As per his direction, the Court met every Tuesday and Friday to dispense justice. But when the city developed rapidly, the number of cases in the court also increased. Hence, the choultry court was found

to be insufficient to try all cases. Therefore, Streynsham Master took a wise decision and established the court of Judicature in 1678. This court possessed sufficient facilities to try all cases.

At the initial stage, the officials who served in the courts were inefficient due to lack of knowledge in law and procedure. So judiciary faced difficulties in administration. Side by side certain irregularities also developed. To put an end to this, Charles granted a charter, which emphasised certain specific qualifications to become a judge. The new presiding officer in the court was designated as the Judge, Advocate, The first legally qualified person who occupied this post was Sir John Biggs.

Mayor's Court

Due to the growth of population, the number of cases in the courts also increased in volume. To deal with the present situation, the company administration constituted a new court in 1687. This Court was called Mayor's Court. Mayor and Alderman were appointed as judges. They were empowered to try both civil and criminal cases. The value of fine was less than three pagodas in civil cases, the decision of the Mayors Court was final. If it was above three pagodas, the concerned party was given the right to appeal to the Supreme Court of Judicature. In all criminal cases, whenever death, sentence was given by the Mayor's Court the accused was given the right to appeal. This court sat once a fortnight. So only a limited cases were tried by this court.

The Expansion of the Court of Judicature:

The court of judicature with, limited judge and time tried only a minimum number of rases. Hence cases accumulated in the court. So the court was reoiganised and expanded with five judges instead of one Judge Advocate. Among them, one was an Indian. His name was Allingail Pillai. Due to the complex

nature of judicial system, the judges found it very difficult to deal with complicated cases. Hence the judges needed the advice of a legally competent person. This led to the appointment of an Attorney - General. The first Attorney General appointed in Madras was Daniel Bu Bois. The Governor-in-Council was acted as the final court of appeal for the above mentioned three courts.

Charter of 1726 and judiciary:

The charted issued by the Crown in 1726 remodeled the system of administration of the corporation. As a result, the new Mayor's Court came to effect in 1727 in a colourful ceremony. In the same year, a new Sheriff's Court and office of the Sheriff were also created. The Sheriff court tried small cases not exceeding the value of five pagodas. The new Sheriff's court had short life and it was abolished in 1729. Again in 1753 the Mayor's court was re-established, with more civil powers. This court functioned till 1798. As a substitute to this, the Court of the Recorder of Madras was established in the same year.

The Court of the Recorder (1798)

The East India Company consolidated its position in the later half of 18th century by defeating the French and the native rulers in India. When the activities of the company increased, the British government appointed a Board in 1784 to control, regularise and supervise the possession of England in the east. The Board of Control recognised the political domination of the company and introduced radical changes in its administration. Due importance was given to maintain law and order. With this view in mind, the court of the recorder was established at Madras in 1798. It was an epoch making event *in the* history of judiciary in Madras. This Court was empowered to try all the Indian inhabitants of the town of Madras. As far this court was concerned all the powers were vested in the hands of the Recorder. A Barrister of England or Ireland with at least five years of experience on law was selected to the post of Recorder. This Court permitted

only the authorised advocates and attorneys to enroll their names as bonafide practitioners of law. When the court was opened in November 1796, about a dozen persons enrolled their names as advocates and attorneys. They constituted a bar for their welfare (Bar of Madras). The Court of Recorder functioned only for a short period. What major change was introduced in Judiciary, it was abolished in 1800.

Growth of judiciary between 1801 - 1861

Radical changes were introduced in Judiciary during this period. The activities of the courts were regularised. In 1801, a supreme court of judicature was established at fort St. George. It consisted of a Chief Justice and two other Judges. This court had the right to have a seal, bearing his Majesty's Arms. The seal was kept under the custody of the chief justice.

The judges of this court were given attractive salaries. The chief justice was given six thousand pounds as salary per annum. The other two judges were given a salary of five thousand pounds each per annum. The chief judge of the court was Sir Thomas strange. His portrait is kept (preserved) on the walls of the chief Justice's court at Madras.

Due to political expansion, people of different castes and religious were brought under the administration of the British. To administer justice to these people, two sets of courts were maintained in Madras presidency. One among them was the court of Royal authority. This court was constituted on the basis of a charter granted to the East India Company. It looked after the judicial administration of Madras town alone. The courts of the company were constituted to look after administration of justice in the mofussil areas other than Madras town. During the governorship of Lord Edward Clive (1793-1803) the judiciary functioned effectively. He reorganised the judicial administration of Madras presidency on the model of Bengal.

Civil and criminal, courts:

As a result of the steady growth of judiciary, various administrative measures were adopted, for the effective working of the courts. Particularly for the administration of civil justice, a hierarchy of courts were organised in 1802. Accordingly, Courts like Native Commissions, Zillah Courts, Zillah Judge, the Provincial Court of appeal, Governor in Council and Governor General in Council were established. The native Commissions were empowered to try cases not exceeding in value of Rs.50. The Zillah courts tried cases exceeding in value of Rs.200/-. The Zillah judge was authorised to conduct cases not exceeding the value of Rs.1000. The Governor in - Council settled the amount in dispute upto Rs.5000. The governor general in council settled the dispute worth of Rs. 40,000. Likewise, for the administration of criminal justice courts like Magistrates and Assistant Magistrate courts, Four Courts of Circuits, Boundary Adawlut or Governor in Council were organised.

In due course, for the effective working of the judiciary, a few alterations were made then and there in the above systems of administration. Generally, the reputation of the Supreme Court rested on the efficiency of the Chief justices, who presided over it.

Judiciary from 1862 to 1947

As the company was keen on the accumulation of the wealth, the welfare of the people was neglected. The affected people revolted against the company administration. The most important among them was the revolt of 1857. As a result of the Sepoy Mutiny, the British government intervened in its administration. Based on the Queen's proclamation of 1858, India was brought under the direct control of British government.

High Court of Judicature During this period radical changes were introduced in judiciary. High Courts of judicature were established in India based

on an act passed by the British parliament in 1861. Accordingly, a high court of judicature was founded, at Madras by amalgamating Suddar Adalut and Foundary Adalut courts into one. The inauguration ceremony of the newly constituted high courts was held on 15 August, 1862. The act defined clearly the structure of the high court and the functions of the judges. The high court acted as a symbol of serenity, unity and power.

Subsequent to the formation of high court, government paid special attention to the codification of laws. Lack of suitable law and law reports affected the effective working of the courts. To remove this handicap steps were taken to codify laws and publication of laws reports. Subsequent to this, a high court act was passed in 1922, with a view to introduce progressive changes in its administration. It fixed the maximum limit for the number of judges of the high court to twenty. In due course, minor changes were introduced in the administration of high court by the act of 1935. Only high qualified reserved persons were appointed as judges in this court. Among the judges of high court Sir Colley Scotland and Sir Frederick Gentle were prominent. Sir Frederick Gentle served in this court till 1948.

Growth of judiciary After Independence

The Indian constitution adopted in 1950, contained various articles pertaining to the organisation, powers and functions of the Judiciary in the State. Usually, each state has a high court. Sometimes, a common high court was constituted even for two or more state. The President of India was empowered to appoint a Chief Justice and other additional and Acting Judges of High court. He enjoys the power to raise or reduce the number of judges of high court. The high court of Madras enjoys enormous powers. It also acts as a court of record. In this

respect, it acts as Supreme Court at Delhi. The judges of the high court sit in single bench, division and full bench.

The first Indian Chief Justice of the High Court of Madras was Dr. P.V. Rajamannar He was appointed on the resignation of Sir Frederick Gentle.

After independence, instead of former zilla court, district and sessions courts were constituted. These courts contained Munsiffs and Magistrates. Munsiffs deal with civil cases. Criminal cases are dealt by Magistrates. The divisions of the courts into civil and criminal enabled to dispose of the cases quickly. Again, these courts were decided into a number of grades. Now steps are in full swing to open a branch of the High Court at Madurai.

UNIT – II

SOCIO - RELIGIOUS MOVEMENTS

The pre-British period in Tamil Nadu was full of the caste system and the places were impoverished due to high taxes. The boys were educated exclusively. However, after the formation of the Madras Presidency by the British, the western education started seeping into the culture.

CHRISTIAN MISSIONARIES ACTIVITIES

When India came under the British Empire the native Indians had to be colonized and made subservient to that empire. So the colonial education programme was started and at the forefront of this were educationists who were also Christian missionaries who applied the art of in culture. To keep up with European colonial race theories Indians were divided under the fictional (north) Aryan and (south) Dravidian races. Unfortunately many of these educationists instead of being exposed for what they really were are celebrated for their love of Hindu Culture. There's probably more proof to that proving the world is flat and if you sail to the end of the ocean you fall off the planet. The following is an exposure by writer Thamizhchelvan showing how Tamil language and society came under the manipulation of the art of in culture.

Misinformation campaigners project missionaries such as G.U. Pope, Constantine Joseph Beschi, Robert Caldwell, Bartholomaeus Ziegenbalg, Francis Whyte Ellis and Dr. Samuel Green et al as great champions of Tamil and magnificent contributors to its development, including the introduction of "prose" writing. Of these, Francis Whyte Ellis or 'Ellis Durai' in Tamil was a Madras-based civil servant in the British government and Samuel Green a doctor in Sri Lanka; both supported missionaries in evangelical causes.

All the above mentioned missionaries landed in Tamil Nadu with one “holy” aim of converting Tamil Hindus and Christianizing Tamil Nadu. Ironically, the writer Dr. K. Meenakshisundaram termed the era of these evangelists as the “Golden Period” of Tamil in his book, *The Contribution of European scholars to Tamil*, originally presented as the author’s thesis at the University of Madras, 1966. So it is all the more imperative for us to demolish this myth of Christian contribution to the development of Tamil and bring out the truth.

MISSIONARIES AND THEIR MISSION

After landing in Tamil Nadu, the padris understood the need to learn the local language to converse with the populace for effective evangelization. They soon realized that the local populace, rooted in a centuries-old civilization, was culturally and religiously strong; hence they focused on Tamil literature to understand the cultural heritage and religious traditions, so they could devise different strategies for conversion. It needs to be understood clearly that these priests learnt Tamil language and literature with an agenda and not out of love or passion or with an intention of contributing to the growth of the language.

Moreover, it would not have been enough if these padris alone understood the cultural heritage and religious tradition of India; it had to be understood by the Church establishments which sent these missionaries on “holy” assignments. Only then could the masters realize the extent of manpower, money power and political power needed to destroy the 5000 year old culture and convert a spiritually strong India. That was why the priests learnt Tamil and translated the main literatures and wrote similar Christian works. Abrahamic religions are political in nature; they are intrinsically political concepts more than religions, and

aim to bring the entire world under their rule. They gain political power, capture territories and convert people. This was also the agenda of the Christian missionaries and the motive for them to learn our languages and literatures.

SOCIAL RELIGIOUS REFORM MOVEMENT IN TAMIL NADU

The high caste gave importance to caste barriers, rites, rituals and formal worship. They neglected the essence of hinduism and blocked the entry of the poor, low caste to temples. This offended the religious sentiments of right thinking Hindus and paved the way for the emergence of reformist movements. Among them Vaikundaswamikal of the south and Ramalinga Adigalar at the North were significant. They tried to spread the message of love and condemned the outdated rites of the temples. They fought against Brahmin dominance.

1) Vaikundaswamikal : (1803 - 1851)

Vaikundaswamikal who had a longing for social and religious reformations was born at Swamithoppu in Kanyakumari District in the year 1803. He had natural name like Muthukutti and Mudichoodumperumal. He meditated and obtained salvation at Ampalapakathy. He was greatly affected by the suppression of ordinary people in the name of caste and religion. Hence he started a movement to fight against these social evils.

This movement tried to introduce simplicity in worshipping God. Insisting the importance of love and cooperation, this movement opposed life sacrifice, and idol worship, false beliefs and the worship of village god. Trying to introduce purity and simplicity, this movement restricted the use of intermediaries for worship, offering to god, singing loudly and using spices. To

avoid luxury, sandal, water and white clay were advised to be used for worship and people were instructed to thrice a day bearing turban on head. He tried to introduce joint and sharing food commonly. The improvements introduced by this movement spread rapidly in southern districts. "Nilalthankkal As a result were of this several worshipping place known as Nilalthankkal were established in village where low class people lived in plenty. The Nadar community accepted the principles of this movement.

Highly afraid of the socio-religious reforms of the Vaikundaswamy, the brahmin and the rich people tried to subdue this movement with the help of the government. Riots broke out in several places. The disciples of this movement punished severely for several unknown reasons. As it could not withstand the opposition, this movement began to lose its strength in due course. Still the service rendered by the movement for the social uplift are, unforgettable.

2. Arul Prakasavallalar

Of the socio-religious reformers at the Northern side of Tamil land. ArulprakasaVallalar was the most significant. He was born as the fifth son of Ramaysa-pillai and Chinnammal at Maruvor near Chidambaram on the 5th October, 1893. His original name was Ramalingam. After the loss of his father the family shifted to Madras to earn a living.

Though having a low educational qualification, Arulprakasar was capable of eloquent speeches. Pure white dress attractive face, simple appearance, and kind feelings were his special features. Indulged himself in love and meditation till 1853, he became a saint. Obtaining the gift of god, he tried to remove the socio-religious defects of the society.

He preached that all the religions of the days were false and the bodies of the religious servants were the temples of god. He insisted people

to worship god in a simple manner. He felt that it was unnecessary to use musical instruments, to follow rituals and to worship idols and goddesses. He insisted on religious cooperation "Samarasasudha Sanmarkaneri". He preached love, yoga and meditation. His preaching influenced the people in matters of worship. Seeing the close unification of religion with the society he was determined to set aside the hereditary defects in the society. Willing to bring out changes in the social set up, he rebuked the caste and social differences saying that they were only the external appearance of ignorance. He preached not to eat meat. He also pointed out that starvation was the dangerous disease of society and everybody should endeavour to remove that disease. To set example for his preaching he established several "Sathiya Dharma Salai" and gave liberal financial contribution to them, hence called "Vallalar".

"To practice his socio-religious principles he established two organisations in 1867 A.D. known to be "Sathiya Gnanasabha" and "SamarsaSanmarka Sangham". His principles were opposed strongly by the high caste people. In spite of these oppositions his movements developed gradually' in India and abroad. He established "'Sanmarka Centrés" to spread his principles.

It was believed that Vallalar had reached the foot of god in 1874 AD. It was belived that in the same year he lived lonely in 'a house at Mettukuppam and he disappeared after the meditation for some time. The fact was mentioned in the gazette published by the Collector, of South Arcot in 1874.

Intellectual Movement :

When the English had established their supremacy in India they gave high importance to the growth of English education. To promote this idea, literary societies and the libraries were set up throughout the country. The English, highly qualified Indians and the youngsters were the members of the above organisations. These people wanted to reform the removing the superstitions based on caste and religion and the injustices in society.

People belonging to these organisation tried hard to put an end to the child marriage. They also insisted to give a life to the widows and to offer entry of the low class people in the temples. So they were opposed by the orthodox people. This resulted in the formation of its Hindu intellectual society at Madras in 1840. As a result of the uninterrupted effort put forth by one Mr.Srinivas.apillai and Mr.Lekshmina Mudaliar there arose an organisation in 1852 at Madras known to be Madras Native Association. This association encouraged education to ladies, remarriage of widows, developement of the downtrodden and the educational concessions with the help of the government. They also published a daily, "Rising Sun", to spread their doctrines. With the death of the great patron of this organisation, M. Venkadarayalu in 1863, the organization become inactive.

The socio- religious reforms of 18th centuries on the basis of European education though opposed by the traditionalists and orthodox people, could established a few organisations, but the socio-religious movement did not flourish according to the expectations generated in the beginning.

Theosophica society

During the period when there was strong opposition between the orthodox people and reformers, a new organisation known to be theosophical society, was started in U.S.A. in 1875 by Mr. A. Alcott and Mr. Plowcotts. Being discouraged by the Americans this organisation was shifted to Bombay in India in 1879. Again it was shifted to Adyar in Madras in 1881, when it lost encouragement at Bombay. The principles of this organisation were highly appreciated by the people in Madras. Nine other divisions of this organisation were established in different parts of Tamil land. Even the orthodox people and the high class people encouraged this organization because it opposed the spread of the Western model culture in society. This resulted in the increase of economic and social problems hence began to deteriorate and lost the support of ordinary people. In short, the organisation started for the uplift of the society during 18th and 19th centuries met with complete failure due to the opposition of high class and false beliefs of the people.

Dr. Muthulekshmi Reddy (1886-1968)

Dr. Muthulekshmi Reddy was one of the remarkable women social reformers of 20th century in India. She was born in Pudukkottai on 30th July, 1886, as the eldest daughter of S. Narayanaswamy Ayyar and Chandrammal. She decorated the chair of Maharaja College as principal. Like her father Muthulekshmi was also sincere and hardworking. She took keen interest in education. As a brilliant student she received special scholarship from the Maharaja of Pudukkottai. After the completion of school studies, she joined the Maharaja College in 1903 for higher education as the first female student. Then she joined the Madras medical college in 1907 as its first female student.

When she was in Madras, she got an opportunity to maintain close association with various political leaders, social reformers and doctors. As an outstanding student in the college, she won many gold medals and received merit certificates in medicine, surgery and mid-wifery. She was also specialized in gynecology-maternity.

She started her medical profession after her permanent stay at Madras. In 1914, she married Dr.Sundara Reddy, F.R.C.S. and became his partner. Though she was a doctor by profession, she showed keen interest in other fields also. She also deeply involved in politics. In 1926, she was nominated to the Madras legislative council and also elected its Vice-President. But she resigned this post in 1930, with a view to protest the imprisonment of Gandhiji. During her tenure, she did a lot for the development of the society. She also served as Alderman in the Madras Corporation.

Dr.Muthulekshmi Reddy was a full time social worker. She dedicated her whole life for the welfare of women and children. Owing to her work, she earned world-wide reputation. She acted as Vice-President and President of All India Woman's Association. She was more concerned about the welfare of the children. For their benefit, she established a children hospital at Madras. She also directed to introduce compulsory medical inspection in schools. Various child welfare centers were opened in many places. Sufficient women doctors were appointed in these centers. She also fought against social injustices in society. She founded "Avvai house" for the destitute women. She also demanded adult franchise and common electorate.

Adequate attention was given for the promotion of girl's education. She opened a number of girl's schools in certain Important centers in Tamilnadu. For the benefit of girl student separate hostels were started. She also

tried hard for the introduction of government scholarship for Harijan girl students.

Muthulekshmi was a good writer and an excellent orator. She wrote three books namely, "Autobiography 'My experience as a legislature', and "Demand for devadasi legislation in 1929'. She also served as an editor of the journal, "Sridharma".

She was inspired by the ideas of Vivekananda and Gandhiji. She met Gandhiji in 1927, when he visited Tamilnadu, Gandhiji was inspired by her social welfare schemes and published her in the magazine – 'Young India'. Government recognised the services of Muthulekshmi and appointed her as the first woman chair person of the State Social Welfare Advisory board. She served this board from 1954 to in recognition of her services, the government of India honoured with the title Padmabushan.

MISS. AMY CARMICHAEL

European Christian Missionaries came to India for mainly converting Hindus and Muslims to Christianity. They also rendered meritorious services for the upliftment of the oppressed communities and the eradication of certain evils in the society. Like men, women missionaries also played a dominant role for the upliftment of the oppressed communities in Tamilnadu. Most important among them was Miss. Amy Carmichael. She rendered meritorious services among women their liberation.

Carmichael was born in Scotland in 1867. She came to Tirunelveli, the southernmost part of Tamilnadu in 1896 under the direction of the Church of England "Zenana Missionary". It was organized in 1864 in England exclusively for preparing lady missionaries. In 1896 Amy was went to Pannavilai, a village near to Swayerpuram. She work there till 1900, along

with Rev. Walker. She used saree the traditional dress of native woman with a view to attract them. She visited daily the nearby village in bullock cart. She gave special attention to preach gospel to women and children. She organised the women folk of the village and formed a 'Women's band ' in 1898 at Pannavilai.

While visiting the houses she saw her own eyes the pitiable condition of widows. Due to child marriage many young wives became widows. According to local custom, remarriage was denied to them. Their conditions were deplorable. They used to sit at the corner of the house. They were not permitted to mingle with outsiders. They were compelled to wear only white sarees. Jewels were also removed from them. Only simple foods were provided to them. One among them was Ponnammal. The ill-treatment of Ponnammal touched the heart of Amy Carmichael.

Amy Carmichael dealt with the widows gently and self - confidence in them.

Finally they were liberated and utilised for the upliftment of the society.

Prevalence of devadasi system as another evil in the society. It reduced the status of the women in the society. They were offered voluntarily to the deities In the local temples After dedication the girls were treated as a property of the temples. They performed dances in the temples and madam she attained puberty she would be sold to a rich patron . The priests the temple were also utilised them for the sexual satisfaction. They had to perform various services in the temples. Usually, the young girls were dedicated to various deities all over the country on each full moon day. A few of them were offered to the temples voluntarily. But most of them sold to the temples due to poverty. The girls sold to the temples were refused to serve as devadasis and escaped without the knowledge of temple authorities.

One among them was Preena. She escaped from the Peruiilkulam temple and got asylum in the mission bungalow at Pannavilai on 7th March 1901. Later, she served under Amy Carmichael as social worker.

Decided to know more about devadasi system. Amy attended temple festivals in disguise as a Brahmin lady. There she saw personally, the selling of beautiful girls to the temples. It provoked Amy Carmichael to react. She collected such children by giving money to their parents. She constructed for them a house at Dohnavur. She also purchased a acre of land at Puliyoorkurichi, where most of them were Nadars. She constructed a church for their daily worship. Miss Amy affectionately called them as 'Lotus buds'. In 1908, she also constructed a school for their education. She reported to the government about the life of the devadasis in the temples. As a result, the government passed an act in 1947, which made the dedication of girls to the temples, illegal.

Due to lack of medical facilities at Dhonavur the children taken to Neyyoor in Kanyakutnari district for treatment in bullock carts. It took one and half days to reach Neyyoor. So many of them died on the way so to remove this handicap. She founded a dispensary at Dhonavur in 1907. A trained nurse was appointed in this dispensary. Dr.M.E.Powll was its first qualified doctor. He was appointed in 1924. As the number of patients increased, this dispensary was upgraded into a hospital, in 1929.

In 1925, she ceased to be a missionary of C.E.Z.M.S and acted independently. She officially registered the Dhonavur fellowship in 1927, she fell in a pit and was bed ridden for nearly twenty years. She died in 1951, at the age of 84.

SELF RESPECT MOVEMENT

E.V.R

With the fall of Justice Party, once again the supremacy of the Brahmins flourished. Just to protect the Tamil people and Tamil language E.V.R.started a movement by which the supremacy of the Brahmins must be subdued and awakening must be created among the illiterate Dravidians who lived in the land like slaves. Their awakening must be towards self-respect through socio-religious awareness.

The early days of E.V.R.

E.V. Ramaswami Naicker was born on seventeenth day of September 1879 at Erode as the son of Venkara Naicker and Chinnathai Ammaiyar. He had his early education at the primary school of Erode. His teacher certified him as unfit for school education. Disinterested in education he started a business and kept *it* as his occupation. When he got interested in the social service, he left his business. Deeply interested in the welfare of poor and untouchable in the society he made close contact with them. Just at wis moment he undertook a religious tour to the North which could not given him peace of mind and solutions to his problems. Returning from the North disappointedly, he involved himself completely in the struggle for freedom, so that the untouchability was to be removed and renaissance in the society was to be brought about.

E.V.R. Contact with congress Party:

Aspiring for the freedom of the land, he joined the congress party which fought for the freedomof the land. He involved himself whole heartedly in several struggles towards independence.

E.V.R. and Non-Co-operation Movement

E.V.R. participated in the non co-operation movement which was held in 1920 and was sent to prison twice. Attaining the respect of common people, he was elected Chairman of Erode Municipality in 1917. But he resigned his Chairmanship in 1919, so that he might absorb himself completely in the freedom struggle. Becoming popular among the political leaders, he was elected secretary of the state. Congress committee in 1921, and later as its president in 1923, When the Prince of Wales visited Tamilnadu in 1922, the state wide strike became highly successful in Erode, thanks to the efforts of E.V.R.

The struggle at Vaikom:

As the member of the Congress party E.V.R. indulged himself completely in the socio-religious problems. In those days low castes were not permitted to enter the temples by Brahmins. E.V.R. started a revolt against this. In 1924, the oppressed people at Vaikom, in Kerala State, protested against the inhuman attitude of the Brahmins and launched a historic struggle to get permission to enter the temples. This struggle attracted E.V.R. much. He also participated in this struggle with his wife Nagamaiyar and Kovai Ayyamuthu. Leaders, including E.V.R. were arrested. By his participation as a common leader in this inspiring struggle E.V.R. was called Vaikom Veerar by the people.

Prohibition struggle:

Deeply wounded by the consequences of liquor drinking E.V.R. was determined to start a struggle against this and social evil. When he picketed a toddyshop at Erode in 1921 his wife Nagammaiyar and sister Kannammal also participated the struggle. The first ladies who were arrested for picketing toddyshops in Tamil land were Nagammaiyar and Kannammal. This created a stir among the ladies of Tamil land. Propagating in favour of prohibition E.V.R. cut

down his palm and coconut trees worth Rs.10,000/- which were used for preparing toddy. **His withdrawal from the Congress Party:**

As an active member of Congress party. E.V.R. insisted on racial representation and representation on the basis of population. This principle was brought against Brahmins, The three percent of the Brahmins held 99% of the high posts. Protesting this E.V.R. brought a resolution in the congress conference held at Kanchipuram Desirous to get the support of the Brahmins, the congress neglected and dismissed this resolution brought by E.V.R. Moreover, E.V.R. condemned V.V.S. Iyyar an active participant of the congress for holding separate rows for Brahmins in his gurukulam, at Cheramadevi. But the Congress party did not mind this condemnation of E.V.R. and acted against it. Thus E.V.R. felt separate and left congress party.

Self Respect Movement

After leaving the congress party, E.V.R. did not start a new movement immediately then. E.V.R. having great popularity among the people was invited by the leaders of the Justice party to join them. Being a sincere patriot E.V.R. expected congress party to change its attitude for the welfare of the society. Acting quite contrary to this expectations congress merged into a political movement. Having lost the confidence he had in the Congress party. E.V.R. started a new movement in 1925, known to be 'Self Respect Movement'. Constituted for the uplift of the common people self-respect movement had become a freedom movement The main aim of this movement was to create self confidence and advanced thinking among the people. To achieve this goal, this movement insisted on the renaissance of Tamil Language and opposition to Brahmin supremacy. E.V.R. expected socio-political awareness among the downtrodden people through this movement. As it had attracted the common

people very much, it spread slowly and steadily throughout Tamil land within a short period.

The doctrines of Self Respect movement:

The doctrines of this movement found expression in the speeches of E.V.R. to the people between 1926 and 1973. This movement insisted self respect, opposed the supremacy of Brahmins and instigated people against it. The self respect movement of E.V.R. based on same aims and principles was registered legally in 1925.

The principal aim of this movement was to create awakening among the illiterate rightless people who were under the clutches of high castes. This movement was very particular about bringing in the life of people self-respect through self-thinking and relief from slavery. The unnecessary rituals and superstitions, followed by the Hindu religion were severely opposed by this movement. Opposing the existing defective social system, this movement requested the government to give equal rights to all the people.

Trying to remove the low status in society, this movement insisted on equal right to women like that of men. It wanted to bring about change in the marriage system and severely criticised and opposed child marriage. Moreover, it encouraged love marriage, intercaste marriage and re-marriage of widows. This movement also demanded the government to register these marriages in the registrar's office under the civil law.

Having deep interest in the welfare of the people, this movement requested the government as well as the common people to establish and maintain orphanages and centres for rehabilitation of widows and educational institutions.

Spreading of the doctrines:

The doctrines of the self respect movement were spread among the people through public meetings and dramas held by E.V.R. For this purpose he toured the country frequently. News Papers were published to add to its effect. His public meetings at Madurai, Chengalpattu, and Virudhunagar were of great historical importance. In these meetings, resolutions were passed against untouchability, caste system and capitalism. Awakened by the inspiring doctrines of E.V.R. countless Hindus, Christians and Muslims participated in the public meetings and conferences held by him. Many books containing advanced thinking were published by him. So many organisations were constituted by this movement against caste atrocities and religious superstitions. Among them Superstition Eradication 'conference' held at Salem in 1971 was of great importance. In the procession in connection with the conference the idols of gods, were carried and cow dung and chappals were thrown on them. Though he was arrested several times for such activities, he opposed and fought against social maladies courageously and with iron determination.

Anti-Hindi agitation and E.V.R.

The Congress party was victorious in the election of 1937 and the ministry was formed under the head of Rajaji. Then learning Hindi became compulsory in schools E.V.R. made this issue into a political storm. Anti-Hindi agitation by thousands of students and common people spread all over Tamilnadu. Police opened fire to subdue this riot, in which Thalamuthu and Nadarajan were killed. Several leaders including E.V.R. were arrested and imprisoned. E.V.R. was given imprisonment for a year. E.V.R. who lived in the hearts of people, was elected as the leader of Justice party in 1940, when he was in prison.

Foreign tour of E.V.R.

After he had spread the doctrines of self respect movement he went on a foreign tour, in 1932 to Russia, Germany, Greece and Turkey, So that he might be aware of the progressiveness and living standard of the people there. He came to understand by the tour that the defective system in the Tamil society was only due to economic inequality.

Dravida Kazhaham (D.K.)

The Justice party began to decline in importance, with its failure in the elections of 1937. Under these circumstances E.V.R. re-constituted the doctrines of the party and formed a new party called Dravida Kazhakham.

Putting forth Dravidianism, he demanded a separate Dravida Nadu, comprising of the four linguistic areas of Tamilnadu. Andhradesa, Kamataka and Kerala. In favour of this demand a resolution was passed in the conference at Salem in 1944. This party was to hold flag with full black and a red circle at the centre. The black colour indicated Dravidian movement and the red colour indicated the thinking of people. The disciples of the party had several organisations and associations, black shirt association was conspicuous among them. The innumerable branches of this party throughout the land spread the doctrine of the party among the people very quickly. This party had a new phase with the coming of C.N.Annadurai, M.Karunanithi, and V.V. Ramaswamy as the disciples of the party.

The achievements of D.K.

One cannot under estimate the contribution of the self respect movement towards the deliverance of common people from the merciless ditches of high castes in society. The credit goes to this movement when it has relieved the common people of their superstitious beliefs. Moreover, it set free several downtrodden people who were slaves of society and religion and directed them in the right path. Due to the conscious and continuous efforts of this movement,

the government has passed several acts towards the welfare of the socially backward people. The Hindu marriage act of 1967 largely accepted the marriages conducted by self respect movement. In addition, to this, act afforded equal rights to both men and women. Pure Tamil literature made their appearances under the patronage of the movement. This Dravida movement paved way to the appearance of several organisations towards social welfare. Finally, this movement put forth great efforts to reduce the domination of Brahmins and increase the participation of non-brahmins in politics.

The fall of the party:

The highly flourishing Dravida Movement met with a sudden fall. The main reason for this was the second marriage of E.V.R. with 28 year old Manniammai who worked as his secretary, at the age of 72 in 1948. This act of E.V.R. upset the followers of the party. So he lacked confidence in his leadership. His followers opposed and criticised his action. Some disappointed disciples of E.V.R. formed D.M.K. under the leadership of C.N. Annathurai. This schism made Dravida Kazhaham very weak. The great social reformer who tirelessly worked for the welfare of the Tamil people breathed his last due to disease at the C.M.C. Hospital Vellore at the age of 94, on December 24, 1973.

UNIT - III

TAMIL NADU IN FREEDOM STRUGGLE

ROLE OF TAMIL NADU IN FREEDOM STRUGGLE

In the beginning, people of North India revolted against the English involving themselves in the war of independence. The steps taken by Lord Curzon to subdue the revolt created restlessness and enmity among the people. To protest that order, people rose in revolt under the leadership of Balagangadhara

Tilak, Supporting to this revolt, people boycotted foreign goods and acted against the British government. The government suppressed this revolt, many were sent to prison particularly Bebin Chandra Pal was tortured inside the prison.

The desire for independence by Tamil people:

The part played by Tamil land in the freedom struggle movement was unique, the wave that started for independence in Northern part of India-spread over to the South and inspired many a Tamil, of which V.O.Chidambaram Pillai, Subramonia Siva and V.V.S. Iyyar were prominent. In the beginning they adopted moderatism. Desiring to celebrate the release of Bebin Chandra Pal on 19th March, 1907, the then patriots of Tamil land decided to invite him to the Tamil land.

The coming of Bebin Chandra Pal in Tamilnadu:

Bebin Chandra Pal who was released from prison in 1907 held continuous meeting for days at Merina beach. His extremist principles awakened the Tamils and they began to campaign against the government. Such restlessness sprang in several parts of the land.

The conference at Suret in 1907:

Another important event of 1907 was the Congress Conference at Surat. In this conference, there arose a conflict between the extremists, and moderates. V.O.C. and Bharatiyar represented the Tamil land in this conference. Attracted by the extremist of Tilak, Bhrathiyar published phamplets in favour of it and induced the people to support this extremism. As preference was given to the principles of Tilak in this conference, Congress was divided into moderates and extremists.

Boycotting the government orders:

The coming of Bebin Chandra Pal and the resolution of Surat Congress kindled revolutionary principles among the people of Tamil land. They decided to celebrate the day, Bebin Chandra Pal was released. Fearing a riot, the government issued orders against the arranged meetings. Under these circumstances V.O.C.Subramonia Siva and Bharathiyar boycotted the government orders and encouraged the people for strikes, picketing, preventing the government officials from entering into offices, walkout from the offices and closing of shops. V.O.C. and Siva took part in the processions of the students who had boycotted the classes and spoke in their meetings. Inspired by the speeches of these leaders, people gathered in thousands and uttered the slogan "Quit India". Though a large number of police was arranged to control the crowd, the procession became uncontrollable and some of them set fire to the godowns, shops and buildings.

Ash's response:

The Tirunelveli Collector Ash rushed to the spot of unrest to control the situation. At the lathie charge proved ineffective, Ash ordered to open fire. As a result of this, four were killed and many were wounded. Again a case was filed against the revolutionarists and several were imprisoned, including VO.C.and Siva. The justice who conducted the trial, of this case decreed forty years of imprisonment to V.O.C. and ten years imprisonment to Siva. As a result of Siva's appeal in the high court against the above decree his punishment was reduced to eight years and he was banished to Andaman.

The imprisonment of V.O.C.

The leaders imprisoned in jails were tortured, V.O.C. was imprisoned and tortured at Coimbatore and Kannanoor mercilessly. He was humiliated in the jails. His food was only maize and he was compelled to do the work of a bullock in an oriental oil mill (chekku); hence known to be "chekkilutha Chemmal". With, the

imprisonment of V.O.C. the intensity of the freedom struggle in Tamil land was reduced. The local shipping company started against the English met a great loss. Ships owned by this company were sold at a low rate, Feared by the atrocities of the government the extremists sought their hiding places at different parts of Tamilnadu and Pondicherry. Quite contrary to the situation, the extremists conspired against the government in small groups including a secret plot to kill Ash. The English who were afraid of the extremists migrated to protective places leaving Tuticorin.

Padmanabha Iyyar:

Those who had eloped the country fearing the atrocities of the English revolted, against the, English government wherever they were Padmanabha Iyyar was well known among them. He insisted the people to buy native products boycotting the English products. He travelled from village to village preaching patriotism and awakening. The English declared him to be an outlaw and filed a case, against him. He was arrested and tortured very severely in jail. Due to his patriotism, he was praised by the people as "Sawdeshi Ayyangar".

Plotting to murder Ash:

A riot arose in Curtallam as it had taken place in Tirunelveli, a few days back. The English tortured innocent native people mercilessly. The Governor Ash had a hand in this also. So the measures adopted by the English in Tamil Nadu especially in Tirunelveli district against the people, were severely criticised and condemned. V.V.S. Ayyar, Neelakanda Pramachari, Sankara Krishnan, Thirumalaiswamy and Vanchinathan were the prominent men against this issue and they decided to eliminate Ash.

The murder of Ash:

V.V.S.Iyyar was remarkable in plotting to kill Ash. Decisions on this plot were taken at Pavanasam and Punaloor. Hence Vanchinathan was selected to execute

this critical decision. Serving the forest department of Travancore, Vanchinathan was eagerly waiting for an opportunity to execute this plan. He was roaming secretly with a gun to kill Ash.

On 17th June, 1911, Ash was proceeding in a train from Tirunelveli to Tuticorin. When, the train had reached Maniachi, Vanchinathan shot Ash to death and he himself committed suicide. Thus an English representative held responsible for the torture of thousands of innocent people met with a tragic end.

The letter of Vanchinathan:

A letter was recovered from the dead body of Vanchinathan. In that letter, Vanchinathan clearly expressed the need to kill Ash. Moreover, it expressed that the killing of Ash was a rehearsal to kill king George of England, who planned to visit Madras. Guided by one Madahukkadai Chidambaram Pillai some three thousand youngsters were involved in this conspiracy. All the meetings related to this conspiracy took place in the house of the above leader.

The consequences of the murder of Ash:

The English government considered this murder to be a challenge. Many suspects were arrested and a case was filed against fourteen extremists among them. The trial of this case began in the high court at Madras on 11 September, 1911. Trial continued under several justices, headed by Arnold white. The trial continued for seventy nine days without a break. During the trial, one of the accused Sankaran nair described the reasons for the murder before the justices. As a way of explanation, the killing of several innocent people in Tirunelveli procession and the liquidation of the Native Shipping Company started by V.O.C. were narrated. After the trial three judges gave their verdicts separately, On the basis of this judgement rigorous imprisonment was given to Neelakanta Pramachari for seven years, Sankar Krishnas Iyyar for four years, Harihara Iyyar for three years and Madathukkadai Chidambaram Pillai for two

years. One year rigorous imprisonment was given to Muthukumaraswamy pillai, Subbiahya Jaganatha Iyyangar, Pichumani, Veembu, Hariharan, Desikachari, Azhahappa Pillai, Savadi Arunachalam, Padipillai and Vandemadaram Subramonia Iyyar. The supporter of this conspiracy, the head constable Kurunatha Iyyar, was given six years rigorous imprisonment. With the imprisonment of the leaders in prison, the revolutionary activities in Tamilnadu weakened.

V.O.CHIDAMBARAM PILLAI

V.O.C. became a symbol of sacrifice in the struggle for India's freedom. He was a hero who led the people of Tamil land in the independence struggle. Due to his service to mother India, he was given special titles like 'Kappaloddiya Tamilan' and 'Chekku Illuththa Chemmal'. He met with a lot of troubles on his way towards achieving independence. So he created a history with his adventures and sorrowful experiences.

Early Life: (1872 - 1898)

V.O.C. was born to Ulakantha Pillai, a rich advocate having exemplary character and Paramaie Ammaiyyar on 5th day of September, 1872 at Ottapidaram in Tirunelveli district. He was one among the seven children of their parents. In commemoration of the name of his father's brother he was named Chidambaram. He had finished his middle school education, at Ottapidaram learning early lessons from Veeraperumal Anna and English from Krishnan. He finished his high school studies at Tuticorin and began to work as a clerk in the taluk office at Ottapidaram. Later, he qualified himself as an advocate at Tiruchirappaly in 1895.

His occupation and marriage life: (1895-1905)

Being qualified in law V.O.C. started his career as advocate at Tuticorin in the year 1895. In the same year he got married to Valliyammai. With the early death of Valliyammai in 1900 V.O.C. married Menakshi as his second wife. It was during this period he got interested in politics. Though he practiced as an advocate, he was deeply attracted towards the motherland and language.

His political career (1905-1908)

The four years from 1905 to 1908 marked the most interesting period in the political life of V.O.C. Involving himself completely in politics, he revolted against the English and tried to implement the principles of Extremism uttering the code word (Slogan) Vandemadaram. He pointed out to the people the necessity of boycotting foreign goods so as to reduce the supremacy of the English.

In those days, Tamil people used only English ships for trade and transport. To put an end to this, he started a Native Shipping Company in 1906. Many a people kept him in collecting shares towards the building of this shipping company. Of them Vijayaregavachariyar, Rajaji, Parali Shanmugam Pillai and Panndidevar were important. Panndidevar alone got a share of one lakh rupees. With this capital V.O.C. got two ships from French Company, bought one and got another for lease. These two ships were put to navigation between Tuticorin to Colombo in 1909. The encouragement of the people of this enterprise though high in the beginning reduced gradually. In appreciation of their efforts V.O.C. was called Kappalottiya Tamilan.

In addition to the Native Shipping Company, he established Swadeshi Dharma Sanga Weaving Association and Swadeshi Co-operative stores at Tuticorin. Moreover, to safeguard the traders and workers of Tuticorin, he encouraged the establishment of trade guilds and workers, Association. The Swadesavimana Sangam founded at Tirunelveli in 1908 was the result of his

effort. The above said organisations served as the soldiers against the English atrocities.

V.O.C. and Surat Conference:

In 1907, the Congress leaders held a Conference at Surat and formulated principles against the English. V.O.C. and Subramonia Bharathi partook this conference as representatives of Tamil land. The eloquent speech of V.O.C. in this conference attracted the whole mass. Deeply fascinated by the extremist principles of Tilak the participants of the Surat Conference decided to implement them in their own states. Hence extremist principles were spread rapidly in Tamil kind, mainly by V.O.C.

Meeting of V.O.C. with the Collector Ash:

The persistent, participation of V.O.C. in politics kindled the anger of Collector Ash. So Ash ordered V.O.C. to meet him in his office. During this time Ash showed V.O.C. the military godown in order to make him afraid and warned him to be submissive to the government. As V.O.C. was indifferent to this, the arguments between them reached a critical level. The anger of Ash exceeded the limit. Realising the controversial situation V.O.C. escaped with the help of bodyguard Mahalingam. Ash was awaiting for an opportunity to avenge V.O.C.

The arrest of V.O.C.

The leaders of Tamil land decided to celebrate the release of Bepin Chandrapal from prison on the 19th day of March, 1907. They made all the arrangements for this when he visited Madras in 1907. In the great procession on that day, thousands of people participated. Induced by the eagerness of independence some of them plunged themselves in unlawful activities. To control the situation, police opened fire; four were killed and several wounded.

Many leaders including V.O.C. were arrested for provoking the people.

His Imprisonment (1908-1912):

The judge who tried the case of V.O.C. decreed forty years of imprisonment. But his higher appeal reduced the punishment to six years. He was tortured inhumanly in the prisons at Coimbatore and Kannanoor. He was given maize fooding as food and he was compelled to do the work of a bullock in a native oil mill; hence called Chekkilutha Chemmal.

His Contribution To Tamil Literature in Prison: Unwilling to spend the imprisonment days uselessly **V.O.C.** utilised the period, for writing books and (creating). composing poetry. He told his family members and friends the atrocities in the prison in the form of poetry. He translated the literature of James Alons under the heads Manampolvalu Akamaypuram, Valimykkumarkam and Santhikkumarkam. Among the above works, he had finished manampolvalue in prison. In the prison at Kanaanoor he had written two books namely Mey arivu and Mey aram, to enable the, prisoners to leave inhuman activities and adopt humanism, His contribution to literature continued even after Ms prison life.

His life in Madras after Ms Release (1912-1919)

V.O.C. was released from prison on 12th day of December, 1912. As his political service was unappreciated by the people, V.O.C. shifted his residence to Madras after he had been released from prison. The disapproval of his political service by people made V.O.C. to forsake politics. Still in 1919, he proceeded to Bombay, accepting the invitation of Tilak so that he might partake the discussion as to how to conduct a riot in India with the help of Germany He also discussed political matters with Gandhiji and Ulak who had visited Madras in the same year.

V.O.C's non-political life

Unable to continue to live in Madras, he began to live at Coimbatore accepting the requests of his friends. At Coimbatore one could see V.O.C.

completely out of politics. When he was in prison he was deprived of the advocacy. But he re-obtained the right in 1923 and practiced as a lawyer at Kovilpatti. Completely away from politics for seven years V.O.C. joined congress in 1927 and he headed the congress conference at Salem

Again his life at Tuticorin (1932-1936)

In 1932, the head office of Revenue Divisional office (R.D.O) was shifted from Kovilpatti to Tuticorin. So V.O.C. also migrated to Tuticorin and engaged himself as an advocate, whenever his health permitted. He presided over the meeting at Karaikkudi in 1933 which was arranged to receive Gandhiji who propagated Harijan principles. Involving himself completely into politics and experiencing countless miseries one after another V.O.C, left this world on 18 November, 1936 at the age of sixty three.

Bharathiyar (1882 -1921)

Bharathiyar who had great enthusiasm for independence was born to Chinnaswami Iyyar and Lekshmi Ammal at Ettayapuram in Tirunelveli district on December 11, 1882. Gifted with poetic talents even from his childhood, he received a title "Bharathi" from the king of Ettayapuram at the age of eleven. He got married to Chellammal in 1897. He continued his education even after marriage and became learned in Sanskrit and Hindi along with Tamil.

Highly attracted by the proficiency of Bharathiyar, the king of Ettayapuram appointed him as his court poet in 1902. But Bharathi left that post the very next year and started his career as a teacher and wrote poems in news papers. In 1904, he had become the sub-editor of a daily called "Swadesamitran" and the editor in charge of a monthly magazine named "Chakravarthini".

Deeply involved in politics, he took active part in the struggle for independence together with V.O.C. in 1905. But that did not make him leave literary works. He became the editor of India in 1907 and also took responsibility

to publish an English paper called Balabharatham. He took part together with V.O.C. in the Congress conference held at Surat in 1907. Fascinated by the extremist principles, he patronised the extremist principles of Tilak. He opposed the suppressive measures of the English vehemently. Hence he was arrested by the English government and then released. As he had criticised the principles of the English severely the English government took high handed steps against the news paper to which Bharathiyar was the editor.

When the restrictions of the government exceeded the boundaries, he migrated to Pondicherry accepting the request of his friends. There again he published the daily India. The principles published in this daily awakened the people with independent quest. So the government banned this daily and Bharathi to stop it.

Governor Ash was murdered by Vanchinathah in 1911. Subsequent to this the suppressive measures of the government became unlimited and the activities of the leaders especially Bharathiyar were sharply noted by the Government. Bharathiyar utilised this opportunity for writing books. He translated Bhagavatgithaj into Tamil in 1912. He also published other books like Kannanpatthu, Kuyilpattu etc.

During the first world war, the Government assumed that the freedom fighters were campaigning against the government hence gave them several troubles. Unable to withstand the atrocities of the government, Bharathiyar shifted his residence from Pondicherry to Tamilnadu. He was arrested in Kadayoor, remanded for thirty four days and then released. Then he proceeded to Kadayyam.

Bharathiyar suffered poverty between 1918 and 1920. Nobody came forward to help him during this critical situation. But his sufferings only enhanced his interest towards independence and literature. Again he became editor of

Swadesamitran. The last days of Bharathiyar were full of sufferings. Bharathiyar became sick due to the injury caused by the temple elephant of Thiruvallikeni by July 1921. He was completely bedridden. On the eleventh day of September, 1921 the great Bharathiyar died by midnight. But even today he is remembered as Amarakavi Bharathiyar.

Vanchinathan(1836-1911)

Vanchinathan, who occupied a permanent place in the history of independence struggle in Tamil land, was born in 1886 at Senkottai city as the son of Regubathi Ayyar and Rukmani. Sankaran was his aatural name. After he had finished his English middle school education at Senkottai, he finished his degree course at Sri Moolam Thirunal College, Trivandrum. He married Ponnammal at the age of twentythree and began his family life.

At this circumstance V.O.C. Madathukadai Chidambaram Pillai, Subramonia Siva, Neelakanda Pramachari and the like took active part in the independence struggle. As. the desire for independence did not exempt Vanchinathan he became the member of the Bharatha Matha extremist Organisation, which constantly acted against the English Government. He resigned his job as a Forest officer at Punaloor inTravancore and indulged himself completely in the freedom struggle. Forsaking his family and native place he showed deep interest in gathering new members in the Bharatha Madia organisation.

At the same time great martyrs like V.O.C. Subramonia Siva and like leaders were arrested and imprisoned. Hearing the atrocities suffered by the people in prison Vanchinathan wanted to eliminate Governor Ash who was responsible for the prison sufferings.

In this circumstances, his wife who had gone for delivery lost the new bora child. When his father conveyed this message to Vanchinathan he told his

father birth and death are very common and you think that I am also dead and forget me I have an important work to finish.

My country is greater than my child and family. With these words he sent back his father.

The plot to murder Ash was drawn. All the particulars about him were collected. His wife was to visit Thirunelveli by the first week of June and during that time Ash and his wife were to go to kodaikannal to see their children, who studied in the convent at Kodaikannal. It was decided to kill Ash secretly by a group of Bharathamatha Organisation consisted of Madaswamy pillai, Arumugam pillai, Neelakanda Prmachari, Azahappa Pillai and Vanchinathan. Among them Vanchinathan took up the responsibility of killing Ash.

On the 17 June, 1911, Saturday Ash began his travel in a first class compartment from Tirunelveli junction. When the train had reached Maniachi, Vanchinathan got into the compartment with a hidden revolver. The three bullet shots by Vanchinathan ended the life of Ash. Exalted highly with the satisfaction that he had finished his duty successfully, Vanchinathan shot himself to death, before he was taken under custody. Hence the history of a great revolutionary came to an end at the age of twenty five.

Subramonia Siva (1855 - 1925)

The great patriot Subramonia Siva was having an unusual amalgamation of simplicity, truth, kindness, courage, patriotism and eloquence He was one among the patriots who fought against the supremacy of English. He was bom as the son of Rajam Ayyar and Nagammal on the 14th day of October, 1884, at Vattalakudu in Madurai district. After he had finished his early education in Madurai, matriculation in Coimbatore, he started his career as a clerk in a

police station. But he went over to Trivandrum for higher education within a very short period. As he had shown deep interest in politics there, he was sent out of the college. Coming back to Tirunelveli he plunged deeply into politics together with V.O.C.

From, the year 1907, he had contact with Bharathi and spread the doctrine of Tilak and Lajupathiraj. As he had' revolted against the English in 1908 he was arrested and sent to prison for ten years. He was compelled to wear woollen cloths in prison and he was affected with leprosy.

Released from prison in 1911, he published the news papers, Ganabam and Prabanchamitran. Through these news papers he made known to the people the defects and suppressive attitude of English Government. He gathered the youngsters to revolt against the government and to conduct strike in factories. Thus he created awakening among the people.

With a view to develop a sense of sacrifice among people and to create vigilant members to act against the English, he started an Ashram, known to be Bharatha Ashram at Karaikkudi in 1921. Then he joined Gandhiji in his non-cooperation movement and suffered two years imprisonment. After his release from prison, he died in the year 1925.

Home Rule Movement

Following V.O.C in Tamil land, Annie Besant Ammaiyar became one of the prominent leaders in the politics of Tamil land. She established Home Rule League, following the principles of Swadesha Eyyakkam in Ireland. Though it was founded in 1915, it was legalised and introduced in Madras in 1916. In the book India a Nation, written by Annie Besant Ammaiyar

in 1915, she pointed out the aim and working of the newly Started Home Rule League.

The restrictions imposed by the government

Completely absorbed in the politics, the actions of Annie Besant Ammaiyar attracted the attention of the English very much. Though her doctrines were not fully accepted in North India, it awakened the people of Madras, politically. Her articles in the news paper, New India kindled the people. To restrict the working, of this news paper, the Governor of Madras, Pentland ordered Annie Besant to remit Rs.20,000 as security deposit in June, 1916. Moreover, her visits to central India and Bombay were: forbidden by the Central Government.

This led her not to establish the branches of her organization in other states than Madras. So the members of the Theosophical society was accepted as members of Home Rule League. Since members belonging to Theosophical Society were found plenty in Bombay, a branch of the Home Rule League was started there in spite of heavy opposition. Of the seventy members of this organisation, sixty eight belonged to the theosophical society.

Tilak and Annie Besant

Tilak who happened to be a national leader like Annie Besant Ammaiyar started a Home Rule Movement at Poona in April, 1916. The most important, factors in this was that there was no discrimination of opinions among these leaders. They tried hard together to establish self-administration. By May, 1916 Annie Besant Ammaiyar delivered a historic speech on self-administration when she had gone to Poona. As this speech greatly attracted the North Indian leaders, including Tilak, they all praised her. When Tilak was desirous to spread this

movement in Central and West India, Annie Besant was made responsible to spread the doctrines of this movement in those places.

Nehru and Home Rule Movement

Significant changes took place in the Indian politics by the actions of Home Rule Movement. The steps taken by this movement attracted the attention of the leaders who opposed English Government. Nehru was one among them. He himself became a member of this movement at Ponna and Madras and began to work shoulder to shoulder with Annie Besant Ammaiyar.

Government attitude against the straggle:

Deeply upset by the growth of the Home Rule Movement, the State Government requested the central government to take drastic steps against this movement. But the then Governor General Chemsford, permitted the State Governments to take necessary actions against this movement individually. On this basis, the State Governor Pentland passed an order to increase the security deposit of the news paper New India to rupees 40,000, in 1917. In continuation of this order, the State Government took several steps to subdue this movement. Leaders, including Annie Besant Ammaiyar, and members of this organisation were arrested, imprisoned and tortured. This inhuman attitude of the government was severely criticised by leaders like Srinivasa Iyengar. Meetings and processions were hold against the suppression of the government and demanding the release of Annie Besant Ammaiyar. Several people had forgone their titles afford to them by the king. Supporting the movement of Annie Besant, S.Moni Ayyar had forgone the title Sir However, the suppressive step of the government made this movement weak.

The failure of Home Rule Movement

To the great surprise of all, Annie Besant Ammaiyar tried to gather people in support of English government after her release from prison. The congress

conference held at Kanchipuram in 1918 analysed the decision in favour of the English government. There arose great conflict among the disciples of this movement. Satyamurthi and Rajaji criticised severly Annie Besant Ammaiyar who supported the resolution in favour of English government. Finally, when this resolution was left to the voting of common people the movement failed utterly. So the Congress had withdrawn its support to this movement. Muslims too left this movement. In the end this movement met with the failure as Gandhiji took active part in politics.

The Non Cooperation Movement (1921-1923)

In the history of India's struggle for freedom the part played by Gandhiji was conspicuous. The Indian national congress revived by the oncoming of Gandhiji. By way of protesting the inhuman activities of the English, Gandhiji started several movements against English government. One among them and the most important of them was the non cooperation movement which started in 1921 and was in vogue till 1923.

The reason for starting non-co-operation movement for suppressing the spirit of independence in Indians, the English government passed a black act known as Rowlat Act. In continuation of this act, a wholesale massacre took place at Jalian Walabagh of Punjab on 13th day of April 1919. This inspired Gandhiji to plunge into Indian politics with determination. When Gandhiji arrived at Madras in 1919, he discussed with the leaders the pros and cons of the non-cooperation movement which was to be used against English government. Then in the congress conference held at Nagpur in 1920 under the leadership of Vijayaraghavachari concurrence was given to this movement having Gandhiji as its leader.

The position of Tamil land during this movement several leaders from Tamilnadu attended the conference held at Nagpur. The resolution in favour of

Gandhiji's non-cooperation movement brought about difference of opinions among the leaders of Tamilnadu. The leader of this movement, Vijayaraghavachariyar expressed his opinion in favour of satyagraha. Some others opposed the resolution of Calcutta congress to boycott the council. At this critical movement Rajaji was elected as the leader of Tamilnadu congress. He worked together with Gandhiji and became his chieftain in Tamil land. Presently Tamilnadu suffered at the clutches of several political parties. Due to difference of opinion among the political parties and other problems congress could not proceed with its working plans. Anti-Brahmin campaign took place at this juncture. There was difference of opinion among the people who spoke Tamil and Telugu who in turn help prominent part in the politics of Tamil-land. One set favoured the progressive plans and some others were not for it. Particularly they gave importance only to the problems of the state and not to national problems.

Madras State Congress (1920)

Rajaji who became the leader of the Madras state congress in this critical movement, tried his level best to bring about co-operation among the leaders of the Congress and to involve themselves completely in non-cooperation movement, started by Gandhiji. Home rule party and Justice party opposed vehemently Rajaji and Congress party. Justice party found fault with Congress, saying that it was an organisation of Brahmins alone. Though, Rajaji could not seek the support of all the leaders, a resolution was passed to seek the support of all the people in favour of Gandhiji's non-cooperation movement against the English. In the congress conference held at Tirunelveli on June, 1920 most of the leaders severely criticised this resolution. To show protest against the resolution of boycott, passed at Calcutta congress, Satyamurthi and Rasthurirangha Iyyar resigned their chairmanship and secretaryship respectively. So also Srinivasa Iyyangar and Ramaswamy Iyyangar voted against the resolution

of boycott. Finally, due to the determined efforts of the leaders Satyamurthi and Rangaswamy Iyyangar joined the non-cooperation movement and endeavoured for its success.

The starting of non-cooperation movement

The non-cooperation movement had its beginning in a critically hopeless situation. But the leaders like Rajaji, E.V. Ramaswamy Naicker, V.O.C. and Satyamurthi tried wholeheartedly for the success of this movement. To give more strength to this movement, the leaders instructed the people to adopt Satyagraha and to boycott foreign goods. Courts, schools, administrative councils and labour organisation. Started by Rajaji, the procession favouring non-cooperation movement had its start just in front of a liquor shop. In support of this movement students boycotted schools and colleges and indulged themselves in strikes. They forced the closure of shops against the rules. With the destruction of government properties in certain places, there prevailed riots throughout Tamilnadu.

The suppressive measures of the government:

At this critical juncture, the Prince of Wales visited Madras in January 13, 1922. As a way of protest against his visit, the freedom fighters observed picketing especially road picketing from the harbour to the traveller's bungalow through which the Prince of Wales had to pass. They also held obstacles to his travels. As the lathie charge of the police proved useless, they had to open fire. In this incident, two were killed and several were wounded. Many patriots were arrested and imprisoned after a lot of torture. Such incidents took place in many parts of Tamil land.

Failure of Non-Cooperation Movement

As far as Madras State is concerned, the differences which prevailed among the leaders and people on socio political basis were the reasons for the

failure of the non-cooperation movement. As it was stated by Bharathiyar, the number of people participated in this movement was less in Tamilnadu when compared to other states. This movement was called the movement of Brahmins by Dravidian Organisations and it reduced the number of participants. Another reason for the weakening, of this movement was the non-cooperation of the leaders.

When this movement was declared by Gandhiji, he instructed the people to follow non-violence. But Within a very short period of its starting, violence sprang in several parts of the country. The patriots who worked against the government plunged into violence and destruction of government properties. This kind of violent attitude paved way to opening of fire in several places and arresting of thousands, of people, to Tamil land leaders like Rajaji, E.V.R. and Ramanathan were arrested. This led to the weakening of this movement in Tamilnad and other states. When Gandhiji realised the uselessness of the movement, he had withdrawn it in 1922. In the same year Gandhiji was arrested and there was a numbers in the history of struggle for India's freedom.

The reasons for the failure of non-cooperation movement Several reasons can be stated for the failure of non-cooperation movement in India especially in Tamil land. Though the people of Tamil land opposed the autocracy of English the circumstances that prevailed in the society prevented them from entering into the movement completely. The supremacy of the English in the politics and the domination of Brahmin in the society deprived the majority of the people in society of their legitimate claims and feelings. There arose many organisations to safeguard these people. Especially the justice party severely criticised the high handedness of the Brahmins. Under these circumstances the non-cooperation movement announced by Gandhiji was followed by the leaders of congress. The

majority of the leaders being Brahmin the justice party and other Dravidian organisation abused this struggle as a Brahmin struggle.

This prevented the majority people of Tamil land from entering the non-cooperation movement. The leaders of this movement acted with enmity among themselves due to their differences of opinion. Gandhiji who visited Tamil land during this time only preached about his movement; but did not try to remove the difference of opinion among the leaders. This prevented the leaders from involving themselves completely in this movement.

The anticipated support of the Muslims was not forthcoming with the settlement of Calipate by Kamal Patsha, the Sultan of Turkey. As the problem of Muslims were over they were not compelled to take part in this movement. When Gandhiji announced this movement in Tamil land, majority of this people in Tamilnadu were unaware of the inner aim of the movement due to their illiteracy. The leaders too did not demand their support by explaining the importance of this movement to them.

Finally, the people of Tamil land showed more interest in violence quite contrary to the announcement of Gandhiji's non-violence. Hence it did not attract the people on the basis of principle. For the above reasons, a great movement expected to bring about drastic changes in politics met with complete failure, without making any visible change.

Salt Satyagraha

Released from prison Gandhiji announced civil disobedience movement as his next step of struggle for independence. The resolution in favour of this movement was brought about by Gandhiji at Lahore congress headed by JawaharJal Nehru in 1929. As a first step of civil disobedience movement, Salt Satyagraha was declared by Gandhiji in 1930. This struggle took place in several parts of India. For this Gandhiji started his historically important Danti march

from Sabarmathi Ashram on 12 March 1930. This struggle happened to be a challenge to the autocracy of the English. Many leaders partook this struggle and several were arrested, especially on 7 March Vallabhbhai Patel and on April Jawaharlal Nehru. Sixty thousand patriots including ladies were arrested for revolting against the law.

As far as Tamil Nadu was concerned leaders like Kamaraj and a good number of disciples took part in civil disobedience movement. To strengthen this movement, meetings against the government, picketing and demonstrations took place in several parts of Tamil land. Those who took part in revolt were severely punished by the government.

As salt Satyagraha was started by Gandhiji in North India, Rajaji followed it in Tamil land, selected Vedaranyam in Tiruchi district and launched the struggle on March 13, 1930. Thousands took part in it. They prepared salt by violating the rules. These patriots were arrested by the government. This led to chaos and confusion in the land. People were involved in unlawful activities. Such revolts took place in many places like Vellore, Kudiyatham and Tripur. To establish peace the government adopted suppression. Several became a prey to the suppression. Police used lathie charge to disperse the crowd. As a result of this merciless attack of the government, Tirupur Kumaran and Sundaram died in 1932. Kumaran respected and honoured the national flag. It is said that at the last moment of his breath Tirupur Kumaran held national flag in his hand and uttered Vande Mataram. Hence history mentioned him as Kodikaatha Kumaran. The outcome of the struggle was that the government agreed for negotiations. Hence civil disobedience movement was stopped in 1934. The act of 1935 following this negotiation offered local administration to the states.

Quit India Movement

The adverse consequences of the Second World War affected Indian politics largely. When second world war was declared by English against Germany on 3 September 1939 the Indian Governor General also declared war against Germany on behalf of India without consulting the Indian Council. The members of the council and the patriots disliked and condemned this autocratic attitude of the English. To protest against this the Ministers of the states decided to resign. As a result of this the Ministry headed by Rajaji in Tamilnadu also resigned. This move at this critical situation threw the English government into great shock.

To bring out a peaceful negotiation in this problem in India, Sir Stafford Crips was sent to India, on 22 day of March, 1942 by British government. The efforts taken by the Crips to bring about co-operation failed utterly. Provoked by this Indian leaders with the help of the people plunged into a new phase of struggle known as 'Quit India'. The congress working committee held on 14, 1942 passed a resolution demanding complete freedom to India. This resolution was published in the news papers with the heading 'Quit India'. On this basis, a resolution was passed in the Congress Committee partaken by Gandhiji in 1942 to have a large scale struggle. The very next day of this resolution leaders like Gandhiji, Azad and Patel, were arrested. This action of the English led the way to a complete restlessness in the land.

The outcome of this struggle reflected in Tamil land also. Leaders like Kamaraji and Prakasam gathered people towards the victory of this movement. Though the government dismissed congress party, this movement strengthened in Tamil land with the whole hearted participation of workers, students, traders politicians and ordinary people. Processions and meeting were held against the English. The picketing took place in front of the toddy shops and government offices. People set fire to government properties and offices. Within a very short

period the propagation, against the government spread like a wild fire throughout the land and the people became furious.

The Quit India Movement affected Madras largely. The Workers of Buckingham and Carnatic factories, Madras fort and Madras Corporation made a walkout. Extremism strengthened day-by-day and Madras city was paralysed. This movement was spread in Coimbatore also. Factories were closed. Trains carrying the manufactured goods were stopped then and there Particullary train which carried gun powder was stopped between Bhoothanoor and Chinganaliur. The liquor shops were closed in Coimbatore and some were put to fire. The municipality of Coimbatore passed a resolution in favour of this movement and it was dissolved permanently. Government office were picketed. Police stations were destroyed. The buildings inside the aerodromes were demolished. The village people also involved themselves in such activities. The similar activities took place in North Arcot, South Arcot and Chingelpet. The people of North Arcot cut short the communication facilities and set fire to government offices. Road blocking there had been a regular feature. In the movements at South Arcot and Chingelpet more of students participated. Many extremist activities took place in these places.

Due to the activities, of this movement at Madurai the city paraiyed. Dharnas were observed in front of toddy-shops and several other shops were picketed. People who engaged themselves in road blocking heaped stones across the road and paralysed the transportation. Transport buses and government offices were set fire. Communication was curtailed. The government offices who acted against this movement were attacked by the freedom fighters. Taluk Boards were dissolved at Madurai Dindugal and Palani taluks in support of this movement. The government declared suppressive orders against this movement.

Police and military were led loose to subdue this movement. This put the people of this locality to a lot of trouble.

The flame of independence struggle was in full swing at Ramnad district. People arose in revolt under the leadership of Kumaraswamy Raja and Pasumpon Muthuramalinga Devar in place like Karaikkudi, Devakottai, Thiruvadhanai, Poolankurichi etc. Many rioters were shot dead. The court, treasury and the Registrar office at Devakottai were set on fire. The railway station at Nadarjapuram and Municipal school at Karaikudi were burnt to ashes. The post office at Poilankurichi was devastated. As a protest against this struggle the district board at Ramnad and municipality at Virudhunagar were dissolved.

The freedom fighters plunged into activities against the government at Salem and Tanjore. Public meetings were held against the orders of the government in Tanjore district. To establish peace police conducted lathie charge and several were arrested and imprisoned. One M.Ramanathan was arrested and put in prison for he was involved in anti-government activities at Sirkali. But unfortunately he escaped without punishment.

The "Quit India" movement was in full swing at Tirunelveli. As a protest against the suppressive attitude of the government the Tirunelveli. district board and the municipality were permanently dissolved. To oppose the police force the extremists adopted gorilla warfare. Those who violated the orders of the government were arrested; significantly Kamarajan and Rajagopal of Kulasekharapattinam. The contribution of Kamaraj towards the victory of this movement was of great importance. He convened secret meetings and gathered support in favour of this movement having dose contact with the leaders and noticing the situation very carefully.

The approach of the government:

As the situation had gone out of the control, the government led loose the suppressive measure one after another. Thereby the government banned the public meeting and picketing. Collective penalties were levied on the people to subdue the rioters. Many died of police firing. The angry people devastated the government properties in the cities; plundered the village; set fire to government offices. As a result of this struggle, thousand and eight people were wounded in India between the time of August and November in 1942. Moreover, 327\$ people were wounded, and about a lakh of people were arrested.

Reasons for the weakening of this movement:

Congress leaders involved in this movement vehemently tried to subdue the autocratic attitude of the government. But the political situation in the Tamil land and the activities of the regional parties here made the struggle weak. Due to the opposition of the Justice party towards the Congress party, they did not show much interest favouring this movement. Furthermore, E.V.R. started the struggle demanding independent Dravida State in conjunction with the national movement. This reduced the intensity of the national struggle. During the world war when the German force began to attack Russia, the disturbed communists withdrew their support to their movement and supported the government. Utilising this opportunity, leaders like Mohan Kumaramangalam, Remamurthi and Anandan Nambiar re-directed the people against the industrialists and land lords. This forced the Congress to curtail the link of Communists from the national struggle. For these reasons the "Quit India Movement' started by Gandhiji met with the failure in India as well as in Tamilnadu. When the ferociousness of the world war was cooled the leaders of the struggle were released from prison. Gandhiji on May 6, 1944 and others in 1945.

UNIT IV
UNDER CONGRESS RULE

RAJAJI

Early Days

Rajagopalachariyar, popularly known as Rajaji was born in village Thorappalli near Osur in Salem district as the third son of Nallaan Chakkaravarthi Iyyangar and Chinkarammal on 10th December, 1878. After becoming a law graduate in 1898, he began his career as an advocate in Salem by 1900. He became popular in his profession.

His involvement in the struggle for freedom Rajaji, with his special features of straight forwardness, courage, independence, regularity, intelligence and god-fearing involved himself in politics and attracted the attention of both the people and leaders. Within a short period by his participation in several organisations he achieved a name for himself. When he had involved himself completely in the freedom struggle he was forced to forego his profession which fetched him high income. He represented Tamilnadu in the congress conference held at Calcutta in 1906. He met Mahakavi Bharathiyar, who was a great patriot of freedom struggle with his inspiring songs, at Puthucheery in 1910. He was the chairman of Salem municipality between the period 1917-1919. Having attracted by extremist principles of Tilak, he became an extremist in the beginning. Then attracted by the non-violent principles of Gandhiji he offered his whole-hearted support to non-co-operation movement in 1920. In the same year by June, he attended the meeting of Hindus and Muslims in favour of Kilaphat movement. He was elected general secretary of All India Congress in 1921. Then by 1922 at the request of

Gandhiji he became the editor of Young India, a weekly published from Ahamadabad.

Ashram at Tiruchengode

When Rajaji was active in politics, the justice party was very popular in Tamilnadu. Belonging to the Brahmin community, he was severely criticised by the Justice party. But inspite of all these oppositions, he established an ashram at Tiruchengode just like Gandhiji's ashram at Samarbathi. This ashram was inaugurated by E.V.R. From 1925 to 1935, Rajaji stayed in this ashram and served the people of that locality who were the most backward. He increased the medical facilities in that locality and worked against the drunkenness and untouchability found among those people. In his newspaper, Vimochanam, preference was given for the propagation of prohibition. Highly attracted by the doctrines of Gandhiji, he gave preference to the production of Khadhi in his ashram. The youngsters who got training in his ahsram became a set of disciplined soldiers of freedom.

When Rajaji was in Tiruchengode ashram Gandhiji visited the ashram in 1925 and 1934 and appreciated his endeavour. Moreover, Sarthar Vallabai Patel, G.D. Birla, Nehru, Kumarappa, Sathyamurthi, Lal Bhagadur Sastri, Thuckher Baba, Kirupalani, Mother Kasthuri Bhiganthi and the like, visited his ashram and added credit to his valuable service.

Rajaji and salt Sathyagraha:

With the incoming of Gandhiji, the struggle against the English by the Indian National Congress strengthened. Announcing the non-co-operation movement as part of violating the law, Gandhiji started the historically important

salt satyagraha in 1930. When Gandhi started salt Satyagraha at Dandi in Tamilnadu, Rajaji was assigned the responsibility to conduct salt Satyagraha. He conducted it successfully at Vedaranyam in spite of strong opposition. Rajaji followed by a hundred freedom fighters walked over to Vedaranyam on 15 April, 1930 to conduct salt Satyagraha. He was arrested and imprisoned for violating salt law. In continuation of that, he participated in several struggles and was given imprisonment many times.

The election of 1937 and his chief-ministership:

Thoroughly dissatisfied by the activities of Justice party, people selected Congress party with a majority in the legislative assembly election held in 1937. Becoming the chief minister of Tamilnadu, on behalf of the congress party, Rajaji brought about several reforms towards the welfare of the people.

Prohibition Act:

Drunkedness was a great social evil in those days. It not only affected the health of the people but also led to many social evils. To put an end to this evil, Rajaji passed an act of prohibition. But the proper execution of this act became less effective with the opposition of people, government officials and the owners of liquor shops.

Welfare committee for the peasants:

When Congress party came to power in Tamilnadu majority of the lands were owned by landlords. Having high socio political influence, these landlords used landless peasants to cultivate this land. The condition of the peasants were miserable as they were treated as slaves and given, very small remuneration. To reorganise the life of these miserable peasants who lived in the manor land of landlords, Rajaji constituted a committee. The committee under T.Prakasam, the Finance Minister visited the manor land, studied the condition of the peasants and submitted a report to the government. Just at this movement, the Second

World War broke out. As India was involved in the war without the consonance of India leaders, Rajaji's ministry resigned in 1939, as per the decision of the headquarters. Hence Rajaji was unable to pass any act towards the welfare of the peasants on the basis of the report submitted to the government.

Steps against untouchability:

Though Rajaji belonged to Brahmin community, he vehemently protested the caste difference. The removal of untouchability was not only patronised but also executed by him. He admitted his son in the college where low caste students were studying. For these reasons, he was kept apart by the high caste and they abstained from having any relation with him. When he was the chairman of Salem municipality, he engaged a scheduled caste to open the water supply scheme. He appointed low castes to work in the college hostels. Further more, he invited some members of the downtrodden people to his house and gave them samabanthi feast. Encouraging the inter-caste marriage, he gave his daughter in marriage to Devadhas Gandhi, son of Gandhiji who belonged to Gujarat Paniya caste. Low caste people were deprived of entry into temple till Rajaji came to power. But Rajaji gave entry to the low castes of Tamil land just as it has taken place at Cochin and Travancore.

Mot against Hindi :

Assuming the power in Tamilnadu/ he made Hindi compulsory in schools because he felt that learning hind was good to all people. This was opposed by D.K. under the leadership of E.V.R. Thousands of students and common people participated in this struggle and opposed the government of Rajaji. Predicting Hindi as the language of Brahmins, the members of D.K. held processions and

conferences against Hindi. The conference at Salem was significant among them. Severe steps including firing were taken to suppress the riot, two died of firing. Thousand and two hundred people including E.V.R. were arrested. Still the struggle continued till the resignation of Rajaji's ministry on 29 October, 1939. Governor James Hope who took up the administration of Tamilnadu not only stopped the compulsory introduction of Hindi in schools but also released all the prisoners of the struggle and thus established peace in Tamil land.

Difference of opinion within the congress:

There evolved a stumbling block in Indian politics in 1942. Muslims demanded separate land under the leadership of Janaff Jinna. But this demand was abruptly refused by the Congress. Realising the nature of Muslims and the political procedure of the English, Rajaji suggested the separation of Pakistan through voting. This resolution being refused by the Congress, Rajaji quit Congress party and kept aloof from politics. When he was desirous, of joining the congress again in 1945 members of .Congress in Tamilnadu opposed it. But he became a congress member with the support of the Indian congress leaders and served in the Central Ministry, headed by Nehru, as the ministry for Trade and Industry in. 1946. Then he became the Governor of Bengal in 1947. Then he acted as the first Indian Governor General from 1948 to 20th January, 1950 after Lord Mount Batton had left for England. From January to November of 1951, he held the post of Home Minister.

Becoming the Chief Minister of Tamilnadu Again:

In the assembly election held in 1952, congress could not get majority on its own. Desiring to form the ministry with the help of some independent members, the congress sought the help of Rajaji and offered him the Chief Ministership. Some thought that Rajaji would not accept the offer because he had already assumed high posts. Contrary to this opinion, Rajaji gracefully accepted

the invitation of Ramaraj and Kumaraswamiraja and became the Chief Minister of Tamilnadu for the second time M.Baktavatsalam, A.P. Vetti, C. Subramoniam, K. Venkataswami Naidu, Raja Sammuka Rajeswara Sethupathi, M.A. Manickavellu, K.A. Kutty Krishnan, S.P.P. Pattabiramarow, D. Sanchivyya, K. Rajaram Naidu, Thirumathi Jothi Yenkatachalam and R. Renganna Naidu were the fifteen members in the Ministry of Rajaji. In spite of the internal and external opposition to his Ministry several reforms were implemented by Rajaji's Ministry.

(i) Control of price of Commodities:

The Second World War caused the increase in the price of the commodities. This gave a lot of sufferings to ordinary peoples. So necessary commodities were distributed the people through ration shops. Utilising this opportunity officials who were related to this ration were bribed by the merchants, this in turn led to the hoarding of necessary commodities. With the efficient steps taken by the government the black marketing and the bribing of officials were restricted. As a result, the price of the commodities were reduced all on a sudden.

New educational policy:

Aspiring to bring about changes in the field of education. Rajaji introduced shift system in the educational institutions in 1953. Students who learned their lessons in the morning shift were expected to learn some work in the afternoon. Those who learned their lessons in the after noon session were expected to do some work in the fore noon. Rajaji anticipated the learning of traditional works by the students from their parents, thereby abolition of unemployment problem. Not realising the real effect of this system, a storm of opposition arose in Tamil land against the new educational policy. The opposition party vehemently criticised this scheme as Caste oriented educational scheme. This opposition threw Rajaji out of power.

Rajaji's Resignation:

Rajaji's progressive thinking created internal conflict in the party. Kamaraj too protested the reforms of Rajaji. This led to the difference of opinion between Rajaji and Kamaraj and hence Rajaji resigned his chief ministership on April 13, 1954. The very next day Kamaraj assumed power as the chief minister of Tamilnadu.

The appraisal of Swatandra party:

Thoroughly dissatisfied with the congress party Rajaji started a new party, Swatandra Party in 1959 and acted as its leader until his end. Later, he patronised D.M.K. and supported the cause of anti-hindi agitation. In 1962 he made tour to London, New York and Washington as a representative of peace among the world countries.

His service to Tamil language:

Rajaji was famous in expressing things in simple and sweet Tamil language. He wrote philosophical articles in beautiful Tamil. He had also written Mahabharatha as Viyasarvirutham and Valmiki Ramayana as Sakravarthi Thirumagal. Moreover, he wrote religious, philosophical books like Kannan Kattiyavazhi, Upanidathaba palakani and Baja Govindam. A great man, who was equally intelligent in politics and in Tamil literature readied the foot of God on 25th day of December, 1972.

An estimate:

Rajaji was a simple and dear thinker. He believed in the freedom of individuals. As an opponent of the British he favoured non-co-operation, but after his resignation from office, cooperated with the British. As a chief minister, Rajaji introduced Hindi but as a Swatandra leader opposed Hindi. He started his career as a nationalist in the congress party but ended his career as a regionalist in alliance with the D.M.K.

KAMARAJ

Kamaraj Earlyhood:

Kamaraj who reached the zenith of his life through hardwork; was bom at Virudhunagar on 15th July, 1903 as the son of Kumaraswamy Nadar and Sivakami Ammal. His orignial name was Kamatshi. He had his early education in the government primary school during his 5th year and during his 6th year. He began his education in Kshtrya Vidya Sakar school. As his father had died during the 6th year, he put an end to his education and joined as an assistant in textile shop owned by his uncle.

His connection with the congress:

The news of Indian freedom struggle attracted Kamaraj. The inspiring speeches of the leaders made Kamaraj stir against the supressive attitude of the English. So he joined the congress party, held meetings and participated in the processions bearing the national flag and collected funds through undiyals. This made his wide Karuppaiya to send Kamaraj to Trivandrum to work, in a timber shop, owned by his sister. Loosing interest in the works of the timber shop, Kamaraj participated in the Satyagraha held at Vaikom of Kerala. So he was brought back to Virudhunagar again.

His deep involvement in the party:

Fully involved himself in the congress party at the age of 18, Kamaraj became the source of congress growth at Virudhunagar. He participated in all the struggles conducted by Congress party. He partook the riot at Suchindrem, for the worship right of harijans, nonco-operation movement in 1920 and picketing of toddy shops at Madurai in 1923. He also participated with the disciples of the party in flag struggle held at Nagpur. When he participated in the salt Satyagraha in 1930, he was arrested and was given two years imprisonment. But he was

released before time due to Gandhiji Irwin pact. A great crowd of people took him in a procession to his house from Virudhunagar railway station.

Party work and big posts in politics:

Several posts came in search of Kamaraj. When representatives from the districts were elected for the Congress working committee Kamaraj was elected representative of Ramnad district. When Gandhiji was arrested for his involvement in the freedom struggle Kamaraj protested this arrest. Kamaraj was arrested, imprisoned at Vellore and later he was released.

Satyamoorthy, a great political sufferer in the party attracted Kamaraj very much. Assuming himself to be his master, Kamaraj acted as his right hand. When Satyamoorthy was elected the President of Tamilnadu Congress committee in 1936. Kamaraj was elected as its secretary. In 1937, Kamaraj became victorious from the Sattur constituency as the member of the legislative assembly. In 1940, supported by Satyamoorthy he defeated one Subbiyya patronised by Rajaji by three votes for the post of President of Tamilnadu Congress Committee.

When the second world war broke out India was involved in the war by the English without the least consultation of Indian leaders. The attitude of the British aroused the leaders of India, At this juncture, the Congress put forth a condition of complete independence. If India would be given independence. Congress was prepared to help the English in the war. As the English refused to accept this condition the anti-English riot strengthened, Kamaraj participated in the riot too. When James Hope visited Tamilnadu to collect war fund Kamaraj propagated throughout Tamilnadu not to give that fund. In 1941, when Kamaraj was carrying the list of participants in the Satyagraha to Gandhiji, he was arrested in the train and imprisoned in Vellore jail: When he was in prison, he was elected the Chairman of Virudhunagar Municipality. Again, he was given one year imprisonment for his participation in the quit India movement in 1942.

When Kamaraj was released from prison, he resigned the Chairmanship of

Virudhunagar Municipality by saying to his followers, I have the work of fighting for the freedom of Bharatham and you look after the welfare of Virudhunagar. Then he proceeded to Bombay and participated, All India congress committee meeting in which the Quit India resolution was passed. To execute the quit India resolution, he came back to Tamilnadu. But even before the starting of the struggle he was attested in Virudhunagar with several charges of offenses and he was imprisoned first at Vellore and then at Amaravathi for a total period of three years. His master Satyamurthy died during this imprisonment which was a great shock to Kamaraj. When India became free in 1947, the fame of Kamaraj had grown and he became a member of parliament in the election of 1952.

Becoming chief-minister Tamilnadu:

With the removal of Rajaji from the chief ministership of Tamilnadu on 13th April, 1954, Kamaraj took up that post. When he assumed power as chief minister, he became M.L.A. from Kudiyatham Constituency. During his administration Tamilnadu reached its peak of its progress.

Unlike Rajaji's ministry, the ministry of Kamaraj was constituted of eight ministers. In spite of his aspiration to give representation to all sects of people in the ministry only efficient persons were given chances in his ministry. C. Subramonian, M. Baktavatchalam, Paramesvaran, A.P. Sethi, M.P. Manickavelu, Ramnad Raja and Ramaswamy Padyachi constituted 'Kamaraj's Ministry. By giving an opportunity to Parameswaran, a Harijan in his Ministry, Kamaraj became the favourite of harijans. In 1957 election forming an alliance with B.M.K. 151 seats were secured out of 205 total seats. Kamaraj became the Chief Minister of Tamilnadu once again and administered it till 1963. During this period, he executed several welfare schemes.

Growth of education:

Kamaraj felt the indispensability of education towards the socio-economic welfare of the society. He established school in every nook and corner of Tamilnadu including villages and reformed the existing educational institutions. To remove the ignorance of people, he made education compulsory upto the age of eleven. To help the poor students free education, free uniform and free noon meal were introduced. This gave a golden opportunity to all the poor children to become literate.

Since the funds for education were insufficient, he proposed to collect donations from well wishers and common people. For this purpose alone Kamaraj held 133 conferences and was able to collect six crores and 47 lakhs of rupees as donation. The whole amount was dedicated to the growth of education. Because of his utmost interest towards the growth of education 46.1 lakhs students were privileged to learn in 10,000 primary schools. Moreover, to encourage higher education, free education was introduced in the high schools also. Apart from this, technical colleges were started in every districts. Furthermore, two physical education colleges and ten teacher's training colleges and 39 teachers training schools were established. In addition to this, two medical colleges and two engineering colleges were started by him, Arrangements were made to start a new university. But this was made possible only by

Baktavatsalam, when he came to power, Hence arose the Madurai University. This university was the result of the efforts of Kamaraj and hence called Madurai Kamaraj University. Poor students who had their education in Medical colleges, engineering colleges and agricultural colleges were offered loans without interest for their education. Because of his efforts towards the improvement of education among poor people, Kamaraj was praised to be Kalvikanthiranthavar.

Land reforms and social welfare:

Kamaraj implemented several constructive schemes to uplift the conditions of the downtrodden peasants in the society. He reorganised Landlords protective act of Tanjore and made it possible for the peasants to get 60% of the land produce. He also passed Land Reform Act so that it could offer land to the landless peasants. His Madras land reform act laid a ceiling, to the land possessions of land lords and the surplus land was distributed to the landless. A family having five members could have 30 acres of land. Family having more than five members was permitted to own five acres of land to each members; but it should not exceed sixty acres. Moreover, the Madras cultivating Tenants protection Act of 1955 protected the peasants from being squeezed by the landlords. Further more, the electrification scheme of villages and manor - lands gave good result. Introduction of pumps held the first place in India for the utility of electricity in cultivation and that increased the produce several time.

Growth of Industry:

During the administration of Kamaraj in Tamilnadu industries developed considerably. As the individuals were encourage to start new industries. Tamilnadu developed industrially within a very short period. In addition to the individuals, the government had also started new industries. During his period, a photo film industry at Qoty with the investment of 12 96 crores and a heavy boiler industry at Trichy with 25 70 crores of rupees investments, a heavy industry at Avadi, Oil refinery industry at Manali, composed manure industry and atomic industry at Madras, Bhavani project and Kundala project were started, As a result of these industrial progress Tamilnadu held the third place in India for industrial growth.

The annexure of South Travancore:

Travancore Tamilnadu Congress President Nathaniel met Kamaraj in connection with the annexure of south Travancore (Present Kanyakumari District)

with Madras State. Kamaraj assured to do the needful to solve this problem. But when responsible government was announced in 1947, the longstanding desire of the people of Kanyakumari ended in disappointment. So people revolted and the police opened fire against them. After visiting the affected areas, Kamaraj promised to solve the problem legally. But the government of Travancore stood against this. He wanted to make negotiation among the two groups of people. As Pattom Thanupillai did not participate in the negotiation talk no decision was reached. When the states were proposed to be reorganised on linguistic basis in 1953, solution to this problem was anticipated. But K.M. Panicker, a member of the commission appointed for this purpose considered only the proposals of Pattom Thanupillai; but not the interests of the people in Kanyakumari district, It was the general feeling among the leaders and the people of Kanyakumari district that Kamaraj had not shown much interest in solving this problem.

Kamaraj Plan:

After the Chinese invasion in 1962, the popularity of the congress party began to diminish. The congress party failed in a few interim elections. So Kamaraj proposed a plan in which he stated the elder leaders of the party should forego their ministerships and come forward to work towards the strengthening of the party. This plan was approved by Nehru also. As per this plan, Kamaraj left his Chief Ministership and involved himself in party work as a model. Following this Morarji Desai and Lal Bahadur Shastri had forgone their Ministership and engaged themselves in party work. Many leaders criticised this plan too.

Becoming the leader of all India congress:

In the congress conference held at Bhubaneswar in 1963 Kamaraj was elected as the president of All India Congress. He showed deep interest in satisfying the needs of people and strengthening the party by conducting tours all over the

lands. He also visited Russia and other Eastern European countries to witness their industrial growth, so that they might be implemented in India.

King maker:

He was highly influential in state and central congress party. He was the cause for the elevation of several people. As far as Tamilnadu is concerned Prakasam, Panthalu, Ramaswamy Reddiyar, Kumaraswamy Raja and Rajagobalachari got themselves elevated to higher posts only because of Kamaraj. In the centre, he was responsible for the unopposed selection of Lal Bahadur Shastri as the prime minister of India, in the event of the political uncertainty after the death of Nehru. When Shastri died unexpectedly at Tashkent in 1966 it was Kamaraj who made Indira Gandhi as the Prime minister and brought about unity among the leaders. Hence, he was called the King Makers.

Kamaraj set an example to the later administrators by his simplicity, straight forwardness, patriotism and eagerness in the welfare of the people. The present politicians expressed their desire in political stages to bring about the rule of Kamaraj once again just to set aside corruption and restlessness that are found in the to-day's politics. Kamaraj who was at his zenith of fame died on October 2, 1975. When MISA was prevalent in India. A memorial was erected at Madras to honour the great personality Kamaraj.

. M.BHAKTAVATSALAM

Minjur Bhaktavatsalam or Minjur Kanakasabhapathi Bhaktavatsalam Mudaliar (9 October 1897 – 13 February 1987) was an Indian lawyer, politician and freedom fighter from the state of Tamil Nadu. He served as the Chief Minister of Madras state from 2 October 1963 to 6 March 1967. He was the last Congress chief minister of Tamil Nadu and the last to have taken part in the Indian independence movement.

Bhaktavatsalam was born on 9 October 1897 in the Madras Presidency. He studied law and practised as an advocate in the Madras High Court. He involved himself in politics and the freedom movement right from an early age and was imprisoned during the Salt Satyagraha and the Quit India Movement.

He was elected to the Madras Legislative Assembly in 1937 and served as Parliamentary Secretary in the Rajaji government and as a minister in the O. P. Ramaswamy Reddiyar government. He led the Indian National Congress during the 1950s and served as the Chief Minister of Madras Presidency from 1963 to 1967. Following the defeat of the Indian National Congress in the 1967 elections, Bhaktavatsalam partially retired from politics. He died on 13 February 1987 at the age of 89.

THE ANTI-HINDI AGITATION OF 1965

The Anti-Hindi agitations of Tamil Nadu were a series of agitations that happened in the Indian state of Tamil Nadu (formerly Madras State and part of Madras Presidency) during both pre- and post-Independence periods. The agitations involved several mass protests, riots, student and political movements in Tamil Nadu concerning the official status of Hindi in the state.

The first anti-Hindi imposition agitation was launched in 1937, in opposition to the introduction of compulsory teaching of Hindi in the schools of Madras Presidency by the first Indian National Congress government led by C. Rajagopalachari (Rajaji). This move was immediately opposed by E. V. Ramasamy (Periyar) and the opposition Justice Party (later Dravidar Kazhagam). The agitation, which lasted three years, was multifaceted and involved fasts, conferences, marches, picketing and protests. The government responded with a crackdown resulting in the deaths of two protesters and the arrests of 1,198 persons including women and children. Mandatory Hindi education was later

withdrawn by the British Governor of Madras Lord Erskine in February 1940 after the resignation of the Congress Government in 1939.

The adoption of an official language for the Indian Republic was a hotly debated issue during the framing of the Indian Constitution after India's independence from the United Kingdom. After an exhaustive and divisive debate, Hindi was adopted as the official language of India with English continuing as an associate official language for a period of fifteen years, after which Hindi would become the sole official language. The new Constitution came into effect on 26 January 1950. Efforts by the Indian Government to make Hindi the sole official language after 1965 was not acceptable to many non-Hindi Indian states, who wanted the continued use of English. The Dravida Munnetra Kazhagam (DMK), a descendant of Dravidar Kazhagam, led the opposition to Hindi. To allay their fears, Prime Minister Jawaharlal Nehru enacted the Official Languages Act in 1963 to ensure the continuing use of English beyond 1965. The text of the Act did not satisfy the DMK and increased their skepticism that his assurances might not be honored by future administrations. As the day (26 January 1965) of switching over to Hindi as sole official language approached, the anti-Hindi movement gained momentum in Madras State with increased support from college students. On 25 January, a full-scale riot broke out in the southern city of Madurai, sparked off by a minor altercation between agitating students and Congress party members. The riots spread all over Madras State, continued unabated for the next two months, and were marked by acts of violence, arson, looting, police firing and lathi charges. The Congress Government of the Madras State called in paramilitary forces to quell the agitation; their involvement resulted in the deaths of about seventy persons (by official estimates) including two policemen. To calm the situation, Indian Prime Minister Lal Bahadur Shastri gave assurances that English would continue to be used as the official language as long as the non-Hindi

speaking states wanted. The riots subsided after Shastri's assurance, as did the student agitation.

The agitations of 1965 led to major political changes in the state. The DMK won the 1967 assembly election and the Congress Party never managed to recapture power in the state since then. The Official Languages Act was eventually amended in 1967 by the Congress Government headed by Indira Gandhi to guarantee the indefinite use of Hindi and English as official languages. This effectively ensured the current "virtual indefinite policy of bilingualism" of the Indian Republic. There were also two similar (but smaller) agitations in 1968 and 1986 which had varying degrees of success.

UNIT – V

THE RISE OF DMK TO POWER

C. N. ANNADURAI

Conjeevaram Natarajan Annadurai (15 September 1909 – 3 February 1969), popularly called Anna was a former Chief Minister of the South Indian state of Tamil Nadu. C. N. Annadurai was the first member of a Dravidian party

to hold that post and was also the first non-Congress leader to form a majority government in independent India.

C. N. Annadurai was well known for his oratorical skills and was an acclaimed writer in the Tamil language. He scripted and acted in several plays. Some of his plays were later made into movies. He was the first politician from the Dravidian parties to use Tamil cinema extensively for political propaganda.

Born in a middle class family of weavers, he first worked as a school teacher, then moved into the political scene of the Madras Presidency as a journalist. He edited several political journals and enrolled as a member of the Dravidar Kazhagam. As an ardent follower of Periyar E. V. Ramasamy, he rose in stature as a prominent member of the party. With differences looming with Periyar, on issues of separate independent state of Dravida Nadu and on inclusion in the Indian Union, he crossed swords with his political mentor.

The antipathy between the two finally erupted when Periyar married Maniammai, who was much younger than he. Angered by this action of Periyar, Annadurai with his supporters parted from Dravidar Kazhagam and launched his own party, Dravida Munnetra Kazhagam (DMK).

The DMK initially followed ideologies the same as the mother party, Dravidar Kazhagam. But with the evolution of national politics and the constitution of India after the Sino-Indian war in 1963, Annadurai dropped the claim of an independent Dravida Nadu.

Various protests against the then ruling Congress government took him to prison on several occasions; the last of which was during the Madras anti-Hindi agitation of 1965. The agitation itself helped Annadurai to gain popular

support for his party. His party won a landslide victory in the 1967 state elections.

C. N. Annadurai cabinet was the youngest at that time in India. He legalised Self-respect marriages, enforced a two language policy (in preference to the three language formula in other southern states), implemented subsidies for rice, and renamed Madras State to Tamil Nadu.

However, he died of cancer just two years into office. His funeral had the highest attendance of any to that date, earning it a Guinness record. Several institutions and organisations are named after him. A splinter party launched by M. G. Ramachandran in 1972 was named after him as ADMK (Anna Dravida Munnetra Kazhagam).

C. N. Annadurai Early Life

Annadurai was born on 15 September 1909 in Kanchipuram (then called Conjeevaram), Tamil Nadu, to Natarajan and Bangaru Ammal in a dominant Sengunta Mudaliar caste. C. N. Annadurai was raised by his sister Rajamani Ammal. At the age of 21, he married Rani while he was still a student. The couple had no children of their own, so they later adopted and raised Rajamani's grandchildren.

C. N. Annadurai attended Pachaiyappa's High School, but left school to work as a clerk in the town's Municipal office to assist with the family finances. In 1934, he graduated with a B.A. degree (Hons) from Pachaiyappa's College in Chennai. C. N. Annadurai then earned a M.A degree in Economics and Politics from the same college. He worked as an English teacher in Pachaiyappa

High School. Later he quit the teaching job and began involving himself in journalism and politics.

C. N. Annadurai Religion

By religion Annadurai was a Hindu. The Murugan of the Tiruttani hill temple was the family deity. He affirmed his belief in God as one, and humanity as one. He said: Onrae Kulam, Oruvane Thevan. His followers used his slogan, "One race, One god". In an interview he said, "Oh, no. I am always pleading for real faith in God." Annadurai would attack superstitions and religious exploitation but would never fight against the spiritual values of society.

Entry into Politics

Annadurai's interest in politics made him join the Justice party in 1935. The Justice party was formed by non-Brahmin elites in 1917. The Justice party originated with the Madras United League which was initially started as a work group that helped non-Brahmin students in Madras with accommodation and later grew into a political party under the efforts of leaders like Sir Pitti Theagaroya Chetty and Dr. T. M. Nair. The party was named South Indian Liberal Federation (S. I. L. F.) – popularly known as Justice party. The party had been in power in Madras Presidency since self-governance was introduced in 1920, until it was defeated by the Indian National Congress in 1937. By the time Annadurai joined the Justice party, Periyar E. V. Ramasami was the party president. Annadurai served as the sub-editor of the Justice magazine. C. N. Annadurai later became the editor for Viduthalai (Freedom in English) and was also associated with the Tamil weekly paper, Kudi Arusu. He started his own journal Dravida Nadu (named after the Dravida Nadu – an independent state that the party called for). In 1944, Periyar renamed the Justice party to Dravidar Kazhagam and gave up contesting in the elections.

Differences with Periyar and birth of DMK.

The Indian National Congress, which had been fighting for the independence of India from colonial British rule, was dominated by Brahmins. Periyar assumed that independent India would bring South Indians, especially Tamils, under the dominance of Brahmins and North Indians.

For these reasons Periyar called for 15 August 1947, the day of Indian independence, to be a day of mourning. Annadurai opposed this move and the schism between his supporters and Periyar widened. He saw the gaining of independence as an overall achievement of India rather than solely that of Aryan North.

Moreover Periyar's decision on giving up participating in democratic elections was also opposed by Annadurai, in reaction to which he walked out of a party meeting in 1948. Periyar considered that candidates in elections must compromise their ideologies. Moreover, it was Periyar's idea that social reformation can be better achieved outside politics, through education and canvassing the masses, rather than governments.

Eventually, when Periyar married Maniammai, who was 40 years younger than he, the personal differences between Annadurai and Periyar split their supporters). Annadurai launched his own party with his party fragment, along with E. V. K. Sampath (Periyar's nephew and until then considered his political heir). The new party was named Dravida Munnetra Kazhagam. DMK's presence was initially restricted to urban centres and its surrounding areas. But by appealing to the urban lower, lower middle and working classes, students, Dalits and lower castes, Annadurai was able to accelerate its growth and spread.

DravidaNadu

During his days in Dravida Kazhagam, Annadurai had supported Periyar's call for an independent Dravida Nadu. The claim for such an independent state stayed alive in the initial days of DMK. E. V. K. Sampath, who had earlier forfeited his inheritance from Periyar to join DMK, saw the call for Dravida Nadu as an unrealistic goal.

Sampath's opposition to using film stars made him cross swords with many other members of the party. Eventually, with looming differences with Annadurai and other leaders on Dravida Nadu, Sampath left the DMK and formed his own party, the Tamil Nationalist Party, in 1961. In 1962, Annadurai said in the Rajya Sabha that Dravidians want the right of self-determination. We want a separate country for southern India. However, the reorganisation of states in India on linguistic basis removed Kannada, Telugu and Malayalam speaking regions from the Madras Presidency leaving behind a predominantly Tamil Madras State.

Giving in to realities, Annadurai and his DMK changed the call of independent Dravida Nadu for Dravidians to independent Tamil Nadu for Tamils. Annadurai felt that remaining in the Indian Union meant accepting linguistic domination and economic backwardness. Nevertheless, the Sino-Indian war brought about changes in the Indian constitution. The Sixteenth Amendment (most popularly known as the Anti-Secessionist Amendment) banned any party with sectarian principles from participating in elections.

When this amendment was presented in the Parliament of India, Annadurai was one of its members. He vehemently debated against the amendment, but eventually could not stop it from being passed. Faced with the

new constitutional changes, Annadurai and his DMK left the call for an independent Tamil homeland on the back burner. From then on Annadurai and his DMK aimed at achieving better cooperation between the southern states and claimed more autonomy for Tamil Nadu.

Protests in 1953

In 1953, Annadurai directed the DMK to undertake three protests :

- Against Jawaharlal Nehru, the then Prime Minister of India, for using derogatory language[specify] with reference to leaders of Madras State
- Against C. Rajagopalachari (or Rajaji), the then chief minister of Madras State, for introducing a new educational system that indirectly encouraged traditional caste-based occupations called Kula Kalvi Thittam
- Against renaming Kallakkudi Dalmiyapuram as the name Dalmiyapuram symbolised north Indian domination. He was eventually sentenced to three months imprisonment in this protest.

Anti-Hindi Agitations

Hindi was first recommended to be an apt language for official purposes in India by a committee headed by Motilal Nehru in 1928. This move was opposed by people and politicians of Tamil Nadu, since they considered that it would make them second class citizens when compared to that of native Hindi speaking North Indians.

Protests of 1938

In 1938, the Congress government in Madras Presidency headed by C. Rajagopalachari (popularly known as Rajaji) proposed the use of Hindi language as a compulsory language in schools. This move was opposed by Tamil leaders. Annadurai, along with other Tamil enthusiasts including the poet

Bharathidasan, held demonstrations. Annadurai participated in the first Anti Hindi imposition conference held in Kanchipuram on 27 February 1938. Two members of the protest, Thalamuthu and Natarajan, died as a consequence of police beating the same year. With overwhelming opposition, the government of Madras Presidency finally withdrew the order in 1940.

Madras Anti Hindi Agitation of 1965

When India became a republic with its own constitution in 1950, the constitution had given special status to the Hindi language, which was to gain official status after 15 years in 1965. This move was regarded with anxiety by students in Tamil Nadu. Speaking of making Hindi as official language of India, Annadurai said It is claimed that Hindi should be the common language because it is spoken by the majority. Why should we then claim the tiger as our national animal instead of the rat which is so much more numerous? Or the peacock as our national bird when the crow is ubiquitous. In view of continued threat to impose Hindi, the DMK held an open-air conference against Hindi imposition at Kodambakkam, Chennai in August 1960, which Annadurai presided over. He gave black flags to leading functionaries, to be shown to the President of India during his visit to the state.

Sensing an uprising, Prime Minister Jawaharlal Nehru assured in the Parliament that English would continue to be the official language of India, as long as non-Hindi speaking people desire. DMK gave up the plan of showing black flags and Annadurai appealed to the Union Government to bring about a constitutional amendment incorporating the assurance.

With no constitutional amendment done, Annadurai declared 26 January 1965, the 15th Republic Day of India and also the day the Constitution, which in essence enshrined Hindi as the official language of India, came into

practice, as a day of mourning. This move was opposed by the then Chief Minister of Madras State, Bhakthavatchalam, as blasphemous. Hence Annadurai, who by then had been trying to shake off the secessionist image of his party, declared 24 January as a day of mourning. He also replaced the slogan of the protests to Down with Hindi; Long live the Republic. Nevertheless, violence broke out on 26 January, initially in Madurai which within days spread throughout the state. Robert Hardgrave Jr, professor of humanities, government and Asian studies, suggests that the elements contributing to the riots were not instigated by DMK or Leftists or even the industrialists, as the Congress government of the state suggested, but were genuine frustrations and discontentment which lay beneath the surface of the people of the state. With violence surging, Annadurai asked the students to forfeit the protests, but some DMK leaders like Karunanidhi kept the agitations going. Nevertheless, Annadurai was arrested for instigating the agitation. Although the violence were not directly instigated by the DMK, the agitation itself aided DMK to win the 1967 elections and Annadurai became the Chief Minister of Madras State.

Literary Contributions

Annadurai was known as one of the best Tamil orators during his time. He developed a style in Tamil public speaking using metaphors and pleasing alliterations, both in spoken and written language. C. N. Annadurai has published several novels, short stories and plays which incorporate political themes. He himself acted in some of his plays during his time in the Dravidar Kazhagam. He introduced movie media as a major organ for propaganda of Dravidian politics. In total Annadurai scripted six screen plays.

C. N. Annadurai first movie Nallathambi (Good Brother, 1948) which starred N. S. Krishnan promoted cooperative farming and abolition of zamindari system. His novels such as Velaikaari (Servant Maid, 1949) and Or Iravu, which

were later made into movies, carried the hallmarks of propaganda for Dravidian politics. Velaikari made direct references against the suppressive landlords who were traditionally allied with Jawaharlal Nehru and Gandhi. His movies in general carried the elements of Dravidian political ideologies such as anti-Brahminism and anti Congress messages. Popular stage and cine actors who stood by Anna in early years were D. V. Narayanasamy, K. R. Ramasamy, N. S. Krishnan, S. S. Rajendran, Sivaji Ganesan and M. G. Ramachandran.

Some of the books were also controversial, such as “Arya Mayai” (Aryan Illusion) in which he scathingly attacks the Brahmin/Aryan combine and portrays them in a poor light. He was fined Rs 700 for sedition[30] and was also sent to prison. Some of his well known works are his books Annavin Sattasabai Sorpolivukal (Anna’s speeches at the state legislative, 1960), latchiya varalaru (History of Principles, 1948), Valkkaip puyal (Storm of life, 1948) and Rankon rata (Radha from Rangon).

C. N. Annadurai work Kambarasam criticises Ramayana of Kamban. His works of fiction such as Kapothipura kathal (Love in the city of Blind), Parvathy B.A., Kalinga rani (Queen of Kalinga) and Pavayin payanam (Travels of a young lady) carried elements of political propaganda.

At times when Dravida Munnetra Kazhagam was extensively using movies for its propaganda, censorship crippled the process. To evade censorships, DMK movies used Annadurai’s popular nickname Anna, which also means elder brother in Tamil, as a pun.

When praises were bestowed on the Anna on screen, the crowd would break into applause. Kannadasan has criticised Anna’s works that apart from

Sivaji Kanda Hindu Rajyam and Needhi Devan Mayakkam, the rest lacked even a plot.

Posts Held

The provincial conference of the DMK was held at Tiruchirappalli in May 1956. Annadurai stepped down from the General Secretaryship of the party, and Nedunchezian was elected to that position. It was at the Tiruchirappalli conference that the party decided to contest free India's second general elections which were to be held in 1957. The DMK secured 15 Assembly seats and two parliamentary seats. Anna was elected from his home constituency, Kanchipuram for the first time to the Madras Legislative Assembly.

In that election, the DMK won 15 seats and Annadurai became the leader of the opposition in the state. In 1962, the DMK emerged as the major political party in the state outside the Congress, winning 50 seats in the Assembly. Although Annadurai himself lost the elections, he was nominated as a Member of Parliament to the upper house (Rajya Sabha).

As Chief Minister

In 1967, the Congress lost nine states to opposition parties, but it was only in Madras state that a single non-Congress party majority was achieved. The electoral victory of 1967 is also reputed to an electoral fusion among the non-Congress parties to avoid a split in the Opposition votes. Rajagopalachari, a former senior leader of the Congress party, had by then left the Congress and launched the right-wing Swatantra Party. He played a vital role in bringing about the electoral fusion amongst the opposition parties to align against the Congress. At that time, his cabinet was the youngest in the country.

Annadurai legalised Self-respect marriages for the first time in the country. Such marriages were void of priests to preside over the ceremony and thus did not need a Brahmin to carry out the wedding. Self respect marriages were a

brainchild of Periyar, who regarded the then conventional marriages as mere financial arrangements which often caused great debt through dowry.

Self-Respect marriages, according to him, encouraged inter-caste marriages and caused arranged marriages to be replaced by love marriages. Annadurai was also the first to use subsidising of the price of rice for election victory. He promised one rupee a measure of rice, which he initially implemented once in government, but had to withdraw later. Subsidising rice costs are still used as an election promise in Tamil Nadu.

It was Annadurai's government that renamed the Madras State Tamil Nadu. The name change itself was first presented in the upper house (Rajya Sabha) of the Parliament of India by Bhupesh Gupta, a communist MP from West Bengal, but was then defeated. With Annadurai as chief minister, the state assembly succeeded in passing the bill renaming the states. Another major achievement of Annadurai's government was to introduce a two language policy over the then popular three language formula.

The three language formula, which was implemented in the neighbouring states of Karnataka, Andhra Pradesh and Kerala, entitled students to study three languages: the regional language, English and Hindi. It was during the period of his Chief Ministership that the Second World Tamil Conference was conducted on a grand scale on 3 January 1968. Nevertheless, when a commemorative stamp was released to mark the Tamil conference, Annadurai expressed his dissatisfaction that the stamp contained Hindi when it was for Tamil.

Annadurai also issued an order for the removal of the pictures of gods and religious symbols from public offices and buildings. He proceeded on a world tour as an invitee of the Yale University's Chubb Fellowship Program and was also a guest of the State Department in the U.S.A. in April-May 1968. C. N. Annadurai was awarded the Chubb Fellowship at Yale University, being the first non-American to receive this honour. The same year he was awarded an honorary doctorate from Annamalai University.

C. N. Annadurai Death

Annadurai died just after two years in office. His health was deteriorating due to cancer and in spite of good medical care he died of his illness on 3 February 1969. His illness was attributed to his habit of chewing tobacco. His funeral had the highest number of attendees until then, as registered with The Guinness Book of Records.

An estimate of 15 million people attended the funeral. His mortal remains were buried in the northern end of Marina Beach, which is now called Anna Square.

C. N. Annadurai Legacy

The statue of Annadurai at the College of Engineering, Guindy campus of Anna University which is named after him. Annadurai was the only political leader at the national level in India during his era who was not involved in the Indian independence movement. After his electoral success with his DMK in 1967, the Congress has not yet returned to power in Tamil Nadu. C. N. Annadurai government was the first in the country to be from a non-Congress party with full majority. When the DMK later split, with M. G. Ramachandran forming his own Dravidian party, the rebel fragment was named after Annadurai as Anna DMK.

Anna Nagar, a residential neighbourhood in Chennai is named after him. Sri Lankan Tamil nationalist leaders and writers are considered to be influenced by Annadurai's chaste Tamil movement. Anna University, a premier institution in science and technology was named after him. DMK's current head office built in 1987 is named after him as Anna Arivalayam. One of the major roads in Chennai was named in his honour, Anna Salai—it was previously called Mount Road, and a statue of Annadurai now stands there. The central government issued a commemorative coin of 5 denomination to mark the centenary celebrations of him on Sep 15, 2009 in Chennai. Jawaharlal Nehru hailed him as one of the great parliamentarians for speeches in Rajya Sabha. In 2010, Anna Centenary Library was established in Chennai in remembrance of Annadurai.

THE ECONOMIC DEVELOPMENT OF TAMILNADU AFTER 1947 AND THE DEVELOPMENT OF INDUSTRIES SOCIAL WELFARE MEASURES.

Tamil Nadu has witnessed tremendous industrial growth both in the pre and the post liberalization eras. The growth story has been consistent since the early years after independence, irrespective of the party in power in the state. Both the Dravidian parties in power since 1967, and the Congress Party earlier, encouraged entrepreneurship and industry. The first industrial estate zones of the country came up during the 1960s when R. Venkatraman and C. Subramanian were ministers under Chief Minister K. Kamaraj. Politicians and bureaucrats have played a major role in charting Tamil Nadu's growth trajectory, observed

WIDE-RANGE

Elaborating further on Tamil Nadu's industrialization from the 1960s till the 80s, Sushila said that the state had several business houses which manufactured a

wide range of products from auto-parts, abrasives, to bicycles, mainly to serve as import substitutions. In the heydays of socialism, these companies manufactured products in limited quantities prescribed by the government. Hence there was no sense of scale and their growth was restrained. Nevertheless, these companies helped the economy chug along by providing employment, and more importantly creating a skilled workforce, especially in the automobile sector.

Commenting on the inclusivity of Tamil Nadu's economic growth, Sushila said that the state has performed well, both in terms of material growth and human development indicators. A combination of targeted economic policies and welfare schemes has resulted in the growth of industry and human capital in the state. Development of port facilities and state highways that connect hinterlands has ensured development even across districts. The mid-day meal scheme, preventive healthcare policy, liberalisation of higher education and the much controversial reservations in education and government jobs have all helped build a skilled, educated labour force which forms a corner stone of the growth story. Many social welfare schemes that originated in Tamil Nadu have been adopted at the national level, the mid-day meal programme being the most popular one. Despite the proven track record of these welfare policies, we hardly publicise the outcomes or the social benefits they've delivered.

Tamil Nadu is as entrepreneurial as Gujarat, Maharashtra or any other state. Tamil Nadu has dominated the automotive scene from the early years the 1960s, almost all auto majors such as Hyundai, Ford, Renault, and BMW have their production facilities in and around Chennai. The city has several auto ancillary hubs and highly skilled workforce, which makes it the most preferred destination.

Apart from Chennai, the Tiruppur-Coimbatore-Salem belt known as the Manchester of south India, sports a large cluster of textile industries. Several other districts in Tamil Nadu such as Namakkal, Karur, Thiruchengode, etc. have all carved a niche for themselves, excelling in a particular trade or industry. When compared against Karnataka that has a larger share of PSUs, Tamil Nadu is far more industrialised and urbanised, much of the credit goes to the entrepreneurs.

QUALITY REVOLUTION

Many Tamil Nadu companies had been pioneers in quality revolution. TVS was the first company in India to receive the Deming and ISO quality certifications. When the export market was opened in early 1990s, TVS became the biggest exporter of auto parts. Similarly, the Murugappa group has stake in myriad businesses, from sugar, finance to fertilizer. TAFE (amalgamations group) is the largest producer of small tractors in the world. Apart from these yesteryear business houses, there are several entrepreneurship success stories in the new millennium such as Lion Dates, Sakthi Masala, Ramraj Cotton, Cavin Kare etc. Despite their successful business models most of these companies do not get enough media coverage nor are any case studies done on these companies.

WELFARE SCHEMES

Commenting on social welfare schemes, Sushila said that it is fashionable to sneer at the state's welfare schemes, but there is a subtle upside to these schemes. The low-cost rice programme and other subsidy schemes has benefited the marginalized and BPL population, thereby keeping a check on social discontent and violence. Many 'freebies' such as television sets, mixer grinders have helped instill a sense of prosperity among the rural masses. While it is common to criticize our politicians for doling out freebies in return for votes, one must not under estimate our political class. Both parties understand that

economic development is essential to support the welfare schemes; hence policy making is always geared towards encouraging industry, trade and businesses.