International Conference on
Contributions and Impacts of Intellectuals, Ideologists and Reformists towards Socio – Political Transformation in 20th Century

Organised by
DEPARTMENT OF HISTORY (HISTORIA-17)

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The Department of History reaches yet another landmark in the history of NGM College by organizing International Conference on "Contributions and Impacts of Intellectuals, Ideologists and Reformists towards Socio-political Transformation in 20th century". The objective of this conference is to give a glimpse of socio-political reformers who fought against social stagnation without spreading hatred. Their models have repeatedly succeeded and they have been able to create a perceptible change in the mindset of the people who were wedded to casteism. History is a great treat into the past. It let us live in an era where we are at present. It helps us to relate to people who influenced the shape of the present day. It enables us to understand how the world worked then and how it works now. It provides us with the framework of knowledge that we need to build our entire lives. We can learn how things have changed ever since and they are the personalities that helped to change the scenario. In that way knowing the past history of India is a great pleasure. Because India is the cultural hub of the world. Because of its ancient religious history, size, diversity and population, India is really an amazing country. India is deep rooted in the culture of her glorious past. Her culture is essentially religious and spiritual. Religion is our soul and philosophy is our blood. A large number of foreign races invaded our country and tried to destroy its culture, but none could succeed. Our culture has remained unaltered. We strongly believe in the policy of Dharma. A unique element of our culture is our firm belief in peace and nonviolence.

“The initiation of all wise and noble things comes and must come from individuals generally at first from someone individual” – John Stuart Mill

As per this quote, any reform should begin from an individual. This conference focuses on the impact of socio-political reformers who believed in the principle of individual liberty, freedom and equality of all human beings irrespective of sex, colour, race, caste or religion. They attacked a number of traditional, authorization and hierarchical social institutions and launched social reform movements to liberate the poor and the uneducated people from their shackles. The reformers who lived through the ages have helped to establish the foundations of Modern India. And in some cases, it has affected a worldwide impact through political actions and philosophical teachings.

I Congratulate Dr.R.Muthukumaran, Head and faculty members of the Department of History for organising this conference which will bring out many relevant useful and thought provoking messages and materials for the growth of students and also the entire community. This type of academic program can be organised as a regular phenomenon by all the departments in the college. I wish this conference a very grand success.

Dr.B.K Krishnaraj Vanavarayar
I am delighted to know that the Department of History is conducting International Conference on “Contributions and Impacts of Intellectual Ideologists and Reformists towards Socio Political Transformation in 20th Century”.

Studying History is not just about knowing the events that took place. It is also a place to look for the choices people faced, the trade they made, the risk or venture they took etc. History lets us to feel that experience. In some sense History is the grand teacher which shows us a way of life based on its own past experience. It helps us to understand why the world is the way it is now.

In India there were so many intellectual ideologists and Reformists, who not only enhanced the cultural platform of India but also gave unity to it. The continuity and vitality of Indian culture is amazing. One right example is Indus valley civilization and Mohenjo-Daro is the right instance of India’s glorious past. Changing with the passage of time is the unique feature of our culture. In fact, the whole face of India is altering but the cultural tradition continues and will continue forever.

We live in the days of constant and rapid change in social, economical, political and technological growth and globalization and more. Social awareness is the active process of seeking out information about what is happening in the society in which we live. It helps us to understand what others think regarding any men or matter.

Though science and technology have changed the face of our society, the ethical values still exist due to the effort of the great philosophers and reformists of past. I Congratulate Dr.R.Muthukumaran, Head and faculty members of the Department of History for organising this conference which shed light to the principles and ideologies of intellectuals, reformers and philosophers who played major role in molding the society through their positive and optimistic theories and principles. My best wishes for the success of this conference.

Dr.P.M Palanisamy
In Commemoration of Diamond Jubilee Celebrations, the Department is organizing International Conference on "Contributions and Impacts of Intellectuals, Ideologists and Reformists towards Socio-Political Transformation in 20th Century". The aim of the Conference is to document the personalities and the ideas that governed and transformed in 20th century. The 20th century witnessed an upsurge of National Movement, Dravidian Movement, Muslim Assertion and other Caste Movements. An objective, understanding of the personalities that ignited the different ideologies and their ideas is a necessity to understand the Socio-Political Transformations of 20th Century. The time is ripe to make an assessment of the past century in order to understand the ideas governing our future. The scope of the conference is broad and wide as several marginalized leaders and their movements have not received the attention of the Historians. The conference provided a scope for the evaluation of the by-gone century. Here I would like to quote a few of the great speeches of the great leaders of the globe.

Father of Our Mother India Mahatma Gandhi proclaimed "Non - Violence is the first article of my faith" which focuses to set out the objectives of Non co-operation Movement.

The First Prime Minister of India, Pandit Jawaharlal Nehru deliberately addresses on "A Trust with destiny" which focuses the service of India and it means the service of the millions who suffer and the ending of poverty and ignorance, disease and irregularity of opportunity on the midnight of 14th August 1947 at the constituent Assembly of India in New Delhi.

The former President of South Africa Nelson Mandela, in his inaugural speech at Pretoria, South Africa on 10th May 1994, unanimously elected President of the National assembly, reaffirmed his resolve to build a peaceful non-racial society. The speech was a tribute to all who played a proactive role in bringing about a change in the governance and in fighting against discrimination. His address influenced millions of people towards his call for unity, peace and equality for all.

The founder of our college Arutchelvar Dr.N.Mahalingam emphasized. "I want to be remembered as an Industrialist, and a builder of Institutions, someone who loves those around him and a worshipper of Jothi all through my life. I have aspired for peace and social justice for everyone. I know God will answer my prayers".

All these great leaders and personalities strived hard to bring social justice and peace to the society through their ideologies and reforms. The prime objective of this International Conference is to ignite the young minds to transform the entire society into a holistic ambience. Keeping this in mind,
our esteemed college President Dr. B.K. Krishnaraj Vanavarayar has conceived the Vision of our college and has presented the profound Manthra to the society.

"Empower the youth to enrich the Nation"

At this juncture, I convey my heartfelt gratitude and sincere thanks to our beloved President who is instrumental in organizing this remarkable International Conference of the Department of History. I convey my profound thanks to our beloved Principal Dr. Palanisamy who provided whatever support we needed to make this International conference a great success.

Last but not the least I thank all the resource persons, invites, chairpersons, rapporteurs, erudite professors, research scholars, students and our department faculty members.

Dr. R. Muthukumaran
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Introduction

Making reforms is the conception of new aspects, augmenting or breaking the old methodologies and social systems, which might mostly have lots of criticism. There are many issues in the Indian society that needs reform. There have been many social reformers who had contributed tremendously to the betterment of the society. Women had contributed on par with men towards the welfare of the society. Women issues are the aspects of concern in the Indian social order. India does not have a privileged record when it comes to the treatment of women. The issue of manhandling of widows is one of the melancholiest episodes in Indian history. Among the innumerable social reformers who fought for the cause of women, Sister R. S. Subbalakshmi had been a savior especially to young widows. All her life she had uncompromisingly claimed the fundamental rights for women and the paved the way for necessary improvement of the status of women particularly in the Madras. Her revolution had turned 100 years in July 2012. She was a resident of Madras now Chennai. The Ice House which is now Vivekananda House was the venue of her triumph. R.S. Subbalakshmi was a determinant woman who was constantly encouraged by her parents.

Early Life

Subbalakshmi was born at Mylapore in Madras. Mylapore was one of the temple towns annexed by the East India Company and is often considered as a Brahmin locality. She was the first born daughter of R. V. Subramania Iyer and Visalakshi born on 18 August 1886. Her father was a civil engineer and he worked in the Public Works Department of the Madras Presidency which was also known as the Madras province under the British rule. They belonged to an orthodox Tamil Brahmin family from the Thanjavur district of Tamil Nadu.

Subbalakshmi began her primary education when she was five years old in 1891, in Saidapet, Madras. She had a deep fascination for Tamil Literature. Child marriage was a social reality of those days and it was an unavoidable social custom. Child marriage is very complex in nature and history had witnessed many movements against child marriage. The process of urbanization and Indianisation has accelerated the rate of social change but without any striking drop in the rate of child marriage. The ramifications of child marriage are more serious for girls than for boys. Subbalakshmi fell a prey to child marriage. She was married to Gopalakrishnan a government official of twenty eight years when she was only eleven years old in 1898. Her husband died early. Though her parents belonged to an orthodox Brahmin background they were broad minded and inspired their daughter to pursue her education. She was motivated not to brood over her lost life. She was admitted in the Presentation Convent in George Town, Madras. Convent education
fostered an objective and analytical attitude in her. She achieved academic excellence. Subbalakshmi was ranked first in the public examination in the Chingleput District, for the fourth standard in the Madras Presidency at the age of nine. In April 1911, she became the first Hindu woman to graduate from the Madras Presidency. She graduated with First Class Honors from Presidency College, Madras.

**Career**

After she graduated from the Presidency College she took up a path for the benefit of young widows. She very well knew the plight of young widows in her locality. She transformed herself to become a sister to all widows of the locality and made that word Sister a prefix to her name. In the year 1912, Subbalakshmi coordinated with wealthy young women of Egmore and founded the Sarada Ladies Union. With the help of those women she strived to set up a residence for young Brahmin widows. This union provided a consultation ground and platform for housewives and other ladies apart from widows. It also provided support and created consciousness among them concerning the social problems.

The Sarada Illam or Widow's Home was also initiated with the Union. It helped to rehabilitate and educate child widows in Madras. Subbalakshmi was provide necessary support by her widowed aunt Valambal. Sister Subbalakshmi joined the Government’s Education Service and was asked to handle the Triplicane Government Secondary and Training School (TGSTS). The inmates of the widow’s home were educated at the TGSTS. Their number kept increasing and the necessity for a larger home was required. The ‘Widow’s Home’ which first functioned in Triplicane later moved to Ice House in Madras. The ice House in Triplicane served as a refrigerator to the British East India Company, since 1833 and later sold to Billingiri Iyengar in 1880. This was purchased by the Government of India in 1917. The Government handed over the Ice House to Sister and it served as the Widows Home since then. She also started a Higher Elementary Training School.

**Contribution to the Society**

In the year 1922, she inaugurated the Lady Willingdon Training College and Practice School and she became its first principal. This school was named after Lady Willington the wife of Lord Willington who was the Governor of Madras from 1919 to 1924. In 1927, Sister Subbalakshmi established the Sarada Vidyalaya under the auspices of the Sarada Ladies Union. In the same year she also established the Sarada Vidyalaya in Venkatarangam Pillai Street in Triplicane, Madras. In 1928 the Sarada Ashram and the Sarada Vidyalaya were amalgamated into one institution and brought under the control of the Sarada ladies Union.

Sister Subbalakshmi retired from the government service in 1941. She also established the Srividya Kalanilayam, a school for adult women at Vidya Colony at Mylapore in 1942. In addition, she set up a social welfare center for women and children in Madambakkam village near Tambaram, in 1954. It was handed over to the Ramakrishna Mission in 1938. When she was the president of the Mylapore Ladies Club, she formed the Mylapore Ladies Club School Society, in 1956, which was then renamed as the Vidya Mandir School, in Mylapore. Sister also founded several educational institutions all over Madras Presidency and her last creation was Vidya Mandir School at Mylapore, in 1956. She also established Higher Elementary Training School as “Sarada Higher Elementary Training School for Ladies” which she named after Goddess Saraswathi. Now the Institution has taken the name “Sri Ramakrishna Mission Sarada Vidalaya Model Higher Secondary School for Girls”. The Sri Ramakrishna Mission is a significant mission dedicated to the
cause of social service in India. It was founded by the prominent social leader Swami Vivekananda in memory of his spiritual master Ramakrishna Paramahamsa.

**Fight against Child Marriage**

Child marriage is an anti-social evil against children and a human rights violation. Though there are several laws against it, the practice is popular. The reason being persistent poverty and gender inequality. Though India had gone through an evolution of the entire social set up there are issues of child and women which hinder the development of the country. In the current scenario there is one in nine is married under age 15. Subbalakshmi was far ahead of her times that she fought the evil of child marriage and the issue of widows being one among them. Subbalakshmi was well versed in Tamil and with her oratory skills she made efforts to abolish child marriage and to encourage education of girls. She inspired many by her eloquent speeches and secured a dear place in everyone’s heart. She actively supported the Sarda Child Marriage Restraint Act, passed in 1930. This act was a result of the social reform movement and India and named after its benefactor, Harbilas Sarda. This act raised the age of marriage to fourteen years for the girl. It turned out to become a controversial legislation on child marriage. This act was not implemented by the British Indian government as they feared losing support from loyal Hindu and Muslim communist groups of India. Sister Subbalakshmi actively participated in the women's movements in order to fight for the betterment of the condition of young widows, for the education of girl children and against child marriage.

In 1941 Sister Subbalakshmi resumed work with the All India Women Conference which was founded in 1927 and registered in 1930 under the Societies Registration Act XXI of 1850. The activities of the AIWC were on its peak and Sister Subbalakshmi contributed enormously to its activities. She was an ardent member of the AIWC. This organisation was dedicated to the upliftment and betterment of women and children. The Women's India Association which was started on 8th May 1917 by Mrs. Dorothy Jinarajadasa was the first organization whose aim was to be all Indian in scope. The association had a good record of enormous achievements within two decades of its inception. Sister Subbalakshmi also hosted the Women's India Association's sessions at the Mylapore Ladies Club premises.

**Political Participation**

The WIA and the Mylapore ladies Club organised a volunteer corps in 1946 for the visit of Mahatma Gandhi's to Madras. Mahatma Gandhi highlighted on aspects such as adolescent health, proper marriageable age, fixing of the age of sexual consent, balanced nutrition, and better pay for teachers, against dividing the country on linguistic lines. She was much inspired by his speech. She sincerely served as the Madras Agent for the Kasturba Grama Sevika fund, Srinivasa Gandhi Nilayam, Rehabilitation work for the Burma evacuees setting up of the pan India Sarada Sangha. She was not only a social reformer; she actively participated in the nationalist movement too. She served as a nominated member of the Madras Legislative Council from 1952 to 1956. As a member of the Legislative council she was able to voice out her support to women's education and she called upon widows to get themselves educated. Later she was highly appreciated for her sincerity. She served for four and a half years as a member of the Madras Legislative council and spoke on different occasions and raised her opinion on various issues pertaining to women.
Awards

Lord Pentland, the Governor of Madras from 1912 to 1919. He was a liberal politician and a gentleman who had contributed to the development of Indian education. He had expressed an innate interest in the ethnic tradition and culture of India. He personally recommended Subbulakshmi for the “Kesari Hind Gold Medal” a prestigious award given to social workers by the Government of India in those days. This was a token of appreciation and recognition for her noble service towards women’s emancipation and everyone appreciated her. The government of the British Raj honoured her with the Kaisar-i-Hind Gold Medal for Public Service in 1920. In 1958, after independence of India, the Indian Government awarded her the Padma Shri award.

Conclusion

Sister Subbalakshmi breathed her last on 20 December 1969. She led a life of content. Though fate gave her a great blow, she was strong enough to cope up with the social changes. She revolutionized the society and the troubles faced by young widows, and bravely fought against child marriage. She was much far ahead of her times. India has a society which is male dominated. Men dominate women in all arenas. Women are responsible only for family care apart from other restrictions. Almost 50% of the Indian population is equally contributed by women. The overall development of the country is determined by the half population the women. It is an irony that in spite of too many reformers and intellectuals women still remain restricted by the society. In such conditions, Subbalakshmi was able to strike a balance between the society and her priorities. In order to enable the development of our country empowering its women is essential. Education is a major factor that is the vital key to empower women. That in turn would make our country a developed country. For this the initiatives have to be taken by the combined efforts of men, government and laws too.

The prerequisite for women empowerment has risen due to the gender discrimination and male dominance in the Indian society since ancient time. Women are suppressed by their family members and society for multiple reasons. Women are targeted for different types of violence and discriminatory practices by the men of the family apart from the society, this is not in vogue only in India and other countries of the world as well. Traditional practices connected to women in the society since ancient times have taken the different gigantic forms of customs and traditions through the years. India has a tradition of revering and worshipping many female goddesses. Indians honour women as mother, sister, daughter, wife and other female relatives or friends. Respecting or honouring women would not empower them. The development of the country should be targeted from all walks of life.

Unity is diversity is the popular ideology prevalent in India since time immemorial. People of India belong to many religious beliefs but have a patriotism that unites them. Women hold a significant place in all religious faiths. In the ancient Indian society, the customs of sati pratha, nagar vadhu system, dowry system, sexual violence, domestic violence, female infanticide, pratha, wife burning, sexual harassment at work place, child marriage, child labour, devadashi pratha, etc prevailed including other discriminatory practices. These were the top news in the newspapers since the inception of newspapers. Though the importance of women are felt, they are not rightly acknowledged. The social evils in the society are due to male superiority and patriarchal society.

Sister Subbalakshmi lived in an era where women were looked down upon for speaking loud. She was given unbeatable support by her parents and her aunt, which motivated her in carrying out her work uninterruptedly. Establishing union's, schools and clubs for women, Sister Subbalakshmi
was rigorously working throughout her life for the sake of women. Though she was criticized by the society, she had supportive parents and relatives who lent a helping hand in all her endeavors which proved to be the secret behind her success. She had been a successful educationist and social reformer. The awards she had won and the institutions that she founded are proof of her achievements like founding schools, establishing homes and fighting for the plight of young widows.

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REVOLUTIONARY EFFECT OF KARL MARX

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Abstract
Karl Marx the celebrated author of ‘Das capital’ is one of the few celebrities in history who cast a spell on hundreds of millions of people by his doctrines. He has been epitomized as ‘Marx the Prophet’ and is ranked with Christ and Mohammad if we are to judge him by the number of his followers. As Schumpeter wrote, ‘Marxism is a religion. To the orthodox Marxist, as any believer in a Faith, the opponent is not merely in error but in sin. Marx predicted the inevitable doom of capitalism and it was on this prediction that communism has built its edifice. The Marxian analysis is the gravest and the most penetrating examinations of the process of capitalist development. It had the greatest influence in shaping policies in the Soviet Union, China and other communist countries. Our purpose here is to examine the Marxian process of economic development and not the Marxist system as whole.

Keywords: Communism, Scientific Socialism, demonstrate socialism,

Introduction
As an Economist Marx was a pupil of Ricardo. Karl Marx was the Founder of Scientific Socialism. Karl Marx was born on May 5, 1818 Germany in Middle class Jewish family. He was only 6 years old his parents who were Jewish. After his family converted to Protestantism. Marx studied Law, History and philosophy in different German universities. While studying at the Berlin universities, he was profoundly influenced by Hegelian philosophy, though he did not fully agree with its predominant idealism. he got his Ph.D degree at the age of twenty three from the university of Jena in 1841. He married the daughter of a baron who occupied a high government post. She proved to be a most devoted companion of Marx throughout his life. Marx was a revolutionary even during his youth. He could not get teaching post in any German universities because of his radicalism. So he turned to journalism. He becomes editor of The Rhenish Times which championed the cause of workers. In March, 1843 the paper was suppressed, and his radical views, he exiled from Germany to France. He took shelter in France. While in France, he studied French socialism and English political economy. In 1845, he was exiled from France too at the request of the Prussian government. He stayed in Belgium still 1848. Finally he settled down in London. He lived there until his death in 1883. While in London, he led the life of a recluse and spent most of his time in the British museum studying books on political economy and other things. Marx was a great scholar. His personal life in London was full of sufferings marked by illness and poverty and death of many of his children. Still he continued to study, write and organize. Marx organized the International Working Men’s Association called the "First International". Friedrich Engels (1820-95) was a close friend, collaborator and financial communist Manifesto supporter of Marx. At the same time, he was a scholar and he was engaged in revolutionary activities. He met Marx in 1844 in Paris. From that time onwards, they remained lifelong friends and collaborators. But for the continuous financial assistance from Engels, Marx's family would have been starved and death. Not only that, Engels played a substantive role in publication of Marxist literature. His meeting with Engels accelerated his tendency of criticizing the
existing social condition, and led him towards a criticism of capitalism as it was apparent in its classic form in England. In 1847, he prepared, in collaboration with Engels, for the communist League, London, a statement of principles and a programme of action which was published in January in 1848 as the Communist Manifesto. He took an active part in 1848 revolution. In July, 1849 he was again banished from Paris to Britain. The same year he left for London.

The failure of 1848 Revolution fully convinced him that it was due to the lack of a comprehensive ideology for the formulation of which he spent the rest of his life toiling day and night most of the time spending in the British Museum Library. In 1847, Marx wrote "The Poverty of Philosophy". It was intended as an attack on Proudhon’s book "The Philosophy of Poverty". The essential ideas of Marx on communism can be found in the Communist Manifesto. The Manifesto attacked capitalism as a system of "naked, shameless, direct, brutal exploitation" and its slogan was "workers of the world unite". Marx published "The Critique of Political Economy" in 1859. But capital (Das Capital) is the major work and it’s more or less a complete statement of Marxian system. Marx worked on this masterpiece for some decades. Only the first volume of 'Capital' was published during the life time of Marx in 1867. Engels edited and published the second and third volumes of "Capital" in 1884 and 1894 respectively after the death of Marx. And the fourth volume was published after the death of Engels by a German socialist Karl Kautsky. He published it under the heading “Theories of Surplus Value” in 1910. "Capital "came to be called the Bible of “Scientific” socialists.

**Marx the Economist**

As an Economist, Marx was a very learned man. In the words of Schumpeter, "criticizing and rejecting or accepting and coordinating, he always went to the bottom of every matter. The outstanding proof of this is in his work, Theories of Surplus value, which is a monument of theoretical ardour..... to his powerful intellect, the interest in the problem as problem was paramount, in spite of himself, and however much he may have bent the import of his final results while at work he was primarily concerned with sharpening the tools of analysis preferred by the science of his day, with straightening out logical difficulties and with building on the foundation thus acquired a theory that in nature and intent was truly scientific whatever its shortcomings may have been."

Marx was the first economist of top rank to see and to teach systematically how economic theory may be turned into historical analysis. Not only had that he known how to rationalize history. The importance of Karl Marx as a sociologist, economist and teacher is very great. He was speculative minded and had a deep interest in philosophy. He was a Neo-Hegelian. As an Economist Marx went to the bottom of every matter, his interest in every economic problem was paramount. It is admitted that he had learnt the art of theorizing from him, but this admission dose not undermine his importance as an Economist. He has shown his erudition and scholarship in his theories of value, accumulation and economic crisis, capitalist exploitation, etc. Although both Ricardo and Marx tried to eliminate the services of land in production, yet Marx showed a much keener perception of the problem than Ricardo. Ricardo had distinguished between Fixed and Circulating Capital, in its place Marx substituted Constant and Variable Capital. He also replaced Ricardo's duration of the process of production by his more powerful concept of "organic structure of capital". It is admitted on all hands that a capitalist society is always in the process of change. It is being revolutionized from within. Marx realized the implications of accumulation and industrial change more fully than any other economist of his time.
The Marxian System
The materialistic interpretation of history, especially the analysis of capitalist stage and the doctrine of class struggle form the basis of Marxian socialism which is international and revolutionary in character.

Materialistic Interpretation of History
Marx said in his preface to "Capital" that his aim was "to lay bare the economic law of motion of modern society". Marx differed in his analysis from the classical economists in two fundamental respects. In the first place, the classical economists discussed problems such as rent, wages and profits under capitalism and regarded the later as a permanent fact. But Marx considered the capitalistic system itself as a variable. He treated capitalism as a transitory phase in the long run evolution of society.

Class Struggle
Marx believed that the basic disparity between the evolving powers of production and outdated institution would express itself in "class struggle". This is the second fundamental way in which Marxian approach differed from that of the classical economists. While the Classical Economists believed in the harmony of interest. Marx made class In Marx's views, "all history is the history of class struggles". In ancient times, there was the struggle between the master and the slaves. Under feudalism, there was the struggle between the lord and the serf.

Marxism and Classicism
As an Economist Marx was a pupil of Ricardo. It has been rightly said that, "Marxism is simply a branch grafted on the classical trunk". So before we study about Marxian economy theory, it may be useful to study the relationship between Marxism and classicism. For, the economic theories of Marx are derived directly from the theories of the leading economists of the nineteenth century, especially from Ricardo.

Conclusion
Marx contributed to the theory of History and Economic development in three respects, namely, in broad respect of providing an Economic interpretation of history, in the narrower respect of specifying the motivating forces of capitalist development, and in the final respect of suggesting an alternative path of planned History and Economic development. Marxism has been interpreted in a number of Ways. Among the Marxists, we have ‘Orthodox’ Marxists and ‘Revisionists’. Lenin, the leader of the Russian Revolution, used Marxian theory as an explanation of “imperialism” and tried to overthrow the Czarist regime in a country which had not yet attained capitalistic phase. Again, his successor Stalin used communism in 1920’s and 1930’s to create a modern industrial society. In 1960’s there was the ideological split between the Russian communists and the Chinese communists.

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ARUTCHELVAR DR.N.MAHALINGAM - A MULTI FACETED PERSONALITY

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Introduction

“A College is a temple of wisdom, seedbed of character, Model of discipline, training ground of democracy and a Nursery of great hearts, strong mind, true faith and Willing hands. Hence, education has a pivotal role in harvesting the available resources to contribute to the prosperity of the nation”

-Arutchelvar Dr.N.Mahalingam

Arutchelvar Dr.N.Mahalingam, an eminent legend is popularly known as Pollachi Dr. N. Mahalingam. Once Pollachi was known for its weekly market which was held for -3- days in a week. But now Pollachi is remembered for its industrial personality Arutchelvar N.Mahalingam. Though Dr.N. Mahalingam had an agrarian background, he was a multifaceted personality. Arutchelvar was an agriculturalist, politician, industrialist, philosopher, social reformer, educationalist, writer and a far- sighted genius. The dreams and views of Dr.N.Mahalingam for the welfare of our nation are being realized and fulfilled nowadays. He is a farsighted planner and an industrialist and he promoted industrial clusters as early as 1960 to promote the economy of the region.

Charity begins at home. Even before the free lunch scheme of Chief Minister Sri Kamaraj in 1954 and midday meal scheme of Chief Minister MGR in 1982 NM’s father offered free lunch to the poor students by arranging packed lunch packets from the near by Railway Restaurant in 1943.

Dr. N.Mahalingam had the Grace of Mahatma Gandhi twice. Imbibed by Gandhian ideals, Dr..N. Mahalingam had given up taking non-vegetarian foods from his childhood and started wearing Kadhar.

Dr. N. Mahalingam was an agriculturist by birth, engineer and technologist by education; genius in planning and execution, industrialist by profession, pioneer in modern sugar industry, philanthropist by nature, literary giant and scholar by involvement. Dr. N. Mahalingam was a graduate from Loyola College, Chennai and a student of the College of Engineering. Dr. N. Mahalingam had been in politics, built a family business, moved around with saints and sages, studied ancient civilizations and had travelled widely.

Political Career

Dr. N. Mahalingam represented the Tamil Nadu Legislative Assembly as an Indian National Congress candidate for the Pollachi Constituency for three successive terms i.e.15 years from 1952 to 1967. As a true Gandian, Rural development was dearer to Dr. N. Mahalingam. He was mainly responsible for implementing “Parambikulam Aliyar Project “ during 1950 which helped to irrigate the dry lands in the region of Pollachi, Udumalpet, Kangayam, and Dharapuram taluks.
A Model Entrepreneur

Dr. N. Mahalingam ran an industrial empire. He had promoted over 20 industrial and business conglomerates covering Sugar, Textiles, Automobile Castings, Passenger Transport, Goods Transport, Synthetic Gem, Financial Service, Industrial Alcohol, Soya Products, Milk Products. Over one million have gained opportunities for sustained employment.

Dr. N. Mahalingam had been a source of inspiration for a number of entrepreneurs. Great emphasis is being laid for hands-on training in all the educational programmes of the institutions promoted and nourished by him. A number of graduates passing out of MCET, NGM College, Nachimuthu Polytechnic College, Sakthi institute of technology, Kumaraguru college of Technology, Coimbatore, and Sakthi institute of Information and Management Studies, have emerged as successful entrepreneurs in various sectors, Viz., automobile, transport, finance, textiles, machine tools, manufacturing, electronics, agricultural engineering, civil construction, nursing homes, etc.

The Gounder & Co., nourished by him supply trucks, tractors, lorries to the farmers with financial assistance through banks and as a result, a number of farmers have become transport operators.

Pioneer Industrialist
Sakthi co-operative Industrial Estates

With a view to motivating and helping the people with entrepreneurial spirit, Dr. N. Mahalingam had promoted “Sakthi Co-operative Industrial Estates Ltd.,” at Pollachi as early as 1961, one at Mackinampatti near Pollachi and another at Udumalpet. Hundreds of new entrepreneurs emerged successfully and started promoting the projects covering spinning mills, plastic products, foam rubber products pesticides, printed circuit boards, electronic control systems, tricycles, furniture, coir products etc.

A number of units have been awarded “Rajiv Gandhi National Quality award’ and “the arch of Europe International Award. Dr. N. Mahalingam had been mainly responsible for the promotion of the Industrial Estates at Kurichi near Coimbatore. Dr. N. Mahalingam had been instrumental in establishing SIDCO Industrial estate at Kurichi near Coimbatore.

Dr. N. Mahalingam established an agro industry viz. sugar factory at Sakthinagar in Erode District after which a transformation took place. Township was well planned, a number of Departmental stores, Matriculation School, Higher Secondary School, Polytechnic college, nursing homes, Multi Specialty Hospital, college of nursing, Kalyana Mandapam (marriage halls) Nationalized Bank Branch, a Sub Post office came into existence after the sugar factory was established.

Dr. N. Mahalingam was indirectly responsible for the rapid growth of the Sugar industry in Tamil Nadu. Therefore he was called “the Sugar King”. In order to promote rural areas and give employment to rural people, Dr. N. Mahalingam started the following industrial units.

As an Educationist

DR. N. Mahalingam was not a man of words. He was a man of action. His universal outlook and his concern for every citizen of the world made him great. Dr. N. Mahalingam founded the Nachimuthu Polytechnic in 1957, in memory of his late father, Sri Nachimuthu Gounder.

Dr. N. Mahalingam had established more than 20 educational institutions covering Colleges of Engineering, Arts and Science College, Management schools, Polytechnics, Schools of Nursing, and Higher Secondary Schools etc., to provide opportunities for skill based quality education for over 20,000 students. In an innovative system introduced at Palani Gounder Higher Secondary School, Pollachi the students have opportunities for hands on training at shop floor for 24 hours in a week in the business establishments in Pollachi. It is only the Palani Gounder Higher Secondary School that has facilitated both studies as well as job opportunities. That is, earn while you learn scheme. The Industries offer opportunities for hands on training with a stipend of Rs. 300 per month which will be sufficient to meet the educational expenses of the student. With such training and work culture, the students who pass out of plus two course are offered employment in industrial establishments viz., TVS Motors, LGB, Premier Industries, Roots, etc. Quality education with hands on training has become the ‘Hallmark’ in all his institutions.

Dr. N. Mahalingam formed The Mahalingam – Mariammal Manivizha Charitable Trust to serve the down-trodden, destitute women, children and socially neglected people.

Dr. N. Mahalingam was the President of the All India Chess Federation from 1985 to 1989 and Tamil Nadu Chess Association from 1975 to 1984 and 1999 to 2002. It was his desire that traditional games like Kabaddi, Kalari, Skipping and practices like Kollatam, Kummi, Varmakalai, Silambam, Puliyattam, and Maankombu-attam, Weight-Lifting, Gittipul, Chess, Jallikkattu, Uriyadi, and Vazhukkumaram be preserved and protected.

Visionary of Inter-Linking of Rivers and Navigation

Dr. N. Mahalingam had been advocating interlinking national rivers to transfer the surplus flood water getting drained into the sea to create irrigation potentials for millions of hectares of dry land. He had also been advocating the introduction of micro irrigation systems viz., sprinkler irrigation, drip irrigation to economise usage of water and improve productivity of the crops.

As early as 1961, Dr. N. Mahalingam had proposed a scheme to make the river Cauvery navigable by deepening the middle portion of the river and providing locks in several places between Tiruchirappalli and Mettur. The transportation of coal to the Thermal Station at Mettur and finished products from the industries could have been cheaper and thousands of enterprises could have sprung up on both sides of the river.

As a Foresight thinker and doer, Dr. N. Mahalingam expressed his views in connection with the following issues:-

- Election reforms, incoming of foreign trading companies against retail market, new system of education (samacheer education), conducting elections in a single day, giving freebies to people, necessity of forming river transports, foreign investments, appointing village doctors, solution to traffic congestion, and three language formula.

Dr. N. Mahalingam had been advocating the introduction of ethanol as fuel for automobiles on Brazil lines to bring down the import of petroleum products. Thinking that the country had been spending crores of amount on Petroleum products, Dr. N. Mahalingam had identified that the country had the potentials to produce over 300 billion liters of ethanol which can substitute 180
million tones of petroleum products. Had this scheme been implemented, the rural sector would have got more than Rs. 3,00,000 crores as wages for agricultural labour.

Had the dreams and suggestions of Dr. N. Mahalingam been fulfilled, poverty in India would have been eliminated and India would have become a powerful country in the world.

The three periodicals run by Dr. N. Mahalingam, Seithi Madal, Om Sakthi in Tamil and Kisan World in English created awareness among the agriculturists about high yielding varieties, modernizing their farms, marketing techniques etc. Kisan World is a magazine devoted to agriculture, agro-industries, culture and rural development. Its contributors are people of eminence in their fields of study. It is a valuable source of information to farmers as well as to the public with its emphasis on interviews, signed articles, expert opinions and information on agricultural techniques and technology.

As a true Gandhian, Dr. N. Mahalingam brought out 20 volumes of Mahatma Gandhi’s works in Tamil which was his landmark achievement.

Dr. N. Mahalingam had sponsored many publications in a variety of fields to promote research and scholarship. The first sponsored publication was Biography of Arutprakasa Vallalar in 1960 which was authored by Ooran Adigalar.

The English book authored by Dr. N. Mahalingam was “Some Thoughts on Sugar Industry”. Dr. N. Mahalingam was the first person to show that it is possible to grow sugar cane for eleven months a year and factories could be made to function all round the year. “Maladies and Remedies” was published in the year 1978 and it deals with economic maladies and remedies.

**Saviour of Culture and Heritage**

As a general Editor, Dr. N. Mahalingam’s first book was “Gems from Pre – Historic Past” brought out in 1981 and it was released at the Sixth World Tamil Conference held at Madurai. Dr.N. Mahalingam was a great devotee of Arutprakasha Sri Ramalinga Vallalar and a staunch follower of Mahatma Gandhi. According to Swami Vethathiri Maharishi “Dr.N. Mahalingam was a staunch religious man, yet he is not attached to any particular sect”. The Temple of Consciousness which came up in the year 1991 at Aliyar, Pollachi, stands as a historical witness to his spiritual character. He donated a vast area of land of 11 acres, a few lakhs of money and all his engineering skill for the construction of the Temple of Consciousness where Kundalini Yoga is taught to the spiritual aspirants.

Dr. N. Mahalingam will be remembered forever for his monumental efforts in getting renovated a famous historic temple - The Sangameswarar Shrine and Ari Adikesava Perumal Temple at Bhavani in Erode District.

Dr. N. Mahalingam’s contribution to the modern Tamil literature by his own writings and his concern to popularize the ancient Tamil classical on the International level earned him a unique place in the history of Tamil Nadu. Dr. N.Mahalingam had about fifty books and had contributed a number of articles in the field of philosophy, history, education, Tamil literature and industries. He made efforts to translate Thirukkural into English, Hindi. By his efforts, the Tamil ancient classic Thirumandiram of Thirumoolar was translated into Hindi and was released in 1998. By his efforts, Periapuranam of Saiva Siddhantha was translated in other languages. Dr. N. Mahalingam was an editor to a series of books on Rigvedic Studies. Dr. N.Mahalingam had been organizing several meets to popularize Dhevarm a Saivite literature which is full of devotional poems and Dhivya Prabandham, a Vaishnavite literature among the public, for which he was awarded “Ramanujar Award.”
What the ancient kings and nobles did for the spread of the Thevaram and Prabhandam, Dr. N. Mahalingam did for the propagation of Thiruarupa, Thevaram and Thirumandram. How much he did for the spread of Gandhian thoughts and life and message of Saint Ramalinga Vallalar is legend.

Dr. N. Mahalingam had been decorated with the prestigious “Padma Bhushan’award by the Government of India during the Republic Day Celebrations in 2007 and this is in recognitions of his outstanding contributions in the fields of industry, education, Tamil Literature, study of ancient history, propagation of Gandhian ideals, Politics and service to humanity.

Conclusion

The deep knowledge earned by him in respect of astronomy, ancient glory of Kanyakumari inspired him to establish the International society for the Investigation of Ancient Civilizations for which he was the President

He was the founder cum World President of International Society for the Investigation of Ancient Civilization, with headquarters at California, USA. He was also founder member of the Institute of Asian Studies functioning at Chemmanancheri, Chennai.

Having interest in pre-historic studies and archaeology, Dr. N. Mahalingam conducted a study on Pallava, Chola, and Pandya cultures. and he was closely associated with Tamil Varalattru Kazhagam.

“I want to be remembered as an industrialist and a builder of institutions, someone who loves those around him and a worshipper of Jothi. All throughout my life I have aspired for peace and social justice for everyone, I know God will answer my prayers”

-Arutchelvar Dr.N.Mahalingam

Recognition & Awards

- Padma Bhushan, The third highest Civilian Award, Government of India.
- Honorary Consul, Government of Mauritius.
- Indira Gandhi National Integration Award All India National Unity Conference.
- Doctor of Science, Anna University, Madras.
- Doctor of Laws, Bharathiar University, Coimbatore.
- Doctor of Science, Madurai Kamaraj University, Madurai.
- Doctor of Science, TamilNadu Agricultural University, Coimbatore.
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GENESIS OF WOMEN’S INDIAN ASSOCIATION AND ITS KEY CONTRIBUTIONS
– WITH SPECIAL REFERENCE TO DR. MUTHULAKSHMI REDDY

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Introduction
In the early nineteenth century, women occupied an abject status in the Indian society. Customs such as sati, child marriage and polygamy were widely prevalent. A woman’s place was strictly within the family, and she was ruled over by her husband, elders and in-laws with an iron hand. Denied education, vocation and social, economic and political rights, she was wholly confined to the four walls of the house. The social structure allowed men greater freedom and liberty. The dawn of British regime brought changes in the socio-economic educational, cultural and political scenario of Indian society. The present status of Indian women improved because of colonial experience, social reform movements of mid-nineteenth and early twentieth centuries and Nationalist struggle. The first man to speak out publicly against the injustices perpetrated on women in the name of tradition and religion was Raja Ram Mohan Roy who, in 1818, wrote a tract condemning sati. By the end of the nineteenth century, women were gathering courage to challenge the authoritarian society which accorded them their low status. Many hailed from reformist families and they formed their own organizations.

Formation of Women’s Indian Association
In fact, the emergence of a rudimentary women’s movement in India can be traced to this period. As Geraldine Forbes points out, “Indian women wrote and spoke about women’s condition and formed organizations to secure the desired changes, and eventually had an impact on the institution of their society. The women organizations emerged from the early part of the twentieth century, much to the annoyance of some of their male relatives and well wishers.

Objectives of Women’s Indian Association
The Women’s Indian Association was started with certain objectives aiming at the elevation of women in society:
- To sensitize women about their responsibilities as daughters.
- To secure for every girl and boy the right of education through schemes of compulsory primary education including the teaching of religion.
- To secure the abolition of child marriages and other social evils.
- To secure for women the right to vote for municipal and legislative councils.
- To secure for women the right to vote and to be elected for the Council of State.
- To secure adequate representation of women in Municipalities, Local Boards, Legislative Councils and Assemblies.
- To establish equality of rights and opportunities between men and women.
• To help women to realize that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

• To bring women into groups for the purpose of self-development and education and for the definite service of others.

Membership

Women, who agreed to co-operate with the objects and organization of the Association, became members of the Women’s Indian Association. Groups of women who had the same aims were affiliated to Women’s Indian Association. Local branches were self-governed and made their own arrangements. Margaret Cousins, one of the founding members of the Women’s Indian Association, had a good track record as a social activist. She was also the founder member of the Irish Women's Franchise League. From 1906 to 1916, she was one of its prominent speakers and campaigners.

Meetings of the Committee

The Executive Committee met at least once a month to transact business of the Association. Any five members of the Committee were allowed to request the Secretary to convene a special meeting of the Committee to consider urgent and specific matters of importance and the Secretary, in such cases, convened a meeting for the purpose after giving at least three days’ notice.

In the absence of the Chairman, a member present was elected to preside over the meetings of the Committee. Each member was given one vote including that of the Chairman, and in case of tie, the Chairman registered an additional or casting vote. Five members constituted a quorum.

Works of Women’s Indian Association and its Leaders

After the formation of the Women’s Indian Association, she went from door to door requesting women to become members of the association. Prominent among those who first joined were Sarojini Naidu, Muthulakshmi Reddy, Kamaladevi Chattopadyaya and Lady Sadasiva Iyer. It was the first organization to create an overall awakening among women and to train them to shoulder their responsibility in public services and to bind them together for mutual service and the good of the country. The association was mainly concerned with influencing government's policy on women's suffrage and issues relating educational and social reforms. It established orphanages and rescue homes. The members of the Women’s Indian Association accepted the necessity of political freedom to accelerate social actions.

The Women’s Indian Association adopted a non-sectarian approach as the basis of its service. Besides its active involvement in the political field, the association conducted adult education classes for women and arranged lectures on general subjects. It developed international outlook and maintained link with developed international organizations like the British Common Wealth League, Women's International League for Peace and others for financial and other kinds support. It sent delegates to the Congress of International Women suffrage in Rome in 1923. Thus the Women’s Indian Association remained active and took up the cause of women at the Indian and International forum.

Stri-Dharma

The Women’s Indian Association which was started in 1917 progressed along reforms in education, social reform, self-development and service to others. Not only in Madras, but also in several other countries, it carried out tremendous work. The adequate representation of women in local boards, taluk boards and municipalities was insisted. Stri-Dharma, the organ of Women’s...
Indian Association was run for many years. The Women’s Indian Association took up the franchise question at first and considered it, very much important. It had taken great interest in the enforcement of the Act to control Immoral Traffic in Women and Children and on the Sarada Act which raised the age of marriage. The Association was also concerned with child welfare. The memorandum of the Women’s Indian Association that was presented to the Government of the Madras Presidency resulted in starting of Children's Aid Society in March 1926. The Children's Aid Society though primarily started for children was also open to young widows, deserted and discarded wives and destitute mothers. By 1925-1927, there emerged about 80 branches of Women’s Indian Association from Cape Comorian to Kashmir consisting of nearly 4000 members. The members also participated in the deliberations connected with the passing of the Sarada Act in 1929.

Avvai Home

Another area in which the work of Women’s Indian Association deserves credit was the establishment of ‘Avvai Home’ in Madras, in 1930, to protect women especially young girls and children from evils of poverty and destitution. The Home itself deserves its name from Avvai, a popular poetess who lived in the Tamil country more than 2000 years ago. Avvai Home felt that women also need protection from undesirable associations and surrounding, and they are also to be educated and trained to a useful and independent person.

Women’s Indian Association also formulated programmes to involve women in politics. With the advance of self-government, women demanded equal privileges with men. The inclusion of women at the round table conference was demanded. Protests against the new ordinances and emergency powers were organized. Stri-Dharma, the monthly magazine of the Association carried the news items and the aims of Women’s Indian Association.

Extent and Scope of Women’s Indian Association

From its inception, the Association aimed at working for the whole India and not merely to one province or to any one community, caste and language. The Association was the pioneer organization of women in India with its headquarters at Madras. Consequent on the shifting of the Avvai Orphanage and Hostel from ‘Everest’ in Mylapore to Adyar, the office and the library of Women’s Indian Association were also moved to Pantheon Gardens on the Pantheon Road at Egmore in Madras. It had a library which owned many valuable books dealing with all current topics and particularly the progress of women’s movement in other countries and a free reading room with numerous periodicals both inland and foreign in all languages.

Round Table Conference

The Women’s Indian Association, from its inception, worked for self - government and sent its representatives to take part in the discussions which drafted the “Common Wealth of India Bill” under the leadership of Annie Besant and Tej Bahadur Sapru. The bill contained the rights and duties of citizenship which ensured equality of sex. This inclusion of gender equality was largely the result of the effective representation by leaders of Women’s Indian Association. The Viceroy announced in November 1929 a Round Table Conference. The Association immediately demanded that women should be amongst the delegates. The Association was the first of its kind in India to present a memorandum at the Round Table Conference on the enfranchisement of women and to ensure their place in the future Constitution for India. They submitted a memorandum through a delegation to the Minister of Education and the Director of Public Instruction when the government
withdrew fee concession and fee remissions to poor girls and backward communities. As a result of
the representation, the G.O. was repealed. The Association had been constantly agitating through
deputations and public meetings for the provision of greater facilities for the education of girls and
women.

Child Welfare and Child Protection

The Avvai Home, which was associated with Women’s Indian Association, gave shelter and
protection to the orphans, the destitute, and girl minors irrespective of caste. It also provided free
board, and suitable education so as to make them useful and able citizens. Deserving young women
and widows were trained as midwives and nurses.

Cancer Hospital

The Association realized the need for a separate hospital for patients suffering from cancer, the
most painful of all human ailments in Madras Presidency and organized public meetings to
recommend to King George-V Memorial Fund Committee to utilize their collections for the
establishment of such a hospital. It also sent an appeal to the committee, signed by all the women
associations in the city, emphasizing the urgent need for a hospital for cancer patients.

Key Contributions of Dr. Muthulakshmi Reddy

Early Life

Muthulakshmi was born in 1886 in a middle class family in the former princely state of
Pudukkottai in Tamilnadu. Her father S.Narayanasami was a Brahmin and Principal of Maharaja’s
College, mother Chandrammal born to the Isai Vellala Caste, whose women danced and sang in
temples. Narayanasami broken the tradition and sent Muthulakshmi to school. She married
Dr. D.T.Saudara Reddy on demand that he promised to, “always respect me as a equal and never
cross my wishes”.

Muthulakshmi Reddy moved a resolution in the Madras Legislative Council. She remarked,
“It is a piece of injustice, a great wrong, a violation of human rights, a practice highly revolting to
our senses of morality and to our higher nature of countenance and to tolerate young innocent girls
to be trained in the name of religion to lead an immoral life, to lead a life of promiscuity, a life
leading to the disuse of the mind and body”.

Abolition of Devadasi System

The system of Devadasi had been an ancient tradition attached to the service of the temples. It
had its origin in the Pancharatra Agamas of Hindu scripture which sanctifies the practice of
Devadasis in the temples. It led to the dedication of a girl as Devadasi which meant a life of
nunnery. The words Dasi and Dasa are Aryan inventions to denote a girl and a boy born of
intercaste marriages. The word Dasa denotes a slave in Sanskrit. The feminine gender of the word
Dasa, namely Dasi indicates a slave girl. As these slave girls served gods as handmaidens in the temples,
they were well-known as Devadasis or Devaradiyal. This system led to the origin of a caste named
Devadasis. There had been certain reasons behind the system of Devadasi to which it owed its
origin. The Devadasi system mostly had its background due to inter-caste and illegal marriages.
Sometimes, a girl was dedicated in a temple on the belief that such dedication would be a panacea
to the ill - health of her family members. The Devadasi who underwent the Pottukattu ceremony
was never allowed to have any more legal wedlock with anybody. They had to remain as
‘Nithyakalyanis’. They were called so as they never used to attain the status of widowhood throughout their lives. The devadasi was also called ‘Nitya Sumangali’, i.e., an ever auspicious woman.

The Devadasis were not permitted to marry which signified that they should lead a strict celibate life. They were also given a fixed grant or inam from the temple, so that there may be no necessity for them to work for a living. They acquired a high proficiency in the aesthetic arts of dance and music. She took interest in the abolition of Devadasi system when she was the Deputy President of the Madras Legislative Council. The Legislators like Muthulakshmi Reddy in Madras Legislature attempted to abolish devadasi system with the intention to liberate women from the vicious circle.

The Act of 1929

The Act of 1929 was limited in its scope and application. The object of the mover, Muthulakshmi Reddy was to put an end to this glaring evil. Of course the legislation had freed them from the obligation of service. But in some cases the Devadasis persisted to continue their hereditary association with the temples while in others the temple authorities forced them to continue and even persecuted them if they refused to serve.

Hence, Muthulakshmi Reddy drafted a Bill to further amend the Madras Hindu Religions Endowment Act of 1926. She moved to substitute the sub-class 44(A) (1) and (5) found in the Bill as amended by the select committee. For sub-class (1) (a) (i) she wanted the following to be substituted, "Where the remuneration for any service to be performed by a Devadasi in a temple consists of lands granted or continued in respect of or annexed to, such service by the government, the Local Government shall enfranchise the said lands from the condition of service, by the imposition of quit-rent. For sub-class (5) she moved to submit the following: "No devadasi who is bound to render any service in a temple by reason of any grant of land or assignment of land revenue or melvaram of land in her favour, shall be allowed to perform such service in such temple and from the date on which the land in question shall have been enfranchised or freed from the condition of service in the manner herein before provided."

But Muthulakshmi Reddy was of opinion that the Bills, Resolutions and amendments were not comprehensive enough because the option or choice was with the women who had been brought up or rather nurtured unhealthy notions of religion, and who had been taught to look upon prostitution as their caste-duty or dharma. We could not expect them to take full advantage of this measure; unless the educated section of the Hindu community enforced its will upon these backward people we could not expect them to give up their century old practices. The Resolution read, “The Council recommended to undertake legislation or if that for any reason be impracticable to recommend to the Central Government to undertake legislation at a very early date to put a stop to the practice of dedicating young girls to the Hindu temples which has generally resulted in exposing them to an immoral life. The high object of the resolution was appreciated and applauded by the members of the Council. The motion was unanimously adopted and it became an Act in 1929.

Reddy tabled the amendment to put down or eradicate the pernicious custom of dedicating young girls to an immoral vicious life under the cloak of religion. The evil profession had grown to the extent of purchasing and adopting young innocent children and training them to an immoral life at an age when they could not very well see the future before them.

Muthulakshmi Reddy wanted that power to be given either to the trustees or to the Government to prohibit them from doing service, otherwise even though they were given lands or paid free of any obligation of service; still a few might persist in their old habits. They must be allowed in temples to...
worship as other Hindus, but not to sing and dance. It was to achieve this Reddy moved this amendment. Women today are reaping the benefits of the work done by the great reformers, both women and men. Today the path seems very clear and smooth towards the ultimate goal of progress and emancipation. The great reformers of Tamil Nadu had to traverse in order to prepare the path for the women of today to be surefooted.

Achievements

Dr. Muthulakshmi was the first and only woman candidate in the Medical College in 1907. She was the first woman House Surgeon in the Government maternity and Ophthalmic Hospital. She was the first woman legislator in British India; she became the first Alderwoman of the Madras Corporation in 1937; she was made the first Chairperson of the State Social Welfare Advisory Board in 1954; she was the first woman Deputy President of the Legislative Council. Muthulakshmi Reddy (1886-1968), a pioneering social activist, was a trend setter in several ways. She was the first Hindu woman to acquire a medical degree in Madras Presidency, and she won accolades in her lifetime for her dedicated service in the cause of female and child health care. As one of the founders of the Women’s Indian Association (W.I.A.) in 1917, and an early champion of female educational, economic, sexual, and suffrage rights, she was a delegate to the All-India Women’s Conference (A.I.W.C.), the International Suffrage Conference of Women in 1926, and the Congress of Women in Chicago in 1933. She was one of the prominent leaders of Tamil Nadu who worked for the emancipation of women. She of Madras was hailed as a pioneer in many fields including initiating social legislation for eradication of social evils suffered by women. Her main area of activity has been in ameliorating the problems of women and children. She could easily be ranked along with Ramabai, Sarojini Naidu, etc.

Under her able guidance the Council initiated useful legislation for women like the abolition of Devadasi system, prevention of child marriage, abolition of immoral traffic in women and promotion of women's education. Within a short span of three and half years, she achieved many things and passed more momentous motions than any other legislature had done during its lifetime. She was ceaselessly agitating for the establishment of a children’s hospital, for the introduction of compulsory medical inspection for boys and girls, for the exemption of girls from the payment of fees and emerged successful. She spoke and wrote strongly in favour of providing women's institutions in Madras with liberal grants and her efforts were crowned with success. She moved resolutions made representations and ultimately succeeded in having seats reserved for women in local bodies. Above all the act for the suppression of brothels for which, though not moved directly by her, she can claim the fullest credit. Along with being a busy and active legislator, all through the year she attended conferences - All India, Provincial, district and all women. She has also attended All Asian Women's Conference. She takes credit for attending most of them either as president or distinguished visitor. No women's Conference in India seems to be complete without her ennobling and distinguished presence.

While a member of the Council, she served on several committees, such as health, welfare, temperance, vigilance, social hygiene, social reform and social service. In addition she served on women's associations such as the Women’s Indian Association, the Seva Sadan and the Children's Aid Society. Besides, she was a member of the Hartog Committee on Indian Education. She represented India at the Paris Congress of the Women's International Alliance, as a delegate from India. In 1933 she visited America and attended the International Women's Conference in Chicago. In 1930 she was selected as President of the All India Women's Conference.

Muthulakshmi Reddy's views on women and their activities were praiseworthy. She did not
advocate University education for women, but wanted that primary and higher education should be within the reach of every girl. She appeals through her speeches to such of those women who had education, experience and knowledge to enter into legislative bodies and render service to their country. Her Council speeches were enlightening as repository of knowledge, informative, thought provoking and models of oratory. Muthulakshmi was one among those who registered their protest against the arrest of Gandhi by resigning their place in the legislatures in 1930. She resigned her Deputy President ship as well as her membership in the Madras Council. Muthulakshmi's life was a noble and selfless one dedicated to the service of her downtrodden sisters. It was given to her to inaugurate the political emancipation of women and exemplify the same in her own life. She was one of the guiding forces of women's movement in India. She was elected to the President ship of Women’s Indian Association, the All India Women's Conference and the Indian National Congress.

Conclusion

Historically women played a very significant role in the growth and development of democratic politics in India particularly in Tamil Nadu. The Women’s Indian Association established and initiated so many reforms for the up gradation of women in the Pre- Post Independent era. The organization created a lot of innovative and daring efforts in order to emancipate women from the cultural orthodoxical shackles. Dr. Muthulakshmi Reddy created a stir among various communities and number of women leader started to pay attention to the voices of the association. In the same way leaders like Ambujammal, Ammusaminathan, Soundram Ramachandaran, Kothainayaki, etc... performed a great role in social development. The developments experienced in the life of women of today are possible only because many struggled in the past to elevate the status of Tamil women. Tamil society was cleansed of many evil customs and practices thanks to the legislations they helped to pass and the untiring efforts of devoted woman leaders.

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THE IMPACT OF KHILAFAT MOVEMENT IN TAMIL NADU

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The Khilafat Movement in Tamil Nadu

The Muslims of Tamil Nadu were ahead aggressively in indulging anti-british activities for the cause of the Khilafat. The surrender of Turkey in November 1916 aggrieved the Muslims of Tamil Nadu. Yakub Haasan, a prominent moderate Muslim leader, organized a meeting in the Gokhale Hall in Madras and wanted the principle of self-determination, for which the war was fought, to be applied to the Turkish Empire. Seven resolutions were passed, dealing with the integrity of the Turkish Khilafat and the resolutions of all the sacred places of Islam to the Khalifa.

The Khilafat held a Conference of Majlis Ul-Ulema at Tanjore from 11th to 13th May 1919, ostensibly for the purpose of discussing educational subjects, but some violent speeches were made regarding the Khilafat. Later Madras Provincial Conference held at Trichy a resolution was passed asking for the release of the Ali Brothers, the resolutions of Khilafat and the preservation of holy places from the infidels. Also the non-brahmins were involved in the meeting on 20 September 1919 over the Khilafat issue.

The Impact of Kilafat Movement

The Central Khilafat Committee conducted a meeting in Bombay on 11th April 1920 and resolved to withdraw cooperation to the Government. The resolutions made in the meeting are follows:

- All titles and honours to be relinquished.
- Resignation by members of Council
- Private servants to give up their posts.
- Resignation of subordinate Government servants including the Police.
- Resignation of Superior Government servants.
- Withdrawal of Mussalmans from the Army.
- Refusal to pay Taxes.

Tamil Nadu cooperated well in all the activities. The Khilafat Conference held at Madras in April 1920 organized by Yakub Haasan and Abdul Majid Sharar. Shaukat Ali addressed the audience on the Madras beach on 17 April 1920. He made a memorable speech and called upon the Muslims to lay down their lives for the sake of the Khilafat and persuaded them to give up titles, induced the police and the army to give up services and the people of the state to stop payment of Taxes.

The reception given to Shaukat Ali on arrival in Madras was very enthusiastic. First the reception given to Shaukat Ali, and secondly the collection of funds at the conference revealed the mood of the Muslims of Tamil Nadu. The Muslims of Tamil Nadu became politically very active. They attended the Provincial Conference at Tirunelveli, from 21 to 23 June 1920. Their large participation made it possible for the conference to pass a resolution in support of the non-cooperation Movement for the Khilafat cause.
Significance of Movement

In the Madras Province, the Khilafat Movement had gained significant momentum. In fact, it had taken deep roots in various parts of the presidency even before the non-cooperation movement was formally launched. The first of August 1920 was a red letter day in the Khilafat Movement as on this day the Non-cooperation Movement was launched for the Khilafat cause. As usual Tamil Nadu responded effectively with the Non-Cooperation Committee despite the rejection of the Tinnevelly Resolutions of the non-cooperation for the Khilafat cause by the Madras Provincial Congress Committee. The Third Khilafat Day was observed on that day and Hartal organized on that day was complete and successful. There was general closing of the shops in Madras and in many other towns.

In Salem and North Arcot districts also the loyal Mohammedans continued to be detested. Gandhiji attended the North Arcot District Conference organized at Ambur on 14 August 1920. The attendance at the conference was very encouraging. Four resignations came in on that day. Messers Gandhi and Shaukat Ali visited Kumbakonam, Nagore and Trichy. Every where they were welcomed with the slogans “Mahatma Gandhi Ki Jai”, “MuhammadAli Ki Jai”, and “Shaukat Ali Ki Jai”. In appreciation of the role of Muslims in launching and successfully carrying on the movement, Gandhi wanted the above slogans to be “replaced by Hindu-Muslim Ki Jai” without which there was no victory for India.

Link with Non Co-Operation Movement

Under these circumstances the special Session of the Congress met at Calcutta in the first week of September 1920 to decide the question of Non-cooperation in which the Muslims of Tamil Nadu made active participation to support the Khilafat Movement. The Non-cooperation Movement for the Khilafat cause was launched on 1 August 1920 on the basis of the decision taken on the ultimatum submitted to the Viceroy by the Central Khilafat Committee and not by the Congress. So a decision in favour of the Movement by the Congress would strengthen the hands of the Khilafatists. A special train placarded with the notice “Khilafat Special” from Madras carried nearly 200 delegates, the majority of them being Mohammedans from Bangalore, Trichy and places in the North Arcot Districts. The special Congress was presided over by Lala Lajpat Rai.

In spite of the stand taken by Kasturi Ranga Iyengar and Satyamurthi, the President and Secretary, respectively of the Madras Provincial Congress Committee, 161 of the delegates of which 125 were Muslims from the Tamil districts voted for non-cooperation. So with the support of the Muslim delegates, Gandhi was able to have his resolution adopted in its original form, all amendments proposed were debated and rejected. Still the Madras Congress Committee met at Madras after the special session at Calcutta made no secret of its opposition to certain aspects of the Non-cooperation Movement, such as the total boycott of the educational institutions, the Courts and legislative Councils. The first was condemned as “Positively Suicidal”, the second and third as “Impracticable” and “Inadvisable”, respectively. However the Khilafat agitators were active in Madras. By a process of boycott they made Sadulla Badsha close his shop and persuaded the same process to some of the more prominent title-holders. Individually the more respectable and moderate Mohammadans were intimidated.

The Muslims in Madras attempted to invite Muhammad Ali to inspire them more; of course the Khilafat Movement had taken such deep roots in Tamil Nadu that the resignation of Khuddus Badsha, the President of the Khilafat Committee in Madras, did not bring about any effect on the working of the Committee and on the Movement. Under these circumstances the General Election
for the Legislative Council was to take place. The Khilafat agitators were very active in the Presidency and on the eve of the first general election they tried to dissuade the voters and force them not to take part in the elections. After the election the Khilafat agitators continued to carry on an intensive campaign for the boycott of schools and colleges. There had been several meetings of the students in Madras where inflammatory speeches were made. There was also an increasing tendency for students to attend meetings and to howl down such speakers whom they did not approve.

Conference at Erode

The Khilafatists organized the Majlis-Ul-Ulema Conference at Erode. Under the presidency of Muhammad Ali, who demanded redressals for Khilafat and Punjab wrongs and wanted Swaraj, he exhorted the audience to induce the troops, the police and civil services to give up the service. A meeting of the Islam volunteers organized there was addressed both by Muhammad Ali and Shaukat Ali. The visit of Gandhi and the Ali Brothers had intensified the activities of the non-cooperators. The Khilafatists attempted to corrupt the village officers. Because of the work of the Khilafatists the government experienced difficulty in inducing the village officers to collect the land revenue in a few districts. Also the Movement for the non-payment of Municipal taxes was growing and much opposition was raised against those who indulged in anti non-cooperation activities. For example one of the Ministers who held anti-non-cooperation meetings in the North Arcot and Coimbatore district met with much opposition in the North Arcot district. Again for about a week there had been disturbances between the Muhammadans and Punchamas had refused to observe hartal and to take part in anti-Government demonstrations.

The Movement became so vigorous and looked to be so successful that convicts escaped from the Trichy jail because they believed the British rule was on the point of yielding to Gandhiji’s Swaraj. The Movement was so strong and intensive that the Government did not want Muhammad Ali to visit this area. So when Muhammad Ali and Gandhi proceeded to this Presidency in September 1921, Muhammad Ali was arrested at Waltair and only Gandhi was allowed to visit the Presidency. Gandhi arrived in Madras, spent two days in the city, proceeded to the Southern districts, visited Cuddalore, Kumbakonam, Trichy, Dindigul, Madurai, the Chettianadu and Tinnevelly and returned via Coimbatore and Salem and finally left the Presidency on 30 September 1921. As Muhammad Ali had been arrested, the Muhammadans in Madras invited Mrs Muhammad Ali to meet the agitators.

From the launching of the non-cooperation Movement for the cause of the Khilafat, the Muslims were proceeding, both in words and deeds, much ahead of the Hindu-brothers. In the Khilafat Conference held at Lucknow in February 1921, the Muslims brought into prominence the question of Swaraj and proposed a resolution for Swaraj. In his moving speech in the conference Gandhi observed that the success of the Muhammadans meant Swaraj to him. In the District Khilafat Conference held in Belgaum district, it was resolved that an Indian Republic should be declared in consultation with the Indian National Congress. In July 1921, the All-India Khilafat Conference was held at Karachi, where a few very aggressive resolutions were passed, which led to the arrest of the principal organizers of that meeting including Muhammad Ali and Shaukat Ali.

The Khilafat Movement vis-a-vis the non-cooperation Movement continued to be at peak. The proposed visit of the Prince of Wales to Madras in January 1922 made the movement more aggressive. Volunteers were enrolled to organize hartals on 13 January 1922, the day of the arrival of
the Prince of Wales to Madras. On that day complete hartal was observed where even petty bazaars in the remotest parts of the city and neighbouring places were closed.

Despite the Wellington Government tried frantically to nullify the efforts of the Non-Cooperators to organize the hartals. When the Prince arrived in Madras, as it happened in the earlier occasion of the visit of the Prince’s grand-uncle to Madras in 1921, a grand reception for and a loud protest against the Prince were taking place simultaneously in one and the same place namely, the Marina Beach. In other parts of the city “some persons were obstructed on their way down to harbor or to places along which the Royal Prince was to visit. Tram Cars and private vehicles were stoned and their occupants abused and in some cases ill treated, loyalist volunteers and others were attacked, the house of the President of the Corporation was surrounded by a violent mob and damaged. A determined on-slaughter was made on two cinema theatres in the Mount Road. But the Khilafat Movement was carried on successfully by the Muslims. When Gandhi decided at Bardoli, to postpone the mass Civil Disobedience, the Muhammadan public began to realize that they had been utilized merely to further the aim of Swaraj for India, a feeling also shared by their leaders.

However they realized the necessity of concealing this in order to maintain the much desired Hindu-Muslim Unity. Therefore when the All India Khilafat Conference met in Delhi in February 1922, they resolved to continue the non-violent, non-cooperation and that “Resolutions such as that of Bardoli should have no effect on the Khilafat Movement and that there should remain no danger of a split between the Congress and the Khilafat workers”. Thus the Muslims kept up the Hindu-Mussalmans unity intact for the Khilafat cause.

Though the Bardoli Resolution had the effect of dampening enthusiasm for the Khilafat cause, King of Hedjaz and the Sultan of Nejd had agreed to receive subsidies from the British, and also friction had arisen between the Muslims and the Hindus on the question of the large proportion of Muslims involved and on the question of Gandhi having let down the Muslims. The Khilafat Movement did not cease to exist but continued with vigour. In 1919, E.V. Ramasamy Naicker of Erode visited Uthamapalayam, and in consultation with the local Congressmen charted out a plan for the propagation of the Congress Movement.

In 1921, Congress Committee of Madras Presidency decided to bifurcate Madurai District Congress Committee with Madurai and Dindigul as headquarters. In 1922 the leaders of the Dindugul District Congress Committee met at the residence of Karutha Rowther to chart out the plan of action. They contacted Salem P.Varadarajulu Naidu, an important leader of the Indian National Congress, to preside over the conference who very gladly accepted the invitation to be held on 11th September 1922 and they adopted various methods to mobilize strength for the conference.

The Civil Disobedience Committee and Khilafat Enquiry Committee arrived in Madras on 25 July 1922 and attracted large crowds both on arrival and at an open-air meeting on the beach. After two days, they left for Vaniyambadi and Erode where similar receptions were awaited them because of the enthusiastic involvement of the volunteers.

The visit of the Civil Disobedience Committee and Khilafat Enquiry Committee created such a sensational mood with the Khilafatists that the “New India” described the tour as ‘astounding’ and “an open attempt to cause bloodshed and revolution”. The success of Mustafa Kamal Badsha in Asia Minor created a cheering spirit in the heart of the Muslim Community. This success was hailed with delight in Muhammadan circles. There had been public meetings in many districts to congratulate the Turks on their success. Provocative speeches on the religious duties of the
Muhammadans, including readiness to lay down their life in the cause of the Khilafat and in opposing the enemies of Islam, were made. Special prayers were offered in the Mosques.

The extremist Hindus wanted to take advantage of this opportunity. They played upon the religious susceptibilities of the Muhammadans to make political capital out of the situation and made the most extravagant claims for the value of Hindu-Muslim unity. The Tamil Nadu Provincial Khilafat Conference passed a resolution in support of continued adherence to non-cooperation and organized the fourth Khilafat Day on 8 December 1922 at Madras.

Smyrna was also given to Turkey. Satisfactory conclusion of the Turkish Peace Treaty consoled the Muslims of India. Prayers were offered in the Mosques, processions and public meetings were organized. After these Khilafat activities practically came to an end Muslim attention was turned to elections. All Mohammedan seats were filled. December 1923 witnessed the annual sessions of the All-India Khilafat Conference, the Jamiat-Ul-Ulema and the Indian National Congress. All-Party Conference at Bombay, in January 1924; demand for the release of the Ali Brothers and other Fatwa prisoners was placed as a pre-condition for holding of the Round Table Conference. Accordingly the Ali Brothers and other Fatwa prisoners were released. The Ali Brothers toured the Madras Presidency in early 1924 and it brought about little enthusiasm marking the end of Khilafat Movement.

Conclusion

However the Movement was not without impact. One of the impacts of the movement was that it brought about Hindu-Muslim extent. The Khilafat Committee in this Presidency was as much Hindu enterprises as that of Muslims. This unprecedented fraternization between the Hindus and Muslims had extraordinary sense like the Hindu leaders had been taken by the Muslims to preach from the pulpit of the Mosque.

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SIR ROBERT STANES – A VISIONARY

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Introduction

Coimbatore is an inland district in the South of Madras Presidency with an area of 7,860 square miles that is 20,400 km. On the west and south it is bounded by the Nilgris and the Anaimalais. Through the 3 northern taluks run the confused hills of the Eastern Ghats, one of which Kollegal is on the higher level than the rest of the district.

Excluding this, the center of Coimbatore consists of an open plain, sloping gradually eastwards away from the hills towards the river Cauvery, the eastern boundary of the district. The plain is broken here and there by isolated low hills, but otherwise, except in the level black cotton soil tracts in the Udumalpet, Palladam and Coimbatore taluks. The Noyyal has its source in the Boluvampatti valley, passes through Coimbatore city on its way to the Cauvery.

Coimbatore is the third largest city located in the state of Tamil Nadu, India. It is called the 'Manchester of South India' as it acts as a major industrial center. It houses flourishing textile industries and IT companies. Siruvani is the sweetest water which is available in Coimbatore. Apart from this, it has well developed infrastructure in the field of education, health care and tourism. Popular hill stations of Ooty, Coonoor and Valparai lie close to this city adding to its attraction as a tourist destination.

Robert Stanes was born in London on May 13th, 1841. James Stanes and his wife Sarah had five sons and two daughters. Isabella and Jane were the daughters, William, James, Henry, Thomas and Robert were the sons. The family was sternly religious in outlook and believed in piety and charity, traits that were to be carried forward when it began setting base in India. Robert was the youngest son and his father was a ship-owner of London, a free born citizen of that city. Robert Stanes was educated at Campdon House School, Brighton. While he was a boy in England he had come under the ministry of Rev. Thos. Binny in the old “Wheigh House Chapel”, as well as that of Rev. Christopherson, a member of New College Chapel, St. John’s Wood. He left school at the age of 16 and served for one year in the office of Tolman, Livingston & Co., ship brokers, London.

In September 1858, he left England for India in the Green’s line sailing ship ‘Trafalgar’, making a voyage round ‘The Cape’. After 96 days the vessel arrived at Madras in December 1858, just before Christmas. Stanes stayed with his father’s friend Byard for a few days and gained some first impression of Indian life and ways. Thomas his brother trained Robert in coffee plantation and he worked as a planter with him for some time. Robert Stanes paid his first visit to Coimbatore in 1860 to meet his friend, Mr. Thomas, the Collector. But in the same year he met with an accident which injured his eye. To try and shave off the fever he had contracted at this time, he made a voyage to Ganjam and Colombo in his father’s ship ‘Bengal’.

It was during this period, that he experienced certain deep religious convictions, which made all the difference to his life’s work, for on his return he started a Sunday school for the children of his
employees, but as many of the children attending the Sunday school could neither read nor write, he started the Day School at the end of 1862.

He has many first to his credit like the first coffee curing works, the first textile mill using steam power, the first automobile dealership, the first electric supply, the first person in Coimbatore on a car, the first mechanized fertilizer factory and the first cotton ginning factory with a suction gas plant, etc.

His Personality

Sir Robert Stanes has done a lifelong meritorious service in promoting agricultural and industrial expansion. A keen Christian, he belonged to a generation of European business men, very probably the last of his class. He has given employment to thousands for over a generation and he has been an employer of the old patriarchal type. His generous aid to education and his simplicity reveal his inborn charitable disposition. His life may well be an example to many planters and a business man in India.

His hospitality and the kindness he bestowed on those who were in need were noteworthy. He was a simple and lovable man who made money only to give it back. It was his hobby to help those in need. Any movement which aimed at helping the poor members of the society always appealed to him. His humility and longing to glorify God is evident through his article entitled “Homeward Bound”.

Pioneer Industrialist

It was Mr. Robert Stanes who gave to Coimbatore its industrial importance. A major part of the revenue was from “Preparation of plantation coffee for shipment” which meant coffee curing. This was the only firm that had the facility and it was William Stanes who first came up with the idea that Stanes should have a coffee-curing facility of its own, preferably in Coimbatore so that the long journey to Cochin could be avoided.

In the memorable year 1861 he found the climate of Coimbatore suitable for the curing of coffee, and for the ginning of cotton. In 1864, Coimbatore was upgraded as a Municipality and Robert Stanes was its first Chairman.

He went to England in 1869, and on 7th July, 1870, he married Harriet Huntingdon Harris, the second daughter of Major General Harris, and granddaughter of Colonel Sir N. Harris, of Waterloo fame. They were married by Mr. George Muller of Bristol. Mr. Robert Stanes and Mrs. Stanes returned to Coimbatore at the end of 1870, and for the next 15 years the business (Stanes & Co.), the school work and church services grew. Robert Stanes had five daughters and one son. The year 1885 was a bad one for his company Stanes & Co. The business failed in that year, and was restarted in 1886 as T. Stanes & Co., for Thomas Stanes stood loyally by his brother during the period of stress, and helped him to reconstruct the new venture.

The Coimbatore Spinning and Weaving Co. were started in 1888 in conjunction with Arbuthnot & Co. The business of T. Stanes & Co. has developed and increased. Mrs. Stanes evinced a keen and active interest in the school till her death in 1901. He was a simple and lovable man, who made money only to give it back who at the age of twenty launched out on a big business adventure and at the age of twenty one founded a school.
Educationalist

On laying the foundation stone of the new building of Stanes European High School, H. E. Viscount Goschen, Governor of Madras Spoke “This school has a very long and a successful history and when I heard Sir Robert Stanes read out the date of the starting of the school, I could not believe that so young man was connected with it. He must, as the founder of it be proud today to see their child thriven and is thriving and to be able to look back to so many years of success. The school has been successful on its intellectual side and on its athletic side. I am sure you will agree with me that Sir Robert Stanes has not only been a generous and beneficent founder of the school but he has been father in a truer sense of word. We often come across people who have founded educational institutions but I do not think we so often come across people who have so long maintained educational institutions which they founded and are also anxious to make provisions for them that they may go on in the future”.

Provident Fund Scheme

In 1912, Thomas Stanes & Co Ltd silently notched up a record, for it was almost the first organisation in India to bring a provident fund for the employees, initially referred to as the Pensions and Guarantees Scheme. This was renamed as the provident fund in 1926 and it was obligatory for any staff member earning Rs. 30 or more to join, with contribution being 5% from the salary. The company made a matching contribution as well.

Robert in Retirement

Though Robert Stanes increasingly began taking a back seat from 1911, he never really relinquished his hold on the School and the company almost till the last year of his life, retaining the designation of Managing Director till 1929. He spent more days in the hills than in Coimbatore, and lavished attention on the construction of high fields, his residence in Coonoor. He loved motoring up and down. Retirement also meant that Robert could devote his attention to subject that were close to his heart – the welfare of less-privilege.

He maintained cordial relations with all his Indian employees and as for children at the school; he knew almost every one of them by name. He remained healthy till the end, though by 1922 he became quite deaf. Robert was also closely involved with the Coimbatore College, serving as the Secretary to the committee. He was also Chairman of the Trustees of the Breeks Memorial School, Ooty.

At the time of his death he owned cotton mills, coffee and tea plantations in the Nilagiri hills, coffee curing plants, motor works and tire retreading plants. A small town through his efforts became an industrial town. Now Coimbatore is a major industrial city and accounts for the largest number of submersible water pumps in India, automobile spares, etc.

Titles Awarded

The school with its founder celebrated its Golden Jubilee in 1912. In 1914 Robert Stanes was awarded the Kaiser-I-Hind gold medal, and was bestowed with Knighthood in 1920. But whether his services had been recognized or not, Sir Robert Stanes would have continued to live as always – “A Christian Knight”, “A Great Gentle Man”, “A Pioneer Industrialist”, “The Children’s Friend”, “Father to the helpless and widows”, “The Grand Old Man of South India”, “A Philanthropist”, “Father of Industrial Development of Coimbatore”, “Greatest Supporter of India” etc. were the titles he won.
Death of Sir Robert Stanes

The noble founder has, had the privilege of watching the growth of his School and business. He also watched over the fruits of his labour for 75 years and went to be with the Lord on 6th September, 1936, Sunday at the age of 95 – a True Christian Knight indeed. He had remained as an active member of the board up to his death.

His funeral was attended by many Indians, at a time when sentiments against the British were strong. Indian newspapers devoted entire pages of his achievements. The entire staff company travelled to attend the funeral service at the All Saints Church Coonoor. Sir Robert was laid to rest beside Lady Stanes in the churchyard. Writing about him, his grand nephew Eric remarked that “He died a comparatively poor man but left behind him memories of charity, Godliness and kindness which will last for many years” Sir Robert’s is an enduring and much revered memory for them even today. The Stanes family, particularly Sir Robert Stanes, left an indelible mark on the city of Coimbatore.

Conclusion

Robert Stanes first came to India in 1858 and joined a commercial firm. Owing to financial difficulties the business had to be wound up and Stanes started his own business. Throughout his long career he took keen and generous interest in education and managed to undertake all financial responsibility. He was a generous supporter in all movements in connection with the First World War and the benefit of soldiers. Stanes is respected by all sections of the community and his ability, integrity and benevolence have won for him a unique position in Coimbatore. Sir Robert Stanes is a name to reckon with among Coimbatoreans as he is still being remembered as ‘Father of Coimbatore’s industrial development’. The planning and development, economic growth and education of the city have been influenced by the great Stanes.

He showed special interest in the city's development, laying seeds to what it is today. For his business interest and concerted efforts, Coimbatore wouldn’t have seen such rapid strides. Today Coimbatore has the reputation of being one of the leading industrial cities of India, it is because of Robert Stanes’ vision and foresight.

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DR. RAJAMMAL. P. DEVADASS – A VISIONARY

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It is not often that the society comes an individual whose scope of knowledge is so vast, whose vision so profound and whose talents so diversified that the contemporaries, giants though some of them may be, risk being classified as specialists in comparison. On such gifted personality was Dr. Rajammal P Devadass, former chancellor of Avinashilingam Deemed University. “The history is the biography of great men” wrote Thomas Carlyle. If this true the biography of Dr. Rajammal P Devadass - the educationalist a fore runner in the cause of women’s education goes a long way in history.

The accolades, honours and Awards won by this simple and frail personality for her valuable contribution amazes everyone. To mention a few, the best teachers award for 1979-1980 by the Government of Tamil Nadu, the Tagore literacy award by the Indian Society for Extension Education in Agriculture, Padma Sri award for Home Science by the Government of India, Dr. B. C. Guha Memorial award for Nutrition from Indian Science Congress, Goa, Sadhana award from youth forum for Gandhian Studies, junior citizen award from Cotton Junior Chamber, Coimbatore Environment award from World Environment Congress, Delhi, award of “Tamil Arignar” title by the Nannya Kozhagan Mahaveer Jain award received for excellence in the sphere of education and medicine to Sri. Avinashilingam Education Trust Institutions, G. D. Brila award for relentless service towards the upliftment of the community Malcolm S. Adhishesiah award for literary planning work, millennium life time achievement award for women scientist for development for Home Science, Nutrition and Biochemistry.

There is none who does not know Dr. Rajammal. P. Devadass lovingly revered as “Amma” by Avinashilingam family, as an outstanding scholar, social activist and an original thinker wedded to the cause of education of women and upliftment of children. What is not known to many is that she hailed from an ordinary middle class family in Tirunelveli. She was born in Chengam in North Arcot on 7th April 1919, her parents Sri. Packianathan Michael and Tmt. Sornammal belonged to Kallikulam. Her father was a forest Range Officer in the Government of Tamil Nadu.

Real great lives are not written by pen or pencil but with aspiration action and achievement. One such success story was hers. Education of women is taken for granted today. But the scenario was different five decades ago. Those were the days when marriage confined a woman to the kitchen. Her early marriage to Mr. Devadass her maternal uncle gave her the ladder of encouragement in education by which she rose step by step. She was married at the age of sixteen, when she was still a bright student of Northwick High School. Her high marks in the school won her the Elizabeth Miller Gold Medal. Her next step on rung of the ladder was at Queen Mary’s College with B.Sc. Home Science. She received her first class degree B.Sc Home Science in 1944 and was awarded the Todhunter Gold Medal and Aleyamma Chak Prizes. In 1947 she secured by the Government of India for overseas scholarship for advanced studies in USA in Nutrition and Home Science Education. In the Ohio State University, USA she received the degree M.S and she got her Ph.D in Nutrition and Bio-Chemistry. The rung of the ladder was never meant to rest upon but only to enable her to climb high. Being a visionary she was not satisfied with occupying higher post in
Govt. Service. It was then Dr. T. S. Avinashilingam invited her to accomplish a great and noble task to assist in building an educational edifice for women in Coimbatore. She took up the less glamorous role of an academician and moved with confidence in this direction with elevated thoughts to do something remarkable for the cause of education for women.

“The highest reward for man’s toil is not what he go to for it but what he becomes by it” wrote John Ruskin Consistency of purpose, hard work and vision for the future kept her steering though every course of life. Her eloquence was wonderful and she dazzled her contemporaries by the brilliance of her administration and stability of her knowledge.

Research

Research has been an integral component of all the curricular and non formal programmes of the Trust. The following are the few thrust areas of research, being coordinate appropriate technologies for women for drudgery relief value orientation for different stages of family life cycle. Health and nutrition education and intervention for mothers Diet counseling, food preservation and post harvest technology. Dress designing and clothing, child care practices, care of girl children prevention of female infanticide special education for the disabled total literacy for women leadership training for women, training and entrepreneurship development, environmental education and consumer education.

Employment Opportunities

Providing employment opportunities for women through a number of schemes

- Saradalaya Press
- Tailoring Unit
- Training if women in catering
- Trainers training centre

Through these women were trained in recent advances in agricultural technologies, food preservation and other income generating activities. Her other projects include training for functionaries, Tamil Nadu integrated nutrition project, training in post harvest technology, Panchayat Raj and voter awareness and leadership in policy framing bodies.

Realizing the fact that educational institution should not remain as an isolated tower of learning but should identify itself with the community around, Dr. Devadass has helped to carry out several outreach programmes with the inspiration of the founder President Thiru. T. S. Avinashilingam, Tagore Literary. Award was given by the Indian Adult Education Association in 1978 to Dr.T.S.Avinashilingam and 1992 to Dr. Rajammal. P. Devadass in recognition of her meritorious work in Adult Education. Dr .Rajammal. P. Devadass tired to promote a system of education that recognizes the dignity and worth of all individual. Though she is no more, the echoes of her service continue to reverberate. Her vision, her eloquence, her aspiration and hard work are the ingredients that are needed to all our endeavors in whatever walk of life will be.

Under her able and committed leadership the growth of Avinashilingam Institution with, its programs from pre-school to post doctoral level has been an exciting and inspiring Saga of academic excellence with concern for the community Padma Sri recipient Dr. Devadass passed away on March 17th 2002 in Australia.

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Introduction

Every social group coming into existence performs its necessary functions with the attentiveness and homogeneity provided by the intelligentsia. Traditional intellectuals represent the class and protect the ideology and hegemony of the class they represent. Another category, the organic intellectuals, though they stand within the class premises, their profound and deep knowledge enable them to heave the voice of the marginalised, the depressed, classes, all the way through counter hegemonic discourse targeting entire social transformation.

Literature forms the mirror of the society, looking into which the society can redeem the self-defeating effects of social discrimination. In the earlier days, literature was only a game of the affluent nobility and a caste Hindu phenomenon. But the articulation of KumaranAsan was entirely different, as each of his poems directly or indirectly raised condemnation against evil customs in the society.

KumaranAsan belonged to the Ezhava community, yet, he fought for the emancipation of all communities suffering from the disabilities of many kinds. KumaranAsan, an organic intellectual became a path finder and motivator of new hope through his intellectual orientation. Being an organic intellectual, he articulated a counter hegemonic discourse for changing the society itself, economically, culturally and politically, and for this he got motivation from SreeNarayana Guru, his spiritual mentor. By discarding the severe social maltreatment, he decided to out step the barriers of convention and move out of traditional obscurantism into the limelight of cultural refinement. As a critic of the contemporary society, Asan attacked the austerity of the privileged classes, both through his literary masterpieces and his representations in the Assembly.KumaranAsan by using his powerful language, communicated to the society, the values of social egalitarianism, fair dealing and by means of the intellectual awakening an awareness of political rights.

A Panoramic view of Kerala in the Late 19th and Early 20th Century

Kerala's social fabric was much degenerated and static in the 19th century. It developed in such a way as to incorporate a number of castes and sub castes, each having its predetermined role and status in the social structure. Caste system with all its rigorous tendencies partitioned the Hindu society into innumerable compartments that were mutually in conflict with each other. This social sequence was the outcome of economic domination and political mastery. Social relations became much more complex and ridiculous superstitions emerged in the society as a product of caste based feudalism. Slavery and slave trade has a long history and transaction of slaves belonging to all communities except the savarnas in open market was a usual thing in the days of famine in Travancore. Socially there were extreme inequality and the administrative structure was feudalised under the hegemony of the Brahmans. As a result, slavery became a characteristic feature of the Kerala society. Among the low caste Hindus, the Ezhavas were the most prominent and they emerged as an intermediary group separating caste Hindus and Harijans. The Pulayas were the most oppressed section and dominant labour class in Kerala society. The Ezhavas who were
comparatively better placed than the low castes became instrumental to inspire and motivate the weaker sections as a whole.

Protesting against all kinds of caste atrocities, the Ezhavas came forward to raise the voice of the marginalised for the first time under the leadership of Sree Narayana Guru, and this was later taken over by his disciple Kumaran Asan. He envisaged that a total change from the existing system can be brought about only by achieving social equality. Through his literary discourse he tried to change the mindset of the society, make the lower sections conscious of their liberties and political rights and paved way for the regeneration of the society as a whole.

Life and times of Kumaran Asan

Kumaran Asan was born on 12 April 1873 at Kayikkara, a coastal village 40kms north of Thiruvananthapuram, in a middle class Ezhava family. His father was Thonnavilakam Narayanan and mother Kali Amma. His boyhood was spent in learning Malayalam and Sanskrit, and after his contact with Sree Narayan Guru, the greatest Social Reformer of modern Kerala, he took to an intensive study of Hindu religious philosophy, Buddhist philosophy and Sanskrit literature, over a period of five years that he spent in Bangalore, Madras and Calcutta. It was at this time that he was also introduced to English language and literature with which he became closely acquainted. After his return to Kerala he plunged into the task of organising the S.N.D.P. Yogam for the allround upliftment of the Ezhava community. The year 1890 was a turning point in his life as he met Sree Narayana Guru, who became his spiritual mentor. He became the General Secretary of the SNDP Yogam since its inception in 1903 and also a member of the Legislative Assembly of Travancore.

His masterpieces include – Veenapoovu, Nalini, Leela, Chintavishtayaya Sita, Duravastha, Chandalabhikshuki and Karuna, that enriched the dynamic potentiality of Kerala’s heritage and produced tremendous impact upon the intellectual horizon and social milieu of Kerala. His awful end happened on 16 January 1924, in the form of a boat accident at Pallana, 24kms south of Alleppey. He was the only poet in Malayalam, who became a Mahakavi without writing a ‘Mahakavyam’. He was also honoured by the Prince of Wales in 1922.

Literature as a medium for representing social problems

Literature generally reflects life, especially in periods of great social crisis and historical convulsion. In tearing down traditional patterns, literature allows the marginalised and discriminated to acquire critical consciousness. Representation of social problems in literature moulds public opinion against the accepted norms of the society and is competent of bringing a total change in the existing social order.

In the history of Malayalam language and literature, the 15th century was a turning point. Thunchathu Ramanujam Ezhuthachan, the father of modern Malayalam poetry refurbished his mother tongue so ornately that it became a fit vehicle for even the most loftily philosophical concepts. Later on, Kunjan Nambiar, the great writer of satires, made the victory of popular poetry absolute. The decisive victory of the native strain of poetry, in its full freedom was accomplished by the great trios – Asan, Ulloor and Vallathol.

Kumaran Asan, the first of the trinity became a staunch critic of the contemporary social evils and exposed the heartless cruelties of the elite classes through his literary discourse. He liberated Malayalam from the feudal fetters, instead of making literature as a platform of the nobility and elite. The works of Sree Narayana Guru had a great impact on Kumaran Asan and he built his poetic
edifice on a firmer foundation. He moulded and developed a keen awareness of the human situation and gave a new dimension to the concept of romantic poetry. A humanist to the core, Asan believed that man, in spite of his several pre-occupations with temporal and transient problems of the day to day existence, had an element of the ‘divine’ in him.

In his first major work, *Veenapoovu*, published in 1907, KumaranAsan treats love as a universal concept. The poem depicts three stages – life, death and resurrection. He states that the exit of the noble is a calamity for those who survive. Later on, a shift from the philosophic abstractions to concrete realities of life was seen in the works of *Nalini* and *Leela*. *Nalini* published in 1911 unfolds an unusual love story with a rare element of deep sincerity and warm sympathy. KumaranAsan’s most sensuous poem *Leela*, a tale of tragic love of an impassioned and obsessive type was published in 1914. A period of five years intervening between the writing of the *Leela* and *ChintavishtayayaSita* (1914-1919) was the most strenuous period in KumaranAsan’s life. This period witnessed his exposure to Buddhist thought and philosophy with its emphasis on humanism and dignity of man. In *ChintavishtayayaSita*, a challenge to orthodoxy can be seen as Sita is being shorn of the essential human dignity. Asan identifies caste as the root cause of the denial of human freedom.

A new phase of Asan’s poetry, much influenced by his impatient urge for social change occurred with the composition of *Duravastha* and *Chandalabhikshuki*. In both these works Asan utilised his poetry as a constructive force to revolutionise the society. In 1923, *Duravastha* appeared which was an unbolts challenge to ridicule superstitions and caste prejudice. For the first time in literature, he underscores inter-caste marriage. Its theme was based on the Mappilla rebellion of 1921, and he portrayed it as a tragedy arising from man’s inhumanity towards mankind. KumaranAsan wanted to give a clear picture of the terrible holocaust and it included an urge to rectify the decaying elements in the existing social order. This poem was a clear cut attack on the contemporary social situation, and it became a powerful poem of social protest and purposive change. The need for education for the upliftment of the lower classes and the importance of economic equality were highlighted. He also gives a warning call to the orthodox leaders of the society through the last line of the poem.

Another inimitable piece published was that of *Chandalabhikshuki*, in 1922. The thrust of the poem is upon the nobility that the heroine of the poem gets. The work criticises heavily the caste system.

Apart from these works, Asan wrote a few short lyrical poems mainly in three collections - *Pushpavalli*, *Manimala* and *Vanamala*. In his poem, *OruDushithamayaNyayasanam*, he protests against the unfavourable verdict of an upper caste judge. Thus KumaranAsan used his pen as a mighty sword to destroy inequality and caste thoughts. Through his other works he explicitly states how one can achieve freedom. The liberal outlook towards social matters of the British government made him praise the British rule. He encouraged the depressed classes to fight against slavery, in favour of equality, justice and freedom.

In KumaranAsan’s last work *Karunawas* written under the powerful influence of Buddhism. In his views, compassion emanates only from a free uncircumcised mind and it is powerful enough to make others free. He thus says freedom is an integral part of the hastening influence of love and compassion.

KumaranAsan challenged the set of laws and regulations related to caste through his literary works. Contemporary social problems manifested itself in his work, which moulded popular consciousness and the impending need for social, cultural, political and economic freedom. Through
his writings he created awareness among the people of the social problems of the caste, inequality and injustice.

**KumaranAsan’s Contribution as a Social Reformer**

In the absence of any favourable response to the urge of the lower class people for social change, KumaranAsan was successful in upholding the voice of the marginalized and the downtrodden. He chose poetry as the best medium to create a favourable response among the literate masses.

Asan lived in the incipient era of political stir, and in Travancore this consciousness had first manifested with the presentation of the Malayali Memorial. The Malayali Memorial was followed by the Ezhava Memorial and it was presented before the Maharaja in 1896, which had put up several demands that all Ezhavas should be made beneficiaries of all those rights and privileges which were being enjoyed by their fellow people who had become converts to Christianity. But the Government’s response was frustrating.

Thus KumaranAsan’s social and political action attained a new horizon when he entered the SreeMoolam Popular Assembly. When KumaranAsan was nominated to the second session of the Assembly in 1905, he raised his voice against the unfair treatment of the lower classes and the denial of educational opportunities to them. He was the first Ezhava member to raise his voice against the unreasonable treatment meted out to the community in a state body. He gave top priority to human issues. In his view only after achieving social equality, political consciousness can be instilled among the depressed classes. The ideals of swami Vivekananda had a great influence on Asan, for he believed with him that the first of all worship was the worship of those around him.

Regarding the relevance of technical education, KumaranAsan had a progressive outlook. He demanded that young men from the backward communities must be sent to technologically advanced countries for acquiring knowledge in technical subjects and special training in the administration of industries. Regarding vernacular education, Asan stated that old vernacular higher education should be revived. He also pressed upon the government the need for persistent action to spread education for girls.

Asan respected democratic values and considered social and political freedom as complimentary. He stated that preference should be given to the candidates from educationally backward communities in appointments to government services. He also brought to notice about certain places that were inaccessible to the backward communities on account of proximity to temples and that there was no uniform principle adopted in these cases.

The life and writings of KumaranAsan were solely dedicated to the social and political upliftment of the marginalized sections of the society. The tirade against discrimination of all kinds was manifested in different ways in his efforts as an activist and a writer. He had crystallized the spirit of the age through his genius in language and literature. With his progressive and egalitarian outlook, he led the crusade against marginalization of the lower strata of the society. Till the end of his life the ambition that flamed in Asan’s heart was to bring out social solidarity and love between various castes and creeds. As a timekeeper of modern age, his discourse through literature acted as a powerful propaganda against the evils of the time and the role played by this organic intellectual in effecting social renaissance was certainly momentous and dazzling. He raised the voice of the marginalized by tearing down the age old practices and conventions through a counter hegemonic discourse that helped the society to rectify the self-defeating norms and practices immeasurably and to rejuvenate itself.
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Indian nationalism has a magnificent history and it impelled the country’s freedom struggle against the British and facilitated in bequeathing the people with a sense of common national uniqueness. Revolutionary societies rose in different parts of the country, during the beginning of the 20th Century, who believed that terrorising the British officials could lead to the collapse the foundation of the Government. They wanted to achieve this using coercive tactics. These revolutionaries were of that the British used western education and culture to wipe out indigenous identity of India.

Varahaneri Venkatesa Subramaniya Aiyar (V.V.S. Aiyar) was born on 2nd April 1881 in a small village called Varahaneri in Tiruchirapalli to Venkatesa Aiyar and Kamakshi Ammal. He did his primary schooling in a Christian Missionary school where he was also taught Latin. He showed great interest in literature of Virgil, Homer and Shakespeare, Kamban and Kalidasa, Spencer and Huxley; Schopenhauer and Emerson, chess and astronomy. He completed his graduation St. Joseph’s College at Tiruchirappalli. He was married to Bhagyalakshmi Ammal who became a support system in all his nationalist activities.

England Calling

He took his B.A. degree at the age of eighteen. While studying in the college, he married Bhagyalakshmi Ammal in 1897. She was to prove an able partner to V.V.Subramaniya Aiyar in his troublous times as a revolutionary. He started his career as apprentice to an English barrister in Rangoon because of which he left to London to study for Bar-at-law in 1907. Here he widened his knowledge of other cultures and religions like Islam, Sikhism and Christianity. V.V.S. Aiyar developed multifarious interests at London. He showed interest in Western music and ball room dancing as well as books on music. His outlook changed completely with his association to the “Indian House”, a lodging house. It was run by Shyamji Krishna Varma, a barrister settled in London who also had he started the Home Rule Society in London. It was here that V.V.S met Savarkar who later became lifetime friends along with Dr. T.S.S. Rajan. V.D. Savarkar started the “Free India Society” in here which became a front organisation for recruiting members for a more revolutionary. The India House Youngman was also drawing stimulations from the lives of patriots of other lands like Mazzini and Garibaldi. A secret organisation called “Abinav Bharat” was also started by Savarkar and Shyamji Krishna Varma. When Shyamji Krishna Varma left Savarkar became the leader and V.V.S. Aiyar became the Vice President.

Inspired by the works of Savarkar, V.V.S. Aiyar penned down the life of Garibaldi in Tamil which was published from Pondicherry. V.V.S. Aiyar regularly sent his writings to the weekly “London Letter” to the paper “India” throwing light on events of interest to India happening in
London and Europe and rousing the Indian people to their right to liberty. The house indirectly became the house of secret society. The young men in the India House were trained in revolver-shooting. The India House was temporarily closed due to the assassination of Colonel Sir William Curzon Wyllie, a political personality at the Indian Office, London by Madan Lal Dhintra. When Gandhi visited London Aiyar met him and discussed about the political situation in India. Both their ideologies did not sync.

The arrest of Savarkar for the assisting in the murder of A.M.T. Jackson, Collector of Nasik, turned Aiyar a full-fledged anti-British and he even forsake his Barrister degree not wanting to take an oath to the allegiance to the British crown. In order to escape from the clutches of the British police department, Aiyar disguised himself in various appearances and made his way to India. Once he reached Pondicherry he was introduced to C. Subramaniya Bharathi from then on the revolutionary life of V.V.S. Aiyar began in Tamil Nadu.

Once in Pondicherry he was joined by his wife. Aiyar continued revolutionary work in Pondicherry maintaining a regular correspondence with Madam Cama who sent him a financial assistance of 50 francs a month. All of them, whether there was any warrant against them or not were constantly being watched by the British agents in Pondicherry.

Life at Pondicherry

V.V.S. Aiyar firmly believed in the violent method of fighting; he advocated terrorist activities, bomb cult and assassination of Europeans to attain freedom. In order to propagate his philosophy of freedom movement he circulated pamphlets with violent wordings. Angry with the seditious nature of these pamphlets the British banned its entry into their territory as they doubted that these leaflets were printed at the same place as the “Dharma” newspaper published from Pondicherry.

At Pondicherry he started giving revolver shooting training to young men with the help of the revolvers smuggled to India by Madam Cama. After he met Vanchinathan who was a member of the Bharatha Matha Association, he felt that Vanchi was filled with over-flowing fiery spirit of hatred towards the British. V.V.S. Aiyar converted Vanchinathan to his camp and coached him to carry out the shooting Ashe, the Collector of Tinnevelly for which Vanchinathan readily agreed and got trained in shooting. After Vanchinathan shot Ashe and himself at Maniyachi railway station, enquiries were made into the murder. Though the probes showed the involvement of Aiyar in the murder plan, he was left escort free for the lack of material evidence.

During the Second World War V.V.S. Aiyar did not carry out any anti-British activities as the French were the allies of British and also not to misuse the hospitality of the Pondicherry Administration.

Literary Contribution

The temporary suspension of political activities by the extremists gave the time to V.V.S. Aiyar to make best use of this time for cause of the nation through literature. He translated the Thirukural into English under the title “The Maxims of Tiruvalluvar”. He along with his friends started a publication company named “Kamba Nilayam” for the publication and sale of his books. He also wrote and published commentaries to the “Bala Kandam” a section in the Tamil epic the Ramayanam. Some of his other popular works are “Mangayarkarasiyin Kasthal”, “Kamala Vilayam”, “Kangeyan”, “Kulathangaraj Arasamaram”, “Ethiroliyal” and “Azhanke”. He intricately merged the ideology of patriotism and nationalism in his historical work on “Chandra Gupta”. His book titled
“Self- Reliance” was a book on Napoleon the French hero, but it was lost to posterity because of its prohibition by the British at the time of its publication.

The period between 1914 and 1917 witnessed a creative period in V.V.S. Aiyar’s tumultuous political career. His works generally had political and revolutionary narrative and fanned the flame of patriotism. The 1917 meeting of V.V.S. Aiyar with Gandhi was a turning point in his political philosophy. He found himself attracted to the non-violent principles of Gandhi and became a strong believer of Gandhism.

After the war was over Bharatiyar left to Madras, but was arrested. Seeing this Aiyar waited for the Amnesty order to be announced. Then V.V.S. Aiyar left Pondicherry and reached his home place Tiruchi after fourteen years on 9th April 1920. Aiyar’s arrival and stay in Pondicherry was a significant one both for his life history and to the freedom movement. His revolutionary and militant principles and writings was the source of inspiration for many extremists and revolutionaries. The revolver-shooting training he conducted gave rise to many terrorist freedom fighters in Tamil Nadu. On the other hand we can witness the rich contribution he had made towards literature which was powerful and full of nationalist and patriotic soul. Finally he made a historic turn of heart and ideology by accepting the Gandhian principles of non-violence.

The Gandhian Influence

After he left Pondicherry he decided to go on a tour around the country to study the political condition and mindset of the people. This made him realize completely without any doubt that the best tool to bring about the political change in the country was the principles propounded by Gandhi and he became a staunch believer Gandhism. In Kasi V.V.S. Aiyar took two oaths, one to devote himself to the rapid growth of his mother tongue, Tamil and second to found an educational institution after which he returned to Madras in June 1920 after his tour in North India. As soon as he reached Madras he was employed as the editor of a Tamil political daily “Desabhakthan” which was started by M. Subbaraya Kamath, the Sub-editor of Annie Besant’s “New India”. As the Editor of Desabhakthan he would propagate his ideals and principles he believed in without personal attack of personalities and in doing so he will uphold the journalistic ethics. He did not show support to the boycott policy of the Indian National Congress which was the main element of the Non-cooperation Movement because he strongly believed that the Moderates in the Congress Party will by all chances take up the posts that will be offered in the Councils which ultimately lead to the failure of the motive of paralyzing the Government.

V.V.S. Aiyar was forced to change this perspective after the visit of Gandhi to Madras in August 1920. On being convinced that the fate of the movement is not important than the effort to pose opposition to the British Government, V.V.S Aiyar began to support the cause of the non-cooperation Movement and the Council boycott; in his editorial he urged the people to refrain from casting their vote in the forthcoming elections. This editorial was quickly absorbed by the other press, English and vernacular. The Non-cooperation Movement was pushed to be a success in Tamil Nadu mainly by the herculean effort taken by V.V.S. Aiyar through Desabhakthan. He warned the masses that the British Government might deny transportation, communication and other basic facilities and hence asked them to be ready to use old methods of transport like bullock carts and horse carriages.

His views on boycott of schools and colleges were quite resounding as he relentlessly condemned the western system of education. He felt that this was crucial because he was of the view that these students schooled in western ideals and develop slavish mentality if they enter
Government service. When he addressed the advocates he said that the advocates should give up their profession thus wobbling the judicial system which is the backbone of the Government. He also extended his support to the Khilafat Movement by giving speeches in their meetings.

His active association with Desabhakthan started to end with the press taken over by Nageswara Sastri who agreed to the Government’s clause that no seditious articles will be published. The new owner of the paper wanted to somehow push out V.V.S Aiyar as he did not stop condemning the western education system which was very much against the promise given to the Government. Finally V.V.S. Aiyar was given a notice to leave the job. Citing his article “Adakkumurai” published in Desabhakthan on May 6th 1921, which criticized Lord Reading administration, V.V.S. Aiyar along with the others was arrested, but after the trial only Aiyar was sentenced to imprisonment.

Tamil Gurukulam

He became an active member of the Tiruchirapalli District Congress Executive Committee after his release in 1922. It was here that he moved away from politics and showed interest in setting up an educational institution based on Indian culture and heritage. The Tilak Vidyalaya was re-established under the name Tamil Gurukulam by him. The students who joined the Gurukulam belonged to the Brahmins community alone. The students lived and learned on the ancient gurukulam model. Apart from learning, they were made to do house chores and sing bhajans. After getting donation from Vai.Su.Shanmugam, a Nattukkottai Chettiar the Tamil Gurukulam shifted near Tamaraparani where the students were started to teach cultivation, weaving, handicrafts apart from literature arithmetic and classical languages as part of their curriculum.

Press like The Hindu and Swadesamitran appreciated the efforts of V.V.S. Aiyar and his school. He got donations and funds from the Tamil Nadu Congress Committee, T.S.S. Rajan and S.Srinivasa Iyengar. In order to inculcate the spirit of patriotism and nationalism in the minds of the students, they were made to spread the songs of Bharathiyar. On the other hand he had a secret agenda of turning the students into revolutionary fighters by giving revolver training and bombing

Once he set up a printing press here, he started the publication of Bala Bharathi a monthly journal and also a biography of Guru Govind Singh. The printing work was assisted by another nationalist named Suddhananda Bharathi. Though V.V.S. Aiyar’s Gurukulam brought in a spirit of nationalism it also created a conflict between the Brahmins and non-brahmins as the non-brahmins were not allowed to take their food along with the Brahmins. There was open segregation of the dining halls and kitchens, in spite of the fact that V.V.S. Aiyar also took his food in the common mess. The discrimination and communal differences present in the gurukulam was vigorously opposed and condemned by Dr.P.Varadarajulu and E.V.R as they stated that this is and would bring back the varnashrama pattern in the society which was otherwise uniting for the common cause of freedom. This was severely disputed but V.V.S. Aiyar was not ready to give up separate dinning practice as he felt that it would offend the parents of the Brahman boys. Dr. Naidu and E.V.R., decided to stop further payment by the Congress Committee to the Gurukulam and also to block the coming in of other donations, some Rs.20,000 of which was promised and partly and partly collected in Malaya. Even after the interference of Gandhi the problem was not resolved.

Dr. Naidu even at one point in the meeting suggested taking over the Gurukulam in their hands. At the Meeting of the Tamilnadu Congress Committee held at Trichirapoly in April 1925 a resolution was brought in by the non-brahmins group that the Committee should intervene in the management of the Gurukulam. At once Rajagopalachari and other Brahmin members opposed
politicianizing of the caste dispute and resigned from committee, but it did not have any effect on non-brahmin members.

After the proposal of replacing V.V.S. Aiyar with T.H. Mahadeva Aiyar as the Acharya of the Gurukulam, V.V.S. Aiyar was expected to give up his religious rituals and caste practices imposed on the students. But when S. Ramanathan, E.V.R. and V. Thiagaraja Chettiar visited the Gurukulam to meet V.V.S. Aiyar, he was found busy doing the tarpana propitiatory rituals usually done on the Amavasya day. Rationalist Ramanathan and non-believer E.V.R. were visibly restive. Their discussion with Aiyar did not improve the situation since known past positions were reiterated. The bitterness and tension between the two groups of the Tamil Nadu Congress Committee was brought to an end only after two years. This unfortunate communal controversy in the Gurukulam mottled the image of this great revolutionary. Regardless of his supercilious ideals and progressive views V.V.S. Aiyar became a victim of the communal controversy which sadly resulted in his resignation from the position of the Acharya of the institution which he himself founded.

In order to revive the spirit of the students of the Gurukulam, V.V.S. Aiyar organised a trip to Papanasam Falls, but he went along with his children to join them after two days. The joyous excursion turned tragic when his daughter slipped into the river current and V.V.S Aiyar jumped into the water and both drowned and died.

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The purpose of this paper is to highlight as an advocate of social harmony how U. MuthuramalingaThevar(Thevar) , a leader of Tamil Nadu and a symbol of Nationalism dedicated his whole life. Even though, Thevar belonged to a dominant community in his days, he was always stood for a honest, peace and solidarity of the human beings. MuthuramalingaThevar was born on October 30, 1908 in a small village of Pasumpon near Kamudhi ,Ramanathapuram district. His father UkkirapandiaThevar had obtained a vast area of about thirty- two villages from the Rajah of Ramanad. He belonged to the Maravar community of the Mukkulathors, which is historically an ancient warrior community of south Tamil Nadu.

He usually said in many meetings that he was a symbol of social harmony thus: “I was born in a Hindu family, I studied in Christian educational institutions and I was brought up by the Muslim family”. His family members cultivated in him social mingleness, social service, sense of honor, generosity, benevolence and kindness. His house was almost seemed as a choultry, feeding the depressed class people, poor, wayfarers and others. He studied up to school education. Thereafter, he developed self made education by reading more valuable both English and Tamil works. Thevar remained a bachelor and led a life of social service with national vision. Throughout his life he worked towards the promotion of social harmony and seemed a symbol of social amity and integration in Tamil Nadu.

Thevar was a social minded leader. His lands were extensively let out on lease. The tenants enjoyed the fruits of their labour and toil and there was not even a single case of rent extracted in the manner of traditional bailiff. His status in the society was more like that of royal personage but there was nothing royal about his costume or bearing. He was very simple in dress and appearance and so easily accessible to all the people. He was very much honest in preaching and practice and seemed a terror to the hypocrities and double-tongued elements 2.

Thevar was the champion of the working class. When he was a labour leader of the Mahalakshmi Textile Mills and president of the T.V.S . Workers’ Union he wielded great influence among the labourers. He was arrested first on October 15, 1938 for organizing labour agitation against the interest of the exploiting class. He was a close associate of V.V. Giri in those days.3

Thevar’s connection with the State and Central legislatures was a long one. From 1937 onwards he had been a member of the Madras Legislative Assemble, thrice he was elected to Parliament (1952, 1957, and 1962) and for over a decade he was a regular participant in the proceedings of the Central Legislature in Delhi.4 In his fiery legislative speeches in the parliament and Madras legislature, he touched all the issues which threatened the social harmony and national integration.

His social interest boosted him a national leader. He was a nationalist on a genuine democrat in every sense of term. He closely associated himself with Netaji and his views he wanted India to be
completely independent. He believed in unity in diversity and considered India as one nation and one people which underlined the vision of his social harmony and national unity.

Thevar advocated vocation based division. He did not encourage any faction of society into numerous castes. He believed that caste system discriminated people into upper and lower groups and that the people belonging to the upper caste treated the ones of lower caste. He advised everyone to visualize that all people belonging to different castes are the creation of God. God is our father. The differences among the people are in their age and not in their caste. If a supporter of casteism enters politics, politics itself will be spoiled. In this way Thevar objected to any objectionable role played by caste in society.

Even though Thevar accept the division of caste into four classes on the basis of vacation, he was not for the permanent division of caste. When Kula KalviThittam(Caste-based Education Scheme) was introduced in Tamil Nadu, he strongly opposed that scheme. According to him, now-a-days in the modern world, the son should not be forced to do his hereditary job. The impact of modernization and the development of science and technology made the younger generation with more intelligence than their parents. It should be the option of the person to select a job as he wished and the one that matched to his intelligence. By this a Dalit can come up to a while collar job, instead of his traditional servitude and slavery.

Movement against Criminal Tribes Act

He worked for the interest of the Mukkulathors in the colonial Tamil Nadu. Exposing the discontent over the operation of the Criminal tribes Act, he described the Act as an iron measure against the freedom of activity of the people and worked for the abrogation of the Act. The Criminal Tribes Act formed the blackest chapter in the history of modern Tamilnadu. This act, which was passed by the British Government in 1871, gave lot of trials and tribulations to Denotified Tribes. All the male members of these communities were to stay in the Police Station in the inconvenient hours like 11 pm to 3 a.m. every day. If the person wanted to leave the village, he had to get prior permission of the concerned Police Station and Panchayat President. The rigorous implementation of the Criminal Tribes Act made undesirable violation of social and cultural rights. The knowledge of civil law that which Muthuramalingam had acquired during the days of the dual with his father had made him realize the disgusting undertone and the barbaric implications of the Criminal Tribes Act. In order to protect the human rights of the people, Muthuramalinga Thevartook individual and collective efforts to organize protest meetings, made representations to the government and administrative machinery and to release or bail out the sick registered under the Criminal Tribes Act etc. In 1934 he organised a convention at Abhiraman to unite the people against this Act. Buttressing his views and wishes a drama had been enacted at Chekkanurani in Madurai District in 1939, through which violation of rights of the people had been brought to light. Regarding his Anti-Criminal Tribes Act campaign the Congress Government proceeded against him under section 118 of criminal procedure code in what was popularly known as Madura Security Case in 1940. However, on June 1947 the Criminal Tribes Act was repealed and it became a joy for ever for Thevar.

Usury Atrocities Prevention Movement

Senkulam is a small village near Kamuthi. In this village Aiyarappan, a landlord, a major money-lender was lending money to the small farmers at a high rate of interest. He had the habit of occupying the land of the debtors. In a situation, he gave money at a high rate of interest to a small
farmer in the villages. The small farmer repaid the large amount of money more than what he had received from Aiyarappan. However, Aiyarappan, the usurer, demanded that the money paid by the farmer was credited only in the interest not adjusted towards capital. Therefore, the small farmer approached Thevar. Then Thevar enquired Aiyarappan who said that Rs.2000/- is the balance amount of the farmer. Therefore, he wanted to occupy the land of the farmer. Yet Thevar advised Aiyarappan to reduce the interest while the latter did not come into compromise with Thevar and remained stubborn in the occupation of the land of the small farmer. Therefore, PasumponMuthuramalingaThevar decided to put Aiyarappan in a proper track. Thevvar asked the surrounding villagers, to boycott him socially. The people boycotted him. No one went to work in the Aiyarappan farms. Therefore, the picking of cotton and reaping of paddy was totally stopped. The villagers refused to rear the cattle of Aiyarappan. Because of this social boycott, the money-lender stopped the usurious practices. It resulted in the loss of money to him. Thereafter during the lifetime of Thevar, usury was not known to the village.

**Thevar and Temple Entry Movement**

Restriction to entry of temples to anybody is considered as a violation of human right. For a long time, in the history of Tamilnadu Dalits were not allowed to enter into temples. During the British period, they considered temple entry movement as interfering with local faiths and as part of freedom struggle and so they did not concentrate on this matter.

In 1939 Lawyer Vaithyanathalyer, the President of HarijanSevaSangam convened a conference at the Edward hall to discuss the matter of temple entry. In this conference Rajaji and Subbaraman also took part. At that time Vaithyanathalyer demanded that while the Dalits lead the temple entry movement in Madurai, proper protection should be given to them. For this Rajaji suddenly chose Thevar to give protection to the Dalits. While they entered Sri Meenakshi Amman Temple a large number of Dalits entered with the help of Thevar. It is significant to note that after this incident, nobody protested against the temple entry in the whole of Madurai District.

**Thevar and Anti-untouchability**

Thevar was generous, for he strongly opposed untouchability. In fact, in those days when untouchability was strictly observed, Thevar employed a man from the Harijan community as his cook. In the words of Balachaoedran, 'When Thevar was a member of the Madras Legislative Assembly; he had a good rapport with the people belonging to the Harijan community. Both in the M.L.A's Hostel and in his' residence at Pasumpon he used to offer them seats and help them sit on par with him'.

In the Legislative Assembly also he took up the cause of Dalits. He thundered: "Dalits are the landless agricultural labourers. It degraded their position into slavery. If the land was given to the Dalits, then the Dalits became very good farmers, then the 60 per cent of the Dalits problem can be solved". Thus Thevar wanted to extend the economic right to the Dalits. Further Thevar also recommended the government that in Madurai a lodge for Dalits should be constructed at Mattuthavani. When this was not convenient for the people to reach the lodge, he wanted to construct another lodge for the Dalits in the middle of the city. And also Thevar, from time to time said that 'Harijans are his brothers'. During the community clash between the Thevars and the Dalits, he warned those around him as follows: "If you enter into violent brutal activities, I will take it to mean that you are cutting open my heart and sucking the blood from it; you will be sinners by doing so". Thevar added that for generations Harijans and Thevars have been living in good

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relationship with each other and warned the people of the Thevar community that attacking and hurting the Dalits amounted to spilling his own blood. While Thevar decided to donote his land to the people, he gave first preference to the Dalit people of his area. As a result many Dalit people became land owners. He contributed to some extent bridge the difference between the Dalits and other people.

PassumponMuthuramalingaThevar was the torch-bearer of movement foe social harmony in Tamilnadu. This could be seen in his strong opposition to Criminal Tribes Act, enslavement of the Dalits and the usurious practices. It is not wrong to say that PassumponMuthuramalingaThevar sowed the seeds for the growth of social amity and integration in the caste –ridden Hindu society in Tamil Nadu.

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SOCIAL MOVEMENTS AND UPLIFTMENT OF DEPRESSED CLASSES IN THE 20th CENTURY IN MADRAS PRESIDENCY

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During the 20th century the Hindu society its social customs and convention and religious practices and thoughts underwent a great transformation due to the efforts of various socio religious reforms movements. The introduction of western education development of knowledge and scientific rational approach caused for the social transformation. In the name of religion the sudras and chandalas treated as untouchables and useable and subjected to many restrictions and humiliations. The common people of India have suffered for a very long period under religious influences and social institutions that were unfriendly to their freedom and advancement. The society divided into four fold according to the Vedic Varna Sharma dharma. Those who outside the Varna fold are known as avarnas, panchamas, chandalas and called as untouchables. They have been continually denied educational and other facilities and moral statue. They were made to believe by the principles of theory of karma and that they were born in a low caste because of their misdeeds in the previous birth. The sudras and panchamas forming more than 80% of the population were made to a lead and a wretched life for several centuries. According to the Hindu codes of conduct laid down in the Ramayana, mahabharatha and manudharma and various religious scriptures condemned these people as sinners by birth. In order to remove the social and social disabilities and to reform the socio religious practices a number of social movements were started to uplift the depressed classes in which the role of depressed class leaders and non-Brahmans and Brahmans are significant.

The depressed class movement for uplifting the untouchables initiated and sustained by not only by the depressed class but also by the others. The depressed class people organized themselves in order to embrace equality, justice, dignity but failed to eliminate anti caste feelings among the depressed class. During the 19th century the depressed classes had formed organization and struggled for their liberation from the oppression of the dominant castes. During the beginning of 20th century it become a movement. In the beginning the Christian missionaries and British government played crucial role in the elevation of the depressed classes. The British established native army, introduced western education, developed the communication which were the regenerating effects of British government which brought conscious among the depressed classes. The British established native army, introduced western education, developed the communication which were the regenerating effects of British government which brought conscious among the depressed classes.

During the 18th century many of the depressed class people moved into hill areas for the tea plantation work where the demand for menial services was expanding in the towns like Madras. The caste Hindus were declined to perform such work and leaving employment in those areas open for the untouchables. In the towns the depressed class people worked as a municipal employees or domestic servants of the British and at times in factories. The paved the way for the getting education in the town side. The social activist British officials and missionaries contributed to some extent for the outbreak of the depressed class movement.

The earliest organization associated with the depressed classes was advaidananda sabha established by C. Iyothee thass at Nilagiri in 1870 to emancipate the depressed class on the advaitic
tradition. The other organization namely the Madras Adidravida mahajana sabha started at Chennai December 1892 by the educated persons, business man and social workers. This association integrated all the association of the depressed classes on the name of All India adidravida mahajana sabha. The sabha maintained a service army and a scout wing entrusted with responsibility of safe guarding the rights and interest of the depressed classes. As an eye opener to the depressed class the sabha published journals, books and pamphlets in various fields and organized and hold public meetings at various places and started libraries and night schools. The important leaders of the sabha were P.V subramaniyam, R Srinivasan, P.M. Madurai pillai, M.C Raja, R. Veeriyam and J. Siva Shanmugam pillai.

P.V. Subrahmaniyam, was the president of the Adidravida Mahajana Sabha. He himself started schools and bore the expenditure for conducting meetings and conferences to awaken the depresses classes and appeal to governor and viceroy to remove the hurdles of the depresses classes. Rattamalai Srinivasan regularly visited depressed class settlement and awakened them and emphasized hygienic, wear clean dress and gives up eating dead animals. R.Veeraiyam, another depressed class leader from Kongu region led in people inside the post offices and their public places to which they were forbidden entry by tradition. M.C Raja worked for the depressed classes as the secretary of the state Adi Dravida Mahajana Sabha. The leaders also requested the government to appoint to separate commission to look into the problems of depressed classes.

C. Iyathe thass, a paraya by birth was a great Tamil scholar. He was well versed in Sanskrit, Pali, and English also philosophical thoughts of Hinduism, Buddhism, Jainism, Islam and Christianity. He founded Dravida Mahajana Sabha in 1891 at Nilagiris. To create awareness among the depressed classes, Iyothee thass registered one weekly magazine called Oru Paisa Tamizhan at Madras. He preached Buddhism, moralilty and education among the depressed classes. This organization was the outcome of a split in the Adi Dravida Mahajana Sabha. These sabha members claiming themselves as Dravidian. The sabha opposed to call the Panchamas as Adhi dravida in Tamil district and Adi Andras in Telegu district. In 1917 Dravida Mahajana Sabha amalgamated with various organisation by the jahon Ratnam, M.C.Raja and T. M.Nair.

The other organization for the depressed class welfare were A.V. Panchami charity institution, Pariyar mahajana sabha, Depressed class mission, Depressed class mission society, Bhuvasiya indira kula sangam of perumalpeter for upliftment of Pallas in 1923, Indira kulathiba vellalar Aikya sangam, Madras Valluvar Mahajana Sangam, which founded in Madras in 1935. The leaders of these organizations were learned western education worked in foreign countries and well versed in English language. Rattamalai Srinivasan, the founder of the parayar mahajana sabha worked with Gandhi in South Africa. H.M jahajanathan, L.C .Gurusamy, the president and general secretary of Arunthathiyar maha jana sabha worked under British. M.C Raja, the depressed class leader studied in Madras Christian College and worked in weslyen mission college. In 1923 he was nominated as the members of the madras legislative assembly. He also occupied important post in the justice party in 1925. Perumal peter the founder of poovaisya Indira kula sangam also educated leaders who lived in Pinangu and Rangoon before his settlement in India. Each and every organization had been functioning separately and the leaders mobilized the funds for holding conferences, meetings, writing petitions and visiting people. In addition to this the non Brahmin leaders also donated funds for elevating the depressed class poor students. The non depressed class leaders were sympathized and attended the meeting of the depressed class and appealed to the British government to ameliorate their deplorable condition. The depressed class leaders designed flag and hoisted with slogans of equality, fraternity, liberty and development. The leaders of the non
Brahmin movement (self respect movement) also extended their full support to the depressed classes and preached the self respect ideas. All the conferences of the depressed class association passed the resolution for the elementary rights of the depressed classes and asked the British government for the employment opportunities in the village level and for seeking remedial measures of their grievances. The British government recognized the demand of the political representation and lord wellington nominated a depressed class representative in the Madras legislative assembly. The delegates of the depressed classes presented a memorandum regarding the deplorable condition of depressed class and demanded education, housing, employment to improve the downtrodden condition of the depressed classes. They demanded not only abolish the labour department because it was the first and only one department established especially for the benefit of depressed classes.

During the colonial period the English and vernacular dailies and periodicals published news regarding the British imperialism and national movement in particular. The press media have given less importance to the social issue. The attitude of the press media creating awareness among the depressed class people to publish some magazines in Tamil such as Suryodayam, Panchamar, Dravida Pandiyam, Antor mitran, Maha vikada thuthan, Paryan, Illara ollukam, Booloka vysam, Tamilan, Dravida kokilan and Tamilpen. Tamilan and Parayan were published by the lyyothee thasar and Rattamalai srinivasan respectively and documented .R. Veeriyan published a magazine namely Adi Dravidakavalan. These press media played important role in mobilizing the depressed class people.

The depressed class leaders realized the need for education as the one of the important tools up lifting the depressed classes from their oppressed condition and they addressed to the British government for the getting admission in the depressed class children in schools. M.C Raja and Rattamalai Srinivasan requested before the Lee commission regarding the admission of depressed classes in the schools and award of scholarship.

Swami shajanandam and M.C Raja demanded in the legislative council to grant scholarship and asked for mid day meal scheme for depressed class children. The matter was discussed the cabinet and the scheme was introduced Tanjore and east Godavari district. In 1921, L.C. Gurusamy the leader of Arunathathiya Mahasabha established night schools in Madras depressed class laborers. The leaders also demanded for admission of depressed class students in the public school after completion of 4th and 5th standard which was oppsed by the caste Hindus. In order to rectify this difficulties, M.C Raja demanded the representation of the depressed class leaders in the District educational council, District secondary education Boards and senate of the Madras university. M.C Raja also demanded enough representation in the government services, Army and navy to help the progress and self respect of the community. In 1932, representatives of Adi Dravida Mahajana Sabha met madras governor and asked him to rise age of the depressed class to 30 years of government services.

In the beginning of the 20 the century E.V.R (Thanthai periyar) become the champion of the non Brahmin movement and depressed class movement. He has the opinion that the concept of god, soul sin, heaven and hell was unreal. He opined that Man created god. He argued against the existence of of god. Periyar accepted religion as a way of life. He was fully against superstition elements and super natural dimension of religion. He felt that religion is the cause of all evils particularly caste in the society and source of exploitation. He stressed the doctrines and dogmas are mere human constructs. He emphasized self respect, right perception of religion and issues, serving humanity. He accepted religion as a way of life for human development and progress. He wants to
stop blind faith in fate, destiny religion and god in the minds of people. He advocated high regard for morality and demanded in morality in religious exercises. He was eager to accept religion if offered morality and harmony of life. E.V.R rationalized the depressed class people through his self respect movement and his ideas.

Many women leaders like Moovaloor Ramirtham, R.S Subblakshmi, Sarojini Varadappan and Krishnammal Jaganathan joined hands with EVR and fought against the social evils. They fought for the right for the women section. They want to eradicate the Devadasi system, caste rigidity in the rural areas. They enlightened the women folk for upliftment of the society.

Gandhi started a weekly journal namely Harijan. The All India Anti untouchability league was started in Delhi. Rajaji played a significant role for the upliftment of the depressed class people in 1920’s. As chair person of Salem municipality Rajaji introduced a number of reforms for the depressed class section. He admitted Harijan boys in the municipal schools. He created employment opportunities for the Harijans. Rajaji convened a state level anti untouchability conference at Trichy on 20th November 1932. He formed the association namely Tamilnadu servants of untouchables society with T.S.S Rajan as its president. The leaders like G.Ramachandran, V. Halasiyam played a significant role in the upliftment of Harijans. The Harijans Sevak Sangh worked for the eradication of untouchability, beef eating, intoxicating liquors. The leaders namely G. Ramachandran of Madras, A. Vaidynatha Iyer, N.M.R. Subbaraman were from Madurai, T.S Avinashilingam chettiyar of Coimbatore, Sardar vedarathinam pillai of Vedaranyam, P.S Krishnasamy Iyangar of Madras worked along with T.S.S. Rajan for the removal of untouchability and for the upliftment of depressed classes.

The Harijan sevak sangh were periodically sent members to wardha Asramam to get training in the field of sanitation, scavenging etc. The sevaks were also trained for importing religious knowledge, providing education, economic development and eradicate the untouchability in the depressed class people. Harijan sevak sangh stated new schools in Madras, Madurai and Trichirapalli. A. Vaidyanatha Iyer and N.M.R Subbraman were pioneering leaders of the harijan sevak in Tamilnadu. The Haraijan sevak sangh stated cooperative societies for the scavengers in vellore. Rajaji showed special interest in the anti alcoholic propaganda in Tamilnadu. After assuming office Rajaji introduced the prohibition bill in the Madras legislative assembly in the Madras presidency.

The imperial legislative council in Madras in Madras Presidency considered the problems of depressed class was national significance. The provincial government for the first time revealed the magnitude and gravity of the problem. The board of revenue recommended lot of measures to improve the condition of the depressed classes in the Madras presidency. In 1919 the government of Madras presidency appointed commissioner of labour for the welfare of the depressed classes. A labour advisor board was composed of one European Gilbert Slater one, Brahmin K.Ramanjuachariar and one Adhidravidar, namely M.C Raja in the same year. The department mostly concerned with the administration of the factories Act. The board taken steps to improve the condition of the depressed class laborers in Madras presidency.
ideas of the E.V.R. Periyar to uplift themselves. The justice party ministry implemented number of reforms for the upliftment of depressed classes.

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Introduction

There were many Indians who struggled to get independence from the British rule. All States of India had its share of freedom fighters. It was well known that Tamil Nadu had actively participated in the freedom movement from the initial stage. It is a great pride to the State, as we gave a collection of well known freedom fighters to the nation. There are many things we have learnt about the freedom movements and fighters. And there are many things we might not of aware of. However the sacrifices and struggles made by those patriots, who wished to give us an independent and better nation was remarkable. While fighting for the freedom, many of them brought out a revolution to eradicate unhealthy and anti-social practices. E.V Ramasamy, who popularly called as “Thanthai Periyar” was one of the revolutionaries. He always looked at the situation before him, analysed and questioned it. He did not stop with questioning, but also had new answers and a new vision for the new future.

Objectives

The main objectives of this paper is
- To know the life of E.V. Ramasamy Naicker
- To know his social reforms and its impact on the people of Tamil Nadu

Literature Reviews

E.V.Ramasamy was branded as an atheist and anti-Brahmin by a section of people. He was popularly known as an atheist and a reformer. But in reality he is beyond an atheist and above a reformer. He is a philosopher that too a humanistic philosopher. No one can under estimate his humanistic attitude on the basis of his anti-Brahminical tendencies alone. (S. Gunasekar, 2013). M. M. Thomas remarks "for him (Periyar), Hinduism is founded by Brahmins for their own power interests; they built on ignorance, illiteracy and poverty of the people and exploited them." His politics was characteristically made distinct by the concept of “Self-Respect”, that is, self-worth and dignity for the socially oppressed people. His idea of new and reformed Tamil Nadu was based on this concept, where there was no inequality and oppression. The New Tamil nation would be an incarnation of self-respect which could be achieved through rationalism. (Senthil Babu D, 2010) He was the one, who led the first historic and successful struggle at Vaikom for the rights of Backward Classes and Dalits to enter into temple streets. The success of this agitation led to the temples itself being thrown open to everybody. (W. B. Vasantha Kandasamy, Florentin Smarandache and K. Kandasamy 2005) His contribution to the society is enormous. His unfaltering devotion and enormity to each and every cause made him a Periyar “a great man,” a Thanthai “father” and a
E.V.Ramasamy – An Atheist’s Early Life

Erode Venkata Ramasami was born on 17 September 1879, in Erode, in a well known and rich business family. He was a very intellectual student and an eminent thinker. He knew three languages Tamil, Telugu and Kannada. At the age of 12, he joined his father’s business and learned the art of trade within short period of time. Right from the early childhood, he understood the contradiction in the different practices of the society as well in the Hindu religion. As a curious and vibrant child, he began questioning the very essence of the religion. He was very courageous in deciding to eradicate all anti-social activities in his early days itself.

Till the age of 24, he was a believer and he even managed a temple. In 1904, he went on a pilgrimage to Kasi, a place which is regarded as a holy place, he witnessed many immoral activities. However, one particular incident had paved the way to change his ideologies and directed his future work. At the worship place, free meals were refused to him as he was a non-Brahmin. They exclusively fed only the Brahmins. At the same time he learnt that the eatery was built by one of the Non-Brahmin from South India. It came as big blow to his beliefs on Hinduism. After his visit to this holy place, his views changed completely and he became an atheist. As he grew up, he started to understand that religion is used a mask to deceive and dominate innocent people.

In order to release the people from the clutches of superstitious Hindu beliefs and practises, contradicting cultures, he felt a strong social movement was needed to abolish the caste system and its resulting destruction. Thus he took it as his responsibility to bring equality in the society.

Social Reform Movements of Thanthai Periyar

After quitting from his business, he became a full-fledged freedom fighter by joining congress in the 1919. He enthusiastically involved in various social movements like Non-Cooperation Movement, Temperance Movement, Spreading use of Khadhi, boycotting foreign products and eradicating untouchability. He is famous for his reforms like Eradication of Caste System (first step of which he omitted “Naicker” from his name), Hindi opposition, Equality and justice etc. He was also the founder of Justice Party (1916) which was later called as “Dravidar Kazhagam” in 1944. Among his various reforms, Vaikom Sathyagraha, Self-respect Movement and played a vital role in the society then. The impact of such reforms were greatly felt and pursued.

Vaikom Sathyagraha

In Vaikom, a small town in Kerala, untouchability became a very rigid practice. Dalits were not allowed to enter the temple area. Inorder to remove the system, in 1924-35 Gandhi organised a Sathyagraha in that place. However demonstration and riots took place despite Gandhi’s non-violence policy. E.V Ramasamy and his wife, upon arriving the spot were arrested immediately. However, that did not stop him from the movement. His wife along with some other women of the state gathered all the women of the area to the protest. In spite of Gandhi’s objection, all agitations, Ramasamy and his followers continued to support the movements till the end. During this period, he was popularly called as “Vaikom Veeran”. As a result of the movement, Dalits were given entry to the temple. People understood that all are equal by birth. No discrimination should be followed based on the caste and religion.
Self Respect Movement

The motive behind the inauguration of the movement was to instill the feeling of Self-Respect among the people and to eradicate all kinds of birth-based inequalities and discriminations. He described the movement as Arivu Vidutalai Iyakkam, that is, a movement to liberate the intellect. A Tamil weekly Kudi Arasu started in 1925 became the Voice of the movement. The aims of the Self-Respect movement have been outlined and stated in two pamphlets Namathu Kurikkol and Tiravitakkalaka Lateiyam. The first Self-Respect Conference which was held in 1929. More than six thousand people had participated. About half of them were ordinary people who had come from distant places in the hope of getting sound advice on social equality, social evils and the ways of overcoming the forces of exploitation. The next Self-Respect Conference was held at Erode on 10 May 1930. After the third Self-Respect Conference held at Virudhunagar in August 1931 under the president ship of Sri Kanchi K. Shanmugam, this movement gained momentum and the people in the villages realized that their children should have the benefit of education. People realized that caste distinctions should never be followed. The practice of having separate dining places for certain sections of society was abolished. Self-respecters were the inaugurators of the temple-entry movement in Tamil Nadu. Thus it helped in the liberation and upliftment of the neglected people and brought them into the mainstream of general Life.

Women’s Rights

As a rationalist and zealous social reformer, he fought for the rights of women. Throughout his life, he insisted that women should be treated equally with men. They should be given education and right to property. Legitimate position should be given in the society. During his time, Child Marriage is more common in the society. It was considered as Sin marrying after puberty. Though he tried to educate about women’s health and all other repercussion associated with child marriage, the society was reluctant in accepting it.

Another important issue was dowry system. It was first given by bride’s family to the groom to support them financially. However the concept was later misinterpreted. Groom’s family started exploiting the bride’s family. He took various reforms to abolish child marriage and dowry system.

Also he fought for the rights that women may have the choice for separation or divorce from their husbands under reasonable situation. They must be entitled to the share of husband’s property. He fought against the Devdasi system. Due to his constant fight for the right to education for women and right to join armed and police forces, his movement gained momentum in Tamil Nadu. His influence in the State and Central Government made it possible for the women to come out of their limited boundaries. Thus, as a realistic thinker, he addressed the problems of the women in the backward society with his extensive vision for the brightful future.

Caste Eradication

Periyar, on caste system said “a sizeable population today remains as Untouchables, and another sizable population exists in the name of Sudras and as serfs, coolies and menials. Who wants an independence that cannot help change these things? Who want religion, scriptures and gods which cannot bring about a change in this sphere?

As a first step towards the eradication of caste system, he dropped his caste name “Naicker” from his name. Also, he fought for the name change of many hotels that were named after Brahmins and only served Brahmins. He organised various agitations and meetings, throughout the TamilNadu to address and abolish the caste system. As opposed to Gandhi, he argued and fought
for the “Untouchables” being prevented from drawing water from the common wells and entering temples. He encouraged inter-caste marriages between young couples so that caste system would be gradually wiped out. He toured all over India and addressed the masses to stop following caste system. He was one of the sincere reformers who relentlessly fought to abolish caste system.

Anti-Hindi Movement

Upon winning, 1937 elections in Madras Presidency, Chief Minister Rajagopalachari issued a government order to make Hindi as a compulsory language. This move was immediately opposed by Periyar. His Self-Respect Movement and Justice Party provided power packed support to this protest. Moreover, many Tamil scholars, officials, even Women scholars joined together in the protest irrespective of the caste and religion. It lasted for more than three years. They protested by fasts, Marches, processions, Anti-hindi conferences and protests. It was stopped during that time.

Later during 1940s, again the Government brought the same order. So whenever the move was brought up, Periyar with his Dravidar kazhagam protested and it was suppressed before making any further progress. Such fierce protest of Periyar with his slogan “TamilNadu for Tamilians”, till now gave the needed vigour to fight against Hindi compulsion in Tamil Nadu.

Conclusion

Periyar is one of the leaders who dedicated his entire life for the welfare of the society. For over fifty years he worked for the education of the common people in all aspects of life through his speeches and his life. Till now his inspiring speeches and thoughts are followed by many. Dr. Jerry Rosario once said, “Only few get opportunities to break history, but all have the capacity to bend history and Periyar is a man who has not only bent, but broken the history of Tamil Nadu.” Such a great man, who fought tirelessly for the better world will always live in the hearts of the people.

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ROLE OF CRENIEO IN SOCIO-ECONOMIC TRANSITION OF PULICAT (PAZAVERKADU)

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Introduction

Pulicat Lake is the second largest saltwater lagoon in India, which runs parallel to the Bay of Bengal. It’s situated in the east coast of Nellore district in Andhra Pradesh with a part of it extending into Thiruvarur district of Tamil Nadu. The lake is separated from the Bay of Bengal by Sriharikota Island. The lake is about 360 sq km in area and its depth varies from 1 to 6 m. The Swarnamukhi, the Kalangi, the Araniar and the Royyala Kalava-are the four major river sources for the fresh water flows in the lake. Pulicat Lake is famous for prawns, shrimps and crabs Post tsunami Pulicat bridge provided road transportation and hastened housing and other construction activities Challenges faced by the Pulicat fishermen. The geo-location and Demographic of Pulicat Lake, 461 sq. Kms. - 59Kms North to South Maximum Width 19Kms. Average depth 1.5m Connects to the Bay of Bengal. Through a bar mouth about 20 meters wide low tide 40 meters high tide in Monsoon time up to 500 meters.

CReNIEO

In 1979 the Centre for Research on New International Economic Order (CReNIEO) was established by DR. K. Rajartnam and he is the Founder and Director. It is a study, research training and action oriented organization. The centre has been engaged in developing and implementing rural development models beginning at the community level with a view to handle the fundamental factors of rural poverty. CReNIEO is a registered society under the Tamil Nadu Societies Registration Act 1973.

CReNIEO is dedicated to the development of weaker sections of the Indian Society and particularly in socio-economic context with a focus on women and children of the Fisher folk, Dalit and Tribal communities. The development plans include proper education, promoting better health, natural resource management skills and entrepreneurial skills for economic independence. At the same time they ensure the permanence of social change by capacity building and encouraging the poor for upholding their rights in the society. Community development for social change is the main tool in the arsenal of development methodology. Gender equity and Environmental concern is the umbrella for continuous development of people around the lakes and the forests who are the target groups for the Social development.

Integrated Fisher Folk Development Project (Ifdp)

CReNIEO initiated a cyclone relief programme in 1984 after which a large scale socio economic study was undertaken in 1987. This study highlighted the various aggravating factors that may lead to the marginalization of the Fisher folk community. This programme gradually developed into an Integrated Fisher folk Development Project (IFDP) encircling health, women’s leadership, fisher folk
rights and proper education. A separate programme called the Lake Women’s Advancement Project was introduced in 1990. Today there are many village development groups consisting of both men and women who take their own initiatives for improving their welfare and livelihood. The project has been very active in about 39 villages surrounding the sea and the lake. From 1995 CReNIEO has launched new programmes under the South Central India Network for Development Alternatives (SICNDeA) network, a group of NGO’s working in the South Central regions of Tamil Nadu, Andhra and Karnataka. The IFDP’s programme components were based on health, awareness education, women’s development, non-formal education, social forestry, development communication, environmental programmes, job oriented skills development, fisheries development and formal education.

Eco-Restoration of Pulicat Lake with fisher folk participation of WWF-UK project was implemented from 1997-1999 with the objective of finding ways for restoring and preserving its biodiversity, with the participation of the fishermen whose livelihood depend on the lake. The keystone species were identified and the biodiversity components of the lake were studied and a model was proposed which can be replicated in the brackish water & lagoons on the coast.

Women and Environment

The Women of Environmental Issues was a separate programme introduced in December 2003 at Pulicat to create a network. Local specific Environmental Education was conducted for the school children and they in turn educate their parents. Small demonstration programmes were conducted in the villages, in the area of water harvesting, sanitation, and social forestry. A fish hatches in that area were recorded to assess the improvements in fish catch. Knowledge on water borne disease was imparted to village communities. Scientific studies of the water quality, chemical and thermal pollution, conservation methods for juvenile fishes, monitoring of fishing nets by people so that the fish fry could escape. Fish aggregating devices are some of the programmes that yielded a high degree of success. Emphasis of the programmes has changed since the December 26th 2004 Tsunami and new strategies were developed involving the participation women Self Help Groups and mothers of school going children.

Lake Women’s Advancement Project (LWAP)

CReNIEO started a project with women staff for the upliftment of women at Pulicat lake area in 1990. The project intervened in ten villages in and around Pulicat. The staff work in the area of awareness building among women, informal education, legal education, skills training for supplementing family income, fish-pickling, soap-making. The project with the help of women’s groups implemented programme such as health, hygiene and sanitation, nutrition, campaigning against Liquor and promoted self help groups.

Women self Help Groups

Tamil Nadu Corporation for Development of Women Ltd selected CReNIEO in 1997 as its nodal agency for the development of Self-Help Groups in Thiruvallur District. A five year agreement was signed between the Centre and the Corporation. There are as of April 2007, 250 self Help Groups in the villages consisting of 3920 women members and they have saved up to Rs. 91,11,753. Total loans taken by all the groups together comes to Rs. 1,03,11,949 and they are repaying these loans regularly. The groups belong to marine, lake, tribal and agricultural communities.
These groups have been able to give loans for micro enterprises and are also entitled for loans from the banks. They also take active part in the administration of the village affairs. Apart from savings, the women have taken initiatives for accessing government schemes like pension, maternity allowance, pattas for houses in joint names, bank loans, group houses, drinking water, schools, transformers, loans for fishing gears and accessing Tsunami relief packages from the government.

**The Pulicat National Matriculation School (PNMS)**

In the year 1987 CReNIEO conducted a socio economic survey of the people of Pulicat. The survey revealed one important desire of the people which was to provide good quality formal education to their children. The people in Pulicat requested the Director that CReNIEO should start a school. In response, July 1988 CReNIEO started a School at Pulicat with English as the medium of instruction with standards LKG to third standard. To giving the economically backward children wider opportunities for higher education and taking up other trades when they grow up and up scaling the quality of Education of the rural school and enabling post school children for higher education and to compete with urban based school Children. Today the school has standards from LKG to X with the total strength of 480 children both boys and girls and nearly 85% of them belonged to the fisher folk and coastal community.

The parents of the children are actively participated in the welfare of their children. The school follows the Tamil Nadu Government Matriculation syllabus and has been granted recognition by the Directorate of School Education, Tamil Nadu. Special classes on environment are included in the syllabus and a special curriculum has been framed. The fisher folk parents and others actively participate and contribute towards the functioning of the school.

**Conclusion**

The importance of socio-economic condition of Pulicat was slowly getting annihilated by the several causes. The overseas settlements resulted in Poor sanitation Scarcity of drinking water Competition for dwindling fish catches in Pulicat. Fish catches per capita is deteriorating, lack of skills other than fishing, high population growth, pollutants from agriculture, aqua farms and industries. All the facts are one of the reasons to collapse the tradition in the Lake. CReNIEOs Interventions to reduce the stress on the lake and they started development operation in Pulicat. They are teaching the youths alternative occupational skills, establishing more than 350 women self help groups with access to bank credit for small businesses, conducting Income Generating Programmes, enabling people to access government schemes and sanitation is their main focus on Biodiversity Restoration. Up scaling in Lake Biodiversity activities, improve accessibility to drinking water and sanitation for Pulicat homes. CReNIEO is the backbone of the socio-economic development of Pulicat society. Without CReNIEO Pulicat doesn’t get the opportunity towards the growth.

**References**

Dr. C. Natesa Mudaliar was born in the year 1875 in a Tamil family in Triplicane Madras State and had his early schooling in Madras and then went to Presidency college to graduate and then worked as a lecturer in Pithapuram Maharaja College. He was also worked as an interpreter for Gordon Woodrof Company. He later joined the Madras Medical College to become a doctor and practiced as such.

Natesa Mudaliar’s Entry into Politics

He was the founder of the Madras United League in the year 1912 and was one of the founders of the South Indian Liberal Federation. In the year 1914 the Madras United League was renamed as Madras Dravidian Association and Panaganti Ramarayanayagar later Raja of Panagal was elected President. Part of the association function was to conduct was to conduct a hostel for the benefit of the Dravidian students and Natesa Mudaliar was the caretaker of the Hostel. In the year Justice Party was formed in the year 1916 and four important non-Brahmin organisations came together and Theagaroya Chetty was the first President of this federation. Natesa Mudaliar along with Theagaroya Chetty were instrumental in negotiating an end to the Buckingham and Carnatic mill strike of 1921 which was organised by V. Kalyanasundaram. He got elected to the Madras Legislative council in 1923 representing the Justice Party and served as a legislator till 1937. At the non-Brahmin confederation in 1927 Natesa Mudaliar led the split in the Justice Party into two camps Ministerialists and Constitutionalists, he functioned as the leader of the Constitutionalists till the two groups merged.

The Dravidian Movement

Dr. Natesa Mudaliar was a popular figure in Madras who is familiar and friendly with everyone. From a men in the street to a millionaire everyone knows him and everyone loves him. For he is one of those noble persons whom to know is to love. His is a peculiar attachment to hid partymen without peevishly estranging the people as a whole. There is hardly another man in the Justice Party who has so well conquered the hearts of the non-Brahmins, so little creating the hatred of the Brahmins, as Dr. Natesa Mudaliar. He had the city in his heart and the city in its turn had him in its own.

The metropolitan of Madras take his name with pride and affection, while the muffasil people regard his name as something of a myth. Something as spoken of Gandhi the man, even so there were many who thought Dr. Natesan the myth as distinct from Dr. Natesan the man. The fame of the doctor’s proverbial loyalty and freedom from hypocrisy has travelled for and wide throughout the province and the ‘Justicies’ had an instinctive reverence for him whenever and where ever they heard his name mentioned or read it in the papers.

With emotion in their hearts and tears in their eyes, every Muffusil Justicite heard the story of this ‘mythical’ Doctors endless sacrifices and heroic service. He never got disgusted. Every time his path was crossed, he grew all the more sincere in heart and buoyant in spirit. It was this incredible

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and irrepressible enthusiasm for the party that had earned for the Doctor the vague but complimentary reputation of a ‘myth’. “Good humour and generosity carried the day with the popularity of heart all the world over”. If Dewan Bahadur A. Ramaswami Mudaliar represented the intellect of the Justice Party with his eloquence and brains, Rao Bahadur C. Natesa Mudaliar represented the hearts of the same with his healthy feeling and honesty. The slogan was

“The Justice party is the Justest Party
Give that party your support hearty”

Was in fact the endless burden of his ancient song all through his life. He had an all consuming, childlike and unswerving faith in its principle. It was he alone more than anyone else that can be said to have lived for the party and was ready to die for the same. He had no religion except the religion of the Justice Party. The sight of his partymen and the sound of his party name refreshed and delighted him. It is one of Dr. Mudaliar’s proud claims to consistency and loyalty. For when all is said and done, it is he who had been consistently and continually represented the spirit as well as in letter the principles and constitution of the party, his whole life had been a series of struggle for the maintenance of the main features of the party unchanged.

Conscientious Doctor crossed the floor the legislature in 1923 and perched himself on the Opposition Benches on the ground that os being more true to Justice Party than the ministry itself was. It was he who first drew the distinction between the ‘Justicites” in its truest sense than the ministerialists. He did not see eye to eye with the second ministry of Panagal, he accused it of being untrue to the party hence he parted way with them. When the moment of truth dawned upon the ministerialists and the truth were forthcoming and mending of their ways Dr. Natesa Mudaliar had no hesitation in re-crossing the floor with ease and with equal facility.

Revolt in the Party 1927

There came a time when there was a revolt at the Non-Brahmin Confederation in 1927 in Coimbatore, after much discussion and deliberation it was resolved to change the Creed of the Justice Party to the extent of permitting such of those justicites to join the Congress Opposition. This decision was not to the liking of the Doctor and Sir K.V Reddy who separated themselves and formed a group called the Constitutional Justicites, this political entity continued its existence till 1930.

Dr. Natesa Mudaliar Interaction with the Youth

He had a definite partiality for the youth whom he patted and patronised them with paternal affection. Recommendation letters were his customary mode of helping students. He genuinely felt for the youth and was greatly interested in their future and welfare. At times with tears in his eyes and a heavy heart appealed to the Government to intervene and liberate the poor students from the threshold of their poverty, disease and despair. He was liked by one and all alike irrespective of their caste creed and religion be it Brahmins, non-Brahmins, Hindus, Christians and Muslims.

Birth of the Party

Dr. NATESA MUDALIAR THE REAL ACTOR behind the birth of Justice Party. It might have come to stay on the platform or in the press that Sir P.T. Chetty and Dr. T.M. Nair founded the Justice Party and the Rajah Saheb of Panagal nurtured it with care. Adding any other name to this threesome would be seen as an attempt to taint the sanctity of the name of the deceased trio. Nonetheless the real actor behind the scene was Dr. Natesa Mudaliar who was responsible and be
honoured for the birth of the Justice Party. Dr. Natesan prepared the ground and the stage ready for the two stalwarts Sir. P.T. Chetty and Dr. T.M. Nair for the formation and it was Dr. Natesan who first realised the necessity and value of a movement for the Non-Brahmins to bring them all together and give a battle to the Brahmins and The Dravidian Association was the result though a small beginning it grew to be a mature organisation of standing that it even sent representative of its own in 1919 to give substantiation before the Parliamentary Committee in England. Had it been the effort of Dr. Natesan to bring the two stalwarts – Sir. P.T. Chetty and Dr. T.M. Nair - together and bound them by a golden tie of glorious friendship the Justice Party would never have come into existence. As the Founder President of the Association that Dr. Natesa Mudaliar infused the spirit healthy revolt and the spirit of self respect for themselves against the Brahmins by the Non-Brahmin Graduates. This association was the stepping stone and origin for the Justice Party.

Conclusion

The sleepless watch over the Justice Party made it stand out. Dr. Mudliar invested all his life energy and effort to the party only to be remembered as a back stage actor. The cunning adventurers in the political arena were more than a match for the honest and simple Doctor.

It is indeed disheartening to ponder over this magnanimous Doctor who was “All work and no reward”. He never considered or deliberated spending his life time for pleasure but his hobby was politics and made it a serious affair in this world. His Rao Bahadur title is more often forgotten than remembered. Dr. Natesan is more famous and popular than the most famous in the land pasted with ‘Bahadred’ men of perplexing variety. The magic name of Dr. Natesan is a name to be made up with the public. Dr. Natesan was a kind hearted gentleman and was even compared to Mahatma Gandhi

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A STUDY ON DR.B.R. AMBEDKAR AS ECONOMIST & SOCIAL REFORMER

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Introduction

Bhima Ramji Ambedkar popularly known as Baba Saheb was an Indian Jurist, economist, Politician and Social reformer who inspired the Dalit Buddhist Movement and campaigned against social discrimination against untouchables (Dalits), while also supporting the rights of women and labour. He was independent India’s first law Minister the Principal architect of the Constitution of India and a founding father of the Republic of India.

Early Life

Ambedkar was born on 14th April 1891 in the town and military cantonment of Mhow in the Central Provinces (now in Madhya Pradesh). He was born into a poor low Mahar (Dalit) Caste, who were treated as untouchables and subjected to Socio-economic discrimination.

Ambedkar’s ancestors had long worked for the army of the British East India Company and his father served in the British Indian Army at the Mhow Cantonment. Although they they attended school, Ambedkar and other untouchable children were segregated and given little attention of help by teachers. They were not allowed to sit inside the class. When they needed to drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon, and if the peon was not available then he had to go without water, he described the situation later in his writings as “No Peon, No Water”. He was required to sit on a gunny sack which he had to take home with him.

Education

In 1907, he passed his matriculation examination and in the following year he entered Elphinstone College, which was affiliated to the University of Bombay, becoming the first untouchable to do so. By 1912, he obtained his degree in Economics and Political science from Bombay University and prepared to take up employment with the Baroda State Government.


In 1916 he completed his second thesis, National Dividend of India – A Historic and Analytical study for another M.A. and finally he received his Ph.D. in Economics in 1927 for his third thesis, after he left for London. On 9th May, he presented the paper Castes in India. Thesis Mechanism, Genesis and Development before a seminar conducted by the anthropologist Alexander Goldenweiser. His thesis was on “The problem of the rupee: Its Origin and its Solution”, In 1923, he...
completed a D.Sc in Economics and the same year he was called to the Bar by Gray’s Inn. His third and fourth Doctorates (L.L.D. Columbia, 1952 and D.Lit., Osmania, 1953).

Active Social Movements
By 1927, Ambedkar had decided to launch active movements against untouchability. He began with Public movements and marches to open up public drinking water resources. He also began a struggle for the right to enter Hindu temples. He led a Satyagraha in Mahad to fight for the right of the untouchable community to draw water from the main water tank of the town. In a conference in late 1927, Ambedkar publicly condemned the classic Hindu text, the Manusmriti (Laws of Manu), for ideologically Justifying caste discrimination and “untouchability” and he ceremonially burned copies of the ancient text. On 25 December 1927, he led thousands of followers to burn copies of Manusmriti. Thus annually 25 December is celebrated as Manusmriti Dahan Din (Manusmriti Burning Day) by Ambedvarites and Dalits.

In 1930, Ambedkar launched Kalaram Temple Movement after three months of preparation. About 15,000 volunteers assembled at Kalaram Temple Satyagraha making one of the greatest processions of Nashik. The procession was headed by a military band, a batch of Scouts, women and men walked in discipline, order and determination to see the god for the first time. When they reached to gate, the gates were closed by Brahmin authorities.

Man and Social Order
Ambedkar’s democratc mind and scientific attitude found in the ancient Hindu theory of Chaturvarnya which degenerated in the present caste system a complete denial of the ideals of Social humanism, viz., liberty and equality, which formed the life breath of his vision of a happy world. He envisaged a new social order, not on the basis of the four varnas or castes, but on the principles of liberty, equality and fraternity, necessarily bringing about through peace and persuasion, wherever necessary through the means of legislation.

Non Violent way of Social Change
‘Social Change’ is a process of ‘evolution’. In the evolutionary method, Social change moves on ‘Constitutional’ lines. The evolutionary process preserves the functions indispensable for social life, especially those of ‘law’ and ‘order’, while striving gradually to develop institutions that will bring about a better ‘Social order’. The revolutionary method on the other hand disturbs peace and tranquility and creates chaos, strife and war. Hence, Dr. Ambedkar stresses that the organization of the new society should not rest on’ violence’, ‘contempt’, and ‘hatred’. Indeed, it is futile to think in terms of a society, which can be developed for the welfare of all on the foundations of ‘violence’, ‘force’, and ‘compulsion’, such an approach, he emphasizes is totally unscientific, improper and immoral.

Social Change through Peace and Persuasion
If Ambedkar, the Chief architect of the Constitution of modern India, had advocated the means of violence as a method to bring about social change or a new society based on liberty, equality and fraternity, it would have been a contradiction in terms and violation of the principles, which were dearest to his heart and mind. Even before the present constitution came into force, he adopted the means of ‘peace’ and ‘persuasion’ to achieve the fundamental rights for the poor, the fallen and the weak.
Social Changes

Ambedkar published his book Annihilation of Caste on 15 May 1936. It strongly criticized Hindu orthodox religious leaders and the caste system in general and included “a rebuke of Gandhi” on the subject. Later, in a 1955 BBC interview, he accused Gandhi of writing in opposition of the caste system in English language papers while writing in support of it in Gujarati language papers.

In his work who were the Shudras? Ambedkar tried to explain and Ati Shudrar who form the lowest caste in the ritual hierarchy of the caste system, as separate from untouchables. Ambedkar oversaw the transformation of his Political party into the Scheduled Castes Federation, although it performed poorly in the 1946 elections for constituent Assembly of India. Later he as elected into the constituent assembly of Bengal where Muslim League was in power.

Ambedkar also criticized Islamic practice in South Asia. While justifying the partition of India, he condemned child marriage and the mistreatment of women in Muslim Society.

Economic Planning

Ambedkar was the first Indian to pursue a doctorate in economics abroad. He argued that industrialization and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Sharad Pawar, Ambedkar’s vision helped the government to achieve its food security goal. Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. His D.Sc., thesis “The problem of the Rupee: Its origin and solution” examines the causes for the Rupee’s fall in value. He proved the importance of price stability over exchange stability. He analyzed the silver and gold exchange rates and their effect on the economy and found the reasons for the failure of British India’s Public treasury. He calculated the loss of development caused by British rule.

In 1951, Ambedkar established the Finance commission of India. He opposed income tax for low income groups. He contributed in Land Revenue Tax and excise duty policies to stabilize the economy. He played an important role in land reform and the State economic development. According to him, the caste system divided labourers and impeded economic progress. He emphasized a free economy with a stable Rupee which India has adopted recently. He advocated birth control to develop the Indian economy and this has been adopted by Indian government as national policy for family planning. He emphasized equal rights for women for economic development. He laid the foundation of industrial relations after Indian independence.

Reserve Bank of India

Ambedkar was trained as an economist and was a professional economist until 1921, when he became a political leader. He wrote three scholarly books on economics:

- Administration and Finance of the East India Company
- The Evolution of Provincial Finance in British India
- The problem of the Rupee: Its origin and its solution.

The Reserve Bank of India (RBI) was based on the ideas that Ambedkar presented to the Hilton Young Commission.

Agriculture and Land Reforms

Dr. Ambedkar had made in depth study of Indian Agriculture, wrote research articles, organized seminars and conferences in order to solve the problems of agriculture and farmers, also
led farmer’s movement. His thoughts on agriculture are found in his article “Small Holdings in Indian and their remedies” (1917) and also in “Status and minorities” (1947).

According to Dr. Ambedkar productivity of agriculture is related to not only with the size of holdings of land but also with other factors such as capital, labour and other inputs. Therefore if capital or labour etc. are not available in adequate quantity and quality, then even a large size land can become unproductive. On the other hand small size land become productive if these resources are available in plenty. With this thought the ‘Land Ceiling Act’ is passed after Independence.

He also mentioned about the slavery and exploitation of Labour bounded under caste system is extremely bad for economical development and fought for its abolition.

Nationalization of Industries

Dr. Ambedkar though that fast development of India is impossible without Industrialization. According to him creating large scale employment produces essential goods for mass consumption. It utilizes raw materials, reduces foreign dependence and increasing security to labour, and ultimately leads to the overall economical development of the country. The private sector industries can not make big industries for want of large scale investments. So, government should come forward to start large scale industries. The smaller industries should be kept in private sector. The insurance and transport companies should be nationalized. Tights to strike should be given to laboureres. After the independence the industrial policy of the Indian government is in keeping with Dr. Ambedkar’s expectations.

Strategy for Economic Development

Dr. Ambedkar believed that the strategy for India’s Economic development should be based on Eradication of property elimination of inequities and ending exploitation of masses. He emphasized exploitation has many dimensions. In fact in the India, social or religious exploitation is no less oppressive than economic exploitation and it should be eliminated.

Economic Upliftment of Indian Women

Dr. Ambedkars contribution to economic development and progress of women is significant. According to him, participation of women in the economic development is impossible without developing their social status and equality. But due to bad economic conditions of women in India, India’s economic progress is hampered. So, it is important to improve the economic condition of women and give them equal rithts and freedom of occupation.

Conclusion

The main aim and mission of Ambedkar’s life was to try to lead the Depressed classes towards a higher Social, Political and Economic status and to free them from the stigma of untouchability that lay upon their foreheads. In other words, he desired to secure for the Depressed classes, complete equality, equality at par with the Hindus. His suggestion for solving agriculture problem are collective farming, economic holding of land or equal distribution of land, Large scale Industrialization, provision of money, water, seeds and fertilizers by the government, cultivation of waste land by allotting waste land to landless labour, minimum wages to lablurs, control and regulation of private lenders of loan to farmers.
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CONTRIBUTION OF WOMEN’S INDIAN ASSOCIATION TO THE SOCIETY DURING 20th CENTURY

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Introduction
The nineteenth century creates a new chapter and marks the watershed in Indian history. The presence of foreigners and foreign missionary’s introduction of the English language, and other outside influences brought new factors to bear on the Indian people, especially the intelligentsia. The presence of English began to make its impact on India beginning with small areas and then widening its orbit. New administrative and economic openings brought a spirit of individualism. A new intellectual upsurge, a social wave began to sweep the country. It saw the rise of a new social middle class apart from existing traditional landed gently and religious heads, which had so far been the leaders. This was a big leap from medievalism into what may be called the modern.

During the early decade of the nineteenth century Dr. Annie Besant and Sarojini Naidu who became political as well as women’s movement leaders latter on appeared on the political scene. The period from 1911-1918 is of great significance in the history of Indian national movement because for the first time a woman, Annie Besant led the National Congress. The setting up of Home Rule League and organisation of the Home rule agitation which took the nation from a deep slumber had raised the tempo of national movement. It was due to the lead given by Annie Besant that organised movement for the emancipation of women took place and the demand for political agenda on the nations. The important achievement of the women’s government in India during the second phase was the founding of Women’s Indian Association.

Formation of Women’s Indian Association
The Women’s Indian Association was formed by the three European women Margret Cousins, an Irish feminist, theosophist, and musician who arrived to India in 1915 and joined Theosophical society in Adyar and Dorothy Jinarajadasa an Irish feminist married to the highly respected Singhalese Theosophist under the leadership of Annie Besant on May 8th 1917 in Adyar, Madras. Annie Besnat became the first president of WIA and served as president for nearly seventeen years till her death in 1933. Margret Cousins, Dorothy Jinarajadasa, Mrs. Malathi Patwardhan, Mrs. Ammu Swaminathan, Mrs. Dadhabhoy and Mrs. Ambujammal became the honorary secretaries. Prominent among those who first joined were Sarojini Naidu, Muthulakshmi Reddy, Kamaladevi Chattopadyaya and Lady Sadasiva Iyer. The Women’s Indian Association could have been named as Indian Women’s Indian Association also but this title was not chosen because it carried narrow meaning. The title Women’s Indian Association was preferred as it was wide in meaning and scope. In simple words it can be said that the membership is opened to both European and Indian women. The WIA was the first organisation whose aim was to be all India in scope, to include as members...
all types of women who were residents in India and to band them together for mutual service and the good of the country.

Aims and Objectives of the Association
- To present to women their responsibilities as daughter’s of India.
- To secure for every girl and boy the right of education through schemes of compulsory primary education including the teachings of religion.
- To secure the abolition of child marriages and other social evils.
- To secure for women the vote for municipal and legislative councils on the same terms as it was or might be granted to men.
- To secure adequate representation of women in municipalities, taluks, local boards, legislative councils and assemblies.
- To establish equality of rights and opportunities between men and women.
- To help women in to groups for the purpose of self-development and education and for the definite service of others.
- To help women to realise that the future of India lies largely in their hands, for as wives and mothers they had the task of training, guiding and forming the character of the future rulers of India.

Branches of Association
In 1917 the Association started with 33 branches in many towns. During 1923 – 1924 the association had 51 branches with 1500 membership, and in 1926 – 1927 had 80 branches with 4000 membership. The branches spread from Cape of Camorin in south and Kashmir in the north. Twelve annas has to be paid by the members of the association as annual subscription. Many of the Indian women already belonged to Tamil Madhar Sangam (Tamil Ladies Association) joined with this British women to form National Indian Association in order to promote female education, civil rights and particularly instruction of English language and teaching of crafts. The prime objective was to bring the women and girls of middle class who were spending their time without any purpose. The ladies were enlisted as members and some cottage industries like basket weaving, cane basket weaving, embroidery, stiching etc. Also uneducated were taught to read and write in Tamil and English.

Women’s Franchise Issue
In 1917 Secretary of State for India Edwin Montagu announced the British government’s intention of including more Indians in the governing process. To learn more about Indian and European opinion, Montagu and Lord Chelmsford, the viceroy, planned a tour, Saraladevi Chaudhurani applied for an appointment for members of the Bharat Stri Mahamandal to discuss women’s educational needs. Members of the newly formed Women’s Indian Association in Madras also requested an audience. Official groups informed both groups that only deputations on political subjects were welcomed so Mrs.Margret Cousins sent a new application requesting an audience for women to present their political demands. On December 15, 1917, Sarojini Naidu, an Indian poetess and long time congress worker, led an all India delegation of prominent women to have the status of “People” in a self governing nation within the Empire. With this deputation, Indian women began their struggle to secure for themselves political and civil rights.
Many opposed this offer and Sarojini Naidu calmed the fears of those who felt the vote, would erode feminism by saying that “we ask for the vote, not that we might interfere with you or in your official functions, your civic duties, your public place and power but rather that we might lay the foundation of national character in the souls of the children that we hold up on our laps, and instil into them the ideas of nationality”. This unusual argument that women wanted political power not to exercise it but to act better in the domestic sphere, must have impressed the audience as the resolution to give the franchise to women on the same basis as to men was passed by a large majority.

Montagu himself had told that it was up to Indian women to make a strong case to the SouthBrough Franchise Committee that was deliberating on the details of franchise. Dorothy Jinarajadasa was able to tell the committee she represented forty three branches of the Women’s Indian Association with more than 1,400 members. She drew the attention to the Indian National Congress motion saying sex should not be a reason for exclusion from the franchise, showing how important nationalist support was to the women’s movement. She also expressed that women possessing the necessary qualifications might be admitted to registration as electors by resolution of the legislative body concerned in a pattern familiar from other nations of concessions being granted first in local elections. Madras took the lead in removing the sex disqualification for legislative in 1921.

Three members from the association were elected to the corporation and one was unanimously elected as an Elder Woman. Many members was appointed as Honorary Magistrates and also as members of local bodies. By 1930 women got franchise in all the province of British Raj.

**Stri Dharma**

Stri Dharma was an official organ of Women’s Indian Association. It has issued a quarterly publication and it became fully fledged journal within a few years. It published more than one language English, Tamil and Telugu. Members of the association published their article in the journal regarding empowerment of women and about the importance of education, child awareness, hygiene etc. it carried news and events of the interest women, reports from the branches and articles on women’s condition. There were readers in other countries of the world too. Muthulakshmi Reddy and Margret cousins served as editor of this journal.

**Other Fundamental Works of Association**

**Education**

The association owes to its credit in spread of compulsory primary education for the girls. The association helped not only for girls it also took initiative steps in the education of boys especially poor boys. Scholarship was given for the education for the deserving girls. Mrs.Margret Cousins took up the problem of education and initiated the formation of All India Women’s Conference which was attended from different parts of the country belongings of different religion and this first session was held in Pune, Bombay.

The initial talk of All India Women’s Conference was about education but later they realized that girls did not go to school because of purdha, child marriage and other social customs and traditions. In the conference a resolution was passed that “all education should stress the ideals of motherhood and the making of a beautiful home, and training in social life”. Recommendations were made that primary education should include handwork, manual training and domestic science which would later be followed by vocational training, and that the dignity of labour be emphasised.
College courses should include social science, journalism, politics as practical science and women’s college should become centres of active corporate life.

**Women Labour Issue**

Women Indian Association got involved in developing a kind of association of women workers on account of the difficulties women had in one of largest mills employing female labourers. When a woman had worked for six months and she was in a delicate state she was dismissed with no compensation whatsoever, and that was the time she needed extra money. It seems moreover, that in order to be reemployed by the mill after pregnancy women had to pay bribes of between Rs3 to Rs10. According to Dorothy Jinarajadasa, women had to come together because they were beginning to see that through co-operation they could improve their position.

The WIA was significant as the first organisation to take up economic issues such as those pertaining to women workers. It was also the first to open a women’s co-operative bank in the 1920’s and the first to demand maternity leave and benefits for mothers. WIA in the AIWC passed a resolution saying that all factories employing considerable numbers of women should provide a woman doctor for ante and post-natal care, a crèche and nursery school, and a maternity home. Moreover, a central maternity benefit act should be passed by the government, and in every industrial area there should be at least one woman factory inspector, local authorities should provide playgrounds and ensure better housing for workers, there should be part time education for half-timer and a government scheme for adult education.

As a consequence of WIA’s mobilization, in 1926 the British Government of India request the provincial government collect information on the issue of maternity leave and in 1929 the Bombay Maternity Benefit Act was passed. This followed by similar legislation in Madras in 1935, Delhi in 1936, Bengal in 1937 and in United Province in 1938.

**Other Social Activities**

Margret Cousins secretary of WIA raised a strong voice to suppress the immoral traffic in women and children and campaigned for establishing rescue homes in every provinces. Insisting upon equal moral standards for men and women, she blamed society for punishing women for acts of man. She condemned the exploitation of women and children in unregulated industries. She also condemned Polygamy and urged parents not to give their daughters in marriage to married men.

Margret cousins and Sarojini Naidu attended the International Congress of Women for suffrage and equal citizen in Berlin in 1930 where more than thousand representatives from forty two countries assembled. At the initiative of Margret Cousins, the first All Asian Women’s Conference was held at Lahore in 1931. It was attended by women representatives from various countries, who took up for serious discussion the subject of educations, health, women citizenship, slavery and traffic in women and children, labour problems and promoting closer contacts among women of Asia and Africa. Due to the tireless efforts of pioneering women there was rise in educational institutions in every province. WIA started an orphanage for women and children especially for girls and named as Avai Home with ten girls in 1930. Later the home has grown to multipurpose centre with the beautiful landscape of one acre in the suburb of Adyar, Madras where eight hundred of them are beneficiaries. The main principle of to start this home was to protect women especially young girls and children. Initially women were denied to join to practice law in high courts. Women’s Indian Association unanimously supported along with the Advocate General, Vakil’s Association and Women’s Graduate union for the enrolment of women as lawyers. The
Legal Practitioner (Women) act 1923 was passed on April 2, 1923. By this act B.Ananda Bai became the first women law graduate of Madras University. Finally after a rigorous apprenticeship under V.V.Srinivasa Iyengar, she enrolled in the Madras High Court on 22nd April 1929 as the first women advocate of Madras.

The other social reforms were the child welfare work, moral and social hygiene work are carried the members of the association. WIA expressed satisfaction of passing Child Marriage Restraint Act. The age limit for women to marriage was increased from 10 to 14. WIA also formed Sarada Subcommittee 1931 to 1932 in order to see the enforcement of Sarada Act against the child marriage. WIA took active participation in the abolition of Devadasi System. WIA was against the Purdha system. Women’s Indian Association was very active during epidemics and distress period. It did a needy service for the people who are helpless. Association was proactive in the village uplift and Harjan social welfare programmes. It also took active part in conducting social gatherings, parties, picnics and other cultural programmes. The Women’s Indian Association worked and existed for two decades from 1917 to 1937 on all India bases and later it squeezed its performance to madras province alone.

Conclusion

The reforms and efforts for the uplift of women in political and economic status made by the Women’s Indian Association cannot be denied. Many women received social and political training only through this association. It is said that the mother of all other women organisation in Tamil Nadu. Though the Association has rendered a dynamic performance in the uplift of women in securing economic status and civil rights par with men the Association born at the time when it was under the direct competition of Self Respect movement in Tamil Nadu. The agenda of self respect movement was to establish society free from the domination of the priestly caste, with justice, equality for all human beings which was a larger agenda rather than women’s rights. Self respect movements itself rejected the Brahminical symbols and retained the same limitation of women’s role as proclaimed by the women’s Indian Association.

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NEELAKANTA BRAHMACHARI: THE AVANT-GARDE LEADER

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“Don’t interfere in to any public concern. If you be stubborn, inspite of this warning then your head will be smashed to pieces within a short time”

- Bharatha Matha Association

The emergence of national movement of epic dimensions in India and its culmination in the transfer of power from British into Indian hands constitute one of the most important historical processes of the twentieth century. Nationalist Movement in India was a slow and gradual process which started with violence and ended with non-violence. The intelligentsia in India, the peasants, the artisans and the workers all played their part in the struggle. Different freedom fighters followed different ideologies and method to bring about a spirit of nationalism among the people. Though the coming of Gandhi the path of non-violence took the country by large wave, there were many revolutionary leaders who tried to attain freedom in their ways. The surfacing of revolutionary ideology in India during the late nineteenth and early twentieth century was the result of several internal and external influences which had a deep impact on the minds of the youth. But the most imperative cause which brought about the spirit of nationalism was the 'economic exploitation' by the British Government.

The Indian National Congress which was established in 1885 by A.O.Hume gave the impetus to the hunger souls of the nationalist personalities. It grew under the able leadership of Dadabai Naroji, Surendranath Banerjee. The young minds who joined the Congress brought in a new perspective and approach in the nationalist movement; this resulted in the rise of Extremists in the Congress which stood apart from the Moderates. The Surat Split has a tremendous impact on the nationalist movement in its formative days. The youth of the country were inspired by the talks and activities of the extremists, especially Bal, Pal and Lal the charismatic trio. The initiation of Swadeshi Movement by Tilak brought about a new wave of patriotism among the youth especially the students and the young working class. Several students addressed the gatherings near Moore Market in Madras. The policy tried to stop the meeting, but the attempt was not successful. The indiscipline among the students was blamed on Bepin Chandra Pal’s visit to Madras. It was during this time that a young man named Neelakantan, a purchasing agent leading an ordinary life found a new meaning and purpose of being on hearing the lectures of Bipan Chandra Pal. Quite immediately Neelakantan was introduced to VOC by Bharathi who in turn offered a job at his Swadeshi Steam Navigation Company. When he was working under V.O.C he met Chandrakhanth Chakrabarthi who was a close associate of Bipan Chandra; it was Chakrabarthi who explained the principles of revolutionary organisation to Neelakantan.

Contribution to Revolutionary Press

Neelakantan started working as an apprentice under Bharatiyar for “India” in 1908 and in the very next year he became the assistant editor for the Tamil biweekly “Hindu Nesan”. The British
Government brought the “Press Act” to curb the print and publication of native English and Vernacular newspapers in order to restrict provoking articles to be circulated among the masses. G.Subramania Iyer was arrested under this law and an arrest warrant was issued on Bharathiyar’s name which made the latter escape to Pondicherry. As he could not involve himself in the publishing job, Bharathiyar asked Neelakantan to take the role of the editor and continue the publish and distribution of the “India” from Madras for two weeks. Neelakantan took up several roles like the sub-editor a daily newspaper Vijaya and as the proprietor cum editor of Dharman.

When the British Government banned and forfeited objectionable newspapers in India, several newspapers like India, Suryodhyam and Vijaya were smuggled across the borders. Neelakantan played a vigorous role in smuggling treasonable newspapers. Even after his release from the Rangoon Jail in the later part of his life his heart sought to contribute to the country through his fire-filled words. He became a writer in The Hindu; he wrote a series of articles on the nine Gurus of the Sikhs under the name NB. Some of his popular articles are “Woolen Handicraft in India”, “Cleopatra” and “The snake of the River Nile”. He later left The Hindu and joined Swadeshimitrani where he wrote social and philosophical articles under the name C.Nee or N.K. His passion did not end with newspaper writing, but extended to short stories, for example “Haidhar Valartha Kili” and “Pichandi Thevar”. One of his works “Aurobindo Ghose” was banned by the British Government. He penned down his experiences in a book titled “Confessions on the way towards Peace”.

The Revolutionary Army

After fully understanding the revolutionary ideals Neelakantan started to make many tours throughout the Madras Presidency. At Tuticorin he once again met V.O.C and Subramania Siva and was inspired by their activities. But on the other hand he felt that if might bring about some kind of disturbance in his secret revolutionary activities if he prolonged his stay with V.O.C, hence Neelakantan moved to Tirunelvely and gave speeches on Swadeshi ideology and Boycott methods. In spite of a police officer stopping his speech, Neelakanta continued it. He deeply impressed upon Maravakkurichi Pichandi Thevar to help him in forming an army including the Maravas against the British with the alliance with the Germans. He also offered to them them military training and equip them with revolvers.

Around the same time V.O.C and Subramania Siva were arrested with the charges of being anti-government. This resulted in the famous Tuticorin and Tirunelvely Riots in 1908. Police opened fire to suppress the riots; the punitive police were stationed in the district. But things grew out of control when the Government offices were set fire to destroying government property. Though Neelakantan did not directly participate in the 1908 riot, it affected him deeply. He cut off all ties and connections with his family to dedicate his life for the revolutionary movement. As he was aware of the police surveillance over underground activities and activists Neelakantan and his associates took up assumed names for personal and secret communication. Neelakantan took up the name Brahmachari. Both Tuticorin and Tirunelvely became centers of revolutionary activities under the inspiration and active guidance of Neelakatan.

The funding for the revolutionary movement was got from the affluent by willingly and by force. He even went to the extent of threatening the publisher of “India” M.P. Thirumalachari for the money, sometimes even at gunpoint. Neelakantan was impressed by the passion of Vanchinadhan and enrolled him into his secret society.
Bharatha Matha Association

The Bharatha Matha Association was started by Neelakantan in 1910 at Sengottai through which he advocated the buying and use of swadeshi goods. This gradually transformed into a secret society with Vanchi Iyer, Jagannatha Iyengar, Harihara Iyer and Venkatarama Iyer as its members. As there was lot of restrictions in publishing their ideologies in newspapers in Pondicherry and Madras the society renamed as Bharatha Matha Secret Society and functioned with its base at Tenkasi. The first meeting of the society was organised at the house of Madathidadi Chidambaram Pillai who was funding the society. Presiding the meeting Neelakanta brought to light the failure of lectures and meetings of V.O.C and Subramania Siva on the ideals of Swaraj and Swadeshi. With the restrictions continuing and hindering the smooth propaganda of revolutionary and nationalist ideologies, Neelakantan through his secret society arranged secret meetings in all towns and villages and sketched out plans to kill and assassinate Europeans. The association has esoteric and bloody rituals to initiate young men into the revolutionary path, including the signing of the oath in blood and drinking vermilion (kumkumam) water as a symbol of White man’s blood. Oath was also taken to maintain celibacy and to accept death in situation of betrayal or arrest. The meeting ended with Arumugam promising to enlist recruits and to circulate the Dharmam paper which was published in Pondicherry. After this meeting few new members joined the society. Neelakantan delivered vigorous lectures at Mettupalayam, Cochin and Alleppey and invoked the crowd to disregard the body and be ready for self-sacrifice for Bharatha Matha. Harihara Iyer who came in acquaintance with Neelakanta at Alleppey looked after the latter’s expense and even wrote greatly about him to Vanchi Iyer. Neelakantan toured to Punalur, Quilon, Sengottai and Tuticorin.

In order to keep his identity a secret and to escape police arrest Neelakantan took to many names such as Neelakanta Iyer, Narayana govindadu Bai, Narayana Govinda Duboi, Govinda Narayanan and Neelakanta Datta. In all his meetings Neelakantan told that it was their duty to see that native industries were promoted, that trade should be developed and that British goods should not be bought. Further he propagated that machines and handloom mills should be set up by Indians. He also said that British were ruining the country politically, socially and economically and so they should be driven out of our motherland. With the help of the funds sent by Vanchi Iyer, Neelakantan planned to publish two books titled ‘History of Japan” and “Sanathana Dharma”. Subramania Bharathi then promised published some of these as essays in his “Dharmam” newspaper and the rest were sent to the Madras Guardian Press for publication. But as both did not turn fruitful, the other members of the society, especially Vanchinathan were of the view that Neelakantan had mishandled the money for personal use.

Few members like Vanchi Iyer and Madathukadai Chidambaram Pillai, without the approval of Neelakantan decided to kill Collector Ashe as they felt that his activities are against the Indians and viewed him as a evil soul. This thought was empowered by the training of the use of browning pistol given to Vanchinathan by V.V.S. Iyer. When Neelakantan came to know of this, he did not approve. So the other members felt that Neelakantan was no longer fit to be the leader of Bhartha Matha Secret society and that it would be better if V.V.S. Iyer took over the post. Neelakantan went to Varnasi promising Vanchi that he would soon return the money he received for publication of the two books.

Ashe Murder Case

Having fully trained in revolver shooting Vanchinathan and Sankarakrishnan was given the task of killing Ashe, the Collector of Tirunelvelley. On June 17, 1911, Ashe and his wife Mary were
on their way to Kodaikanal on holiday. Vanchinathan shot him when the trained stopped at Maniyachi railway station. He ran and hid in the train toilet, but as the coach was surrounded by the police Vanchinathan shot himself and died. Sankarakrishnan who had come with Vanchi escaped in vain. Getting the details from a letter found on Vanchi’s deadbody the police searched his house at Sengottai and acquired letter, seditious pamphlets and revolutionary books. Neelakantan’s letters were also part of the police findings through which they concluded the connection between the assassins and Neelakantan. Discovering that Neelakantan had now gone to Varnasi, the police had announced a prize of Rs.1000 for his capture. On hearing this Neelakantan surrendered to the Deputy Commissioner of Police at Calcutta. After his arrest it was brought to light that he was indeed and anarchist earlier. During his trial at Tirunelveli he admitted that he had organised secret society at Tenkasi and Tuticorin vowing to eliminate the British blood from India. The King Emperor charged Neelakanta Brahmachari along with other 13, with having entered in to a conspiracy to wage war against the British.

The Accused were
- Neelakanta Brahmachari, Journalist aged 21.
- Sankarakrishnan Iyer, Cultivator aged 22.
- Madathukadai Chidambaram Pillai, Grocer aged 24.
- Muthukumarasami Pillai, Pot seller aged 45.
- Subbayyah Pillai, Vakil’s Gumastah aged 43.
- Jagannadha Iyengar, Cook aged 25.
- Harihara Iyer, Merchang aged 21.
- Babu Pillai alias Ramasami Pillai, Cultivator aged 24.
- V. Desikachari, Merchant aged 30.
- Vembu Iyer alias Mahadeva Iyer, Cook aged 23
- Savadi Arunachalam Pillai, Cultivator aged 30.
- Alagappa Pillai, Cultivator, aged 18.
- Vande Madharam Subramania Iyer, School Master aged 26
- Pichumani Iyer alias Venkatachalam Iyer, Cook aged 26

All of them were charged under section 121A, 302, 109 and 111 Indian Penal Code (I.P.C). Neelakanta Brahmachari was the first accused in this case. He was accused as the organiser of the conspiracy and the leading spirit amongst the conspirators. The trial in the High Court commenced on 11th September 1911 and came to a close on 2nd February 1912 after 80 sittings.

The Judgment was delivered by the Special bench on 15th February 1912. There were three counts of indictment. The first one was under section 121-A Indian Penal Code (I.P.C), against all the accused, the second one under sections 302, 109 and 111 Indian penal code was against all the accused and the third under sections 302 and 114 Indian penal Code was against second accused Sankara Krishnan only.

The Judges who constituted the Special bench were the Hon’ble Sir Charles Arnold White, Kt. Chief Justice, the Hon’ble Mr. Ayling and the Hon’ble Mr. Justice Sankaran Nair. In the end of the Judgment the first accused Neelakanta Brahmachari was sentenced to seven years rigorous imprisonment, second accused Sankarakrishnan Iyer to four years rigorous imprisonment, seventh accused Harihara Iyer to three years rigorous imprisonment, third accused Madathukadai Chidambaram Pillai to two years rigorous imprisonment, and the remaining accused, - fourth Muthukumarsami Pillai, fifth Suppiah Pillai, sixth Jagannadha Iyengar, eighth Bapu Pillai and
fifteenth Pichumani Iyer alias Venkatachalam Iyer – to one year rigorous imprisonment each in Special Bench Case number 1 of 1991. The third count was withdrawn by the Government pleader and second accused Sankarakrishnan was discharged.

Neelakantan continuously appealed for certain provisions to be given in the treatment inside the prison which was not granted by the court for a nearly seven years, but finally his punishment was changed to “simple imprisonment” in 1912 which was done for the first time for a political prisoner. Inspite of this concession Neelakantan made attempts to escape the Bellary Jail during the First World war, but he was caught and rigorous imprisonment was reinstated. After the War was over many political prisoners were released, but Neelakantan was released only after serving his full term.

**Impact of Communism**

Neelakantan saw that things were different after he got released from prison. He has shattered that few of his close friends and associates were no more and others have given up their political cause. As he did not have a job, he was at times helped and fed by Bharathiyar. The Russian Revolution of 1917 has brought the ideology of Communism to the world. These principles slowly spread to the Indian subcontinent and in deeply attracted Neelakantan. He, along with Singaravelu Chettiyar published the “Communist Manifesto” and formed the “Communist Federal League of India” and circulated pamphlets in the same name, for this he was once again arrested and imprisoned for ten years in Madras Penitentiary Jail on rigorous punishment more because he attempted to shoot a police constable at the time of arrest. His influence on the cellmates was so dreaded by the British that after an appeal from the Superintendent of Police he was shifted to the Central Jail at Rajahmundry. But even this was for a short period. He was shifted to several jails, namely Montgomery, Multan Central Jail and finally to Rangoon. He was finally released from the Rangoon Central Jail in 1930.

**Conclusion**

The revolutionary freedom movement in India began in the early 1900s and it was revived in the late 1930s. Though Bengal was the hub of revolutionaries and militant nationalists, their ideology and techniques rapidly spread to the other parts of India, including the Madras Presidency. Several secret militant societies sprung up within a short period of time in all parts of the Presidency. Madras, Madurai, Tenkasi, Tuticorin, Tirunevely, Erode and Pondicherry were filled with revolutionary and terrorist freedom fighters and societies. Neelakanta Brahmachari was one of the most effervescent revolutionary who paved a unique path of war against the British. With his Bharatha Matha Association, Neelakantan spread the fire of nationalism among the young men whom he felt should join the war against the British with full vim and vigor over-looking their personal attachments, family and physical self. Even after he no longer believed in the killing of Europeans for the national cause, he showed his hatred towards them in his speeches and activities. True to his ideology and lectures he actively stood against the imperialist government at every step of his life, in the protests, the underground activities or through his writings which was most of the time seditious in nature. It cannot be denied that Neelakanta Brahmachari is a forgotten and unrecognized revolutionary who lived and laid down his life for the motherland whose fame and contribution should be duly documented and spread.
References
M.C. RAJAH’S CONTRIBUTION TOWARDS THE ELEVATION OF THE DEPRESSED CLASSES

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“Identity as a ‘production’ which is never complete, always in process, and always constituted within, not outside, representation”

- Stuart Hall

Introduction

The practice of objectifying people and identifying them according to their family, religion, caste, village, etc was initiated by the British government through the decennial census of 1871. It is a fact that the concept of Varnashrama Dharma existed even before the advent of the British but still it had a severe effect on the social life of the Indian people after this process of the colonial British government. The British Indian Legislative Council in the year 1916 determined that the “depressed classes” should include unlawful and nomadic group of people, indigenous groups and untouchables. Subsequently, in the year 1917, Sir Henry Sharp the then Educational Commissioner of the British government grouped the depressed classes into aboriginal or hill tribes, criminal tribes and depressed classes which included the untouchables. Historians have contrast opinion on the genesis of the depressed classes movement. Some accepts that this movement was started by the people from non-depressed classes whereas other historians argue that it was pioneered by the depressed classes people themselves. Eminent historian R.C. Majumdar depicts depressed classes movement as “objects of philanthropic and social work conducted by others”. According to the words of L.S.S. O’Malley depressed class movement is a movement for the upliftment of the “untouchables” initiated and sustained by others.

John C.B. Webster says that “Dalits may not have had a single organization parallel to the Muslim League or the Hindu Mahasabha, but they did have grassroots organizations; a recognized leadership, pre-eminent among whom was B.R. Ambedkar; and a common demand for political recognition, for their own political representation as well as for dignity, equality and justice”. According to the ideas of Sanjay Prakash Sharma “Dalit movement is a protest movement of dalits against the society to undo the injustice done to them” and “the dalits find the need to organize on their own because they realized that they had to organize themselves in order to embrace equality, justice, dignity and self respect in the real sense. They had to launch the mass movement of their own, as the movements of the caste Hindu reformers in different parts of the country failed to eliminate anti-caste feelings among the dalits and caste Hindus”.

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Hypothesis

This research paper titled “M.C. Rajah’s Contribution towards the Elevation of the Depressed Classes” traces the dawn of stratification of Indian people, ideas of Historians about the depressed classes, reforms of M.C. Rajah towards the upliftment of the depressed classes.

Sources for the Study

The methodology adopted is descriptive and narrative. Regarding the sources the work relies both on primary and secondary data. The primary sources such as Government order, Memorandum submitted by the Madras government, etc. are the main sources of information. The Secondary sources consist of printed books, encyclopaedias and Tamil journals. The books related to depressed classes and books on M.C. Rajah were useful to write this research paper.

Limitations

The study is made only in the state of Tamil Nadu. The period of study is from early part of 20th century till the independence of Indian subcontinent. The study is made only on the contributions of M.C. Rajah to the depressed section of the society irrespective of the sub-castes and other distinguished leaders of depressed classes. However, mention about Adi Dravidas has been made to highlight the main course of work carried out by M.C. Rajah.

Early Life

Rao Bahadur Mylai Chinna Thambi Pillai Rajah was a politician, social and political activist from Tamil Nadu. Born on 17 June 1883 at Parangimalai, M.C. Rajah studied in Wesley College School at Royapettah and completed his graduation in Madras Christian College. He studied B. Ed course from the Madras Educational College, Royapettah and worked as a teacher in Wesleyan Mission College. Later, he continued his career as a professor in Ouris College, Vellore. Known for his teaching capabilities and competency in languages, he was appointed as a member of School Education Development Programme by Lord Bentland in 1917.

Reforms of M.C. Rajah

Change in Nomenclature

The depressed classes were known as dalits, untouchables, etc. in the Indian society. The fact is that they were humiliated by giving names. M.C. Rajah continuously fought for the change in nomenclature by which the depressed classes should be denoted. He coined the name ‘Adi Dravida’ which was generally used to indicate the untouchables, the lowest social class of of Tamil Nadu. The community classification was derived from the Sanskrit word ‘Adi’ meaning ‘from the beginning’ and ‘Dravida’ which means ‘the Dravidian Tamil people’. Adi Dravida factually means the ‘Ancient people’.

This word was coined to keep up the self respect and to improve the status of the untouchables of the Tamil society. However earlier to the year 1920 it was not used in government records. The modification of classification of the depressed classes into Adi Dravida was formally made as a result of the determined hard work of M.C. Rajah. When he was the Secretary to the “Adi Dravida Mahajana Sabha” and Member of the Legislative Council he persuaded the council to accept the term Adi Dravida to denote the untouchables of Madras. Regarding this, a resolution was brought by Dr. C. Natesa Mudaliar in 1921.
Education

M.C.Rajah presented to the Lee Commission concerning the admission of depressed classes’s students into schools. He also pointed out to the government about the problems faced by the depressed classes to enter into schools. To mention some of the instances, when the depressed classes’ pupils were admitted into schools by head of the institution, the other caste people made a huge chaos and threatened them to discontinue their studies and leave the school. In some cases the students belonging to other upper dominant castes humiliated and troubled them during class hours. Additionally, he expressed the need for the award of scholarships to the depressed classes’ students. And also recommended the closure of monetary aid and financial concessions provided to those institutions which do not admit these students, to secure the main objective of the upliftment of the depressed classes.

In view of the fact that poverty and hunger was the main reason for child labour prevailed in the depressed classes for getting education, M.C. Rajah requested in the Legislative Council to make provision for Mid-day Meal Scheme to the depressed class students. In order to raise the amount of scholarships of the depressed classes’ students, M.C. Rajah moved another resolution in the Madras Legislative Council on 26 February 1923 and insisted that the scholarship should be doubled on par with the cost of living. In the meantime the government was examined and decided that the Mid-day Meal Scheme is favourably better than the allocation of scholarships. The topic was discussed and acknowledged in the cabinet and introduced the scheme first at Tanjore and East Godavari district by the government of Madras.

Once M.C. Rajah became the General Secretary of Adi Dravida Sabha he started night schools for dalits in full swing at different centres and enhanced their fundamental awareness and knowledge in education. He created social consciousness and awareness among the students to manoeuvre the track of the students’ life in suitable manner. He even instituted a scout division and named it Prince Wales Scout Unit and educated numerous students to serve the people.

The rejection of admission in schools, separate seating for the low caste students and other kinds of untouchability practice in schools strained M.C. Rajah and made him to think about separate schools for the depressed classes children. In the year 1921, under the guidance of L.C. Gurusamy and Jagannathan Arunthathiya Mahasabha instituted night schools in Puliathanope, Perambur and Periamedu for the benefit and welfare of depressed classes labourers. M.C. Rajah requested urgently and forcefully for monetary aid and land for the establishment of solely managed Adi Dravida institutions like the Nandanar School in Chidambaram.

Adi Dravida Mahajana Sabha

The British decided to give representative status to the nations those fought for their freedom during the First World War. In connection with this Lord Montague and Chelmsford with their team of members came to India to congregate with the influential leaders of diverse organisations to talk about and resolve some important matters. For the first time Adi Dravida Mahajana Sabha convened a meeting to discuss on issues connecting all benefits and aspirations of Dalits. The Viceroy of India, Lord Montague sent an invitation to Adi Dravida Mahajana Sabha and he requested them to express their opinions. M.C. Rajah as General Secretary attended the listeners and briefed to Montague, the importance of giving the same status to dalits by way of providing them representations in the authority of administration and management.
A committee representing the British government was sent to India under the headship of Southbrow to look into matters like offering authorization to Indians and creating constituencies for the upcoming election. On behalf of the Adi Dravida Mahajana Sabha, M.C. Rajah attracted the attention of the committee and mentioned that the panel of Indian members consisted only Srinivasa Sastry and Banarji were appointed who unfortunately happened to be Brahmins. For this reason the intention of equal justice would not be satisfied. While meeting Southbrow on this issue he stressed on the creation of different identity for dalits. To achieve this he requested for a separate voters list and even separate constituencies. The Adi Dravida Mahajana Sabha became more energetic and vigorous since his appointment as General Secretary to this Sabha in 1916. Branches of this Sabha threw open to all districts of Tamil Nadu. Further branches sprang up in Karnataka, Kerala, Andhra and Bengal.

Political Representation
M.C. Rajah was appointed as a Planning Member for the Formulation of Primary School Regulation Act by Alexander Cardiv, Governor in the year 1919. On the very same year he was also selected as a member of Madras and Chengai Districts' Primary School Development Committee. He was given the post of Legislative Council Member of Madras Presidency by the Governor in 1920. It was historic incident in the whole of South India where an Adi Dravida was given a Legislative Council Member post and complete appreciation goes to the Adi Dravida Mahajana Sabha for creating an opportunity for an Adi Dravida to become a administrator recognised by the government.

Along with M.C. Rajah some other Adi Dravida members were also appointed as Legislative Council Members including Gurusamy, Madurai Pillai, Rattaimalai Srinivasan, Veeriyant, Sundaramurthy, Prem Ranamy and Raman. All of them acted upon the agreement with the decisions of Sabha. It was possible for them to force the British government for bringing in more and more dalit developmental activities. Nine seats of one hundred and thirty one seats in Madras assembly were given to Adi Dravidas. M.C. Rajah insisted his view that additional number of seats should be allotted for the Adi Dravida members with relation to their percentage of population.

Some of his other demands included the political representation of Adi Dravidas should be based on election instead of direct selection and appointment by the government. Creation of Adi Dravida Welfare Ministry which had to toil for the welfare of the socio-economic improvement of Adi Dravidas. They must be given representation in British executive committees and development committees. Dalits should be included and consulted while formulating schemes and plans for them.

Societal Inclusion
M.C. Rajah necessitated the government to offer jobs in the police department. On 15 September 1931, Adi Dravida Mahajana Sabha Conference met formally and demanded 1/6th of the posts should be reserved for Adi Dravidas in all departments. M.C. Rajah asserted that “in the distribution of titles, honours and honorary appointments our men should never be overlooked. Besides being an encouragement to public workers in our community, recognition by government helps to break the special prejudice against our community. Men of independence who have served and suffered for the community should be especially taken notice of. This will help the progress and self respect of the community.” In order to set right the complications faced by the depressed classes on the grounds of education, M.C. Rajah claimed that “We want also to be included in such councils
as the District Educational Council, District Secondary Education Boards and the Senate of the Madras University.”

**Religious and Civic Rights**

On 21st May 1921 Adi Dravida Conference held at Thirukovilur requested the members of the governing board of the various Hindu temples to make suitable arrangements for the entry of depressed classes into the temples. M.C. Rajah took part in a Saiva meeting conducted by depressed classes in Thirugnana Sambandar temple for the first time. He and his followers pleaded that temple entry was basically their fundamental right. They also appealed to the British government to ordain a exceptional legislation to impose penalty and reprimand all those who forbid the Adi Dravidas from utilizing the public roads, railways, public wells and tanks, etc., allowing the Adi Dravidas to exercise their civil rights and constitutional rights of citizenship.

In view of the fact that the ancient laws of Hindu religion proscribed the fundamental rights to the depressed classes, they tried to acquire it all the way through formulation of modern legislations. M.C. Rajah introduced a resolution in 1919 entitled “Resolution Re Free Access to Public Wells and choultries by Depressed Classes” in the Council and claimed, “I ask that the Government may make it perfectly clear that the depressed classes have definite right to use public wells, choulteries, etc. It is not a new right that we ask to be extended to us. We believe that we have the right as citizens of British India to use all wells, choulteries, etc. constructed and maintained out of public funds to which the depressed classes contribute as taxpayers”.

**Conclusion**

M.C. Rajah became one of the most popular dalit leaders who worked with untiring effort for creating awakening among dalits and making them responsible citizens. Through his actions in the field of education, social participations escalated. Thus the above efforts taken by M.C. Rajah, eminent leader of depresses classes undoubtedly showcases that modern ideas, and ideologically framed the bills were formulated to regain the fundamental rights of the depressed classes. From the time when these bills turned into Government Orders and Legal enactments, the depressed classes expended it as a means to persuade their lawful civil liberties.

Despite the fact that legal enactments, Bills, Government Orders, etc. permitted basic civil rights to the depressed classes, they were coerced to go through similar prohibition and exclusion as usual. Hence the representatives of depressed classes such as M.C. Rajah consistently articulated for protecting the concerns related to the depressed classes. Such a distinguished personality, M.C. Rajah expired in 1947. He worked hard till his last breath for the wellbeing of the depressed classes.

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SOCIO-POLITICAL CONTRIBUTION OF DR.T.M.NAIR

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Introduction
Taravath Madhavan Nair (1868-1919) was not only a Doctor who did his research in E.N.T ailments, he was a politically forward-looking person of those days and was also a dedicated politician of the Dravidian Movement from the Madras Presidency. T.M.Nair along with Theagaroya Chetty and C. Natesa Mudaliar founded the Justice Party.

Early life
Taravath Madhavan Nair studied in a Government High School, in Palghat and he passed his matriculation exam one year in advance. He completed his under graduation from Presidency College, Madras and though he joined Madras Medical College he could not complete his medical course and dropped his medical course and moved to Edinburgh/London. He studied Sanskrit as the essential traditional topic and got his M.D. in 1896. He did his research in E.N.T ailments at Paris and returned to India in 1897.

Differences between the Realities and Narratives
Under the outward cover of self-rule, a purposeful falsehood of purpose and aims which the whole Non-Brahmin community of our region could merely look on with angry dislike, until it was given to the late Dr.T.M.Nair to picture the necessary changes between the realities and narratives of free life and to truly inform the governmental Brahmin that the benefits of the country needed that Dr.Nair had to be honest in his aims. The Justice Party has been able to maintain the power of administration in its hands during the last fifteen years of its existence where Dr.Nair came to the political life with this work and carry it out efficiently.

Sir P.T.Chetty and Dr.T.M.Nair founded the Justice Party and the Rajah Saheb of Panagal promoted it with care. The masterful personalities of Sir Thyagaraya and Dr.T.M.Nair brought into formal existence and performed the duties. It was they who imparted it to a form and a firm grip and they set apart the party with bell, book and candle and set it out with the equipments and supplied on its wonderful trip to its aim of command and check.

The South Indian Liberal Federation
In the elections of Imperial Legislature of India which was held in 1916 Dr. Nair lost the election and he blamed the community partialities which was prevalent in the Indian National Congress for his loss in the election and Nair felt that the Indian National Congress was dominated by the Brahmins. He also protested the Home Rule Movement which was launched by Annie Besant. For the sake of protection the Non-Brahmins were expecting the British Government, to hold measures uniformly and to mete out Justice, but when the Brahmins saw a struggle proceeding further whose main aim was to weaken the British impact and power in this country, the Brahmins believed it that it was their duty to march round the British Government and to take care and support the British.
Nair planned to support the basis of 98 per cent of the downtrodden population of Madras Presidency, whose rejection from political power and responsibility would make any reforms a farce and he avoided the advanced political theories of Dr. Annie Besant also. Nair was associated with the Indian National Congress from the time of his return to India in 1897, but broke from it in 1917, founding the South Indian Liberal Federation, also known as the Justice Party. Nair represented Triplicane in the Madras Corporation from 1904 to 1916. During his term, he frequently attacked the Corporation and its President Mr. Molony over the quality of water supplied. In 1910, he agitated for the revival of the Palghat Municipal Council.

**Justice**

A meeting was held at Madras in November 1916 in which Sir P. Theagaroya Chetty and Dr. T. M. Nair participated in the meeting which brought out a resolution instructing the establishment of a newspaper for voicing the aspirations of non-Brahmins.

The Justice Party was founded in 1917 by Sir Pitti Theagaraya Chetty, Dr. T. M. Nair, O. Thanikachalam Chettiar, and Dr. C. Natesa Mudaliar which was founded to represent the non-Brahmins in the Madras Presidency which soon became the main political substitute to the Indian National Congress in the Madras Presidency. DMK founder C.N. Annadurai in his magazine called ‘Homeland’ said that it was T.M. Nair, a medical doctor by training, who drafted the constitution of the party though C. Natesa Mudaliar, T.M. Nair and Pitty Theagaraya Chetti are the founder leaders of the party.

From 26 February 1917 onwards, the ‘Justice’ began to be published and Dr. Nair was the Chief Editor of Justice until his death in 1919 and in his newspaper Justice Dr. Nair criticized his opponents who belonged to the supporters of the Home Rule Movement and the Indian National Movement. The Moplah Rebellion broke out in 1921 when the Indian National Congress carried out agitations in his birth place Ernad Tirur and Valluvanad, he said that the Congress was burning in a dust and proved to be true.

The Justice Party won the first direct elections in the Madras presidency in 1920, and formed the government. It formed four out of the five governments during the next 17 years, and was in power for 13 years, The Justice Party lost to the Congress in the 1937 election and never recovered afterwards. The then status of Indian officers in the Medical services were not satisfactory he strongly condemned and campaigned for equal treatment to be meted out to them.

The party send off T. M. Nair to London to stand for extending communal representation at a meeting which was held in Thanjavur. In June 1918 Dr. Nair arrived and worked till December, and, addressed Members of Parliament and attended various meetings and he wrote many articles and pamphlets. Since Brahmins V. S. Srinivasa Sastri and Surendranath Banerjee were committee members, the party refused to cooperate with the Southborough committee that was appointed for the proposed reforms, The support of many Indian and non–Indian members of Indian Civil Service for communal representation was secured by Justice.

Nair was associated with the Indian National Congress right from the time of his return to India in 1897. In the Congress sessions in 1898 and 1899, he strongly condemned the present status of Indian officers in the Medical services and campaigned for equal treatment to be meted out to them. He presided over the District Congress at Chittoor, North Arcot in 1907.
Dr. Nair in London

In spite of the fellow doctors’ warnings in 1918–19 that not to travel abroad considering that his health was very much deteriorating, he led a mission to England to speak in support of communal representations before a Joint Parliamentary Committee. He remains one of the few Indians to have addressed a meeting of the members of the British Parliament. However, he was prohibited from speaking to the public on the orders of Edwin Samuel Montagu, the Secretary of State for India.

When Dr. Nair stayed in the United Kingdom, he was a member of the Edinburgh Student's Representative Council in London, then a Secretary and later, President of the Edinburgh Indian Association, and he was also the member of the Edinburgh University Liberal Association and University Union and he was one of the editors of Edinburgh University Liberal's magazine "The Student". Before returning to India, Dr. Nair also served as a member of the British medical association, the national liberal club and the royal society and along with that Nair spent some time in London where he served as Secretary and later Vice-President of London Indian Society which was led by Dadabhai Naoroji.

T.M. Nair as Doctor

In 1912, Dr. Nair was elected to the Madras Legislative Council. When the First World War broke out, Dr. Nair served as one of the surgeons in the hospital ship, S. S. Madras and was commissioned as a Lieutenant. At the end of the War, he was awarded the Kaiser-i-Hind medal and the War Service medal later onwards.

Dr. Nair died on 17 July 1919 at the age of fifty-one due to heart seizure following diabetic gangrene and Bright's disease.[13] His body was cremated at Golders Green, cemetery in London and is still a pilgrim's centre for many who admire him.

Dr. Nair and Liberalism

To Dr. Nair, liberalism was something more than merely making the world safe from falseness that he felt and saw that Liberalism still had a duty which was distinct from Conservatism, Socialism and stood for unhappiness and equity in politics, for individual and public freedom and that sense of liberty which is conditioned by reason, and deep-rooted in belief of duty, sacrifice and self-limitation. Because when Dr. Nair came upon the scene of Madras politics, and liberalised it to the extent of liberating the Non-Brahmins from the domination of the Brahmin community.

Exponent of Liberalism

During the age of political chaos Dr. Nair was the promoter of the views of Liberalism and carried out his mission most successfully. The Justice movement under Dr. Nair remained during his time as a regional affair.

Nair was appointed as a member of the Labour Commission by the Government of India in 1908. He submitted a report blaming the situation of workers in factories and recommended the reduction of hours of work for the factory workers. He personally submitted his condemnation and recommendations before the Secretary of State for India at London.

Nair always wore Western clothes and followed Western manners and customs. He was frequently criticised as an Anglophile due to this reason. However, at the same time, he displayed his love for his mother tongue Malayalam by speaking and writing in chaste Malayalam.

The Brahmins dominated the administrative services and the newly created urban professions in the 19th and early 20th century. The Brahmins in Madras Presidency enjoyed a higher position in
India's social hierarchy. The higher literacy and English language proficiency among Brahmins were instrumental in this ascendancy. By the 1850s, Telugu and Tamil Brahmins comprising only 3.2% of the population began to increase their political power by filling most of the jobs which were open to Indian men at that time. The political, social, and economical divide between Brahmins and non-Brahmins became more outward in the beginning of the 20th century.

Conclusion
Thus Dr. T.M. Nair was a person of determination that the government of India has commemorated in 2008 released a postage stamp in his honour. Dr. Nair Road, an arterial road running through T. Nagar, Chennai connecting Pondy bazar and GN Chetty Road – is named after him, since he lived and practised medicine from there and contributed for the welfare of the down trodden people.

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7. web sources
Early Life

Gopal Krishna Gokhale was born on May 9, 1866. He belonged to the Ratangiri district of Bombay. Gopal Krishna belonged to a poor family and he had to struggle hard for his living. He became a life teacher on a petty salary of seventy five rupees of month. Thus the life of Gokhale is miracle of thriftiness. It is a perennial fontainhead of inspiration to a young ambitious boy.

In 1899, the poor but precious school teacher was elected to the Bombay Legislative Council. He severely criticized the Land Alienation Bill and suggested instead the co-operative Credit Societies, because the former reduced the peasant's self respect and responsibility.

In 1902, he entered the Imperial Legislative council – Here he served for thirteen years until his death and subsisted on thirty five rupees a month which he received as pension from the Deccan Education Society.

School Life

Gokhale's early childhood was spent at his maternal gran father's or at Kagal in rural surroundings, so that he develop a fairly robust constitution. Gopal happened to be the only b whose solution was correct. His teacher asked him to take the first place in the class. Gopal were sent to Kolhapur for secondary education when Gopal was about ten years old. He had not completed his course, when in 1879, his father Krishnarao died. His mother was left with these two sons and four daughters. Their uncle Anant stepped in to help his brother's family. He was fully conscious of what sacrifice his noble brother was making for him Gokhale passed his Matriculation Examination in 1881 at the age of 15.

He would have liked to outdo everybody at cricket, tennis, chess, cards etc. but he soon realized that one could not do everything excellently and it was better to concentrate on one thing and entertain the ambition of , outshining all in it. He had an exceptionally retentive memory. Gokhale's colleagues were certainly impressed. Apte, Agarkar and Tilak found it eminently suitable that Gokhale should become a lecturer in English. Gokhale taught Mathematics in the School and for some time in College also. The experience he gained in making contacts with the public was of immense value to him in his later work as a public man, a legislator and a dedicated servant of India.

While remaining a very active member of the Society, he had become Secretary of the SarvjanikSabha and later of the Deccan Sabha, as Ranade's right hand man and confidante, appeared before the Welby Commission as the most important witness from India, carried on work of the India National Congress as a Weighty speaker on its yearly platform and otherwise and was elected to the Bombay Legislative council where he worked with such men as Pherozeshah Mehta, ChimanlalSetalvad, DajiAbajiKhare and Bhalchandra Krishna. but his work in the Society as a professor, Sometimes a professor to Order was never neglected.
Public Life

Gokhale made a good impression in England as a speaker. He was invited to a garden party by the Countries of Warrant where he spoke on, 'Female Education in India'. At the annual general meeting of the India National Association he was present on the platform. In the National Liberal Club, he was introduced to a number of leading politicians, including, T.P. O'Connor. He met Sir William hunter to Discuss educational problems. He visited Eton, Combridge, Dulwich college and the Bedford College for Women. At the Educational Congress in the women's Section of the Victorian Era Exhibition, he read a paper in which he lamented the 'enforced ignorance and overdone religion which had made India's Women willing victims of custom and formidable opponents of reform'.

On the Congress Platform

In November 1888, even before he was elected secretary of the SarvajanikSabha, Gokhale attended the first Provincial Conference at Poona, which elected delegates to the Allahabad Congress.

Gokhale's maiden speech on the Congress platform was delivered on 27 December 1889. He spoke in support of an amendment moved by Tilak to a resolution on the reform of the Governor-General's Legislative Council. It was an uninspiring performance, but on the following day when Gokhale criticized the Government of India's action on the report of the Public Service Commission. The young professor-politician was developing his style as a speaker: mastery of facts, marshalling of arguments, a repertoire of literary and historical allusions and a felicitous English style which was calculated to fascinate a generation of educated Indians.

The January 1890 issue of the Quarterly Journal of the Poona SarvajanikSabha carried an article on the Bombay Congress which was evidently from Gokhale's own pen: 'The Fifth National Congress was in many ways the most remarkable of all the Congresses hitherto held. A year later when the Indian National Congress met at Calcutta, Gokhale spoke eloquently in favour of reducing the salt tax. As Gokhale spoke at Congress sessions year after year, he gained in self-confidence. Whatever the subject under discussion he gave a good account of himself.

At the Lahore Congress (December 1893), Gokhale charged the Government of India with pursuing 'a policy of retrogression', and treating the educated classes 'with increasing jealousy'. He criticized the rules for the Legislative Councils framed under the Act of 1892 and dwelt on the inequitable distribution of financial burdens between India and England. A recent debate in the House of Commons had revealed the raw deal India had received at the hands of the British War Office and the Treasury. From 1889 onwards Gokhale attended the Congress sessions regularly. In 1895, when the Indian National Congress met at Poona, Gokhale was one of the secretaries of the Reception Committee.

Congress President

Gokhale had been elected president of the Benares Congress only a few days before he sailed for England. The transformation was caused by Curzon's persistence in enforcing the partition of Bengal in the teeth of popular opposition. Criticism in newspapers, protest meetings, petitions and deputations failed to deflect him from the 'collision course' on which he had embarked. The Bengali bhadralok felt (in the words of SurendranathBanerjea) that they had been 'insulted, humiliated and tricked'. The sixteenth of October 1905, when the partition actually took effect, was observed as a day of mourning; in Calcutta thousands abstained from food, suspended business and walked...
barefoot to the banks of the Ganges for a dip in the holy river amidst deafening cries of 'BandeMataram'. The same day Anand Mohan Bose, the veteran Bengali nationalist, was carried in an invalid's chair to a moving ceremony for laying the foundation-stone of the 'Federation Hall', which was to symbolize the indissoluble bond between the two parts of Bengal.

Gokhale's presidential address included an appraisal of the political situation at the end of 1905, a historical retrospect and a forecast of the future. It also contained a reiteration of his own political faith and a restatement of the ideals and policies of the Indian National Congress.

Gokhale on the Communal Problem

Gokhale's optimism was to be belied by events; in July 1906, he could have hardly foreseen the chain of events which was to culminate in the formation of the All-India Muslim League before the end of the year.

The Partition of Bengal exacerbated the relations between the two communities in that province: It also accelerated the polarization within the Congress. Sixty million Muslims could indeed be more effective in practice than two hundred million Hindus. Gokhale had, however, no doubt that the two communities could pull together. They had not only common interests, but suffered from common disabilities.

The Mahomedans of India, said Gokhale, 'must also accept India as their country and it is then that they will be able to realize their highest ideal.' 'Certain forces' were trying to keep the two communities apart. 'Some of you', he warned his predominantly Muslim audience, 'may like to side with the officials, many of whom will like to have you on their side, but you should remember that men (the British) who love patriotism and liberty cannot but despise you. There may be small favours, but when a certain limit is reached, you too will not be allowed to go further.

The real goal on which he had set his heart was the reform of the legislatures to open a new chapter in Indo-British relations. Not until April 1908 was he able to leave for England to mobilize support for this reform.

Gokhale recommended that half their members should be elected from territorial constituencies 'without distinction of caste and creed', a quarter from constituencies representing 'special interests', and the remainder should be nominated by the Governor of the province. In Gokhale's scheme separate electorates had thus a limited role, that of supplementing deficiencies in Muslim representation caused by the operation of general electorates.

Gokhale's dispassionate, almost judicial, posture won him a compliment from the Viceroy, but it disabled him from throwing his weight against the machinations of the Anglo-Muslim lobby.

Gokhale had denounced the extravagant demands of Ameer AH and his friends as soon as they became known in January 1909, Morley may have been forewarned of the pitfalls ahead. Unfortunately, Gokhale was not only slow in appreciating the potentialities of the Anglo-Muslim alliance, but also seems to have suffered from a strange paralysis of will even after most of his own colleagues had seen through the game.

Gandhi and Gokhale

The first meeting with Gokhale left Gandhi, to use his own words, 'exultantly happy'. Earlier, Gandhi had been courteously received by Pherozeshah Mehta in Bombay and BalGangadharTilak in Poona, but he was somewhat awed by them.

The meeting between Gandhi and Gokhale in October 1896 was too brief to permit an intimate interchange of views.
Once again, he felt overawed by the eminent leaders of the Congress but, thanks to Gokhale's support, he succeeded in piloting his resolution on the plight of British Indians in South Africa through the Subjects Committee and the plenary session of the Calcutta Congress. Gokhale himself had not long been in Calcutta; his first budget speech in the Imperial Legislative Council in March 1902, which was to raise his political stock sky-high, had not yet been delivered;

India's poverty and subjection were matters of constant and intense concern to him. This admiration was reciprocated in equal measure by Gokhale. At a public meeting held in Albert Hall in Calcutta on the 'Indian problem in South Africa' on 19 January 1902, Gokhale paid a tribute to Gandhi which was remarkably perceptive.

In February 1910, Gokhale successfully piloted a resolution through the Imperial Legislative Council calling for a ban on recruitment of indentured labour. The following year, a ban was imposed on recruitment of indentured labour for Natal; six years later it was extended to labour intended for all overseas colonies.

Gandhi's radicalism had found a dramatic expression in 1906 in his campaign of passive resistance, or Satyagraha.

Work in Reform Council

Gokhale moved in 1910 pertained to the Famine Insurance Grant and Railway finance. By one he recommended that the annual allotment under Famine Relief and Insurance to Reduction or Avoidance of Debt should be abolished.

On February 23, 1912, Gokhale moved a resolution recommending that all available to Lord Inchcape's inquiry be laid on the table of the council. Gokhale pursued with the zeal of a crusader and the mental attitude of a Yogi was the question of free and compulsory primary education. He was a constructive statesman who understood and fought for the rights and liberties of the people of India but he was not ready to ignore or belittle the difficulties of the Government of India also. He severely criticized the Land Alienation Bill and suggested instead the Co-operative Credit Societies, because the former reduced the peasant's self respect and responsibility.

Gokhale in Freedom Struggle

Gopal Krishna Gokhale's position became awkward when the extremists like Bal Gangadhar Tilak disagreed with him at many points and called him a 'faint-hearted moderate', and the British Government looked upon him as an 'aseditionist in disguise' in view of his criticism of the Government in the Imperial Council.

Gopal Krishna Gokhale was the great apostle of self-Government. He vehemently criticized the ruling bureaucracy for its gross irresponsibility and extreme callousness to public will in having effected the famous partition of Bengal. He made emphatic protests against the harshness and oppressiveness of the bureaucracy.

Gopal Krishna Gokhale was and economist of a very high order. He made Himalayan efforts to improve the lot of the agriculturists and also to shorten the gap between low paid and highly paid groups. He demanded a radical change in the fiscal policy of the Government so as to offer more and better jobs to educated middle class people. In his budget speeches, he urged the abolition of excise duty on cotton goods.

Gokhale's contribution to the struggle for freedom does not, however become less significant because the countrymen of Gokhale, Gandhiji and Sastri are unable to make up their minds as to how Gokhale would have behaved in a particular situation. Gokhale's contribution to India's struggle for all sided development and freedom. A fervent patriotism which rejoices at every
opportunity of sacrifice for the motherland, a countless heart which refuses to be turned back from its object by difficulty or danger, a deep faith in the purpose of providence which nothing can shake equipped with these, the worker must start on his mission and reverently seek the joy of spending oneself in the service of the country. He was always in the role of a reconciler and a healer and that suited him best. If he was not as successful as he should have been that was none of his fault. He was in a larger sense, a reconciler between the Western and Eastern culture also, a great master of the possible, of what was immediately at hand, even while yielding to none in high idealism.

Conclusion

According to Dr. V.H. Rutherford, "a diplomatist to his finger tips who knew how to play on the national lyre without offending the official ear." According to Bal Gangadhar Tilak, Gopal Krishna Gokhale was "the diamond of India, the jewel of Maharashtra and the Prince of workers." According to Mahatma Gandhi, "Sir Ferozeshah Mehta seemed to me like the Himalayas unscalable; the Lokmanya Bal Gangadhar Tilak, like the ocean one could not easily launch forth on the sea. But Gopal Krishna Gokhale was as the Ganges invited one to its bosom. In the sphere of politics, the Place that Gopal Krishna Gokhale occupied in my heart during his life-time and occupies even now has been and is unique." According to Lala Lajpat Rai, "Gopal Krishna Gokhale was the noblest and best of Congress workers and his patriotism was the highest and of noblest type. According to Lord Morley, Gopal Krishna Gokhale had a politician's head and a sense of executive responsibility."

There are two different views about the role of Gopal Krishna Gokhale in the National Movement. i.e. the Extremists in India dubbed him as a faint-hearted Moderate who was prepared to be a tool in the hands of the British Government, the reactionaries described him as a "seditionist in disguise." As a matter of fact he was neither a revolutionary nor a reactionary. He hated both the extremes. It has rightly been pointed out that Gopal Krishna Gokhale "Interpreted the popular aspirations to the Viceroy and the Government's difficulties to the Congress." It is notable that people disparaged his moderation and the government deprecated his extremism. His role was that of a unified and reconciler. His view was that while both Britain and India stood to lose by mutual jealousies and hatred, a lot could be gained by good-will and healthy co-operation.

References

5. Gopal Krishna Gokhale, T.V. Parvate – 1959
E.V.R. strongly preached against Brahminism and insisted the enforcement of communal representation in education, administration and politics as a way to remove the evil of the caste system in society. To eradicate caste totally from society he wanted to secure the legitimate right for the untouchables, their free access to public utility-places, entry into temples and freedom for religious conversions in order to attain equal right.

Caste System

Caste system led to the emergence of a numerous caste groups. As a result of expansion of trade, commerce and markets a change in the production relationship in the society. Varnasramadharmam, the ancient scripture, noted four-fold caste system which included, Brahmin, Kshatriya Vaishya and Sudra. These castes were based on birth and ordained to be so by God. Due to the inter mixture of these castes the mixed castes, namely, anulomas, paratilomas, anderalar and virathiar came into being. Further, among them had increased the number of castes and communities in hundreds. For easy social identity and for political expediency they were broadly categorized as Brahmins non-Brahmins and depressed classes from the beginning of the twentieth century in the Madras Presidency.

Against Caste System

Brahminism was the main target of attack, on the speeches of E.V.R. because its powerful influence in determining social relationship had relegated the Tamil society to an abominable condition. Hence, its abolition would lead to a casteless society according to E.V.R. For a few years, from the first issue the KudiArasu, the mouth piece of E.V.R’s thoughts in its front page carried the message of Poet SubramaniaBharathi stating that all are one caste and one race, and observing caste mean a great sin.

E.V.R. and Gandhi

At a district political meeting held at Karaikudi in 1925, E.V.R. spoke that for Tamils the caste system was new. It was imposed on them by Bramhins through Manusmiriti; other than Bramhins were the low born Sudras. To discuss the issue E.V.R. met Mahatma Gandhi at Mysore in 1927. There, both of them had clarified their respective stands on the issue of varanasramadharmam. the citadel of caste system. Gandhi maintained the need of caste system for the establishment of social order and regulation of the society. E.V.R. strongly opposed this Gandhian approach and wanted the abolition of Vamasramadhharma. Thereafter, E.V.R. continued his attack against caste, by taking an anti-Gandhi and anti-Congress stand. He along with his followers publicly decried and denied caste difference and other discriminations at the first Provincial Self -Respect Conference held at Chengalput in 1929.
The Thirteenth Nadar Conference which was held on April 29, 1929 at Poraiyar in Thanjavur district. E.V.R. and W.P.A. Soundarapandian, a Self-Respector delivered lectures in the conference. The conference provided the message that “if any particular caste or community suffers, it will affect the whole nation, So, such caste conferences which strive for their development would in the end serve the nation in its well - being and prosperity.

The Second Provincial Self - Respect Conference which was held at Erode on and May 10 and 11, 1930 under presidency of MR. Jayager of Bombay criticized the castes and their associations that perpetuate discrimination and difference in the society. The third Provincial Self - Respect Conference, and Sixteenth Provincial Justice Conference held at Virudhunagar in 1931 and at Salem in 1944 respectively had passed resolutions on the same lines.

Caste system was linked with the enslavement of women. Neelavathi, a Self- Respector from Tiruchi, in a women’s conference which was held at Aruppukottai in Ramanathapuram district , viewed that it was the caste that stood in the way of women’s emancipation binding them everywhere in chains.

At a Self- Respect meeting held at Gudiyatham in North Arcot district on December 4, 1927 under the presidentship of Janab Abdul Kareem Shaib, the editor of Dravidan, Justice, J.S. Kannapar and Sarangapani Naidu spoke against Manudharamasastha. Later, they along with the audience involved in the activities of firing the printed books of Manudharamasastha.

The varnasramadharma was ridiculed with by a Tirunelveli based self respect magazine, Thondon. It pointed out that varnasharmdharma is, an evil that spoil life and it paved the way for the supremacy of Brahmins and lower position of all in the society Swami SivanadaSaraswath’s GnanaSuriyan (The Enlightened Sun) deplored the Brahmins role in the creation of a discriminatory social order which was exposed in Vedas, Puranas , Smiritis, etc., The KudiArasu publications in 1937 translated into Tamil the work, The Annihilation of Caste authored by B.R.Ambedkar. The work criticized the rise and growth of caste, and the high and low distinction based on birth.

The followers of E.V.R. all over Tamil Nadu did not invite the Brahmin priests in celebrating festivals in temples. Likewise, several birth and death ceremonies, and anniversaries were performed with all the rituals, without a Brahmin purohit but with a local non-Brahmin leader presiding over the occasion, KudiArasu published the names of such Self - Respectors who denounced Brahminism and ultimately caste, following the footsteps of E.V.R. who relinquished his caste appellation in 1927. E.V.R. appealed to his followers that they should not adhere their caste appellations at the time of enumeration instead they should address themselves as rationalists.15 Thus, this brand of E.V.R.’s followers became for the first time, a new progressive community and they entered into census records for every ten years.

Nadars Self- Respect Camp

W. P. A. Soundarapandian, a Nadar Community leader soon fell under the influence of E.V.R. Seeking to draw the mass support of the Nadar Community for his ideology of social justice, E.V.R. selected Soundarapandian as the president of the First Self- Respect Conference, held at Chengleput in 1929. The third Self- Respect Conference was held in the predominantly Nadar town of Virudhunagar. The Nadars’ response to E.V.R. ideology was tremendous. Increasingly within the community, the Nadars began to desankritise their manner of life, in abandoning the pretensions to high caste adopted in the last years of nineteenth century. The sacred thread was thrown away and the use of Brahmin purohitis was discouraged. The self- respect marriage became widespread, as the
people sought to release themselves from the priestly authority which held them in at least psychological subservience to the high castes.

Caste Practice among Christians

At a Christian Girls School in Tiruchi, a Self-Respector found that there prevailed discrimination between the low caste Christians and high caste Christians. It was a practice against Christian principles. To highlight the issue, the Self-Respectors ridiculed to issue a separate Bible for them. A section of the depressed class converted Christians held a conference on July 23, 1933 at Tiruchi under the presidency of Altons Lahash and passed a resolution stating that the high caste Christians derived maximum benefit at the cost of the depressed class Christians. The Self-Respector Neelavathi and M.A. Muthiah Chettiar spoke in the Conference deploring the injustice meted out to the depressed class Christians. The conference endorsed the self-respect ideals.

Interdining

The followers of E.V.R. conducted several inter-dining social meal gatherings in various parts of Tamil Nadu. At one of them, convened under the auspices of the Nagapatnam Youth Association on January 2, 1927 about a hundred people from different communities assembled and interdined. There the depressed class people served the meals to all the people. At another instance on April 24, 1932, A.R. Sivanandam the president of the Coimbatore Self-Respect League arranged an interdining of all people irrespective of any caste. On that occasion, nearly about hundred persons interdined without any discrimination.

Against Caste Practices in Restaurants

E.V.R.’s followers agitated against the Railway restaurants run by the Brahmins, for there food and other refreshments were not served to the non-Brahmin and low caste people. K.A.P. Viswanatham, Manavai Paramasivam and a host of other Self-Respectors, marched to a hotel named, ‘Bala Murugananda Bhavan’ run by a Brahmin at Big Bazaar street in Tiruchi and insisted its proprietor to remove the name board bearing the discriminatory note that “That Brahmins alone are entitled to take meals in the hotel.” Even they threatened to stage a satyagraha in front of the hotel, if the proprietor did not remove the board. Other wise, the proprietor came forward to serve food to all without any distinction. Stressing such indescriminatory practice decision was taken by the Self-Respectors at the Chidambaram and Chindaderipet Conferences which were held on December 14 and 24, 1940 respectively. For his part E.V.R. also threatened to stage stayagraha outside the Railway restaurant rooms and coffee hotels if the words “For Brahmins only” on the sign boards were not removed. He also viewed that the various eating houses should be opened to all classes of people without distinction. His continuous appeals to the railway authorities bore fruit and on March 20, 1941 they issued an order ending such discriminatory practice in Railway canteens.

Access to Public Places

In Thanjavur district under the leadership of Karikudi, R. Chinnian, a Self-Respector, a satyagraha committee was formed in order to enlist activists for launching a satyagraha all over the Tamil Nadu wherever caste based evils continued. The Kudi Arasu and Justice deplored the social disabilities from which the people suffered highly. The papers even appealed both the Brahmins...
and the high caste non Brahmins to end the practice. *Justice* even demanded a royal proclamation to end this evil in society.24

In 1931, at Villiputhur, Chengalput district, a Nadar community member was prevented by Brahmins from carrying water from municipal well situated in a Brahmin street. He was stabbed and a result of it, the Nadars of that area protested.25 Similarly, a dispute came to surface between the Nadars and non-Nadars in Kalloorani, Ramanathapuram district, over the Nadars access into a local Hindu temple. The issue created a serious communal problem. Fortunately, due to the timely intervention of some Self- Receptors in that area the issue was amicably settled in favour of the Nadars.

**DravidaKazhgam and its Attack on Brahmins**

The ‘forties’ was the emergence of the militant DravidaKazhgam which preached and at times practiced violence against the Brahmins. With the extension of the franchise after Independence and the introduction of Panchayat Raj keen awareness developed among the Brahmins of their weakness and isolation. In 1962. Brahmins voters in Tiruchi had to be escorted lo the polling booths for fear of violence from the DravidaKazhgam. Brahmin representation in the Ministry, the Legislature and the Congress party had dwindled into insignificance.

Political developments over the last fifty years have created among the Tamil Brahmins a strong sense of identity as a minority. They described themselves as the Jews of South India, A strong feeling had taken them that they were made victims of every kind of discrimination.27

In the early fifties the Tanjore Brahmins were under attack from two quarters, the Communist Party and the DravidaKazhagam, both of which were then quite strong. Further, the two parities were united in their opposition against Brahmins, the first on the ground that the Brahmins were mirasdars and the second because they were Brahmins. At about this time peasant riots were organized in Mannarguditaluk, a stronghold of Brahmin mirasdars. The alliance with the staunchly anti - Brahmin Dravidakazhgam made the Communists a little wary of antagonizing the non- Brahmin landowners. In Tanjore district the Communists drew much of their strength from the DravidaKazhgam. In 1952, When the DravidaKazhgam supported the Communists, the latter held six Assembly seats out of a total of nineteen from the district.

Things began to change rapidly after the mid-fifties. The veteran Brahmin leader, C. Rajagopalachari, was replaced by the non–Brahmin Kamaraj as Chief Minister and the DravidaKazhagam, known and feared for its militant anti - Brakminism, switched its support to the Congress. The Congress enacted a series of laws curtailing the rights of landowners, and many of the Brahmins mirasdars in Thanjavur viewed these as being specifically directed against themselves. Finally in 1959 the Swatantra party was formed under the leadership of Rajagopalachari and many of the Brahmins of Thanjavur turned avidly towards the new party.

In the name of honoring traditional practices, customs and habits the courts upheld varna-jathi system on the basis of the Articles 13,25 and 372 of the Indian Constitution, As a protest against these provisions, on November 26, 1957, the DravidarKazhgam volunteers burnt pieces of paper with these articles written on them. In this agitation aimed at eradication of casteism by making the system illegal nearly 4000 followers of E.V.R. were sentenced to undergo imprisonment for different periods ranging from six months to three years. Two persons died in prison, and twenty other after their release, due to the ordeal they underwent in the jail. Referring to this agitation, E.V.R. said : “Either in the history of Tamil Nadu or in the history of India no others but the members of
DravidaKazhgam, numbering 3,500 - 4,000 have gone to jail in a single day on a social issue for the purpose of eradicating caste”.

Agitation Against Caste System

An obvious instance of observing caste discrimination took place in the appointment of archakas (priests) in places of workshop consecrated according to agamas. Only Brahmans who belonged to the upper most Varna are eligible to become archakas in these temples, and not those born in other varnas and in avarna castes. When E.V.R. was preparing to launch a vigorous agitation against the flagrantly divisive and unjust tradition that condemned and confirmed the lower castes as Shudras, the Tamil Nadu Legislature passed unanimously a bill in 1970 and it became a law in 1971. It enabled a person born in any caste to qualify for the post of an archaka and to get the opportunity of being appointed for the same. But when the orthodox Vedic sanathanists, questioned the constitutional validity of the law, the Supreme Court gave a judgement in March, 1972 that made the implementation of the law practically impossible. This pronouncement ultimately validated the Sudrastatus of about 97% of the Hindus, as prescribed in the scriptures known as srutis, smritis and agamas.

When E.V.R. came to view of the Supreme Court’s verdict, he was deeply pained and became more determined to remove the scripturally and legally sanctioned stigma or indignity of Sudrahood. Even in his ninety-fifth year, he did not take rest; he continued to write and to speak to the people. He was holding conference and undertaking extensive tours urging the public to discard the religion, traditions and scriptures that kept them socially low as Surdras and Panchamas and to join the struggle against the laws that denied them equal respect and honour in socio-religious setting.

Five days before his death on December 24, 1973 he delivered his last public speech at Thiagaraya Nagar in Chennai on 19th, in which he said; “Dear Comrades! What we need now is sense of honour. The indignity in which we live should be removed. Then we can rise up, we have to. We have to progress; before we climb up, we have to come out of the pit to the level ground. Now we are in the pit below. We are the fourth caste (Sudras), fifth caste (Panchamas) untouchables; we are born to the Brahmin’s concubine -this is how we are described in the Hindu Dharma Sastras upheld by law. This has to change before we move up32 Successful completion of E.V.R.’s last agitational programme by way of fulfilling one of his basic demands still remains a major task constantly the attention of DravidarKazhgam.

Removal of Untouchability

From the first decade of the twentieth century, the middle class non-Brahmins emerged as prominent socio-economic force in Tamil Nadu. However, the untouchables were being socially oppressed, and economically, exploited. E.V.R. strongly advocated the removal of social disabilities from which the untouchables were suffering.

It was usual for E.V.R. to write many articles in KudiArasu stressing the need of removal of the practice of untouchability. In one among the articles he noted that it is one of the primary duties of the non-Brahmins to abolish or to do away with untouchability, because the development of the untouchables lies very much in the development of the non-Brahmins. The distress of the untouchables is the distress of the non-Brahmins. The non-Brahmins can achieve progress if only the untouchability is totally removed from the scene.
To mobilize the support of a section of the depressed classes who were disappointed at Gandhi’s stand on varnasramadharma. E.V.R. started giving little more coverage in the columns of Kudi Arasu for Adi-Dravida meetings and speeches. Even the name of the reformers, who worked for the upliftment of the Adi-Dravidas were referred. At the Second Untouchability Abolition Conference held in Madras on February 6 and 10, 1929, E.V.R. was invited to speak on the occasion. There, E.V.R. was given an opportunity to pass a resolution thus; “For the development of human society and ultimately of the nation, on humanitarian grounds, the evils of untouchability from which longer section of population suffers should be done away with and the eyes of such helpless people opened. This resolution was seconded by Geetha Rangiah Naidu. The resolution passed at the First Provincial Self-Respect Conference (1929) gave an impression to the depressed class community and the opponents of the Congress Party that E.V.R. was really championing the cause of the untouchables in Tamil Nadu. At another instance E.V.R. declared open the South Arcot District Adi-Dravidas Conference held at Kallakurichi on June 12, 1929 and spoke thus : “Like the untouchables the bulk of the non-Brahmins also suffer from the social indignities at the hands of the Brahmins... for Brahmins we are untouchables... so defy, deny and confront the Brahmins and Brahminism.

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ROLE OF WOMEN IN KERALA - SOCIAL REFORM MOVEMENT IN 19TH CENTURY ONWARDS

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Kerala, the Malayalam speaking region of the extreme south of India had its due share in strengthening and articulating modern Indian nationalism. During the 150 years of British domination, which began in the 1790s. Kerala was divided into three regions-the British Indian district of Malabar in the north the princely state of the Travancore in the south and much smaller Cochin in the middle. Like in other parts of India, Kerala also witnessed the sprouting of socio-religious reform movements.

In the 19th and 20th centuries. These reform movements, though mostly middle class centered did create an intellectual milieu in the society of Kerala, which led to the advocacy of civil liberty and social justice particularly to the weaker and depressed sections. Their attempt and mode of addressing the concerns of the people did help them not only to realise the servitude enforced by the colonial system but also to realise fully the social reality of the depressed classes and of the women. All the reformers starting with Sree Narayana Guru, Ayyankali, V T Bhattacharrippad etc augmented the spirit of rationalism and created political consciousness against colonialism. The political awakening among women began only at the first quarter of the 20th century. Women of Kerala became active and powerful in the national movement only with the advent of Gandhi to the scenario of the freedom struggle. Setting aside the uneven political structure of Kerala, the aforesaid regions had made their mark in the Indian national movement.

In Kerala, V.T.Bhattathirippad was a pioneer in bringing the antharjanams from the kitchen to the stage. We shall surely call him the first man who worked for the liberation of women in Kerala. The play written by V.T.Bhattathirippad ‘ADUKKALAYIL NINNUM ARANGATHEKKU’ evoked a storm in the society.

Thus the women in Kerala shouldered critical responsibilities in struggle for freedom. Let us have a look at the prominent among the women leaders.

Aryapallam

The storm of religious and social reform unleashed by V.T.Bhattathirippad among Namboothiri women several of them came out of the kitchen to participate in public activities including the national movement. Aryapallam she was the fore-front of the newly emerged Namboothiri women or “antharjanam” to find out a place in the public sphere.

Along with the revolutionary activities of “yogakhema sabha”, the “antharjanam” also came out of their traditional”veils or ghoshas” and began to take part in social activities. In 1932 a Namboothiri Women’s organization was formed with the name “Antharsamajam” under the leadership of Arya pallam. The new organisations worked as the female counterpart of the
Yokakshema Sabha. The Antharjana Samajam, They took the initiative to stage the play. ‘Marakkudakullile mahanarakam’ (The Hell inside the palm leaf umbrella) by Mr. Bhattathirippad.

The Antharjana Samajam established libraries and conducted many number of meetings. It stressed the need for women to change their attitude. Women should take a lead in smashing the old structures and build a new one. They took a part in the national movement. Their significant contribution to public life was their active participation in the ‘Paliyam Satyagraha’of 1947 December. Even after independence, the lower caste people were not permitted to walk through the Paliyam road, close to the Paliyam kovilakam in Kochi. The Namboothiri women under the leadership of Aryapallam actively participated in the Sathyagraha. This was the first time that the ‘antharjanams’ of Kerala participated in a public struggle. The satyagraha was successful and the Paliyam road was opened for all irrespective of their castes.

Breast Cloth Movement

Against the Brahmin dominated, caste hierarchical and patriarchal society. Women displayed their discontent by organizing local revolts and reactions in Kerala.

One of the first episodes pertaining to women’s emancipation movements was that of the Channar rebellion, or’ Melmundu kalapam’ (Breast cloth movement) or Melsila kalapam of South Travancore of 19th century. The Melmundu kalapam was started by channar or the’Nadars’, as they are called of South Travancore for the right of their women to cover their upper part of the body with cloth like that of higher caste of women. The caste hierarchical society did not permit the women of lower castes like the Ezhavas, Pulayas Nadars and the untouchables to wear jackets. This was the reflection of the society. Which consciously tried to demolish the self confidence and morale of the men of the lower castes: clothes are to be seen as forms of moral investiture rather than as a sign of progress, which legitimated the British support of the rebellion.

During the 19th century, several channar women were converted to Christianity and they started wearing jackets but the Brahmin dominated society did not accept this. They feared that the wearing of the jacket by the converted Channar women would induce the Hindu channar women to wear jackets, and thereby destroy the existing social structure. The higher caste mentried in vain in several ways to make the converted women stop wearing jackets.

The ir against the jacket wearing Channar women continued even after court verdict. This the Channar were compelled to start rebellion, which became full fledge. Hence in 1829, Colonel Munroe, the Diwan and the Resident of Travancore issued orders allowing the Channar women to wear jacket, but not the pinafore or Melmundu. This paved way for the wearing of jackets regularly and the pinafore occasionally by both Hindu and Christian Channar Women. The women demanded the right to wear the pinafore along with the jacket. They submitted ,in vain , several petitions to materialize their demand. They petitioned their case before the Madras govt in 1855, but it was also turned down.

Against this , the higher caste males retaliated by forcibly tearing off in public the jackets and the pinafore of the Channar women in 1859. In order to escape from this physical manhandling, the Channar women took asylum inside a church, at Neyyattinkara. The higher caste men burnt not only the church , but entire village after looting. This incident naturally led to rebellion by the Channars. Besides Neyyattinkara, the rebellion spread to various places of south Travancore like Nagarcoil, Kottar, Kumarapuram, Aruvamozhi, Chempavila, Mailady,Aralummude. Thittavila etc. Consequently, Lord Haris, the Governor of Madras instructed the govt of Travancore to issue a favourable order. Which was issued in July 1859 permitting the Channar women to wear jacket and
the Pinafore, but made of course cotton. Even after this proclamation, there were attacks against the wearing of jackets and the pinafore. Even in the first half of the 20th century, social reformers and political leaders had to fight for the cause of women to wear jackets and the pinafore. Thus, with the active support and the involvement of their counterparts, the Channar women achieved the task and accomplished the right to wear jackets and the pinafore. In Cochin also there were agitations by the women against the declaration which prevented women from entering the temple with jackets; by the Cochin Raja Sir Rama Varma(1895-1914).This order was publicly repudiated by Mannath padmanabhan who stood for the cause of women.

Kallumala Samaram

‘Kallumala samaram’ or ‘Stone Necklace Struggle’ was an agitation that took place in Kanjaveli near Kollam in 1915. It was a part of the Pulaya Community’s fight against the caste elites by breaking their chains to win the right to wear ornaments of their choice. The socio-religious reform movements that took place in Kerala during the 19th century and the uprisings of the downtrodden and marginalized sections of the society against caste discrimination also had influenced the patterns use of ornaments. During early days precious stones and gold ornaments were the prerogatives of the higher castes and elites. Socially marginalized sections were not permitted to wear precious stones. The success of channar agitation was there in the air of southern Thiruvithankur and played as a catalistic agent for other downtrodden people to fight against similar oppression. Ayyankali was making continuous agitation for the rights of the lower caste people, especially the pulayas. As a part of his reform activities Ayyankali asked Pulaya women to throw away their ornaments made of stone and iron pieces, which were considered as the symbol of slavery in those days. A public meeting of the pulayas was convened at Perinad, Kollam under the leadership of Ayyankali in 1915. Thousands of Pulaya men and woman came to attend the meeting and the women were easily to throw away their traditional ornaments.

The meeting was attacked by caste elites and soon it developed into a rebellion at the request of Ayyankali, the govt provided police protection to convene another meeting. Subsequently another meeting was convened at Kollam town under police vigilance, in which hundreds of Pulaya women threw away their stone necklaces in public. This marked a turning point in the upliftment of lower castes.

Conclusion

The social reform movement acted as a catalyst in bringing women to the forefront of public sphere in Kerala. The most important aspect of the social reform movements in Kerala during the 19th century was the awakening of the lower caste people and their struggle against the evils of Hindu community. A large number of recorded and unrecorded agitations by the women of different strata for materializing their basic rights were a reflection of the society of the times. The society, well rooted in caste hierarchy and patriarchal values and ethics did not give identity to women, instead it articulated and strengthened the subordinate position of women even in the name of reform and social legislations.

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ROLE OF REFORMERS IN DEPRESSED CLASS ELEVATION MOVEMENTS TOWARDS SOCIAL TRANSFORMATION IN 20TH CENTURY - AN OVERVIEW

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Introduction

Indian society harbours socio-cultural inequality which manifests itself through the system of patriarchy and the caste system of Hinduism. The depressed people were subjected to many untold social and economic restraints. The discrimination against the down-trodden and underprivileged even at the place of worship is perhaps one of the cruelest and inhuman activity. Inequality and economic disparity irked the depressed class people. This paper attempts to portray the role of various depressed class elevation organizations and some reformists worked for the upliftment and betterment of the downtrodden people.

The untouchables were labeled as outcastes by Brahmin interpretations of Hinduism. Such outcaste in a caste society lacks both identity and self respect. In the social hierarchy they were placed at the lowest end. In the 19th century most of the depressed class people in the irrigated districts were bonded laborers to the local landlords. Since basic civil rights were denied they lived in huts segregated from main habitations. The epithet depressed denotes not only low status in the hierarchy of caste combined with religious and social disabilities but also a low economic condition. In toto, the depressed class people met with several disabilities. To redeem them from the shackles of social impositions and redress their grievances many social organizations emerged.

Adi – Dravida Mahajana Sabha

Among the scheduled caste organization started by the Dalit leaders, the Adi – Dravida Mahajana Sabha was the earliest one. Its origin can be traced to 1892. This organization tirelessly represented the problem of the scheduled castes to the government. Several branches of Adi Dravida Mahajana Sabha were established all over Tamil Nadu and the local units were affiliated to the parental body. This sabha maintained a service army and scout wing for themselves. The service army consisted mostly of youngsters. Its duty was to safeguard the rights and liberties of the scheduled castes and organize them. The office of the sabha was at Nungambakkam, Madras. A galaxy of leaders like M.C.Raja, R.Srinivasa, R.Veerian, J.Siva Shanmugam Pillai and others were the office bearers and they served actively for the benefit of the scheduled castes. Among the leaders Srinivasan was prominent. He had close contact with the Theosophical Society. He decided to fight against injustice till his death. To create caste consciousness, he held several conferences. In order to create awareness among the scheduled castes he started newspaper ‘Parrayan to highlight the suffering of the people. He focused not only on the problem of the Adi Dravidas but also suggested the ways and means for their amelioration.

This sabha held periodical conference in many districts. Prominent leaders like E.V.Ramasamy, Dr. Varadaraju Naidu and G.F.Paddison were invited to preside over the conference. The leaders were not only from scheduled castes but also from other castes. But they worked for the betterment and upliftment of the scheduled castes. In these conferences, various resolutions covering the
grievances of the depressed class people were passed. The sabha, by making frequent representation to the government, tried to redress the grievances of the scheduled castes. In 1892 the sabha sent petition to the government requesting some agrarian concession. The sabha actively worked for securing the socio-economic political and educational rights for the scheduled castes from the government. In 1898 it again complained to the Madras government about the violation of rules regarding the admission of scheduled caste students in schools. In addition to the social interests, the sabha looked after the political interests of the scheduled castes. On August 20, 1917 the Secretary of State for India announced that the policy of the British Government was to increase the Indian participation in the governance of the country. Accordingly in December 1917, S.Srinivasa Sastry and S.N.Banerjee were nominated to study the condition of the scheduled castes and their representation in the legislative bodies. Despite the active role, a split in the sabha was inevitable when M.C. Raja and R.Veerian succeeded in substituting the caste name pariah to Adi Dravida. However, this was the most popular and most successful association among the scheduled castes which worked for the causes of social identify.

In August 1924, M.C.Raja moved a resolution in the Legislative council calling for the abolition of discriminatory practices against them. But C.P.Ramaswami Iyer, the Law member, ignored the motion stating that it could not be done all of a sudden.

Harijan Sevak Sangh

Another non-governmental organization, Harijan sevak Sangh has done a lot for the eradication of untouchability. It carried out an extensive propaganda for the eradication of this evil practice. The Harijan Sevak Sangh not only wanted to redress the grievances but also to amalgamate the scheduled castes. It was Gandhiji who took up the cause of such amalgamation of the untouchable with the other section of the Hindu society. It was for this avowed purpose, Gandhiji joined with his close associates and founded the Harijan Sevak Sangh in 1932. The noble aim of this Sangh was redeeming the so called depressed classes. The Sangh aimed at the removal of untouchability and the liberation of scheduled castes from the shackles of social, economic, educational and political disabilities. Gandhiji believed that the evils of untouchability could not be removed forcibly. Through this Sangh Gandhiji tried to uplift the Harijans to the level of equality with the high caste Hindus. Very soon many provincial branches of Harijan Sevak Sangh were established.

Tamil Nadu Harijan Sevak Sangh

An Anti untouchability Conference was held at Trichinopoly on November 20,1932 under the Presidentship of TSS Rajan. During the conference, the provincial branch of the Harijan Sevak Sangh in Tamil Nadu was formed. The Harijan Sevak Sangh was purely kept as a social and cultural organization. The organization of the Sangh was divided into twelve district branches which had their own presidents and secretaries. Anti-untouchability campaign was the first action of the Sangh. Gandhi planned a whirl-wind tour to popularize the eradication of untouchability from the country and to spread the ideas of human brotherhood. The tour was conducted by Tamil Nadu Harijan Sevak Sangh and they made all arrangements for the same. The Harijan Sevak Sangh was fortunate enough to have efficient and devoted presidents. T.S.S.Rajan an old Gandhian was selected to lead the Tamil Nadu Tindamai Ozhippu Sangam on November, 22, 1932. M.Bhaktavatsalam was the Vice President of the Sangam. Rajan was followed by A.Vaidyanatha Iyer from 1936 to 1955 and he was succeed by L.N.Gopalaswami from 1955 – 1968.
Gandhiji toured the Tamil District twice with a party of 20 volunteers for the Harijan upliftment. The first tour lasted from December 20 to December 22, 1933 and the second tour took place from January 23, 1934 to February 22, 1934. T.S.Rajan accompanied Gandhiji on tour. The tour was very inspiring to the Harijan workers of the Sangh who came to be imbied with more enthusiasm. Gandhiji collected Harijan welfare funds and these funds were utilized to carry out the constructive programmes of the Harijan Sevak Sangh. Following the footsteps of Gandhiji, other prominent leaders like Baba Rajendra Prasad, Thakkar Baba, Shri Raja Gopalachari, Deva Dass Gandhi, G.Ramachandran, Rameswari Nehru, S.S.Bharathi and others toured for the Harijan cause. These tours helped to change the outlook of the general public towards the Harijan cause. In Madurai City, the Chairman of the Municipal Council V.S.K.Muthu Ramaier, a Sourashtra Weaver provided conveyances to the untouchables who lived within the city limits. Assisted by Vaithiyanatha Aiyar and others he installed taps for drinking water and kerosene lamps to the untouchables living quarters or cheri. Another individual in Madurai who did much untouchability work was L.Krishnaswami Bharati. He was the son of the famous Dravidanist Somasundara Bharathi. Along with tours, conferences were also conducted by the Harijan Sevak Sangh to condemn untouchability.

Vaithiyanatha Iyer made a solid contribution towards the Dalit cause. His active role as President of the Harijan Sevak Sangh earned him the title ‘Father of the Harijians’ in the whole of Tamil Nadu and particularly in Madurai district. Adorned as the president of the Sangh for quite a long time, he did immense work for the Harijans. He obtained aid from the Government and philanthropists. He maintained schools, hostels and provided financial assistance to dig wells for the use of the Dalits. His companion L.N.Gopalswami was equally efficient and devoted. He had worked in a capacity of Secretary during the tenure of Vaithiya Natha Iyer. He was responsible for the creation of separate department for Harijan Welfare.

Welfare activities of the Sangh
The Harijan Sevak Sangh carried out a lot of welfare activities. It established primary schools, supplied pure drinking water by constructing wells in the scheduled caste localities. It granted scholarships to students and provided industrial training to the Harijan students. It also established Namgsars (House of Prayers) in some villages for their moral and spiritual development. In the religious field, the Sangh worked for the opening of temples for the Harijans. The Sangh provided scholarships to the scheduled castes students thanks to the donors. In the economic field, promotion of cottage industries, cattle breeding, bee keeping were encouraged. Priority was given to sanitation in the cheris. Village cleanliness and disposal of the waste was taken care of. The evils of drinking and carrion eating were eliminated to some extent. In villages, bee-keeping, cattle breeding, poultry keeping and a small tannary were established. Supported by the Government, the Sangh maintained separate hostels for the scheduled castes at Periyakulam, Melur, Devakottai, Cheranmadevi etc. These hostels were run by the Sangh from 1934. Caste Hindus were also accommodated as inmates in the hostels. In these hostels, a feeling of oneness was inculcated among the inmates through common worship, common dining and training. Besides the general schools, the sangh organized industrial schools.

Harijan Day and Harijan Utsav
To stress the importance of the upliftment of the scheduled castes and removal of untouchability, the Sangh started the celebrations of Harijan Day and Harijan Utsav. The Harijan
Day was celebrated to impress upon all the people the imperative need to remove untouchability and other disabilities. It was celebrated on 30\textsuperscript{th} of every month in every taluk and village to promote amicable relationship between scheduled castes and Caste Hindus.\textsuperscript{20} The Harijan Utsav was celebrated from 24\textsuperscript{th} September to 2\textsuperscript{nd} October every year. In commemoration of Gandhi’s birth day the Utsav was celebrated up to 2\textsuperscript{nd} October. Tamil Nadu Harijan Sevak Sangh used to celebrate the nine days as Harijan Utsav. The aim of this celebration was promoting brotherhood between the untouchables and the caste Hindus. Thus, the Harijan Sevak Sangh worked for the overall improvement of the depressed class people. Besides working for scheduled caste upliftment and their amelioration, the Sangh also went to the help of scheduled castes at the time of social disturbances or any natural calamity like floods, fire etc. Even though all the organizations worked for the upliftment of the untouchables, it was the Harijan Sevak Sangh which rendered active service for the material improvement of the untouchables.

Emboldened by the support of Gandhi and Adi Dravida leaders like M.C. Raja during the early 1930s the movement to eliminate untouchability in the Tamil Districts became strong. It was reported in 1930 that in Ramnad District, the movement of the Adi Dravidas (untouchables) towards their emancipation was almost a mass movement. So it resulted in the many caste related violence in Ramnad District. \textsuperscript{21}

**Tamil Nadu Servants of Untouchable Society**

With the formation of the Tamil Nadu Servants of Untouchables society on November 20, 1932, the temple entry agitation got momentum in Madurai. S.Somasundara Bharathi, the president of the society took keen interest in the Harijans temple entry. Thanks to the efforts of Vaithaiyanatha Iyer, president of the Harijan Sevak Sangh and Pasumpon Muthuramalinga Thevar, this movement got a new vigour. Gandhi through his Harijan tour created an awakening for the cause of temple entry for the Harijans. He stayed a number of days in Tamil Nadu and made tremendous change in the socio – political realm of Tamil Nadu. \textsuperscript{22} Temple entry by the non-Brahmins especially by the depressed classes of Tamil Nadu formed an important stage in social reform. \textsuperscript{23}

During 1932-33, the Tamil Nadu servants of untouchables society conducted a referendum in Madurai. About 5732 Hindus were approached. Among them, 4746 persons had given their consent in favour of temple entry. Thus the referendum in general had supported temple Harijan entry. Election to the six seats in the Devasthanam committee of the Meenakshi Temple Madurai were held in January 1933 and all the six seats were won by the candidates of the servants of Untouchables Society.

**The Initiatives Rajaji**

Rajaji the Premier of Madras Presidency maintained close relationship with many Harijans and dined with them. He wanted to secure their right to enter into Hindu Temples. He tried to persuade the priests and temple trustees in the Madras Presidency to open their temples to Harijans. Some of the trustees complied but some refused. When he failed in persuasion, Rajaji turned to legislation. The varnashramites who later were called sanatanists tried to mobilize support on a large scale against the move of Rajaji. They insisted that the Congress ought to function only as a political body and it could not and ought not canvas for support to legislation affecting religious beliefs. But Rajaji was strongly in favour of temple entry and in the battle of religious reforms he sided with reformers. \textsuperscript{24}
The temple entry regulation brought about a silent and bloodless revolution in the Hindu society. Due to the inspiration given by Rajaji, the Tamil Nadu Harijan Sevak Sang workers under the leadership of A. Vaithiyanatha Iyer, planned to launch a vigorous campaign for temple entry. Provincial level temple entry conference was also held in Madurai on July 30, 1939 at the Victoria Edward Hall. It was presided over by Rameshwari Nehru, a kinswoman of Nehru family and Vice President of All India Harijan Sevak Sang. She came to Tamil Nadu on Harijan propaganda tour. After a grand procession in the afternoon, a public meeting was held in which Mrs. Rameshwari Nehru asked the Caste Hindus if they were prepared to allow the non-caste Hindus to enter the Meenakshi Temple. The reply was positive and they raised their hands and gave their support for temple entry.25

Thus, the temple entry conference gave fillip to the temple entry campaign. As soon as the conference was held, a temple entry propaganda committee was constituted in Madurai under the leadership of Vaidiyanatha Iyer. The committee decided to work towards temple entry in the Meenakshi temple Madurai: Of all the temples in Tamil Nadu, Meenakshi Sundareswarar temple in Madurai is the most celebrated one.26 So it was a litmus test. The committee succeeds in its attempt in bringing the people inside the temple. Other temples would follow the suit and the reform would be accomplished for the entire Tamil Nadu. Since the atmosphere for temple entry was quite conducive in Madurai this movement gained significance in 1932 and 1939. Notwithstanding, Madurai had a number of congress leaders who played a vital role in translating the ideals of Gandhiji and Rajaji into practice. Their active support and co-operation made the temple entry movement a grand success in Madurai. In the midst of some bitter opposition from some orthodox Hindus in Madurai, the movement to reform the society got success. The workers of Harijan Sevak Sang made laudable efforts in this regard.

Through leaflets, slips and wall posters, the members of Harijan Sevak Sang propagated the temple entry movement. Public meeting in this regard became very common. Vaithiyanatha Iyer spoke in many meetings and impressed upon the urgency of the reform. He attracted the attention of every individual in Madurai town. All the meeting in Madurai were largely attended by the people and in course of time the mind set of people of Madurai yearned for reform. The workers of Harijan Sevak Sang even carried on house to house propaganda and met the leading people of all communities in this regard.27

Temple Entry Movement in Action

The wonderful event of temple entry by non-caste Hindus in Madurai happened on July 8, 1939 under the leadership of Vaithiyanatha Iyer and L.N. Gopalasamy the President and Secretary of Tamil Nadu Harijan Sevak Sang. A batch of non-caste Hindus numbering six made their first entry into the famous Meenakshi temple at 8.45 am. R. S. Nayudu, the Executive Officer, A. Chidambara Mudaliar, a member of Devasthanam Committee, the Superintendent, Peishkar and other servants of the temple were present at the entrance and they all received the temple entry team. Nobody present in the temple raised any objection or protest when Vaithiyanatha Iyer and his team entered the temple and offered worship. All the ceremonies were duly performed. But on the following evening there was some delay in performing pooja owing to one of the priests having locked the inner shrine and gone away with the key. The temple Executive Officer, however, immediately brought in other priests and worship had since proceeded uninterruptedly.28 A number of people witnessed this wonderful event and news about the event spread at once like wildfire.29 It was grand success for the depressed class people and they were jubilant on hearing the
news of temple entry. This was a severe blow for the caste Hindus who had been imposing restriction on the depressed class for a long period. Thus the entry into the Madurai Meenakshi Temple broke the social barriers. 30 But the sanatanists who were not reconciled to this event became very active and convened and attended a large number of meetings to oppose temple entry.

The temple entry in Madurai Meenkashi Temple was a great land mark. It was a remarkable reform in the Hindu religion as it brought about equality among the worshippers of God. A great change had come over the land without violence and bloodshed. The programme was executed non-violently without any preach of peace.31 By leading the temple entry movement, Madurai had made another History in the annals of Hindu Religion.

Opening of Other Temples Per Non Caste Hindus
When the historic temple entry got success in Meenakshi Temple in Madurai on 8th July 1939, The Kallagar temple was also opened to the non-caste Hindus on the same day. The Kudal Alagar Temple, located in Madurai City was also opened in the next day.32 The Madurai Municipal Council held a meeting under the presidentship of N.M.R. Subbaraman and adopted a resolution rejoicing over the peaceful and successful entry of the non-caste Hindus in the Meenkashi Temple, Kudal Alagar Temple and the Kallagar Temple. Moreover, this resolution congratulated Vaidyanatha Iyer and other workers as well as the public of Madurai for their firm efforts to accomplish the task.33

Thus the contribution of depressed class organizations and the reformers were tremendous in shaping the society by breaking caste barriers and its impacts were the Socio-economic transformation in Tamil Nadu.

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Introduction

Dr. B.R. Ambedkar was one of the most famous intellectuals of India in the twentieth century in this world. Paul Baran, an outstanding Marxist economist, made a distinction in one of his essays between the "worker's intellect" and the intellectual. The first, he said, is one who uses his intellect to make a living, whereas the latter is one who uses it for critical analysis and social transformation.

Dr. Ambedkar very well approaches the definition of the Baran. Dr. Ambedkar is also an outstanding example of what Antonio Gramsci called an organic intellectual, that is, one who represents and articulates the interests of the entire social class. Dr. Ambedkar is a determined fighter and a profound scientist who has provided top academic awards at some of the world's most prestigious universities. He made significant efforts to lead the society on the road to freedom, equality and brotherhood. This is confirmed by the recent poll "History TV 18 and CNN IBN" in June 2012. "Who is the greatest Indian after Mahatma Gandhi?" - a question posed by the Indian people. Among the participants were: the first Prime Minister Jawaharlal Nehru, the singer Lata Mangeshkar, the industrialist JD Tata, AP Abdul Kalam, Indira Gandhi and Walbbai Patel, etc. The final cumulative rating was conducted in accordance with three survey methods; rating in the jury (online and on the ground), rating on popular votes and rating on market research. Finally, Dr. B. R. Ambedkar was recognized as the winner. The historian Ramchandra Guha announced the announcement of the results. "The doctor of the" Heritage of Ambedkar "is distorted in accordance with specific interests, he was a great scientist, builder and economic theorist"

Professor AK Sen also said: "Ambedkar is my father in the economy, he is a real famous champion from disadvantaged people. He deserves more than what he achieved today. However, he was a very controversial figure in his native country, although this was not a reality. His contribution to the economic sphere is amazing and will be remembered forever..!

Ambedkar was not only the father of the Indian constitution; he was a great freedom fighter, a political leader, a philosopher, a thinker, an economist, an editor, a social reformer, a revival of Buddhism and the first Indian to interfere in the advancement of women in India. He laid the foundations for concrete and sincere efforts, codifying the general Civil Code for the Hindus and other layers of Indian society. He said that women should ensure the comprehensive development of more important social education, their welfare and socio-cultural rights. He stressed that every part of Indian women gets a proper share, and this is necessary to maintain and protect the dignity and modesty of women (Shukla 2011).

Dr. Babashahheb Ambedkar always believed in movements leading women. He added that if we take into account women from all walks of life, they can play a significant role in social reforms. They played a very active role in eradicating social abuses. He insisted that every married woman should participate in the activities of her husband as a friend. But she must show the courage to
Objective, Methods and Materials

This paper is an attempt to emphasize the views of Dr. Ambedkar on the problems of women in pre and post independent India and the relevance of his ideas in the current political and social scenario of India. Secondary data collected from the Internet, government documents, newspapers, published works, books and speeches by Dr. Ambedkar in Parliament, various conferences and meetings in pre and post independent India.

Analysis and Discussion

Dr. Ambedkar began his movement in 1920. He said: "Soon we will see better days, and our progress will be greatly accelerated if the male education is coaxed along with the education of women ...” He launched a fierce propaganda against the Indians of public order and started the magazine Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. His problems he paid due attention to gender equality and the need for education and identified the problems of both depression and women. Women's perception of the Ambedkar issue, emphasizing their right to education, equal treatment of men, the right to property and participation in the political process, resemble the demands of global feminists. As Miller put it in the "Subject of Women", the legal subordination of one sex to another is incorrect in itself and is one of the main obstacles to human development; and must be replaced by the principle of perfect equality, which does not recognize any privilege or power, on the one hand, and disability, on the other hand, Ambedkar also has the same views on work for women.

In January 1928, in Bombay, as its president, a women's association with Ramabey, the wife of Ambedkar, was founded. In 1930, five thousand women participated in the temple of Kalamma Satyagraha in Nasik, and many of them were arrested with men and the sick were treated in prisons. Dr. Ambedkar's encouragement, which allows women to speak boldly, was noticed when Radhabay Vadale spoke at a press conference in 1931. She said: "It is better to die a hundred times than to live a life full of humiliation. Sacrifice our lives, but we will get our rights. “The credit for this self-respect and the firm determination of women goes to Ambedkar. Dr. Ambedkar believed in the power of women and their role in the process of social reforms. The historical "Mahad Satyagraha" witnessed the participation of three hundred women together with their male counterparts. Speaking at a regular meeting of about 3,000 women, he said: "I measure the progress of the community with regard to the degree of progress achieved by women. Let every girl who marries her husband, claims that she is her friend and her equal husband, and refuses to be his slave. I am sure that if you follow this advice, you will bring honor and glory to yourself."

He strongly advocates for family planning for women in the Legislative Assembly of Bombay. In 1942, as the Minister of Labor of the Executive Council of the Governor-General, he introduced a bill on maternity benefits. He provided for a number of provisions of the Constitution on the protection of the welfare and civil rights of women. He presented a bill on the Hindu Code in Parliament and spoke about the problems of women's property rights. The bill received strong opposition from many political leaders. In turn, Dr. Ambedkar left his office expressing his dissatisfaction with the fact that the parliament did not accept the rights of women. In addition, he focused on the problems of Muslim women. His secular perspective is known for his thoughts on the Purda system (Veil), religious transformations and legal rights for Muslim women. In short,
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along with depressed class women, his thoughts about the emancipation of all women are expressed with the same devotion. The accent "Ambedka" was made on the restoration of the Hindu society on the basis of equality, and not on social reforms initiated by Brahma Samaj or Arya Samaj, since their attempts were limited only to the upper layers of society. His profound study of Smritis and Shashtras and his experience of responding to higher castes during the movement of the entrance to the temple crystallized his conclusions about Hindu philosophy and society.

After receiving inspiration from Ambedkar, many women wrote on different topics. And Tulsibai Bansode launched the newspaper "Chokhamela". This shows how Ambedkar created awareness among poor, illiterate women and inspired them to fight unfair and social practices, such as child marriage and the caste system. Dr. Babasheheb Ambedkar exclaimed: "I firmly believe in the movements that guide women. If they are really perceived in confidence, they can change the current picture of society, which is very unfortunate. In the past, they played a significant role in improving the condition of the weaker section and classes. " He always respected women for their work and deprivation. Speaking at conferences with women, he could easily communicate with them as a domestic person and conversation. He called the women in the following words. "Never wear clothes that worsen our personality and character." Avoid wearing ornaments on your body everywhere. It is not a journey to make a hole in the nose and wear a "nat". In this he condemned all the bad traditions, habits and way of life that made life complicated. And to the surprise, even illiterate women followed his advice from the heart. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. The greatest example of it was seen in Kamathipura. There was a person named David who was the mediator working in brothel. He left his profession persuaded by the thoughts and teachings of Dr. Babasaheb Ambedkar. He evoked the entire prostitute to give up their profession and lead the life of honour. In Manu smriti, Manu not only demonstrates contempt for women, but also humiliates them as slaves deprived of intelligence; deprives them of their right to education and the right to property; and forbids them to perform sacrifices. As the first minister of law and chairman of the editorial committee of the Constituent Assembly, Dr. Ambedkar considered it expedient, but rather his duty to free women from the old age of the previous internal trend by reforming the Hindu social laws created by Manu. Therefore, he took the initiative to draft and present a bill “On the Industrial Code in the Constituent Assembly.

Dr. Ambedkar tried an adequate inclusion of women” s right in the political vocabulary and constitution of India. i.e.,

Article14 - Equal rights and opportunities in political, economic and social spheres. Article 15 prohibits discrimination on the ground of sex.

Article 15(3) enables affirmative discrimination in favour of women. Article 39 – Equal means of livelihood and equal pay for equal work. Article 42 – Human conditions of work and maternity relief.

Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.

Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.

Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

The Hindu Code Bill, the most formidable legislative measure of modern India, sought among other reforms, to put an end to a variety of marriage systems prevailing in India and legalise only monogamous marriages. The Code also sought to confer on women the right of property and adoption which had been denied by Manu. It put men and women on an equal level in all legal matters. Dr. Ambedkar said, "I should like draw attention of the house to one important fact. The great political philosopher Burke who wrote his great book against the French Revolution said that those who want to conserve must be ready to repair. And all I am asking this House is: If you want to maintain the Hindu system, Hindu culture and Hindu society, do not hesitate to repair where repair is necessary. This Bill asks for nothing more than to repair those parts of the Hindu system which have become dilapidated".

In his letter of resignation of September 27, 1951 to the Prime Minister, he wrote: "For a long time I thought about dismissing my seat from the office. The only thing that distracted me from my intentions was the hope that it would be possible to implement the bill on the Hindu Code before the life of the current parliament came to an end. I even agreed to break the bill and limited it to marriage and divorce in the hope that at least this much of our work could bear fruit even this part of Bill was killed. I see no purpose to continue to be a member of your cabinet."

The Hindu Code Bill was later split in to four Bills, and the same were put on the Statue Book by Parliament. The Hindu Marriage Act, 1955; The Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956 are the four enactments which incorporate the ideas and principles of Hindu Code Bill formulated by Dr Ambedkar. They give independent status to women and endow them with the right of adoption, succession and property, so completely denied by Manu. Therefore, it is truism to say that it is due to Dr. Ambedkar that a large part of the Hindu social law is now on par with the legal system prevailing in advanced western countries (Ahir D.C. 1990).

Conclusion

In a message of condolences on the death of Ambedkar in Parliament, Prime Minister Jawaharlal Nehru said: "Dr. Babashahib Ambedkar was the symbol of an uprising against all oppressive features of Hindu society." His dream of a society based on gender equality has not yet been realized, and therefore his thoughts are important for social reconstruction, which promotes the empowerment of women. Dr. Babashahib expressed his views on the state of life of all women. He said that women should be treated equally and with equal prestige. He insisted on a draft industrial code that offers significant improvements and amendments in the assembly. He also insisted and urged all members of parliament to help pass the bill in parliament. In the end, he resigned for the same thing. The teachings and thoughts of Dr. Ambedkar are useful not only for women, but for all Indians even today. Every sentence and word expresses their deep concern and feelings of all women. In the final speech of the Indian Parliament, we can show our feelings and respect to women. He quoted as an Irish Patriot Daniel Nelsen's famous idea: "No one can receive blessings on the value of his honor, no woman can be grateful to the value of their purification. And no nation can be grateful to the value of their freedom." His famous book "His part of Pakistan and India" expressed their views about their Muslim women and their traditional traditions, their weddings, and so on. Muslim women were subject to various religious traditions. Despite the patience, their religion, civilization and class, all women had the right to human rights. He often raised his voice against injustice against women.
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M.S.SWAMINATHAN – FATHER OF GREEN REVOLUTION

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"Reformation, like education, is a journey, not a destination",
- Mary B. Harris.

Abstract
Over the years many significant agricultural changes have occurred in order to supply enough food for the growing human population. In the mid- and late-20th century a revolution occurred that dramatically changed the field of agriculture, and this revolution was known as the Green Revolution. The Green Revolution was a period when the productivity of global agriculture increased drastically as a result of new advances. During this time period, new chemical fertilizers and synthetic herbicides and pesticides were created. The chemical fertilizers made it possible to supply crops with extra nutrients and, therefore, increase yield. The newly developed synthetic herbicides and pesticides controlled weeds, deterred or kill insects, and prevented diseases, which also resulted in higher productivity.

Mankombu Sambasivan Swaminathan is an Indian geneticist and international administrator, renowned for his leading role in India's Green Revolution. Swaminathan is known as "Indian Father of Green Revolution" for his leadership and success in introducing and further developing high-yielding varieties of wheat in India. He is the founder and chairman of the MS Swaminathan Research Foundation. His stated vision is to rid the world of hunger and poverty. Swaminathan is an advocate of moving India to sustainable development, especially using environmentally sustainable agriculture, sustainable food security and the preservation of biodiversity, which he calls an “Evergreen Revolution”. This paper highlights the work of M.S Swaminathan towards Green Revolution.

Keywords: Green Revolution, Agriculture, Wheat, Fields, Grains.

Introduction
Throughout History many revolutions have taken place most of which have changed human lives. Many significant agricultural changes have taken place over the years to supply sufficient food for the growing population. India’s approach to agricultural development was characterized by two goals particularly during the Five year plan. Economically it aimed to achieve maximum increase in the agricultural output and reducing disparities in rural life was the social objective. The discontentment in agriculture actually converted into a new agricultural strategy called the Green Revolution. Technological changes took place in the mid-sixties which brought shifts in favour of crops like wheat and rice at the cost of area under coarse cereals, pulses and oil seeds. Indian scientists have excelled in various fields various which includes mathematics, geometry, astronomy, medicine, space science, physics, chemistry, botany and agriculture. Among the Indian scientists, M.S. Swaminathan was one of the famous Scientist.

M.S. Swaminathan
Monkombu Sambasivan Swaminathan was born on August 7, 1925 in Kumbakonam district, Tamil Nadu. His father was the second son among four sons who served as an eye specialist and was a social reformer. He is a well-known Indian agricultural scientist popularly known as the father of India's Green Revolution, for his assistance to the growth of high-yielding varieties of...
wheat. He founded the MS Swaminathan Research Foundation, which was the pioneer organization behind "Green Revolution".

**Childhood & Early Life**

He studied at Little Flower High School in Kumbakonam and later at Maharajas College in Trivandrum. The Bengal famine of 1943 motivated Swaminathan to pursue his career in agricultural sciences. He finished his B.Sc. degree in Agricultural Science in the Madras Agricultural College. Since he lost his father at the age of 11 he was brought up by his uncle, M.K. Narayanaswami who was a radiologist. In 1944, he graduated with a degree in zoology.

Norman E. Borlaug had obtained his Ph.D. in Agricultural Science from the University of Minnesota in 1941. He was sent to Mexico by the Rockefeller Foundation in 1944 to improve the wheat yields there. He was to spend the next thirty years in Minnesota. Borlaug was termed as “dirty-handed scientist,” because he himself worked in the fields. The problem was that if the wheat plant was heavily fertilized and irrigated to increase yields, it became top-heavy with grains and bent over, scattering it. The stem had to be made shorter and stronger. The plant also needed to be resistant to diseases, predominantly rust. Borlaug spent two decades on this task, crossing and re-crossing different varieties of and trying them out. It was a work of immense labor. But Borlaug and his associates stuck to it and at last developed a dwarf variety of wheat which would absorb extra nutrients and hold the grains in an upright position. With these strains, Mexican wheat yields increased dramatically in the mid-1960s.

Swaminathan was one of the first Indians to realize the potential of this development. He took the initiative to invite Dr. Borlaug to India and try out his wheat varieties in our soil. At first the trials failed but they persisted, and finally, the right cultivation practices in our conditions were worked out.

Swaminathan, was backed up by the imaginative and firm support which was extended by the then Union Minister of Agriculture. The vast network of Indian agricultural extension workers also plunged into the task enthusiastically since they could sense success. In 1967-68, India, particularly, Punjab achieved a spectacular increase in wheat production which was called the “Wheat Revolution” and after that the “Green Revolution” that was to transform India from being a pathetic pleader for foreign grain shipments to full self-sufficiency in spite of a rapid increase in population. The part played by Dr. Swaminathan and other Indian agricultural experts in this achievement is not to be underestimated. The wheat strains supplied by Borlaug later developed susceptibility to some diseases under Indian conditions and it was the efforts of our agricultural experts which led to more resistant strains. Also, the increase in rice production was mainly due to the work of our scientists. Dr. Swaminathan became the leading agricultural experts of the world.

**Career**

- **1947** - Joined Indian Agricultural Research Institute (IARI), New Delhi
- **1949** - Completed his post-graduation in genetics and plant breeding
- **1950** - Joined the School of Agriculture in University of Cambridge
- **1952** - Awarded Ph.D. degree
- **1954 to 66** - Teacher, researcher and research administrator at the Indian Agricultural Research Institute (IARI), New Delhi
- **1956 to 1972** - Director of IARI
- **1954 to 72** - Associated with the Central Rice Research Institute at Cuttack
● 1971 to 77 - Member of the National Commission on Agriculture
● 1972 to 79 – Director-General of Indian Council of Agricultural Research (ICAR)
● 1979 to 80- Principal Secretary in the Ministry of Agriculture and Irrigation
● Mid-1980s - Deputy Chairman of Planning Commission of India
● June 1980 to April 1982 - Member of Planning Commission of India and Chairman of Science Advisory Committee to the Cabinet of India.
● 1981 - Chairman of Working Group on Control of Blindness and Chairman of Working Group on Control of Leprosy
● 1981 to 82 - Chairman of National Biotechnology Board
● 1981 to 85 - Independent Chairman of Food and Agriculture Organization (FAO) Council.
● April 1982 to January 1988 - Director-General of International Rice Research Institute (IRRI), Philippines
● 1988 to 89 - Chairman of Steering Committee for Environment and Forestry of the Planning Commission
● 1988 to 96 - President of World Wide Fund for Nature–India
● 1984 to 90 - President of the International Union for Conservation of Nature and Natural Resources.
● 1986 to 99 - Chairman of the Editorial Advisory Board, World Resources Institute, Washington, D. C
● 1988 to 99 - Chairman of the Secretariat Expert Group
● 1988 to 98 - Chairman of various committees to prepare draft legislations related to Biodiversity Act
● 1989 to 90 - Chairman of the Core Committee for the preparation of a National Environment Policy and Chairman of High-Level Committee for the review of the Central Ground Water Board
● From 1989 - Chairman of M.S. Swaminathan Research Foundation.
● 1993 to 94 - Chairman of Expert Group for the preparation of a draft National Population Policy.
● 1994 - UNESCO Chair in Ecotechnology at M.S. Swaminathan Research Foundation, Chennai.
● 1994 - Chairman of the Commission on Genetic Diversity of the World Humanity Action Trust.
● 1994 to 97 - Chairman of Committee for Research on Agricultural Exports, Government of India.
● 1996 to 97 - Chairman of Committee to restructure agricultural education
● 1996 to 98 - Chairman of Committee on Remedying Regional Imbalances in Agriculture, Government of India.
● 1998 - Chairman of Committee to draft a National Biodiversity Act
● 1999 Implemented the Gulf of Mannar Biosphere Reserve Trust
● 2000 to 2001- Chairman of the Tenth Plan Steering Committee in the area of Agriculture and allied sectors
● 2002 to 2007 - President of the Pugwash Conferences on Science and World Affairs
● 2004 - Chairman of the Task Force on a National Policy for Agricultural Biotechnology
● 2004 to 06 - Chairman of the National Commission on Farmers, Government of India
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- August 2007 to May 2009 and August 2009 to August 2010 - Member of Committee on Agriculture
- August 2007 onwards - Member of the Consultative Committee for the Ministry of Agriculture, UNESCO-Cousteau Professor in Ecotechnology for Asia, Adjunct Professor in the field of Ecotechnology at Centre for Advanced Study in Botany, University of Madras, and IGNOU Chair on Sustainable Development
- August 2010 onwards - Member of the Indian Council of Agriculture Research Society September 2010 - Member of the Committee on Science and Technology, Environment and Forests.
- At present, he is a member of the Leadership Council of Compact 2025, which is an organization that guides decision-makers at eradicating malnutrition in the next decade.

Major Works
He has written several research papers and books on Agricultural Science and Biodiversity like Building a National Food Security System’ and ‘Sustainable Agriculture: Towards an Evergreen Revolution. Dr.M.S Swaminathan was celebrated as the leader of India’s ‘Green Revolution’ program.

Awards & Achievements
Dr.M.S. Swaminathan was awarded the Padma Shri in 1967 and Padma Vibhushan in 1989. The Ramon Magsaysay award for community leadership in 1971, in recognition of outstanding contributions in agricultural research, Padma Bhushan in 1972, the Borlaug award in 1971 for his pioneering work in wheat, Krishi Ratna award in 1986, the Philippines President honored Dr.M.S. Swaminathan with the golden heart Presidential award in 1987. He received the Volvo environment prize in 1999. Tyler Prize for Environmental Achievement was given in 1991. The Honda Prize in 1991. UNEP-Sasakawa Environment Prize is given to him in 1994. Dr.M.S. Swaminathan received Global Environmental Leadership Award in 1995. The Planet and Humanity Medal of the International Geographical Union is granted in 2000 to Dr.M.S. Swaminathan.

Conclusion
Mr. Swaminathan was an instrumental in bringing ‘Green Revolution’ in India. He held various research and administrative positions and has served as an independent Chairman of the FAO Council, president of the International Union for the Conservation of Nature and Natural Resources and he emphasized upon the younger generation to get into farming which is the backbone of Indian economy and be role model for the future.

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Self-Respect Marriages: A Path-Breaking Weapon of Social Revolution

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Marriage system in India

There were eight forms of Hindu marriage in Ancient India. These marriages were according to the Sastras, of which four were regular. Marriage in the same caste was preferred. The boys obtained adulthood at the age of sixteen and the girls at the age of twelve. Divorce was permitted under certain conditions. A marriage could be dissolved for physical or mental defect of the partner. If the husband was long absent without making any provision for the wife, marriage could be dissolved. Unchaste conduct on the part of the wife gave the husband the right to forsake her. In the absence of the birth of a male heir a man was free to remarry.

Wedding custom in ancient India had a different scenario all together from what we see now. In the ancient India, especially in Hindu marriages, there are certain references of polygamy and polyandry for political as well as social reasons, they are considered criminal offenses today. Falling in love before marriage was thought to be a sin and a kind of insanity. In the medieval age, there were Swayamwaras arranged by Kings for their daughters, where women get to choose the groom of their choice and men would have to coo them with a presentation of their abilities. These means sound more modern rather than ancient. There are also mentions of abductions of the women by men for marriage purpose in the context of ancient India marriages. In medieval India, the marriage was compulsory for all the girls except for those opted asceticism.

In Hindu caste hierarchy, especially in ancient Tamil Nadu, the Sandran caste undoubtedly occupied a higher place. Brahmin girls were married between ages eight and ten from sixth or century onwards up to the modern times. Polygamy was permitted to all who could afford, and it was especially popular among Kshatriyas for political reasons. According to the Manasollasa, the king should marry a Kshatriya girl of noble birth for a chief queen though he is permitted to have Vaishya or Shudra wives for pleasure.

However, there were exceptions in the prehistoric era where women could have their ways in regard to ruling kingdoms and acting as spiritual guides to their sons and preceding their husbands on political fronts. At the same time, ancient world had practices that set women up as trophies of war and competitions.

Wedding in the Indian society had varied rituals, essence and jollity that almost calls for festival time in any Indian household. Ceremonies, festivals, rituals, customs whatever we call them, they have a certain characteristic of their own in India.

Self-Respect Movement

The self-respect movement sowed its seed during the Indian freedom struggle. At the earlier stage Backward Class movement meant the non-Brahmin movement. The non-Brahmin movement had two aims

- Demanding the sanction of more concessions and privileges to surpass Brahmins in education and social status.
Achieving "Swayam Maryada or self-respect."

This movement formed a part of the many social reforms occurred during that period. Periyar E.V Ramaswami was the leader of this movement. It was a popular movement, which occurred in Tamil Nadu in 1925. Its main aim was to improve upon the socio-economic conditions of the low castes Tamils. Later it had profound implications. The main objectives of this movement were inculcation and dissemination of knowledge of political education. Right to lead life with dignity and self-respect and do away with the exploitative system based on superstitions and beliefs. Abolition of the evil social practices and protection of women rights. Establishment and maintenance of homes for orphans and widow and opening of educational institutions for them. This movement gained popularity in no time and became a political platform.

Self-Respect marriages

One of the major sociological changes introduced through the self-respect movement was the self-respect marriage system, whereby marriages were conducted without being officiated by a Brahmin priest. Periyar had regarded the then conventional marriages as mere financial arrangements and often caused great debt through dowry. The Self-Respect movement encouraged inter-caste marriages, replacing arranged marriages by love marriages that are not constrained by caste. It was argued by the proponents of self-respect marriage that the then conventional marriages were officiated by Brahmins, who had to be paid for, and also the marriage ceremony was in Sanskrit which most people did not understand, and hence were rituals and practices based on blind adherence.

Self-respect movement promoters argue that there was no reference to Thaali in the Sangam literatures like Thirukkural or Aganaanuru, which describe the Tamil’s lifestyle during the Sangam era. The Hindu marriage ceremonies involving Brahmins are argued to be practices introduced relatively recently to increase the influence of Hinduism on Tamil’s lives.

Even though self-respect marriages have been practiced since 1928, initially these marriages just lacked a priest while the Hindu marriage events and ceremonies were followed. The first self-respect marriage that was totally devoid of any Hindu ceremony was the marriage of the prominent self-respect movement writer Kuthoosi Gurusamy with another prominent leader, Kunjidham, under the presiding of Periyaar on December 8, 1929. The self-respect movement encouraged widow remarriage as well. Due to the prevalent practice of child marriage and very poor health facilities, there were a high number of widows in then society. Women like Sivagami Ammaiyar, who could be widowed at 11 years, were given a new lease on life by the widow remarriage principles of the self-respect movement. Consequently, the self-respect movement attracted a lot of women.

Tamil Nadu became the first and only state to legalize Hindu marriages conducted without a Brahmin priest. This was the first file signed by CM Annadurai when the DMK gained power in the 1967 Madras assembly elections. Annadurai sent the rule draft to Periyar and at his suggestion changed "and" to "or" in the law text which made the thaali/mangalsutra optional in marriages. This was implemented as Hindu Marriage Act (Madras Amendment) Act, 1967, introducing Section 7A, permitting Suyamariyathai (self-respect) and Seerthiruttha (reformist) marriages as legal when solemnised in the presence of friends, relatives or any other person by exchanging garlands or rings or by tying of a mangalsutra or by a declaration in language understood by both parties that they accept each other to be their spouse. The law was passed by the Tamil Nadu assembly on November 27, 1967, and was approved by the President on January 17, 1968. This was officially announced in
the gazette on January 20, 1968. The number of inter-caste and inter-religious marriages has increased in the state as a result of the self-respect movement.

Special Provisions for Self-Respect Marriages

Nearly 50 years after Tamil Nadu government legalised “self-respect” marriages which are conducted without a priest the Madras High Court has upheld the amendment made in the year 1968 to simplify Hindu marriages. The Special Provision Regarding Suyamariyathai and Seerthiruththa Marriages are listed below:

(1) This section shall apply to any marriage between any two Hindus, whether called Suyamariyathai marriage or Seerthiruththa marriage or by any other name, solemnized in the presence of relatives, friends or other persons:

(a) By each party to the marriage declaring in any language (which is understood by the parties and by at least two persons in whose presence the marriage is solemnized), that each takes the other to be his wife or, as the case may be, her husband; or

(b) By each party to the marriage garlanding the other or putting a ring upon any finger of the other; or

(c) By the tying of the tali.

(2) (a) Notwithstanding anything contained in section 7, but subject to the other provisions of this Act, all marriages to which the section applies solemnized after the commencement of the Hindu Marriage (Pondicherry Amendment) Act, 1971, shall be good and valid in law.

(b) Notwithstanding anything contained in section 7 or in any text, rule or interpretation of Hindu law or any custom or usage as part of that law in force immediately before the commencement of the Hindu Marriage (Pondicherry Amendment) Act, 1971, or in any other law in force immediately before such commencement or in any judgment, decree or order of any court, but subject to subs. (3), all marriages to which this section applies solemnized at any time before such commencement shall be deemed to have been, with effect on and from the date of the solemnization of each such marriage respectively, good and valid in law.

(3) Nothing contained in this section shall be deemed to:

(a) Render valid any marriage referred to in clause (b) Of subs. (2), if before the commencement of the Hindu Marriage (Pondicherry Amendment) Act, 1971,:

(i) Such marriage has been dissolved under any custom or law; or

(ii) The woman who was a party to such marriage has, whether during or after the life of the other party thereto, lawfully married another; or

(b) Render invalid a marriage between any two Hindus solemnized at any time before such commencement, if such marriage was valid at that time; or

(c) Render valid a marriage between any two Hindus solemnized at any time before such commencement, if such marriage was invalid at that time on any ground other than that it was not solemnized in accordance with the customary rites and ceremonies of either party thereto:

Provided that nothing contained in this sub-section shall render any person liable to any punishment whatsoever by reason of anything done or omitted to be done by him before such commencement.

(4) Any child of the parties to a marriage referred to in clause (b) of sub-section (2) born of such marriage shall be deemed to be their legitimate child:
Provided that in case falling under sub-clause (i) or sub-clause (ii) of clause (a) of sub-section (3), such child was begotten before the date of the dissolution of the marriage or, as the case may be, before the date of the second of the marriages referred to in the said sub-clause (ii).

Today Tamil Nadu became the first and only State in India to legalize Hindu marriages conducted without a Brahmin priest. This was the first legislation brought by DMK Government and the then chief minister C.N.Annadurai in 1967. The Central Act was amended by Hindu Marriage Act (Madras Amendment) Act, 1967, introducing Section 7A, permitting Suyamariyathai (self-respect) and Seerthiruttha (reformist) marriages as legal when solemnised in the presence of friends, relatives or any other person by exchanging garlands or rings or tying of a Mangalsutra or by a declaration in language understood by both parties that they accept each other to be their spouse. The law was passed by the Tamil Nadu legislative assembly on November 27, 1967, and was approved by the President on January 17, 1968. This was officially notified in the Gazette on January 20, 1968. The numbers of inter-caste and inter-religious marriages have increased in the state as a result of the self-respect movement.

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I measure the progress of a community by the degree of progress which women have achieved

– Dr.B.R.Ambedkar

In ancient India, women enjoyed a very high position but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human right. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women’s empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money and access to money and control over decision making in the home, community, society end nation, and to gain ‘power’.

According to the Country Report of Government of India, “Empowerment means moving from a position of enforced powerlessness to one; of power”. But, from time immemorial, the women in this land of ours were treated as a sort of thing. Her placing in the society was not at par with other human beings. She has no rights. She cannot move nor does anything at her will.

In the popular mind, the major contribution of Ambedkar, hailed as the architect of the Indian Constitution, having been the Chairman of the Drafting Committee of Indian Constitution, is his crusade for securing the rightful place for the discriminated, deprived and downtrodden sections of our society. In this paper an attempt is made to look at Ambedkar not as a dalit hero alone, but as savior of the Indian women.

Ambedkar made sincere efforts in understanding the reality about the status of women in India and advocate a practical reformist measures especially comprehensive Hindu Code Bill for the Upliftment of women. Later on these measures form the basis of the legislation for providing better opportunities to women so that they can occupy a position of equality, respect and can realize their potentials for building an equitable and egalitarian society.

In Ambedkar's philosophy, the women of India found a new identity. His words and deeds have inspired thousands of women, and will continue to do so, in their struggle against injustice and inequality. One of the noteworthy results of his life work has been the awakening of women, which made them shed their deep-rooted sense of inferiority and rise to dignity and self esteem. Ambedkar was very clear about the fact that is a direct relationship between caste and gender and gender could not be seen in isolation from caste. He thus believes that any social transformation is incomplete till gender discrimination in that society comes to an end.

Dr. Babasaheb Ambedkar fought for tooth and nail for woman's economics liberation and for securing woman's social rights, He stressed the need to safeguard the dignity and to respect the modesty of the women folk. He studied extensively the Hindu Shastras and Smritis to find out the root cause of degraded status of women in India.

Dr. Babasaheb Ambedkar's approach to women's empowerment was entirely different from other social reformers like Mahatma Jyotiba Phule, Rajaram MohanRoy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu Society of certain outdated
customs and practices without questioning the hierarchical social order. He believed that society should be based on reason and not on atrocious tradition of caste system therefore, in order to reconstruct Hindu Society along modern democratic ideas of liberty, equality and fraternity and his mission was to challenge the ideological foundations of graded system of caste hierarchy that denied equality, freedom and human dignity to women in Hindu Society.

Dr. Babasaheb Ambedkar’s perception on Women's problem emphasized on women's right to education right to property, involvement in the political process, gender equality which resembled with the global feminist demand. In 1918, Ambedkar demanded separate electorate and reserved seats for the Depressed Classes in proportion to their population. After fifty years of the working of the Indian Constitution, the Indian women’s demand for political reservation and the lower status of other disadvantage sections proves that his theory is correct. In Ambedkar’s movement launched from 1920 onward, women actively participated and acquired the confidence to voice their issues on various platforms.

He believed in the strength of women and their role in the process of Social reform and progress of the society which can be achieved by accelerating male educations persuaded side by side with female education. To strengthen his movement and to raise the voice for liberation of women and promoting the need for women's education he started his own newspaper with the content of all issues used to be on gender equality, women education and exposed the problems related to women and other depressed class. He started MookNayak in 1920 and Bahishkrit Bharat 1927 to upgrade the social status and to motivate women to participate in social reform movements against social evils and demanded for their socio-economic rights as the societal positioning of the women were not par with men and were deprived from the basic rights, and were equated to animals and put to the lowest rug of humanity.

He strongly advocates for family planning measures for women in Bombay Legislative Assembly and equal opportunity and equal share with their male counterpart in Indian Society.

Dr Babasaheb was a great believer of women's organization and in their strength of improving the condition of the society and in his movement of 1920 as women actively participated and started acquiring confidence to voice their issue on various platforms by participating in satyagrahas and setting up women's association for untouchable women to spread education and awareness.

In 1927 after getting nominated as a member of Bombay Legislative Council Dr. Babasaheb urged the need to recognize the dignity of women and supported maternity benefit bill for women labourers. His stand and argument was “It is in the interest of the nation that the mother ought to get certain amount of rest during the prenatal period and also subsequently and the principle of the bill is based entirely on that principle.

In the year in March 1927, Dr. Babasaheb launched Mahad Satyagraha, in this historic march thousands of Men/Women were accompanied to assert their rights to take water from Chawdar tank at Mahad. The movement was to liberate society from out worn traditions and evil customs imposed ruthlessly and upheld religiously by a vast society upto its weaker and helpless constituent and to restore human rights and dignity to them.

Dr. Babasaheb Ambedkar made a bonfire of Manusmriti in presence of more than fifty women in the conference of depressed classes held at Mahad on 25th December 1927. At the end of the conference he addressed about three thousand women in a meeting which was first of its kind in modern India and urged them to dress well and live a clean life, do not feed spouse and sons if they are drunk, send your children to schools. Education is necessary for females as it is for males.
The women’s association was established in January 1928 and Ramabai, Dr. Babasaheb wife as its president. Along with the depressed classes conference in Nagpur in 1930 women also had their separate conference. In the Kalaram temple entry satyagrahas at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails.

The encouragement of Babasaheb to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said “It is been to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights. The credit for this self-respect and firm determinations of women goes to Dr. Babasaheb.

Dr. Babasaheb said, I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave. I am sure if you follow this advice you will bring honor and glory to yourselves.

The operations of caste both at the systemic level and at the functioning of patriarchy, the growing caste / class divide in feminist political discourse makes Ambedkar’s view on women's oppression, social democracy, caste and Hindu social order and philosophy, significant to modern Indian feminist thinking.

Hence, for Indian women’s movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary sociopolitical set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and Speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system.

Ambedkar believes that Buddha treated women with respect and love and never tried to degrade them like Manu did. He taught women Buddha Dharma and religious philosophy. Ambedkar cites women like Vishakha, Amrapali of Visali, Gautami, Rani Mallika, Queen of Prasenajjth who approached Buddha, as evidences of Budda’s treatment of women as equals. It was mainly the Hindu culture and social customs, which stood in the headway of women's empowerment.

According to Ambedkar, the society must be based on reason, and not on atrocious traditions of caste system. He found education and intercaste marriage as methods, which may eliminate caste and patriarchy, maintained through endogamy.

Ambedkar has the habit to working for more than eighteen hours a day without any difficulty. His reading habit helped him to understand the feminist development in different cultures and countries around the world. He was firmly committed to the ideals of equality, liberty and fraternity. Venbai Bhatkar and Renubai work for the socio-political equality of depressed people and promoting their economic interests.

Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy’s Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India.

His arguments on the Maternity Benefit Bill and on Birth Critical were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.
At the All India Depressed Classes Women’s Conference held at Nagpur on 20th July, 1940 Dr. Ambedkar emphasized that there could not be any progress without women. He spoke “I am a great believer in women’s organization I know that what they can do to improve the condition of the society if they are convinced. They should educate their children and instill high ambition in them. Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status.

His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared scheme of political safeguards for the protections of depressed classes in the future constitution of a self governing India. Ambedkar also advocated the immediate introduction of adult franchise.

When Ambedkar returned to India after attending the round table conference in 1932, hundreds of women were present for the committee meetings. Since Ambedkar was well convinced about the status of women, as the Chairman of the Drafting Committee he tried and adequate inclusion of women’s rights in the political vocabulary and constitution of India. Therefore, by considering women’s equality both in formal and substantial senses he included special provisions for women’s equality both in formal and sustainable senses he included special provisions for women while all other general provisions are applicable to them, as to men constitutional provisions. Hence, there are Articles like 15(3), 51(A), and so on. His key work in the preparation of Indian Constitution made it to be known as a New Charter of Human Rights. He looked upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society.

He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well representation of persons falls short of creating a popular government, he submitted the Constitution with a warning.

Ambedkar believed primarily in the efficacy of law and legislation, and he struggled to evolve a constitutional mechanism to fashion India of his dreams, where equality, liberty and fraternity would have an unhindered play. In Ambedkar’s vision of India, all citizens would be equal before law; they have equal civic rights, equal access to all institutions, conveniences and amenities maintained by or for the public; they possess equal opportunities to settle or reside in any part of India to hold any public office, or exercise any trade or calling, here all key and basic industries would be owned by the state.

Conclusion

Dr Babasaheb Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender and brought a new trend for uprising the women through his thoughts and beliefs. Along with women all the people of India should be proud for the tremendous and everlasting steps for the empowerment of women in Indian society carried by Dr Babasaheb Ambedkar. He also talked about the Muslim women about wearing veil, their religious traditions and marriages and fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is over- looked. So it is a duty of every Indian to fulfill the dreams of Ambedkar for a better life world of women. It may also be mentioned here that the term, “Social Justice” will not be exercised properly if the people of India should not be able to change their attitudes specially towards women, SCs, STs and other weaker section of the society.
“Unity is meaningless without the accompaniment of women. Education is fruit-less without educated women, and Agitation is incomplete without the strength of women”. Ambedkar

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LIFE OF MAHATMA GANDHI

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Introduction

The emergence of Gandhi played a pivotal role in the history of India Nationalism. The development of India Nationalism occurred in three separate phases. It was the third phase of Indian Nationalism that witnessed the rise of Mohandas Karamchand Gandhi as the man who took the country by storm with his novel political ideologies of ahimsa and satyagraha. Armed with these ideological tools Gandhi shoulder critical responsibilities in the momentous events that finally led India to the path of freedom. The emergence of Gandhi on the India political scenario was not the mere instance of another emerging new leader but it was the rise of a whole new philosophy that permeated into every sphere of the India.

Early Days

Mohan Das Karam Chand Gandhi, better known as Mahatma Gandhi, was born on 2nd October 1869 in Porbandar in Gujarat into the middle class vaishya family. He was the son of Karamchand and Putlibai. He studied at the elementary school in Porbandar till the age of seven and later at Rajkot. He was married to Kasturba at the age of thirteen while still in high school. He matriculated from Samladas College in Bhavnagar, Gujarat and went to England in 1888 to study law. Though his mother opposed this trip but the opposition was overcome by Gandhi’s strict vow of not touching women, wine and meat in the foreign land. He passed his examination in 1891 and on 12th June 1891 sailed back to India.

Initiation into Public Movements

He remained in India for almost two years and in 1893, he went to South Africa to fight a lawsuit on behalf of Dada Abdullah and company. It was the place which changed the course of Gandhi’s life and the history of India. While traveling in a first class rail compartment, Gandhi was thrown out by railway officials just because a white man objected to his presence in the first class compartment. This and some other such incidents made Gandhi feel that being quiet will not do any good. He stood up for the cause of all the Indians residing there who were suffering humiliation daily.

Gandhi’s struggle for India’s Independence

After returning to India permanently he began his struggle for independence after joining the Indian National Congress. He got acquainted with the issues in India politics and the problems faced by the Indian people soon he became a prominent leader of the congress. To attain Independence for the country, Gandhi initiated several movements which helped him achieve his goals.

Non-Cooperation Movement

Gandhi launched his weapons of Non-cooperation “Non-Violence” and “Peace” during his struggle against the British raj. The Movement emerged as an outcry over the Jallianwala Bagh Massacre at Amritsar. Gandhi induced the British government to grant swaraj or Self Government.
under this movement. The movement was strengthened by his support to the muslim campaign against Turkey’s dismemberment post world war I.

**Civil Disobedience Movement**

The Civil Disobedience Movement brought a milestone in the history. It was formed with an ideology to defy the rules and laws of the British government. It was launched in the year 1930 and the main factor after its formation was The Simon Commission which included only the British members. It also resulted in the imprisonment of Mahatma Gandhi and Jawaharlal Nehru. The movement at times is also considered for being non-resistance.

**Dandi March**

Dandi March another important event in the struggle for India’s Independence began on 12th march 1930. The Dandi Salt march triggered the civil Disobedience Movement and proved to be a direct challenge to the British government. The march began from Sabarmati Ashram to the Dandi Village, Navsari town. Mahatma Gandhi produced salt in Dandi without paying taxes to the British government. He was supported by millions of Indians in his campaign.

**Quit India Movement**

Gandhi launched the Quit India Movement in August 1942. The movement demanded immediate end to the British rule. The congress party initiated the mass struggle on the lines of non-violence. Gandhi gave a Slogan “Do or Die” during this campaign and every Indian started dreaming of a free Indian after this movement.

**Weapons during Freedom Struggle**

The overall process of non-violent actions was known as Satyagraha by Mahatma Gandhi for him, Satyagraha was an outgrowth of nonviolence. He used this term for the first time during his struggles in South Africa. He used it as a major tool in his struggle against British to gain Independence for India. The first Satyagraha campaign was launched in 1917 for the cause of the peasants. This first campaign was followed by this economic boycotts and fasts as the tools of Satyagraha.

**Non-Violence**

Non-Violence is the principle of Gandhi’s Spirituality and his violence as a tool against the British rule during his struggle for Independence. He believed that not resolve problems but on the other hand increase the problem itself. Non-violence was preached in different religions, Jains, Buddhist and Christianity. Gandhi believed in truth, humanity and world peace and practicing non-violence was his biggest ideologies. He not only followed the path of gain Independence for the country.

**Gandhi’s Secularism**

Mahatma Gandhi desired that India will become a country where Hindus, Muslims, Sikh’a and Christians will be treated alike. He had a vision to create a secular state where the religion beliefs, values and discourse are respected and practiced in all spheres of life. He lay emphasizes on non-violence, prayers and celibacy. It was his belief that salvation was the ultimate goal of life. The secular theories of Mahatma Gandhi put significance on the Indian National Movement. His secular beliefs were evident from the instances such as his support to the muslims during the Khilafat
Movement. His first public speech in India after his South Africa tour demonstrated his secular ideologies and beliefs.

**Gandhi’s Views on Women**

Mahatma Gandhi not only worked for the political emancipation in India, but the equally believed and worked towards the betterment and liberation of the oppressed and suppressed section of the Society. His work and emphasis towards the awakening of women not only brought light in to the lives of the female section but also gave rise to self-esteem and dignity within them. He was against such dogmatic practices of society women such as child marriage, purdah system sati etc....

**Gandhi’s Economic Ideologies**

The economic thoughts of Mahatma Gandhi are assimilated from his overall philosophy. He had a holistic approach and always aimed at socio-economic development of the society. His ideals were governed by the moral and ethical considerations. He had an unconditional sympathy towards the poor and the underprivileged class of the society. He also believed that the capitalist endeavors were the root of all the sufferings. He worked towards the betterment of the society and worked for the reformation of the economy.

**Conclusion**

Gandhi was an honorable politician many people in the world get inspired and want to be like him Gandhi felt it was his responsibility to fights for India’s rights. Overall Gandhi did not just change his home country of India. He also changed the words perspective on war and peace by making a difference without violence. Next Gandhi gave some of India’s people a new look on religion. Although Gandhi’s best efforts to stop violence failed I sometimes wonder what have happened if he had stayed alive for another 5 or 10 years.

“Peace is our True Nature be the change you want to see in the world”  
_Gandhi_

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WORLD WITHOUT WAR

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Introduction

“A Combination of knowledge and character alone can make path for Human Excellence. That character comes from the manifestation of the divinity always present in every human being and finds expression in the spirit of love and service of humanity, irrespective of caste and creed, gender and nationality” – Swami Vivekanandha

As Vivekanandhar said human life is a highly responsible and dignified one. It is essential for man to be fully cognizant of his rights and duties. Everyone has acquired a right to live on this planet. Duty consciousness is essential for all.

Millions of years have passed since man first appeared on this planet. With every passing year, fresh ideas and needs crop up with a corresponding increase in human skills to cater to these needs. Education is a process whereby those having a knowledge regarding these matters edify the others through lots of love and compassion.

“Nonviolence is not a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our being” - Mahatma Gandhi

Wars take place in many countries of the world, with each battle claiming hundreds of human lives. What is fault of the innocents who lose their lives in the war? They are merely the victims of the selfish politicians. It is the affluent, the rulers and the business magnets who encourage wars for their selfish benefits. Manufacturers of weapons continues unabated even during times of pace. Can this be justified?

It is the manufacturers of arms who stand to gain the most through proliferation of wars. They encourage wars, for their prosperity depends on it. End of all wars would mean financial ruin for them. It is not necessary for man to prosper through the death, suffering and destruction of the others.

There are over 2000 International Government agencies and 25000 International non-Government agencies for arranging peace talks between the Nations and some of them are engaged in full time such activities. Numerous treaties regarding non-proliferation of nuclear weapons, manufacture, stockpiling and use of chemical weapons and disarmaments have been signed. They continue due to the force of habit. An analysis of the past experiences and the manner of living of humankind will reveal that man is constantly torn between the twin forces of wisdom and habits.

In spite of this, the number of scholars with generous hearts is constantly asking one question that, Do we still need wars? An answer to this question, after proper introspection, will clear the path for organizing a way for man to live properly all over the world.
“Nonviolence is not in action, it is not discussion, it is not for the timid and weak, nonviolence is hard work, it is the willingness to sacrifice, and it is the patience to win” - Mahatma Gandhi

Jawaharlal Nehru has said “An atomic bomb cannot be challenged by another atomic bomb, it can be effectively challenged only by humanism and wisdom”

Vethathri Maharishi, the great saint of our contemporary age has given a valuable and practical solution for this question. According to Maharishi “Through spiritually we can attain world peace through the practice of Raja Yoga”

The aim of the world community service center which was started by Vethathri Maharishi is to spread the spiritual knowledge to the people of all nations. After a long period of research Maharishi taking his own life for this research work, has founded that only spiritual knowledge will result in peace, within self in the society and among Nations.

My article is based on the fact that how by inducingspiritual knowledge as said by Maharishi will result in first to individual peace and next to world peace. By spreading spiritual knowledge only we can attain the goal “The World without War” which is the ultimate dream of VethathriMaharishi. Not only Maharishi, but also the dream of all great philanthropists, Philosophers &Spiritual Leaders of the world.

“We cannot change the past, but we can change our attitude towards it, uproot, guilt and plant forgiveness. Tear out arrogance and seed humanity, exchange love for hate….. Thereby making the present comfortable and the future promising.” - James Aquaines Be Blessed by Divine.
Introduction

In India there were many leaders of both genders who made a socio-political transformation. Unfortunately, today many purport to be leaders but there seems a scarcity of genuine leader because they lack high standards. Being a leader is difficult because a leader has to be mindful in his actions and lead by setting an example. A leader plays a significant role in the administrative process of the country’s growth. His / Her selfless service ensures the success of secular society.

A leader is expected to possess multiple characters. Any common man expects a true leader to be strong, charismatic and possess, integrity, loyalty, honesty and be unbiased. A leader should be good in decision making, have good interpersonal skills, resist temptations, and have strong will power to lead during difficulties and obey his conscience. More than all a leader should inspire, motivate the people not by power, fame and name but simply by love, humane qualities and by selfless service.

In the Twentieth Century Indian history, a political leader who lived his life through his ideologies and made a drastic socio-political transformation to his state could be none other than Jyotirinda Basu called as Jyoti Basu. The only leader in India Jyoti Basu has the record of the longest -serving Chief Minister in India’s history. Jyoti Basu was the chief minister of West Bengal for twenty three uninterrupted years from 1977 -2000. It is true that, “There is nothing more valuable in life than the love of people. We are always ready to sacrifice our lives for a greater cause…….(Jyoti Basu)”.

Jyoti Basu’s Emergence to Politics

Jyoti Basu was born on July 8, 1914 to an affluent parent. His father Dr. Nishikanta Basu a physician had his higher education at U.S. His mother Hemalata Basu was the only daughter of an upper middle class family became a house wife. From his childhood, Jyoti Basu lived in a joint family set up which made his growth to be very protective. After his schooling at Calcutta, Jyoti Basu graduated with Honors in English Literature from Presidency College, Calcutta. His family wanted him to be a barrister but after his study of law he joined politics.

Jyoti Basu’s family did not have any political background or a forebear to guide him in politics. His concern for the society came by accumulation of experiences. While he was studying eighth standard he realized the pre independence pains. When he heard that Mahatma Gandhiji begun his fast, unknowingly his heart became very heavy. Adding to it, his study at London as a barrister made a foothold for politics. The mid twentieth century London’s political climate initiated him to International Politics and there came a great transformation within him to be a great ideal political leader.
Revelation at London

Young Jyoti Basu felt that politics in India was different from London. Politics was always a hot topic to be discussed in the Universities of London. Jyoti Basu having started to initiate into politics made a baby step by hearing the lectures of anti-fascism. Slowly, he started to attend Marxist study circles. Marxist literature and the political happenings in and around the nation pushed him to dwell in politics. His close friend Bhupesh Gupta introduced him to the Communist Party of Great Britain. When Jyoti Basu decided to join the party Harry Pollit dissuaded him because it was banned in the British ruling India. Subsequently, he joined the India League and the Federation of Indian Students in Great Britain.

In 1936, Jyoti Basu came into contact with several Indian Freedom Fighters who visited London including Jawaharlal Nehru. He arranged meetings for Indian leaders and discussed with them about Facism, Labour Party and Socialism. Slowly, a digression began to set in his personal aspiration. Hence, Jyoti Basu after writing the barrister exams, even without waiting for the results returned to India in 1940 to join Indian politics.

Jyoti Basu began his political career from the grass root as an ordinary Communist party worker and steadily grew to be a great respectable leader. Earlier, he was entrusted with the responsibility of organizing workers of Bengal-Assam Railway. He joined the Bengal Railway workers union in 1944 and started to work full fledged among the Railway workers. After enrollment as a barrister at Calcutta High Court, he gave legal services to the party and to the trade unions. In the year 1946-1947, Jyoti Basu played an active role with Tebhaga movement, workers strike and even on the communal riots which broke during post Independence India.

Ardent Communist

Communist Party in India was formed in December 1925, but it was not active due to lack of coordination and ban by the British government. After Independence, ideological differences made the Communist Party to split into two separate parties. In 1964, during the Sino -Indian war, the Communist Party of India proudly supported China in the war. The group which assembled in Calcutta adopted as the party of Communist Party of India (Marxism) forming on November 7, 1964. Jyoti Basu became one of the nine founding politburo members of the more radical CPI(M). The party then committed to build a Left and democratic front. Despite much opposition the party gradually progressed as a political entity.

Human welfare and advancement of society was Jyoti Basu’s major concern. His dedication, perseverance and loyalty with the railway workers made him to be elected to the Bengal Assembly from the railway constituency in 1946. Soon, Communist Party in West Bengal was in forefront becoming the second force after Congress. In 1952, Jyoti Basu travelled almost all districts, states other than West Bengal for the election campaign. As a result in 1967, he became the Deputy Chief Minister with finance and Transport portfolios. After 1977 election, he headed the Left Front ministry and remained Chief Minster till 2000. In the several years of his political life Jyoti Basu never stepped out of the party line. He was an icon of World’s first democratically elected Marxist leader and an ardent communist who strengthened secularism and deepened democracy.
Jyoti Basu- A Marxist to the Core

A symbol of Left, Jyoti Basu’s guide and philosophy was Communist Party. His Bible was Das Capital. According to Jyoti Basu Marxism was not dogma but science. To implement Marxist ideologies in practical life is very difficult but Jyoti Basu stood strong to implement first in his personal life. Since 1987, he had been living in a government building in salt lake area. Jyoti Basu though born from an affluent family did not possess any assets. His father Dr. Nishikanta Basu vested the mansion building to Jyoti Basu’s wife Kamala and son Chandan for family maintenance.

When Jyoti Basu became an MLA, he gave his salary to the party; later the party gave him the wages. He always stood with the struggles of the working class people. Jyoti Basu spent three and half years in prison and two year in underground. When his son was born, he was in prison for allegedly seditious activities. As a true communist party worker, he taught the communists as how to work and serve the people. In parliamentary forums, he stood as an example to bring changes in public policy. He bridged the gap between the aristocrats and the common man.

Strong Chief Minister

Jyoti Basu was a man of immense charisma. His faith in people was unflinching. Jyoti Basu was adored by all the people for being an eminent statesman. He was not a traditional communist but a democratic socialist. He worked as a disciplined member setting an example to the whole India. He was a straightforward self assured person and had imperturbable style in politics. As a chief minister, he was a tough man to deal. He implemented communist policies in a state of a capitalist country. This was the greatest challenge and greatest achievement in the twentieth century Indian politics.

When Jyoti Basu was sworn as the chief minister, West Bengal was a poverty stricken state and had survived with two great famines. The first thing he sanctioned was waiver for farmer’s loan and quickened the pace of agrarian reforms. As Marxism propagates equal distribution of wealth, he implemented it. This was the proudest moment among the people. This land reform was given utmost importance to guarantee financial security and established dignity of the poor and the landless farmers. As a result of land distribution in 1980’s and 1990’s, the state showed higher rate of agricultural growth. Henceforth, the poverty line started to decline fast. He also gave freedom to the individual, and provided minimum wages for all the people.

Another major development which Jyoti Basu implemented in 1978 was the Panchayat Raj System. He was radical to conduct elections successfully. The distribution of power to rural bodies or panchayats through the poor peasants worked full fledged In West Bengal especially during a flood which shook the state much. The distribution of money and power served as exemplary of the best in the worst.

Jyoti Basu never restricted his service to the society as the Chief Minister alone; he involved himself in uniting all secular forces of the nation against the negative elements by evolving in national politics. The most significant work which he did was to strengthen the ties between the state and central. To bring a fruitful relation, he organized meetings with other chief ministers and prepared reports. Finally he vigorously sought more powers for the states. This influenced Jyoti Basu to national politics. The opposition parties admired his administrative skills. His government had success in 1980 by making strides toward literacy and rural development.
In the matter of determining the internal policies and securities of the state, Jyoti Basu is always best remembered. Patriotism and communal harmony was deeply rooted in his mind right from the post Independence period. Jyoti Basu accompanied by Bhupesh Gupta met Mahatma Gandhiji, sought his advice for forming an all party peace committee and organized a peace march during the post Independence riots. Jyoti Basu proved as an able chief minister on two occasions. The first being in 1984 when Indira Gandhi was assassinated violence broke out against Sikhs. The next being the efforts taken in maintaining harmony and peace in West Bengal during the demolition of Babri Masjid.

In 1996, When Jyoti Basu was elected unanimously by the United Front to be the Prime Minister of India; the Communist Party of India forced him not to accept. The party thought that in a multi party regime to implement Marxist programmes will not be possible and their principles would be compromised. The chief architect of the Left Front in West Bengal Jyoti Basu immediately accepted the decision made and later called as a ‘Historic Blunder’. Instead, Janata Dal leader H.D. Deve Gowda became the Prime Minister.

Jyoti Basu stepped down as Chief Minister due to health grounds in the year 2000. He entreated CPI to allow his retirement from politics due to his age factor but was turned down hence; he remained as a member of his party’s politburo. In 2004, he played a major role in forming a coalition between the Congress-led united Progressive alliance (UPA) and Left Party.

Other than Politics

Jyoti Basu is well known as a trade union organizer, agitator, revolutionary fighter, freedom fighter and a mass political leader but many never knew that he was a writer and a teacher. He being Honours in English literature had passion for reading and writing. His favourite author was Jeffrey Archer. During his stay at London, he was the secretary of Friends of Soviet Union (FSU) and Anti -Facist Writers and Artists Association. He had an extraordinary ability to discuss the very sensitive aspects in his writings. He wrote large number of articles published in the party Journal. In 1951, when the ban on CPI was lifted he became the President of the Editorial Board of Swadhinata. He wrote his popular biography named Memories- A Political Biography.

When Jyoti Basu had his education at London, he was a part time teacher. He organized a voluntary group to teach English to illiterate Indian sailors in the slum of eastern London. This paved way to work and be intimate with illiterate workers. During his association with railway workers, he used to discuss matters concerning socio-economic politics and literary affairs of West Bengal.

Jyoti Basu was a strong preacher. He practiced first what he said. Being very true to his ideals he became a real role model to the youngsters even in a small walk of life. In 2008, Jyoti Basu went to inaugurate ‘Gana Darpan’ which encourages donation of body organs. After inaugurating he signed the form to donate his body. As per the wish, the family after Jyoti Basu’s death donated his eye to the needy and donated his body after paying homage to the government run hospital SSKM for research.

After Jyoti Basu’s death there was a big space in CPI (M), West Bengal and India. It is very difficult to find a leader like Jyoti Basu in future. He was not a nationalist but Internationalist. He had a good understanding and relation with international leaders like Fidel Castro, and Nelson
Mandela. Many prime ministers and leaders from opposition loved him and consulted him on many matters of national importance. Being humanitarian to the core, Jyoti Basu always lives on the hearts of million Indians and has carved a golden page in the history of Indian politics.

References
Introduction

History of a Stalwart is but a record of his aspirations and achievements, dreams and destinations reached. The story of Nawab C. Abdul Hakeem Saheb reads like the biography of a renowned historical figure whose perspirations to conquer something worthwhile are but the sterling bouquets of his everlasting noble deeds and remarkable success.

Born in 1863, Nawab C. Abdul Hakeem Saheb set up his leather business in Chennai in 1890. The three noble traits in his character, namely faith, honesty and justice, paved way to strike a gold mine in leather trade as the finished quality products were exported to U.S., England and Japan. Though his education in the academic sense was not much, his knowledge of men and matters and his business ties enabled him to build tower of flourishing business with cordial links deep rooted in foreign markets. He rose to the top in leather trade and carved for himself an outstanding place in the corporate world of Chennai. In spite of his growing riches by leaps and bounds, he continued to be a perennial source of comfort to the poor and needy who were rocked by misfortune. He shelied down huge sums of money on the marriages of the poor and on the pensions to widows and orphans. He spent three-fourths of his earnings on welfare projects. But his chief concern was education.

A Multi Dimensional Personality

An Educationist of National standing; a Philanthropist of unprecedented reputation; a gifted orator of matchless merit; a blessed writer of profound thoughts; an illustrious benefactor of society and a business magnate of International the gaudy colours of courtesy, obedience, simplicity, integrity, devotion, sympathy and confidence. His biography is a Magnum Opus of all that he preached and all that he wished to see others. He lit the torch of education to burn fierce and bright dispelling the gloom of ignorance and illwill. He was a Paragon of hard work who traversed along the track of trade and immortalized himself in the light of his remarkable services to education and welfare of the human society. His two weapons, honesty and forbearance, had been the tools of his victory in business-battles. He exemplified the statement, 'Winners never quit and the quitters will never win". His scholarly deliberations at Aligarh Muslim University exposed the genius in him. Simple as a saint and nobler as a scholar; humble as the dove and majestic as the lion; pious as a pilgrim and steadfast as the leader and sincere as the clock and secular as the sun, Hakeem Sahib continues to inspire generation after generation.

Educationist, Par Eminence

Just as Pandit Jawaharlal Nehru had transformed Mother India into a prosperous land of reservoirs, factories and industrial establishments, the Nawab Saheb helped to transform the natives...
of Melvisharam into an academic band of educated townsmen by showering on them the wealth of education. The princely donations of Nawab Saheb to Bakiyathus Salihath, Vellore; Jamia Darus Salam, Oomerabad; Madrasa Islamiah, Kurnool and Madrasa Usmania, Tirupattur had transformed those institutions into treasure boxes of religious and secular education. The Muslim Higher Secondary School, Triplicane, Chennai; The Hindu Muslim Higher Secondary School, Angappa Naicker Street, Chennai; C. Abdul Hakeem Govt. Higher Secondary School for Boys at Arcot; Little Flower Convent, Ranipet; C. Abdul Hakeem Kindergarten School, Triplicane, Chennai; High School for Muslim Girls in Coimbatore; Ahle-Hadis School, Coimbatore: National College at Cuttack, Orissa and a sizeable number of educational institutions at Melvisharam are now standing as magnificent monuments glorifying his care for education and his thirst for educating more and more adults. As a valid token of gratitude, the Corporation of Coimbatore had named a street in the city after Hakeem Saheb. And thus, Nawab Hakeem Saheb evinced keen interest in the evolution of a revolution in education. To him, Philanthropy was the highest music and education was the greatest virtue.

Melvisharam Muslim Educational Society, Brain Child of Nawab Saheb

An Educational Society established in 1919 was managing a school by name Majlis-e-Salanderain, in which for the first time the syllabus framed by Jamiya Milliya Islamiah, Delhi, was introduced in South India. The perspiring efforts of the Nawab Saheb transformed the school into an exemplary model. The Society was renamed as the Melvisharam Muslim Educational Society and Nawab C. Abdul Hakeem Saheb was elected the First President of the Society. The Silver Jubilee Celebrations in 1944, the Golden Jubilee celebrations in 1969 and the Diamond Jubilee Celebrations in 1994 had been golden milestones on the highway of its journey through the realms of education for all.

The Society that was managing just one Primary School in 1919 is now maintaining ELEVEN institutions of coveted fame and the list includes,
1. C. Abdul Hakeem College.
2. C. Abdul Hakeem College of Engineering and Technology.
3. MMES Women's College of Arts & Science.
6. Islamiah Boys' Primary School.
7. Islamiah Girls' Primary School.
9. Falahul Muslim Primary School
10. Rifa-he-Aam Primary School and
11. MMES Academy of Architecture

Fascinating Facets of Education

The Nawab Saheb believed that man's most powerful instrument that would help him to prosper in every walk of life should be his education. What he felt and believed is true even today.
The Primary Education is the basis of one's education. No one can raise a building on a foundation that is weak and shaky. Hence, Primary Education ought to be given top priority. Any scheme that neglects the disciplinary movements of the children of Primary Schools can neither be convincing nor beneficial. As the elementary school education is a stepping stone for the Secondary education, a sense of discipline inculcated at the Primary level will go a long way in building character. One should learn the code of conduct in the initial stage. What cannot be learnt at five cannot be learnt at fifty. A plant that can never bend of its own accord can never do so after growing up into a tree. Care should be taken to train the child to adhere himself to the rules of discipline and sufficient interest should also be evinced in injecting into him the basic moral values such as love for his country, affection for his fellowmen, a liking for all good things and regard and respect for his religion which are the primary duties of primary education. And so it is expected of the parents to sow in their children the seeds of elementary education, to be nourished by the fertilizer of discipline. The Syllabus in the curriculum ought to be framed in such an excellent way that the lessons taught in the classroom should help students to acquire the standards of higher education. This can be achieved only through the co-operation and goodwill of such teachers who are trained well and also devoted to their profession. The Secondary Education is in fact a staircase that takes students to the domains of higher education. The Nawab Saheb's staunch advice is that just as the Primary Education and the Secondary Education one should be alert and wise regarding Higher Education too which promotes to live high and think high. The tribe or the group that prides in its vast number of men who have the bliss of higher education will seem to be mighty, affluent and victorious when compared to all other groups or tribes. without the knowledge obtained by virtue of Higher Education no one can be able to digest the plight of the poor and the shrinking economic backdrop of Mother India. A society that fails in producing a colourful cluster of skilful workers and talented technicians can never said to be highly developed or a highly cultured society.

**Education as Perceived by Nawab Saheb**

The aim of education should not be the fixing up of someone in some vacancy. But somehow we are compelled to believe even at the primary level of our wards, that the sum total of higher education is to settle down in some profession or the other in a Government owned establishment. The pattern of education that women seek should help them to go ahead with their duties and responsibilities in a much more better way than the girls that are quite illiterate. The chief objective of such an education ought to be that women should live in peace and joy. Their education should help them to discharge their duties to the fullest satisfaction of their kith and kin. Education should be in accordance with the changing times. It should be answerable to the pressing needs of day-to-day life. By perceiving the needs of time, if people resort to technical education, they will not only be able to provide job opportunities to the youth but also enrich the financial position of their country. The gruesome mental torture and the restlessness caused by the pains of the pointed needles of unemployment can be wiped out from the hearts and minds of the disheartened and depressed youth.

**Versatile Genius**

The Nawab Saheb held several prominent positions in the effulgent light of his excellences. He had the distinguished privilege of presiding over the Golden Jubilee Celebrations of the All India Muslim Educational Society at Aligarh. As Life-Member of the Aligarh Muslim University, he addressed several academic gatherings and thrilled the academicians with his prolific deliberations on Primary, Secondary, Collegiate and Women's education, Technical education and importance of Urdu.
Although Hakeem Sahib was a Visharamite, he evinced, keen interest in the Educational matters of others of towns and cities. He served the vaniyambadi Muslim Educational Society as the Vice-President between 1927 and 1933 and as its President for about 3 years from 1935 till his death in 1938. He was its Life Member too. In 1933, he donated Rs.50,000 to help the Society institute "Hakeem Endowments" to encourage students. He also donated a huge sum to the Khair-Khah-e-Aam at Vaniyambadi for which he was the President from 1937 to 1938. In 1931, the Nawab Saheb was elected the Vice-President of the Jamiyah Darussalam and he held the Post till the day of his untimely death. In the capacity as the Vice-president, the Nawab Saheb donated Rs. 50,000 to the Jamiyah. A building in the Thambu Chetty Street, Madras, was purchased and registered in the name of Jamiyah, which is a regular source of income to the Jamiyah even now.

At the request of the Pallikonda Anwarul Islam Madarasa Committee, the Nawab Sahib purchased a building for the Madrasa which in to-day's value runs into several Crores. A massive building was raised by Nawab Saheb in Triplicane, Chennai, which he donated so munificently to house the Muslim Higher Secondary School as the Christian Missionary was about to close down a school in which 500 Muslim students were on rolls. The foundation stone for the school building was laid by His Excellency, H.V. Sir George Federick Stanley, Hon'ble Governor of Madras, on 2" March, 1933. The building was inaugurated by His Excellency Lord Erskine, Hon'ble Governor of Madras, on 15th August, 1935. The School witnessed amazing progress under the stewardship of all its Correspondents and Alijanab Alhaj S.M.Abdul Jameel Saheb who strove hard for the growth of the School. The School was founded by Nawab Saheb with the finance provided by C.Abdul Hakeem Educational Trust, Instituted by Nawab Saheb himself in 1925.

Epilogue

A Philanthropist of National repute, Nawab C.Abdul Hakeem Saheb had been a sterling phenomenon. The like of him is rare like the Phoenix. As Shakespeare who reigned supreme in the English Literary Universe in spite of his less basic education, Nawab C.Abdul Hakeem had been an uncrowned Emperor of the World of Leather and Leather products and the realms of education in spite of his lack of proper education. As one lamp that lights scores of other lamps, his ennobled endeavour had carved avenues for millions of boys and girls to climb the ladder of education, higher and higher. The world had witnessed the Midas Touch so munificently and so magnificently imprinted by Educationists in every nook and corner but the glorious impact of the Nawab Saheb continues, even today, as an indelible hallmark of education. In those days when education was scarce and even beyond the reach of vast majority, Nawab C.Abdul Hakeem Saheb transformed it into a readily available academic commodity, not marketable but to be gained free of cost. What Thomas Arnold was to England, Booker T. Washington to America and Tolstoy to Russia, was Nawab C.Abdul Hakeem Saheb to Tamil Nadu in particular and India, in general. As Lord Macaulay planted the seeds of English education in India, the Nawab Saheb lighted the hearts of the tiny tots with his Philanthropic lamps of Primary, Secondary, Higher Secondary and Collegiate Education. There was one Nawab C.Abdul Hakeem Saheb, when comes such another? as Einstein questioned when comes the like of Gandhi?