

STUDY MATERIAL FOR B.A. HISTORY
HISTORY OF TAMILNADU 1800 - 1967 A.D.
SEMESTER - III, ACADEMIC YEAR 2020-21

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UNIT - I
SOUTH INDIAN REVOLT

SOUTH INDIAN REVOLT

The South Indian Rebellion of 1800-1801 represented a violent reaction against the surrender of the rulers to the British and loss of freedom. As a result of diplomacy and wars, the aliens established their sway over the land. The horrors that attended the growth of imperialism spread a wave of revulsion and led the inhabitants to united action. The outbreak of the Rebellion marked the climax of a determined Endeavour, made by the common people of South India to liberate the Peninsula of Jambu Dwipa' from British yoke and to forestall the fall of rest of India under European authority, so that all the inhabitants of the land, as the rebels declared, could live —in constant happiness without tears . Marudu Pandyan of Sivaganga, Gopala Nayak of Dindigul, Khan —i-Jahan of Coimbatore, Kerala Varma of Malabar, Krishnappa Nayak of Mysore and Dhondajiwaug of Maharashtra, who organized a formidable confederacy for the overthrow of the British rule, spearheaded the movement. They held a conspiracy at Virupakshi in Dindigul and rose in arms with an attack on Coimbatore on the 3rd of June, 1800. The insurrection spread over an extensive region from Sholapur in the north and to Nanguneri in the far south. In this great struggle the Tamils played the most remarkable role.

CAUSES OF THE REBELLION

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

The obliteration of the royal institutions represented the logical outcome of the steady ascendancy of the English in South India. The Company deprived the rulers of the Carnatic and Thanjavur of their political rights. In 1795 they deposed the Setupati of Ramanathapuram, but failed to win the allegiance of the inhabitants. They made deep inroads into the liberties of the poligars too. The Company not only waged a series of wars against these traditional chieftains for default of payments or defiance to its authority, but overthrew them from power and at times executed them. Thus the Madras Council deposed Cobia Nayak of Sapatore, for this failure to pay tribute. The chief turned a rebel, was caught and executed. Poojari Nayak of Deodanappatty met with the same fate. In 1799 Kattabomman and other poligars were suppressed. This was followed by the abolition of the poligari system.

The people had a grievance that they were ill-treated. In fact the chieftains were required to supply provisions to the forces, give presents to the officials and to attend on the revenue servants. Among the common people, it was a pestilential traffic called country business that held the English in ridicule. The European adventures who obtained assignments on revenue, employed bands of peons as the feudal barons did, under the pretext of protecting the money chest. When the season of collection arrived, these peons sallied forth to levy to scourge and to oppress the unfortunate peasants. Thus, they tyrannized the inhabitants and flourished on the exerted wealth. Therefore as the American colonists raised the slogan —no taxation without representation , the Tamil declared: the cloud rains, the land yields, why should we pay tax to the aliens? Oppressive administration and natural calamities intensified

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the economic suffering of the inhabitants. After the assumption of power the English greatly increased the rates of assessment. Bribery and corruption crept into every department of revenue administration. The Company's renters observed no maxim in the exaction of money and grain. They took away the entire grain on which the riots had to subsist for the whole year and stripped them of all their property, plough and even utensils. Not unfrequently, extortion and violence forced the inhabitants to desert their homes. These oppressive practices had obliterated the expectations of the inhabitants to seek justice from the English. In 1798-99 monsoon failed.

The southern provinces put on the dreary appearance of an excessive drought and the desolation was too melancholy to the eye, not to convince the mind. Despite the starvation and mass exodus, the renters and the assignees increased the prices by common agreement. Extortion and plunder made the adventure of merchants unenterprising. The Stagnation of commercial traffic due to the withdrawal of carriage bullocks, to be employed with the forces set against Mysore, prevented the importation of grain from other territories by land. The English at Ramanathapuram on the other hand, imposed an arbitrary embargo on the importation of grain through the sea in their attempt to provide every artificial attraction to the grain, kept in their store houses. In consequence the price of grain shot high and the famine stricken inhabitants found it impossible to obtain any relief

The French made their own contribution to the outbreak. The French Directory sent its emissaries to the southern provinces for disseminating revolutionary principles and kindling nationalist risings as part of its global struggle against the English. Tipu Sultan who became a convert to the ideal of the French Revolution promised assistance to the rebels. The French endeavours had their impact upon the discontented inhabitants and contributed to the co-ordination of rebel strategy.

The long chain of political evils and the accumulated horrors of a dilapidated economy together with the spirit of independence fostered unrest in volume and intensity. The insurgents decided to liberate the land from the British domination and to restore the old royal institutions to their former glory. By achieving this noble task, they expected to find the means to live in —constant happiness without tears. They declared that —if now the people in the different countries would rise up and resist they (the Europeans) will sink and perish. As the people of the different countries are submissive, they desire them to do whatever theylike. The leaders of the rebellion placed their reliance upon force and united action for the attainment of their objective. Accordingly, they sent three missions to the Marathas and won the support of DhoondajiWaug of Shimoga. The emissaries visited the other rebels too, particularly in Canara, Arisikarai and Malabar. As a result of wide spread activity, the deputies of the rebel chiefs held a conspiracy at Virupakshi near Palani under the leadership of Gopala Nayak on 29 April, 1800. It was decided to begin the war with the capture of Coimbatore. The confederates in the far south were to rise in arms with the appearance of the horse', which meant the cavalry of DhoondajiWaug. MaruduPandyam in the mean time issued two proclamations, one at Tiruchirapalli and another at Srirangam, Summoning all the inhabitants, irrespective of any communal or religious consideration, to rally to the standard of rebellion.

MILITARY OPERATIONS

As decided at the conspiracy at Virupakshi, the rebels assembled in strength on the Satyamangalam Ranges and Palani Hills in preparation for the capture of Coimbatore. On 31 April 1800 five columns of rebels moved on to Coimbatore, but the enemy received secret

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information and thwarted the realization of the rebel move. The forces, which were sent in search, apprehended several of the rebel parties and seized much of the rebel correspondence. This led to the trial and execution of AppajiGour, who led the Tamil missions to the Marathas and forty one other conspirators. The parties that escaped apprehension, thereupon, retreated to the hills, waiting for further opportunity. In the mean time the British forces took effective measures to suppress the rebels of Kannada and Maratha territories. Colonel Arthur Wellesley in command of the forces led a series of expeditions against DhoondajiWaug. As the result of extensive operations, the forces occupied the territories from the rebels. Yet the rebel cavalry moved in strength to Savanore in the south for an expedition through Mysore in support of the patriots of Coimbatore, but it was checked. Sustaining a series of reverses,

DondajiWaug retreated to Konagal in September, 1800 but was defeated and killed,. The rebels of Canara, Arisikarai and Malabar too were driven to the defensive. As the expected horse did not appear at Coimbatore, the disappointed rebels of Tamil Nadu turned their attention to the far south. Early in February, 1801 the patriots disguised as pilgrims going to Tiruchendur, secured the release of the rebel leaders, imprisoned in the Fort of Palayamkottai. Immediately, 30,000 insurgents of Madurai and Ramanathapuram sent by MaruduPandyam, joined their comrades in Tirunelveli. Large groups of Maravas, Nadars, Paravas and Totiens voluntarily joined the insurrection. The Paravas of the coast supplied wall pieces, powder and guns to the fighting men. Pillaging parties led by Oomathurai, the deaf and dumb leader, surprised and subdued British military posts and by the end of February occupied all the territories extending from Panjalamkurichi to Srivaikuntam and AlwarTirunagari. In March they advanced to Thoothukudi, upon which the garrison consisting of the local sepoy's surrendered the fort. After this victory, the rebels embarked upon an offensive to Ramanathapuram.

While the rebels were gaining victories in various quarters, fresh troops of the Company poured in to the far South. A formidable phalanx attacked the British camp at Pasuvantanai, but after losing ninety six armed men, made its retreat. On the 31st of March the British forces, led by Macaulay, launched an attack on Panjalamkurichi. With intrepid firmness the insurgents engaged the assailants in a fierce encounter. All the British troops who pressed their way to the walls were piked or shot dead. Successive attempts made to surmount the resistance, ended in failure. Greatly concerned at this humiliation, the enemy assembled a grand army at Koilpatti and directed Adjudant General Agnew to take the command of the operations. On the 24th practicable breach on the walls of Panjalamkurichi having been effected, hostile columns supported by field pieces, advanced in strength. In the arduous contest that ensued, both parties suffered equally heavy losses. The insurgents continued their heroic resistance until all, who gathered in the breach, were shot dead by the enemy.

The British troops emerged triumphant. Shortly after this decisive hour, the rebels numbering about 3,000 assembled on the eastern face of the fort, rushed rapidly in eastern and northern direction, formed into two columns and retreated. They left 1050 of their compatriots dead. Agnew executed the imprisoned rebels near the fallen citadel. After this discomfiture, the insurgents evacuated their strongholds in Tirunelveli; most of them fled to the north, while the rest escaped to the hills of the West.

In May 1801 the Rebellion spread to the Northern provinces. Uniting themselves with every disaffected chief and drawing together all the inhabitants of their districts. Marudu Pandyan and his allies assembled a powerful force. They proclaimed Muthu KaruppaTevar as the rebel ruler of Ramanathapuram and reduced the forts of Tirupatore, Natham, Melur and

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Tirumelur to submission. Led by the chiefs, Melappan and Puttur, the insurgents established their sway over the Marava territory. In control of a long coast-line they employed large boats to bring supplies of grain, arms and ammunition from Lanka and other territories through the port of Tondi. In July Oomathurai commanded his followers to Palayanad near Madurai and captured it.

The Kallar tribes occupied the western part of Madurai district. In June 1801 the insurrection spread to the Kavari basin. The armed columns of Sivaganga and Ramanathapuram under the command of ShevattaTambi, son of MaruduPandyam, marched toThanjavur. With the *peasants voluntarily rallying to rebel ranks, they occupied Pattukkottai and established their posts at Arnadangy and Adiarkudi*. All the rebels made a common cause against the English. Their unity of purpose rendered their resistance determined. Aimed at the harassment of the enemy, the insurgents cut off communications, destroyed forts, took shelter in thick jungles and depended on guerilla tactics. By their rapid and irregular movements they laid waste the entire country, but eluded the pursuit of regular troops with ease.

The British forces could neither obtain provisions nor establish their posts in security. In consequence they found themselves constantly exposed to the assault by the rebels. In a bid to overcome these odds the English gained the support of the princes, particularly the Tondaiman of Pudukkottai and the Rajah of Thanjavur and brought reinforcements from Bengal and Malaya. They resumed operations on a large scale in May, 1801. Agnew checked the rising tempo of rebellion in Ramanathapuram. Leaving Ramanathapuram, Agnew reached Madurai on the 9th of July. He stormed the rebel stronghold at Tirupatore and waited for the arrival of a detachment, led by Colonel Innes from Malabar. After suppressing the rebels of Dindigul, Innes advanced towards Madurai. But the columns led by the Marudu Brothers pressed vigorously on his lines, forcing his retreat to Natham. Subsequently taking the route through Piranmalai, Innes arrived at Satturusamharakkottai. The next day while he was marching to Tirupatore through a thick wood, the rebels again attacked him using rockets, but were rescued by Agnew. The combined forces of Agnew and Innes now reduced Okkur and attacked Siruvayal, the headquarters of the rebels of Sivaganga. After a futile resistance the insurgents retired to the jungles. Marching from Siruvayal, the British forces began operations against the rebel strongholds in the forests of Kalayarkoil.

In the mean time the British forces with the aid of the Rajah of Thanjavur, reoccupied the southern bank of the Kaveri, expelled the insurgents from Arandangy and desolated the villages of Terboinadu. After establishing a post near Karaikudi they drove the rebels from the jungles of Singampunari and cut off their communications with the coast. An armed vessel, sent to the Bay of Tondi, destroyed the boats employed by the patriots for the importation of grain and war materials. Mean while Martin won a signal victory over the rebels near the fort of Ramanathapuram and Macaulay routed another body led by Melappan at Abiramum. Lieutenant Miller won a victory near Kamudi. These gains, significant as they were, not only reestablished Company's authority over Ramanathapuram but bottled up the rebels in the forests of Kalayarkoil.

In September Agnew launched an offensive towards Kalayarkoil. On the 18th he reducedPiranmalai and taking his route through Melur, Singampunari and Nandikottai., arrived at Okkur. He captured the rebel posts at Vaniamkudi, Collumbum and Muthur in Sivaganga. On the 30th of September three detachments led by Innes, Blackburne and Macaulay made simultaneous thrusts on Kalayarkoil. After a siege and fire on the 1st of October the defiant

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citadel fell to the enemy. The vanquished, led by Oomathurai and Sevathiah, fled to Dindigul while the rest followed MaruduPandyan to the jungles of Singampunari.

On the appearance of the patriots the inhabitants of Dindigul again rallied in strength. Within three days more than 4000 armed men joined Oomathurai and Sevathiah. They reoccupied the hills of Virupakshi, descended upon the valley of Dindigul and repulsed an attack by a detachment, commanded by Jones. As dispatch seemed essential for curbing the growing influence of the patriots, Innes at the command of a well equipped detachmet, rushed to Dindigul, Fighting was resumed on the 12th of October. The rebels headed by Oomathurai sought to intercept the progress of British forces at Virupakshi and subsequently at Chetrampatti, but suffered reverses. Advancing through a thick wood, the English captured Cowdelli and the Cormandelli Barriers. Hard pressed, Oomathurai led his armed group to the valley of Dindigul. In a running battle, which kept the patriots constantly on foot without food, water and rest across a distance of fifty one miles from Dindigul to Vettilagundu for three days together, the exhausted insurgents were finally overwhelmed. The principal rebels faced execution. MaruduPandyan, the popular leader of the rebels, together with his gallant brother Vellamarudu, was executed on the ruins of the fort of Tirupatore on the 24th of October 1801. Among the multitude who faced their fate at the same spot were SevataTambi and Sivagnanam, the sons of MaruduPandyan, KaruthaTambi and Molly KuttyTambi, the sons of Vella Marudu, Muthuswamy, the young son of Sevata Tambi, MuthukaruppaTevar, styled the rajah of Ramanathapuram and the Poligar of Kadalkudi.

In fact the vindictive Englishman hanged grandfathers, sons and grandsons together in common gibbet. The head of MaruduPandyan was severed and taken to Kalayarkoil, while the body was buried at Tirupatore-now in Scottish Mission compound. Oomathurai and Sevathiah were taken to Panjalamkurichi and beheaded on 16th November. Seventy three of the Principal rebels were condemned to perpetual banishment. Among them were Vengum PeriaWodayaTevar of Sivaganga, Booma Nayak of Verappur, DalawayKumaraswamy Nayak of Panjalamkurichi and Doraiswamy, the son of MaruduPandyan. On the 11th February 1802 the prisoners on board Admiral Nelson sailed from Thoothukudi. The voyage, long and tedious, lasted for seventy six days. Kept under strict restraint and handcuffed with iron in pairs, the prisoners suffered miserably. In the course of the voyage two died of sickness and one was drowned. The rest of the prisoners, seventy in number, reached Penang on the 26th of April 1802. Soon after their arrival at the destination, one third of them fled in different directions. But their agony preyed upon them that twenty one of them died within five months of banishment.

VELLORE MUTINY

The patriots involved in the south Indian Rebellion made another endeavour against the English, when they organized a struggle in 1806. After the suppression of the widespread Rebellion of 1800-1801, the rebels made Vellore the centre of their activity. This place became, as S.S.Furnell has asserted, the seat of —deep and dark intrigues. Futteh Haidar, who was associated with the organization of the Anti-British confederacy of 1800, continued his work in secret, as the result of which not fewer than 3000 rebels of Karnataka settled either in the town of Vellore or its vicinity. During the British military operations in the west many more of the vanquished rallied to the cause, upheld by the prince. The English contributed to the collusion of the rebel elements against their authority, when they unwittingly inducted into Vellore the remnants of the broken ranks of the insurgents of Tamil Nadu. Besides the European troops, the garrison of Vellore in 1806 consisted of six companies if the first battalion and all the

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companies of the second battalion of the Twenty third regiment, which was raised in Tirunelveli soon after the suppression of the Rebellion in 1801. Many rebels, who had been reduced to dire straits in consequence of their discomfiture in their struggle and the confiscation of their properties, as well as the inhabitants whose relatives were slain by the English allowed themselves to be recruited into the service of the aliens. With the admission of these sepoys into the fort of Vellore, it became the meeting ground of the rebel forces of Tamil and Kannada regions, as Coimbatore had been in 1800.

Thus the English by sheer ignorance introduced a Trojan horse into the citadel. It is evident that the peninsular confederacy furnished in Futtesshaider a leader for a fresh venture, while the rebellion of 1800-1801 supplied in the rebel elements an instrument at Vellore for the execution of the long cherished dream. Now the chieftains too drew closer to the scent, as they found it possible to exploit the favorable circumstances that a combination of factors offered. As the English themselves had admitted, these enterprising chiefs began to take an interest in the developments, for they wished for a revolution and to destroy the British authority.

CAUSES, COURSES AND CONSEQUENCE OF VELLORE MUTINY:

The sepoys and the migrants to Vellore entered into a conspiracy and held frequent deliberations, attended by the sons of Tipu. This patriotic movement progressed to such an extent that as in the organization of the Rebellion of 1800-1802 the rebels exchanged betel so as to bind themselves together for the attainment of common goal. The English in the mean time enforced certain innovations in the administration of the sepoy establishments. They prohibited all marking on the forehead which were intended to denote caste or sect and the use of ornaments and directed the sepoys to cut their moustaches to a set pattern. Added to these Adjutant General Agnew, the assassin of the patriots, designed and introduced under his direct supervision a new model turban for the sepoys. On the 9th of June 1806 upwards of forty of these Agnew's turbans had been put on without objection by the fourteenth Native Regiment. Soon a concourse of several hundred men, who had already assembled at a distance not far off, uttered a current of the vilest abuse at them for having consented to wear them. The mob dispersed yet this was followed by several sepoys throwing off the turbans in a turbulent manner. However all were reduced to subordination and forced to wear the turbans.

The rebels of Vellore as in the rebellion of 1800-1801 endeavored to bring the insurgent forces of the peninsula under a common banner and to restore the monarchs to their former status of dignity. Collaboration had been so widely concerted as to gain support from different quarters. The inhabitants of Pallikonda and the sepoy detachment that was stationed at Wallajabad, taking part in the conspiracy, offered their co-operation. Another detachment that was cantoned at Chittoor was implicated in the intrigue. The rebels of Vellore had entered into an understanding with the inhabitants of Arcot for fighting the common enemy. It is not certain whether the disaffected inhabitants of the west agreed to rise in a simultaneous rebellion but they promised their support and co-operation. Disaffected that had been manifest at Chicacole and Hyderabad in Andhra Desa, synchronized with the defiant moves in several places in Kannada Nadu and Tamil Nadu. It was possible that the sepoys from the far south communicated their sentiments to their relatives and friends in the subsidiary force stationed at Hyderabad and in turn the latter to Chicacole. The sepoys held secret meetings with the inhabitants of Hyderabad and the intelligence gathered by the company, indicated that they had taken a solemn oath of secrecy and mutual support. The Nizam had complete knowledge of the plot, yet transmitted no information to the company.

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The patriots decided to rise in rebellion in the early morning of the 13th of July, 1806. The same date was spoken of at Hyderabad as the appointed time for mutiny by the Subsidiary Force, that was stationed there. The people friendly to the Company, warned the English officers of the native corps to be upon their guard. To herald this movement the rebels decided to occupy Vellore, as the confederates sought to occupy Coimbatore in 1800, so that they could have a strong hold in which they could secure themselves until the planned Insurrections in other regions drove the English out. As part of their design they decided to seize a treasure of three lakhs of pagodas, deposited at Chittoor. In the meantime the insurgent forces in different regions waited to know what success attended the daring venture at Vellore and other barracks before they themselves plunged into the fray. Upon the overthrow of the British sway, the patriots decided to elevate a son of Tipu as the ruler of Mysore and to re-establish the Independence of the Nizam.

On the 9th July 1806 a number of horsemen with a large train of attendants appeared in Vellore, behaving in a very disorderly and riotous manner and engaging in sham fighting with each other. A general rising was determined on the night of 12th July, but due to the intemperance of a zamindar it was precipitated before the appointed day. At 3 O' clock in the morning of 10th July the sepoys at Vellore rose and commenced heavy firing upon the quarters of the English officers and the barracks of the Sixty ninth Regiment. They annihilated a body of Europeans at the main gate, destroyed the guard of the magazine and gained possession of the Fort. Moving to the building that housed the captive princes, the sepoys raised the cry. Come out, Nawab, Come out, Nawab, there is no fear. This was supposed to have been addressed to Futteh Haidar. Now a flag – an old one of Tipu – green stripes on a red field with a sun in the center was hoisted on the flag – staff while all raised ding' ding'. The occupation of the Fort to Vellore represented a master stroke of a coordinated stratagem, but the success did not last long. As the mutiny came as a premature outbreak, it did not act as the signal to similar risings in different quarters.

Dissatisfaction was manifest on the 13th of July at Wallajahabad and a defection was detected in Subsidiary Force at Hyderabad, but they came late and developed into no rebellion as to be of any assistance to the sepoys of Vellore. A relief expedition, commanded by Colonel Gillespie, reached the rebel stronghold, bombarded the gate and forced its entry into the ramparts. In a sharp engagement the sepoys had killed 113 Europeans but they lost themselves. Five hundred of the mutineers fell as prisoners to the enemy. This marked the failure of the last bid made by the insurgents under the inspiration of the South Indian Rebellion. The Company now proceeded to strengthen the European element in the military establishments and reorganize the administration of the forts. These reforms contributed to the consolidation of its Sway.

BRITISH ADMINISTRATION IN TAMIL NADU
LAND REVENUE SYSTEM

The governorship of Thomas Munroe was extremely significant as marking a great changeover from the pre-existing revenue regulations to new arrangements which led to a profound impact on the economy of the land. Munroe was an extraordinary man who served England and India equally well and understood India better than many others who came out to this country. The people of Madras loved him more than perhaps they could have loved the best among their own rulers. They endearingly called him the Father of the people.

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RYOTHWARI SYSTEM

For purposes of revenue administration the company created a Board of Revenue as early as 1786. District Collectors were appointed in 1794 who replaced the corrupt and inefficient Havildars of the previous regime. The mode of revenue collection was known as the ryotwari system which was an innovation of Sir Thomas Munroe. By this system the ryot was enabled to pay the land revenue direct to the Government. This again transferred the judicial and police duties to the district collector. By the ryotwari system the ryot was entitled to pay a fixed sum to the Government. Usually the amount so collected was 50% of the gross produce. The government appointed officials for collection of revenue. Owing to the dishonesty of those officials all collected as tax did not reach the company's coffers. Many of the officials were rash towards the native powers and precipitated the palayagars crisis. In fact all were not a replica of Munroe, father of the ryotwari system.

ZAMINDARI SYSTEM/PERMANENT SETTLEMENT SYSTEM:

After quelling the palayagar resistance to British expansion, Wellesley in 1801 ordered the introduction of Permanent Settlement. (The Permanent Settlement was first introduced in Bengal by Lord Cornwallis in 1792) But it did not function well. So in 1814 the Ryotwari system was reintroduced. By 1818 peace and order were restored in the Madras presidency. The modern system of district administration with the revenue and magisterial functions invested with the district collector was well established by 1818. The Board of Revenue guaranteed a uniform system of revenue collection. Appeal can be made to the Board and the Government in cases of oppression. Since 1857 deputy collectors were appointed to aid the district collectors. By the Local Board Act of 1884 members of the district and taluk boards were to be elected. Sir Thomas Munroe was the Governor of Madras from 1820 to 1827. He was honored with a Knighthood. From Madras he greatly helped the Governor-general (Lord Amherst) to prosecute the first Burmese war. He died of Cholera at Pattikonda in the Kurnool District. He was very considerate and sympathetic towards Indians. The equestrian statue of Sir Thomas Munroe which adorns the Island Ground in Madras was put up in 1839 by public

JUDICIAL ADMINISTRATION:

Warren Hasting established two courts for resolving disputes –civil disputes for District Diwani Adalat and criminal disputes for District Fauzdari Adalats.

District Diwani Adalat:

It was established in districts to resolve the civil disputes which were placed under the collector. In this court Hindu law was applicable for Hindus and Muslim law for Muslim. If people seek more justice then they can move to Sadar Diwani Adalat which was functioned under a president and two members of Supreme Council.

District Fauzdari Adalats:

It was set up to resolve the criminal issues which were placed under an Indian officers assisted by Qazi and Muftis. The entire functioning of this court was administered by the collector. The Muslim law was administered in this court. But the approval of capital punishment and for the acquisition was given by the Sadar Nizamat Adalat which headed by a Deputy Nizam who was assisted by the chief Qazi and Chief Mufti.

The formation of Supreme Court at Calcutta under the Regulating Act of 1773 AD had original and appellate jurisdiction. Under Cornwallis, the District Fauzdari Court was abolished and Circuit Court was set at Calcutta, Decca, Murshidabad and Patna. It acts as a court of appeal

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for civil as well as criminal cases which was functioned under the European judges. He shifted Sadar Nizamat Adalat to Calcutta and put it under the supervision of Governor-General and the members of Supreme Council who were assisted by Chief Qazi and Chief Mufti. The District Diwani Adalat was renamed as District, City or the Zila Court which was functioned under a district judge. He also established gradation civil courts for both Hindu and Muslim such as Munsiff Court, Registrar Court, District Court, Sadar Diwani Adalat and King-in-Council. He is known for the establishment of sovereignty of law

UNIT - II
SOCIO - RELIGIOUS MOVEMENTS

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

CHRISTIAN MISSIONARIES ACTIVITIES

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

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

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

MISSIONARIES AND THEIR MISSION

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

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

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political in nature; they are intrinsically political concepts more than religions, and aim to bring the entire world under their rule. They gain political power, capture territories and convert people. This was also the agenda of the Christian missionaries and the motive for them to learn our languages and literatures.

SOCIAL RELIGIOUS REFORM MOVEMENT IN TAMIL NADU

In the 19th Century, Society was influenced by radical thinker due to the impact of western education. Many social evils like sati, polygamy, child marriage, untouchability, female infanticide, were practiced in the state. In order to eradicate these social evils many social reforms, movement emerged in Tamil Nadu.

RAMLINGA ADIGAL (1823 -1874):

Samarasa SuthaSanmargaSangam (1867) was started by Ramalinga Adigal, popularly known as Vallalar, Born at Chinnamarudur near Chidambaram - (1823).He Believed in Arulperunjothi (Supreme grace of light).Samarasa SuthaSanmargaSangam aimed for the religious unity and communal harmony in the society, Condemned rituals and caste belief, Promoted universal love and brotherhood.believed hunger and poverty are the greatest ill of society.

In order to conduct prayer built Sathyagnana Sabha. He also founded SathyaDarma Sala at Vadalur for feeding the poor - irrespective of caste and religion.Vallalarshowed his mercy not only on human being but also on plants, insects, birds and animals.This is called 'JeevaKarunya' (Mercy of life)

ORIGIN OF JUSTICE PARTY:

Due to over domination of brahmin's in government administration. The British gave them job though they constituted only 3% of the population. Hence non-Brahmins of Tamil Nadu united together under the leadership of Dr. NatesaMudaliyar. They formed South Indian Liberal Federation in 1916. Later in 1817 this association was called "Justice Party".In the 1920 election, Justice Party came to power SabburayaluReddiar became the chief Minister of Madras Presidency.During Justice Party Government all communities shared the official and administration benefits,and issuedCommunal G.O in 1921 and 1922.

The Staff selection Board was established in 1924. On this basis, Public Service Commission was established first time in India in 1929.Andhra University and Annamalai University was started.Hindu Religious Endowment Act (1921) - Non-brahminArchagas can be in the temple.Act of 1921, Women were given voting rights.

SELF RESPECT MOVEMENT:

Brahmin's dominated the administration in the British period, non- Brahmin's were deprived and treated badly. E.V Ramasamy headed the Self respect movement.E.V Ramasamy - (Eye / Periyar) Born - 17th September 1879 at Erode. Father Name: VenkattaNaicker. Mother Name: ChinnaThayammal. Wife Name: NagammalHe left Indian National Congress in 1925 at the kancheepuram sessionStarted the self-respect movement in 1925.He Started 'Kudiyarasu' a Tamil weekly in 1925 and 'Revolt' a English journal in1928

ACHIEVEMENT OF SELF-RESPECT MOVEMENT AND PERIYAR

TEMPEL ENTRY MOVEMENT (1924)

Vaikom is a place in Kerala, Periyar was given the title "Vaikom hero" Social Reform:

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He was against untouchability, he with the support of justice party, passed the Anti - Untouchability Act in 1930. This movement led to the foundation of casteless society in Tamil Nadu.

Welfare of Women:

This movement passed a number of resolutions for passing of legislations. The most important legislation was Widow Remarriage Act, Women Right's to property Act, Abolition of Devadasi Act. Devadasi Act was abolished by the Act of 1930 with the earnest effort made by Dr. MuthuLakshmi.

UNIT - III
TAMIL NADU IN FREEDOM STRUGGLE

ROLE OF TAMIL NADU IN FREEDOM STRUGGLE

V.O CHIDAMBARAM PILLAI:

EARLY LIFE

V. O. Chidambaram Pillai was born on 5 September 1872 in a vellalar family in Ottapidaram, Tuticorin District to Ulaganathan Pillai and Paramayee Ammal. When Chidambaram was six years old, he learned Tamil from teacher Veeraperumal Annavi. He heard stories about Shiva from his grandmother and stories from the Ramayana from his grandfather. He heard stories from Mahabharatha told by Allikulam Subramanya Pillai. As a child, he played goli (marbles), kabaddi, horse riding, swimming, stilt walking, archery, wrestling, silambattam and chess.

He learned English from a Taluk officer named Krishnan in the evenings. When Krishnan was transferred, Chidambaram's father built a school with the help of villagers and appointed Aramvalarthanatha Pillai from Ettayapuram as the English teacher. The school was run by a priest at Pudhiamuthur. At fourteen, Chidambaram went to Thoothukudi to continue his studies. He studied at CEOA High School and Caldwell High School and in Thoothukudi at the Hindu College High School, Tirunelveli. Chidambaram worked as Taluk office clerk for some time before his father sent him to Tiruchirappalli to study law. He passed his pleadership exam in 1894, returning to Ottapidaram to become a leader in 1895. In Chennai, Chidambaram met Ramakrishnananthar, a saint who belonged to Swami Vivekananda Ashram (monastery), who advised him to "do something for the nation". Here he met the Tamil poet Bharathiyar who shared his political ideology. The two men became close friends. In the 1890s and 1900s India's independence movement and the Swadeshi movement, initiated by Bal Gangadhar Tilak and Lala Lajpat Rai of the Indian National Congress (INC), were at their peak. From 1892 Chidambaram was influenced by Tilak Maharaj and became his disciple. Along with Subramanya Siva and Subramanya Bharathi, he became a prominent spokesperson for the cause in the Madras Presidency. Following the partition of Bengal in 1905, Chidambaram entered politics, joining the Indian National Congress and taking a hardliner stance. He also presided at the Salem District Congress session.

COMPANIES AND INSTITUTIONS

Chidambaram established many institutions like Yuvanesh Prachar Sabha, Dharmasanga Nesavu Salai, National Godown, Madras Agro-Industrial Society Ltd and Desabimana Sangam. In response to the British India Steam Navigation Company's trade monopoly, Chidambaram started an Indian-owned shipping company. He registered the Swadeshi Shipping Company in October 1906. The capital of the company was ten lakh rupees. The number of shares was 40,000 and the face value of each share was Rs. 25/- Any Asian could become a shareholder. The director of the company was Pandi Thurai Thevar, a Zamindar and the founder of "Madurai Tamil Sangam". In the beginning, the Company owned no ships, instead leasing them from Shawline Steamers Company. The B.I.S.N.C. pressured Shawline Steamers to cancel the lease; in response, Chidambaram leased a single large freighter from Sri Lanka. Realizing the need for the Swadeshi Shipping Company to own its own vessels, Chidambaram travelled around India selling shares in the company to raise capital. He vowed, "I will come back with Ships. Otherwise I will perish in the sea". He managed to secure sufficient funds to purchase the company's first ship, the S.S. Gallia shortly afterwards, they were able to acquire the S.S. Lavo

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from France. In response to the new competition, the B.I.S.N.C. reduced the fare per trip to Re.1 (16 annas) per head. The Swadeshi company responded by offering a fare of Re.0.5 (8 Annas). The British company went further by offering a free trip to the Passengers with a free umbrella; however, nationalist sentiment meant that the free service was underused. The B.I.S.N.C. attempted to buy out Chidambaram, but he refused the deal. The ships commenced regular service between Tuticorin and Colombo (Sri Lanka) against opposition from British traders and the Imperial Government.

CORAL MILL STRIKE

On 23 February 1908 Chidambaram gave a speech at Thoothukudi, encouraging the workers at Coral Mill (now part of Madura Coats) to protest against their low wages and harsh working conditions. Four days later, the workers of the Coral Mill went on strike. Chidambaram and Subramanya Siva led the strike. Their demands included incremental earnings, weekly holidays and other leave facilities. Chidambaram ensured the strike was widely publicized, and it quickly gained popular support. On 6 March the head clerk Subramanya Pillai met Chidambaram and said that the management was ready to concede their demands. Chidambaram went with 50 workers and met the managers, who agreed to increase the wages, to reduce the working hours and to give leave on Sundays. The workers went back after a nine-day strike. The outcome of the strike encouraged the workers of other European companies, who also gained increased wages and better treatment. Aurobindo appreciated Chidambaram and Siva for the unequalled skill and courage with which the fight was conducted in his Vande Mataram daily on 13 March 1908.

ARREST AND IMPRISONMENT

By 1908, Chidambaram's political involvement drew the attention of the British. Hearing of his intention to speak at a rally celebrating the release of Bengali leader Bipin Chandra Pal, Winch, a British official invited Chidambaram to meet him in Thirunelveli with his political comrade Subramanya Siva. At the meeting, Winch expressed concern about Chidambaram's activities and asked him to give assurances that he would not participate in any political revolt. Chidambaram refused to accept his conditions, so he and Siva were arrested on 12 March 1908.

The arrest was followed by widespread protest. In Thirunelveli shops, schools and colleges were closed in protest, and rioting broke out. The Thirunelveli municipal office, post offices, police stations and municipal courts were attacked. A general strike was declared in Thoothukudi, which was the first political strike in India. Public meetings and processions were held, and four people were killed by the police. Although his supporters were able to raise sufficient funds for bail, Chidambaram refused to leave the jail without the release of Siva and his other comrades. Subramanya Bharathi and Subramanya Siva also appeared in the court for questioning for the case instituted against Chidambaram. He was charged under sections 123-A and 153-A of the Indian Penal Code for speaking against the British and giving shelter to Siva. Chidambaram refused to take part in the proceedings. He was charged with sedition, and a sentence of two life imprisonments (in effect forty years) was imposed. He was confined in the Central Prison, Coimbatore from 9 July 1908 to 1 December 1910. The judgment was widely condemned in the popular press, with even the British Statesmen magazine claiming that it was unjust. Chidambaram appealed the sentence in High Court, gaining a reduced punishment of four years imprisonment and six years in exile. An appeal to the Privy Council led to a further reduction in sentence.

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Chidambaram was interned in Coimbatore and Kannanoor jail. He was not treated as a political prisoner, nor was the sentence de facto of simple imprisonment; rather, he was treated as a convict sentenced to life imprisonment and required to do hard labour, which caused his health to suffer. Historian and Tamil scholar R. A. Padmanabhan later noted in his works that Chidambaram was "yoked (in place of bulls) to the oil press like an animal and made to work it in the cruel hot sun...." From prison Chidambaram continued correspondence, maintaining a steady stream of legal petitions. He was finally released on 12 December 1912. To his dismay, the Swadeshi Steam Navigation Company had already been liquidated in 1911, and the ships were auctioned to their competitors. The company's first ship, the SS Gallia, was sold to the British Shipping Company.

LATER LIFE:

Upon Chidambaram's release he was not permitted to return to Tirunelveli district. With his law license stripped from him, he moved to Chennai with his wife and two young sons. There he ran a provisions store and a kerosene store. V. O. Chidambaram had a long correspondence with Gandhi, not yet Mahatma, from 1915 to 1920. In 1915, when Gandhi visited Chennai (Madras then), both had met. Some in South Africa with Indian origin had collected money to help V. O. Chidambaram and transmitted the amount through Gandhi. However, V. O. Chidambaram did not receive the money. He had some lengthy correspondence with Gandhi on the subject. In one instance Gandhi wrote a postcard to V. O. Chidambaram in Tamil with his own hand. V. O. Chidambaram was delighted seeing the postcard and, for a moment, forgot about the money dispute. The term Gandhi Kanakku (in Tamil meaning Gandhi's accounting) became prevailing because of this incident. The term is often used in South India to refer to any debt where it is impossible for the money to be repaid, because Gandhi did not return the money to VOC with excuses. But on 4 February 1916, V.O. Chidambaram wrote to a friend, "Rs. 347-12-0 has come from Sriman Gandhi." In 1920, Chidambaram withdrew from the Indian National Congress, citing ideological differences with Mahatma Gandhi. He focused his efforts on establishing labor unions in Madras and writing. After moving to Coimbatore Chidambaram, he worked as a bank manager. Dissatisfied with the income, he petitioned the court, seeking permission to practice law again. Judge E.H. Wallace gave permission to restore Chidambaram's leadership license; to show his gratitude Chidambaram named his last son Valacewaran.

Chidambaram moved to Kovilpatti and practiced as a lawyer. He rejoined the Congress party in 1927 and presided over the third political conference held at Salem. He said that he wanted to join Congress again because he noticed a remarkable change in the policies of Congress and was happy to note that the policies of which he did not approve were withdrawn one by one. However, after the Salem conference Chidambaram again severed his contact with Congress. In 1929 he moved to Thoothukudi, where he spent his time writing and publishing Tamil books. By 1935, he had written commentary on the first book of the Tirukkural (Book of Virtue) and was published under a different title. However, it was only in 2008 that the complete work of his commentary on the Kural was published. He died on 18 November 1936.

SUBRAMANIA BHARTHI

Bharati was born on 11 December 1882 in the village of Ettayapuram, to Chinnaswami Subramania Iyer and Lakshmi Ammal. Subbaiah, as he was named, went to the M.D.T. Hindu College in Tirunelveli. From a very young age, he was musically and poetically inclined. Bharati lost his mother at the age of five and was brought up by his father who wanted him to learn English, excel in arithmetic, and become an engineer. A proficient linguist, he was well-versed in

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Sanskrit, Hindi, Telugu, English, French and had a smattering of Arabic. Around the age of 11, he was conferred the title of "Bharati", the one blessed by Saraswati, the goddess of learning. He lost his father at the age of sixteen, but before that when he was 15, he married Chellamma who was seven years old.

During his stay in Varanasi, Bharati was exposed to Hindu spirituality and nationalism. This broadened his outlook and he learned Sanskrit, Hindi and English. In addition, he changed his outward appearance. He also grew a beard and wore a turban due to his admiration of Sikhs, influenced by his Sikh friend. Though he passed an entrance exam for a job, he returned to Ettayapuram during 1901 and started as the court poet of Raja of Ettayapuram for a couple of years. He was a Tamil teacher from August to November 1904 in Sethupathy High School in Madurai. During this period; Bharati understood the need to be well-informed of the world outside and took interest in the world of journalism and the print media of the West. Bharati joined as Assistant Editor of the Swadesamitran, a Tamil daily in 1904.

In December 1905, he attended the All India Congress session held in Benaras. On his journey back home, he met Sister Nivedita, Swami Vivekananda's spiritual heir. She inspired Bharati to recognize the privileges of women and the emancipation of women exercised Bharati's mind. He visualised the new woman as an emanation of Shakti, a willing helpmate of man to build a new earth through co-operative Endeavour. Among other greats such as Bal Gangadhar Tilak, he considered Nivedita as his Guru, and penned verses in her praise. He attended the Indian National Congress session in Calcutta under Dadabhai Naoroji, which demanded Swaraj and boycott of British goods.

By April 1906, he started editing the Tamil weekly India and the English newspaper Bala Bharatham with M.P.T. Acharya. These newspapers were also a means of expressing Bharati's creativity, which began to peak during this period. Bharati started to publish his poems regularly in these editions. From hymns to nationalistic writings, from contemplations on the relationship between God and Man to songs on the Russian and French revolutions, Bharati's subjects were diverse. Bharati participated in the historic Surat Congress in 1907 along with V.O. Chidambaram Pillai and Mandayam Srinivachariar, which deepened the divisions within the Indian National Congress with a section preferring armed resistance, primarily led by Tilak over moderate approach preferred by certain other sections. Bharati supported Tilak with V. O. Chidambaram Pillai and Kanchi Varathachariyar. Tilak openly supported armed resistance against the British.

In 1908, the British instituted a case against V.O. Chidambaram Pillai. In the same year, the proprietor of the journal India was arrested in Madras. Faced with the prospect of arrest, Bharati escaped to Pondicherry, which was under French rule. From there he edited and published the weekly journal India, Vijaya, a Tamil daily, Bala Bharatham, an English monthly, and Suryodayam, a local weekly in Pondicherry. The British tried to suppress Bharati's output by stopping remittances and letters to the papers. Both India and Vijaya were banned in India in 1909.

During his exile, Bharati had the opportunity to meet many other leaders of the revolutionary wing of the Independence movement like Aurobindo, Lajpat Rai and V.V.S. Aiyar, who had also sought asylum under the French. Bharati assisted Aurobindo in the Arya journal and later Karma Yogi in Pondicherry. This was also the period when he started learning Vedic literature. Three of his greatest works namely, Kuyil Pattu, Panchali Sapatham and Kannan

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Pattu were composed during 1912. He also translated Vedic hymns, Patanjali's Yoga Sutra and Bhagavat Gita to Tamil. Bharati entered India near Cuddalore in November 1918 and was promptly arrested. He was imprisoned in the Central prison in Cuddalore in custody for three weeks from 20 November to 14 December and was released after the intervention of Annie Besant and C.P. Ramaswamy Aiyar. He was stricken by poverty during this period, resulting in his ill health. The following year, 1919, Bharati met Mohandas Karamchand Gandhi. He resumed editing Swadesimeitran from 1920 in Madras (modern day Chennai). He was badly affected by the imprisonments and by 1920, when a General Amnesty Order finally removed restrictions on his movements, Bharati was already struggling. He was struck by an elephant named Lavanya at Parthasarathy temple, Triplicane, Chennai, whom he used to feed regularly. Although he survived the incident, a few months later his health deteriorated and he died on 11 September 1921 early morning around 1 am. Though Bharati was considered a people's poet, a great nationalist, outstanding freedom fighter and social visionary, it was recorded that there were only 14 people to attend his funeral. He delivered his last speech at Karungalpalayam Library in Erode, which was about the topic Man is Immortal. The last years of his life were spent in a house in Triplicane, Chennai. The house was bought and renovated by the Government of Tamil Nadu in 1993 and named Bharati Illam (Home of Bharati).

SUBRAMANIA SIVA

Subramaniya Siva (4 October 1884 – 23 July 1925) was an Indian writer and activist during the Indian independence movement.

EARLY LIFE

Subramaniya Siva was born in an Iyer family at Batlagundu near Dindigul in erstwhile Madurai district of Madras presidency. He was born to Rajam Iyer. He joined the Indian freedom movement in 1908. In 1908, he was arrested by the British and was the first political prisoner in Madras jail. While serving a prison term, he was afflicted by leprosy and was shifted to Salem jail. Since leprosy was regarded as a contagious disease, the British authorities forbade him to travel by rail after his release and hence he was forced to travel on foot. He continued to fight for independence and was incarcerated many times until 1922. He was the author of the journal Jnanabhanu and books Ramanuja Vijayam and Madhva Vijayam. He eventually succumbed to leprosy on 23 July 1925.

C. RAJAGOPALACHARI:

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

Rajagopalachari was born in the village of Thorapalli in the Salem district of the Madras Presidency (now the Krishnagiri district of Tamil Nadu) and educated at Central College, Bangalore, and Presidency College, Madras. In 1900 he started a legal practice that in time

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became prosperous. On entering politics, he became a member and later President of the Salem municipality. He joined the Indian National Congress and participated in the agitations against the Rowlatt Act, joining the Non-Cooperation movement, the Vaikom Satyagraha, and the Civil Disobedience movement. In 1930, Rajagopalachari risked imprisonment when he led the Vedaranyam Salt Satyagraha in response to the Dandi March. In 1937, Rajagopalachari was elected Premier of the Madras Presidency and served until 1940, when he resigned due to Britain's declaration of war on Germany. He later advocated co-operation over Britain's war effort and opposed the Quit India Movement. He favoured talks with both Muhammad Ali Jinnah and the Muslim League and proposed what later came to be known as the C. R. formula. In 1946, Rajagopalachari was appointed Minister of Industry, Supply, Education and Finance in the Interim Government of India, and then as the Governor of West Bengal from 1947 to 1948, Governor-General of India from 1948 to 1950, Union Home Minister from 1951 to 1952 and as Chief Minister of Madras state from 1952 to 1954. In 1959, he resigned from the Indian National Congress and founded the Swatantra Party, which fought against the Congress in the 1962, 1967 and 1971 elections. Rajagopalachari was instrumental in setting up a united Anti-Congress front in Madras state under C. N. Annadurai, which swept the 1967 elections. He died on 25 December 1972 at age 94.

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

SUNDARA SASTRI SATYAMURTI:

Sundara Sastri Satyamurti (19 August 1887 – 28 March 1943) was an Indian independence activist and politician. He was acclaimed for his rhetoric and was one of the leading politicians of the Indian National Congress from the Madras Presidency, alongside S. Srinivasa Iyengar, C. Rajagopalachari and T. Prakasam. Satyamurti is regarded as the mentor of K. Kamaraj, Chief Minister of Madras state from 1954 to 1962. Born in 1887 in Thirumayam in the princely state of Pudukkottai, Satyamurti studied at the Maharajah's College, Madras Christian College and the Madras Law College. After practising as a lawyer for some time, Satyamurti entered politics at the suggestion of S. Srinivasa Iyengar, a leading lawyer and politician, who would later become his mentor.

Satyamurti participated in protests against the Partition of Bengal, Rowlatt Act and the Jallianwala Bagh massacre and the Simon Commission. Satyamurti was jailed in 1942 for his activities during the Quit India Movement. He was later released, but died on 28 March 1943, due to heart failure. Satyamurti was the President of the provincial wing of the Swaraj Party from 1930 to 1934 and the Tamil Nadu Congress Committee from 1936 to 1939. He was a member of the Imperial Legislative Council from 1934 to 1940 and Mayor of Madras from 1939 to 1943.

K KAMARAJ (1903-1975)

Kumaraswami Kamaraj, (born July 15, 1903, Virudunagar, India—died October 2, 1975, Madras [now Chennai]), Indian independence activist and statesman who rose from humble

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beginnings to become a legislator in the Madras Presidency (an administrative unit of British India that encompassed much of southern India), chief minister (head of government) of the successor Madras state in independent India (now largely occupied by Tamil Nadu state and also including portions of Andhra Pradesh, Karnataka, and Kerala states), and president of the Indian National Congress (Congress Party).

Kamaraj was born in what is now southern Tamil Nadu to a family of the Nadar (next-to-lowest) caste. His father, a coconut merchant, died when Kamaraj was a young boy. When he was 12 years old, he dropped out of school and began working in a cloth shop. He soon found himself drawn to the Indian independence movement against British rule and began attending public meetings held by local Congress Party leaders and later volunteering in various capacities (e.g., organizing fund-raising rallies for the party in his home district). Kamaraj joined the party at age 17, just as the noncooperation movement (1920–22) led by Mohandas K. Gandhi was getting under way, and became a full-time worker for the independence cause. His participation in the Salt March act of civil disobedience (satyagraha) in 1930 earned him a sentence of two years in prison (he was released in 1931 as part of the Gandhi-Irwin Pact agreement). He would be imprisoned several more times by the British, notably in 1942–45 for his prominent role in the Congress Party's large-scale Quit India campaign against British rule. He used his time in prison to give himself the education he had not received as a child.

Kamaraj was elected to the Madras Presidency legislature in 1937 and again in 1946. In 1936 he had been named general secretary of the Madras branch of the Congress Party, and in 1940 he became its president. In 1947 he was elevated to the Working Committee of the national party, and he remained associated with that group until 1969. He was also a member of the Constituent Assembly that in 1946 drafted the constitution for soon-to-be independent India. In 1951 Kamaraj contested and won a seat in the elections to the first Lok Sabha (lower chamber of the Indian parliament). In 1954 Kamaraj was elected chief minister for Madras state, and in 1957 he won a seat in the state legislative assembly. While in office he was credited with greatly advancing education in the state through programs that built new schools, introduced compulsory education, and provided meals and free uniforms for students.

His administration improved the state's economy by implementing a large number of irrigation projects and enacting laws that protected small farmers from exploitation by landlords. In 1963 he voluntarily left office under what came to be known as the Kamaraj Plan, which called for the voluntary resignations of high-level national and state officials in order to devote their efforts to rebuilding the Congress Party at the grassroots level following India's disastrous border war with China. Soon thereafter he was appointed president of the party. He was largely responsible for placing Lal Bahadur Shastri in the prime ministership in 1964 and Indira Gandhi in 1966—both times defeating the future prime minister and Gandhi opponent Morarji Desai. Kamaraj was defeated in the 1967 state legislative elections. Soon after, he was maneuvered out of the party leadership by Gandhi as she consolidated her power. In January 1969 he won a by-election to the Lok Sabha, and later that year he was part of an old-guard leaders' group that tried to remove Gandhi from power. The party split, however, leaving Kamaraj and his associates with a small splinter group. He nonetheless won reelection to his seat in 1971 and retained it until his death. Kamaraj's low social origins contributed to his success in bringing low-caste and Dalit (formerly "untouchable") voters into the Congress fold. He underscored his strong belief in personal contact by visiting nearly all the villages in his state more than once. In 1976 he was awarded the Bharat Ratna, India's highest civilian award.

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UNIT - IV
TAMILNADU UNDER CONGRESS RULE

RAJAJI MINISTRY AND SOCIAL CONFLICT

Since the outbreak of Second World War in 1939 the Government of India placed the administration of provinces under the control of Governors. In 1946 election was held and Congress bagged 165 seats in Madras. T. Prakasam was made the Chief Minister. In 1947 Prakasam Ministry was dismissed and Omandhur Ramaswamy was made the Premier of Madras Presidency. In the meantime, India attained independence and Rajaji became the first Governor General which elevated his status as one of the greatest leaders of the Congress. Despite being a great leader, Rajaji held Brahmanical methods. As he belonged to Tamilnadu, he wanted to introduce reforms favorable to Brahminism in his home State. In the meantime, Omandhur Ramasamy Reddiar, who was the Chief Minister of Madras, resigned his post in 1950 and Kumarasamy Raja was made the Chief Minister. In January 1950 India became a Republic. As per the new Constitution general elections were held in 1952. The Congress which captured more seats felt that Rajaji was an able leader who would bring a stable government in Tamil Nadu. Known for his dedication and patriotism, Rajaji was elected as the Chief Minister. Utilizing this last opportunity,

Rajaji introduced the kulakkalvi thittam (caste-based system of education) in Tamil Nadu, which proved detrimental to the Congress rule. The kulakkalvi thittam was interpreted as an indirect way of imposing Brahminism. This scheme of Rajaji earned vehement opposition from different political ranks and even from his own partymen which brought about the resignation of Rajaji in 1954.

INDEPENDENCE AND CONGRESS POLITICS, 1946-1952

The first Rajaji Government went out of office late in the year 1939 after the outbreak of World War II. The Governor's Advisors were in charge of the Province between 1939 and 1945. In 1945 at the election manifesto of the Congress, the need for the urgent reform of land tenure system was stressed and also the necessity for the removal of intermediaries between the peasant and the State. In the election the Congress Party won majority and assumed office in Madras in 1946. The Congress swept the polls winning 165 out of the 205 seats in Madras. T. Prakasam was elected the Chief Minister along with ten ministers by Governor Henry Follinight on 30 April 1946. Ruckmani Lakshmi pathi was the first woman Minister of Public Health in the Ministry. She started maternity care in villages and attempted to improve the health conditions of the poor people. On 23 March 1947 T. Prakasam was replaced by Omandur Ramaswami Reddiyar as Chief Minister. In April 1947 the Madras Legislature had recommended for the linguistic formation of Tamil Nadu, Kerala, Karnataka and Andhra as separate provinces under the new constitution and a provision for early appointment of a boundary commission or other machinery suitable for the provinces

When India attained independence on 15 August 1947, the task of developing a constitution for the nation was undertaken by the Constituent Assembly of India, composing of elected representatives with Rajendra Prasad as its President. Rajaji became the first Governor General in independent India. As Chief Minister Omandur Ramaswami Reddiyar and his Ministers celebrated the Independence Day on 15 August 1947 at Fort St. George, Madras. His administration continued till 1949. Omandur resigned from the post of Premiership on 6 April 1949. P.S. Kumaraswamy Raja was appointed as Chief Minister with eleven Ministers on 7

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April 1949. In this time, the drafting committee prepared the constitution. On 26 January 1950 India was declared as a Republic¹⁰. In 1950 the Assembly sat for eighty six days and transacted official business on all days excepting five days on which non-official business was transacted. His ministry continued till 1952

RAJAJI'S SECOND MINISTRY

At the first general election held in 1952, the Congress Party captured 133 out of the 190 seats in the Madras Legislative Assembly. The Congress Party formed the Government with Rajaji as the Chief Minister. The Congress was still the largest single Party to form the ministry in the State. The uncertainty that prevailed among the public and the Congress Party in particular regarding the leadership of the Party was cleared up with the unanimous selection of C. Rajaji, who agreed to take up the task of leading the Party and forming the Ministry in the State. There was a general wave of hope throughout the Province on this account. The public felt that with his election there was every chance of a stable ministry being formed. His address to the members of the Congress Party was widely welcomed as a happy augury. That confidence in the organization grew again and was abundantly evident from the mammoth gathering at a public meeting addressed by him on 13 April 1952 in Madras. In his speech, he reiterated the national character of the Congress organization and pleaded that, "the Congress should think of itself not in terms of a Party but as representing the nation"¹⁵. Soon after his election as leader The Hindu in the course of an otherwise appreciative editorial observed that he should seek an early opportunity to get himself elected to the Lower House. The constitution of India provided a three-tiered process. Elections to the Lower House or House of People (Lok Sabha) at the centre and State Legislative Assemblies (Vidhan Sabhas), elections to the Upper House or the Council of States (Rajya Sabha) at the Centre and the Legislative Councils (Vidhan Parishads) in the State.

SHRI K KAMARAJ

Kumaraswami Kamaraj played a leading role in shaping India's destiny after the passing away of Jawaharlal Nehru in 1964, to the Congress split in 1969. He was born humble and poor in a backward area of Tamil Nadu on July 15, 1903. He was a Nadar, one of the most depressed castes of Hindu society. His schooling lasted only six years. At the age of twelve, he was already working as a shop assistant. He was barely fifteen when he heard of the Jallianwala Bagh massacre which was the turning point in his life. Two years later when Kamaraj saw Gandhiji at Madurai; he knew his path was chosen. He became a member of the Indian National Congress. Kamaraj was content for years to remain a rank and file Congress volunteer, working hard for the cause of the freedom movement, unmindful of his personal comfort or career. He was eighteen when he responded to the call of Gandhiji for non-cooperation with the British. He carried on propaganda in the villages, raised funds for Congress work and took a leading part in organising meetings. At twenty he was picked up by Satyamurthy, one of the greatest orators and a leading figure of the Tamil Nadu Congress Committee, who would become Kamaraj's political guru. In April 1930, Kamaraj joined the Salt Satyagraha Movement at Vedaranyam and was sentenced to two years in jail—the first of his many stints in prison. Jail-going had become a part of his career and in all he went to prison six times and spent more than 3,000 days in British Jails. Bachelor Kamaraj was forty-four when India became free. Kamaraj was elected President of the Tamil Nadu Congress Committee in February, 1940. He held that post till 1954. He was in the Working Committee of the AICC from 1947 till the Congress split in 1969, either as a member or as a special invitee.

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Kamaraj was elected to the Madras Legislative Assembly in 1937, unopposed. He was again elected to it in 1946. He was also elected to the Constituent Assembly of India in 1946, and later to Parliament in 1952. He became Chief Minister of Madras in 1954. He was perhaps the first non-English knowing Chief Minister of India. But it was during the nine years of his administration that Tamil Nadu came to be known as one of the best administered States in India. In 1963 he suggested to Nehru that senior Congress leaders should leave ministerial posts to take up organizational work. This suggestion came to be known as the 'Kamaraj Plan',

RURAL DEVELOPMENT:

Which was designed primarily to dispel from the minds of Congressmen the lure for power, creating in its place a dedicated attachment to the objectives and policies of the organization Kamaraj had very positive and highly progressive ideas regarding electrification of the rural areas. He concentrated on power development as he felt that electricity was the foremost requirement for industry and agriculture. He was confident that electric power would bring in not only light but also brighten the lives of the rural people. He considered it as a valuable addition to modernizing the village. He was able to bring electricity for as many villages as possible. In respect of utilization of power for irrigations, Madras was said to rank first five year plan had targeted 250 villages to be covered by electrification. Tamil Nadu extended power to 1000 villages per annum. Moreover 6000 miles of HT lines were laid to extend electricity to new industries and to cater to the needs of the additional villages that was brought under the power grid. Today no village in Tamil Nadu is without electric power connection.

This was due to the farsightedness of Kamaraj in those days. Tamil Nadu had more electrically operated pump sets used for irrigation in the country than any other state. He was able to help the farmers to systematically exploit the ground water resources for irrigation purpose. As a result Tamil Nadu which was a deficit state in food grains production became a self sufficient state in food grains production became a self sufficient state. During his Chief Minister ship, the capital consumption of electricity has risen from 12 units 1951 to 94 units 1996. Major irrigation schemes like lower Bhavani, Manimuthar, Cauvery, Arani River, Vaigai dam, Amaravathi, Sathanur, Krishnagiri, Pullambadi, Parambikulam, and Nayararu dams were established. 200 wells were dug up with outlets and long term loans with 25 percent subsidy were issued to farmers. Farmers possessing dry lands were given oil engines, electric pump sets on installment basis. 56 lakh acres of land got permanent irrigation facility

EDUCATIONAL POLICY

Kamaraj was very particular in promoting primary school education. He wanted to motivate those depressed communities which were earlier denied the benefits of education. During his tour of villages to dismay he saw the children were in a state of poor health due to poverty with poor vision, un-groomed hair without of oil, ill fed scantily dressed and dwelling in sanitary hutments. He realized that under such a situation the parents would care little about their child's education. For this purpose he made primary education free. He had also ensured that villages with the population of 300 people should provide with primary school. He also created single teacher schools in the villages and facilitated the unemployed youths to have jobs. Even after this poor people in the country side hesitated to send their children to schools as they were also earning some money to add to the family income. Kamaraj thought about a plan to draw the children to schools. The poor people may be motivated to send their children to schools rather than sending them to tend cattle or work in the farm. Mid-day meals scheme which was already in existence in a smaller proportion since 1925, was extended by Kamaraj to

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all villages and supported by government's munificence and subsidies. Kamaraj found out that the scheme was sound and workable. After the launch of the scheme, thousands of parents sent their children to schools.

Kamaraj also expanded educational facilities to one and all. In 1951 there were 16,037 primary schools in the state. This rose to 30,554 in 1966. The number of pupils on the rolls were 1852 million in 1951 increased to 3,558 million in 1961. The number of children in the mid-day meals scheme was 8,88,000. The government subsidy was to the tune of Rs. 8,278 million. In 1966 the number under the mid-day meals programme had increased to 1,67,000 and the government's subsidy level had increased to Rs. 16.7 millions. The scheme had received wide support from the press, other state governments and from Nehru himself. The scheme was successful far beyond expectations. It became huge incentives for pupils to join the schools increased in rural areas and also helped to break the caste barrier and led to a silent revolution. Many state governments followed the mid-day scheme of Kamaraj in their respective states. The American government was very much impressed by the scheme and came forward to associate itself in the scheme. It sent milk powder packets through their CARE programme. Besides, free books, slates and dresses for the poor children attending school were distributed by government. Kamaraj's contribution to the cause of education in Tamil Nadu was immense.

First, as soon as he had assumed office he had withdrawn the Rajagopalachari's educational reform. That act generated groundswell of welcome from the people. Besides the midday meals scheme, he had also introduced free uniforms scheme. A scheme was carried out at the instance of Kamaraj who had wanted to eschew discrimination of school children on the basis of their being poor children. In 1966, 940,000 children were the beneficiaries of the scheme. For carrying out very many improvements in the schools he had mobilized voluntary donations from the public which swelled to the tune of Rs. 80,000 millions. With this generous fund schools in Tamil Nadu were improved in very many directions such as repairs to building, addition to school equipments, better furniture and additional facilities for children.

Kamaraj had declared in 1960 that poor children would get free educational up to the secondary school level. He saw it that there was no village in Tamilnadu without a primary school. He also took efforts to improve the standard of education also. Because of this he was hailed by one and all as one who had brought literacy to Tamil Nadu. The government also builds houses for the village teacher to reside in the villages as competent teacher shied away from working in rural schools for want of facilities. Poor students on admission to professional courses were given interest free educational loans repayable in installments later. Kamaraj's reign saw the healthy growth of arts colleges, two physical education colleges, 10 teachers training colleges and 39 teacher training schools. New schools within a perimeter of five miles from residence of the students were opened. The teacher began to enjoy sound pension scheme, provident fund and had compulsory saving schemes. The education was development of under Kamaraj rule. Kamaraj's rule was lauded by one and all as the golden rule of Kamaraj.

INDUSTRIAL POLICY

Kamaraj being a socialist was aware of the fact that mixed economy alone will be congenial and conducive for the promotion of the economy. The state development committee meeting helped him a lot in streamlining the economic pursuits of the state. Due to his practical mindedness the expansion work of the Madras harbor was undertaken in the Rayapuram side and the proposed work of expansion on the side of the fort St. George was dropped because he felt that will spoil the beauty of the city many industries and activities

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assisted the promotion of the economy of Tamil Nadu and they are all the activities which came up due to his efforts. By utilization the fund allotment made by the central government of national policy basis he utilized the allotted amount properly and made the Madras state as a industrially developed state.

For encouraging the small scale industries nine industrial estates were established at places like Guindy, Trichy, Madurai and Virudhunagar. Subsequently by beginning of the five year plan 13 more industrial estates were also established at places like Ambbathur, Ranipettai etc., for making the industries to grow steadily.

Madras state was divided into five industrial zones, namely 1. Madras 2. Neyveli project area, 3. Tuticorin belt, 4. Salem- Pallipalayam and 5. Coimbatore- Pollachi. Because of such divisions many heavy and small scale industrial units emerged there that was also benefit for the full use of the raw-materials. They offered employment opportunities also. With Swiss assistance the central government of India he established the Madras Perambur coach factory at cost of Rs. 12 cores. By making arrangement to establish this factory Kamaraj was able to give employment opportunities for 10,000 people. Further it assisted the introduction of many subsidiary industries. Such investment improved the overall standard of the economy. In 1956 at an estimate of Rs.160 cores Neyveli Lignite Corporation (NLC) was established. The multipurpose project produced 25 Mega Watt electricity. This central government unit was given to Madras state by the effort of Kamaraj with French support of Hindustani Photo film Ltd was established at Oodagamandalam at the cost of Rs. 11 cores.

M.BHAKTAVATSALAM

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

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

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

THE ANTI-HINDI AGITATION OF 1965

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

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The first anti-Hindi imposition agitation was launched in 1937, in opposition to the introduction of compulsory teaching of Hindi in the schools of Madras Presidency by the first Indian National Congress government led by C. Rajagopalachari (Rajaji). This move was immediately opposed by E. V. Ramasamy (Periyar) and the opposition Justice Party (later Dravidar Kazhagam). The agitation, which lasted three years, was multifaceted and involved fasts, conferences, marches, picketing and protests. The government responded with a crackdown resulting in the deaths of two protesters and the arrests of 1,198 persons including women and children. Mandatory Hindi education was later withdrawn by the British Governor of Madras Lord Erskine in February 1940 after the resignation of the Congress Government in 1939.

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

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

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UNIT - V
THE RISE OF DMK TO POWER

C.N ANNADURAI:

Conjeevaram Natarajan Annadurai (15 September 1909 – 3 February 1969), popularly called Anna ("Elder brother") or Arignar Anna ("Anna, the scholar"), was an Indian politician who served as 1st Chief Minister of Tamil Nadu for 20 days in 1969 and fifth and last Chief Minister of Madras State from 1967 until 1969 when the name of the state of Madras was changed to Tamil Nadu. He was the first member of a Dravidian party to hold either post. He was well known for his oratorical skills and was an acclaimed writer in the Tamil language. He scripted and acted in several plays. Some of his plays were later made into movies. He was the first politician from the Dravidian parties to use Tamil cinema extensively for political propaganda. Born in a middle-class family, he first worked as a school teacher, then moved into the political scene of the Madras Presidency as a journalist. He edited several political journals and enrolled as a member of the Dravidar Kazhagam.

As an ardent follower of Periyar E. V. Ramasamy, he rose in stature as a prominent member of the party. With differences looming with Periyar, on issues of separate independent state of Dravida Nadu and on inclusion in the Indian Union, he crossed swords with his political mentor. The friction between the two finally erupted when Periyar married Maniammai, who was much younger than him. Angered by this action of Periyar, Annadurai with his supporters parted from Dravidar Kazhagam and launched his own party, Dravida Munnetra Kazhagam (DMK). The DMK initially followed ideologies the same as the mother party, Dravidar Kazhagam. But with the evolution of national politics and the constitution of India after the Sino-Indian war in 1962, Annadurai dropped the claim for an independent Dravida Nadu. Various protests against the ruling Congress government took him to prison on several occasions; the last of which was during the Madras anti-Hindi agitation of 1965. The agitation itself helped Annadurai to gain popular support for his party. His party won a landslide victory in the 1967 state elections. His cabinet was the youngest at that time in India. He legalised Self-Respect marriages, enforced a two language policy (in preference to the three language formula in other southern states), implemented subsidies for rice, and renamed Madras State to Tamil Nadu.

However, he died of cancer just two years into office. His funeral had the highest attendance of any to that date. Several institutions and organisations are named after him. A splinter party launched by M. G. Ramachandran in 1972 was named after him as All India Anna Dravida Munnetra Kazhagam. - Abivarthan amil Nadu will never have a 'Page 3' or even a 'Page 1' industrialist, however big he or she may be. It is mainly due to the Tamil psyche,

"We tend to be self-critical and revel in anonymity. Most business houses are family-run, their promoters hold close control of the firm and are media-shy. Many large businesses and conglomerates rooted in the state also have under-developed equity

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

Tamil Nadu has witnessed tremendous industrial growth both in the pre and the post liberalization eras. The growth story has been consistent since the early years after independence, irrespective of the party in power in the state. Both the Dravidian parties in power since 1967, and the Congress Party earlier, encouraged entrepreneurship and industry. The first industrial estate zones of the country came up during the 1960s when R. Venkatraman

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and C. Subramanian were ministers under Chief Minister K. Kamaraj. Politicians and bureaucrats have played a major role in charting Tamil Nadu's growth trajectory, observed

WIDE-RANGE

Elaborating further on Tamil Nadu's industrialization from the 1960s till the 80s, Sushila said that the state had several business houses which manufactured a wide range of products from auto-parts, abrasives, to bicycles, mainly to serve as import substitutions. In the heydays of socialism, these companies manufactured products in limited quantities prescribed by the government. Hence there was no sense of scale and their growth was restrained. Nevertheless, these companies helped the economy chug along by providing employment, and more importantly creating a skilled workforce, especially in the automobile sector.

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

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

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

QUALITY REVOLUTION

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

WELFARE SCHEMES

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