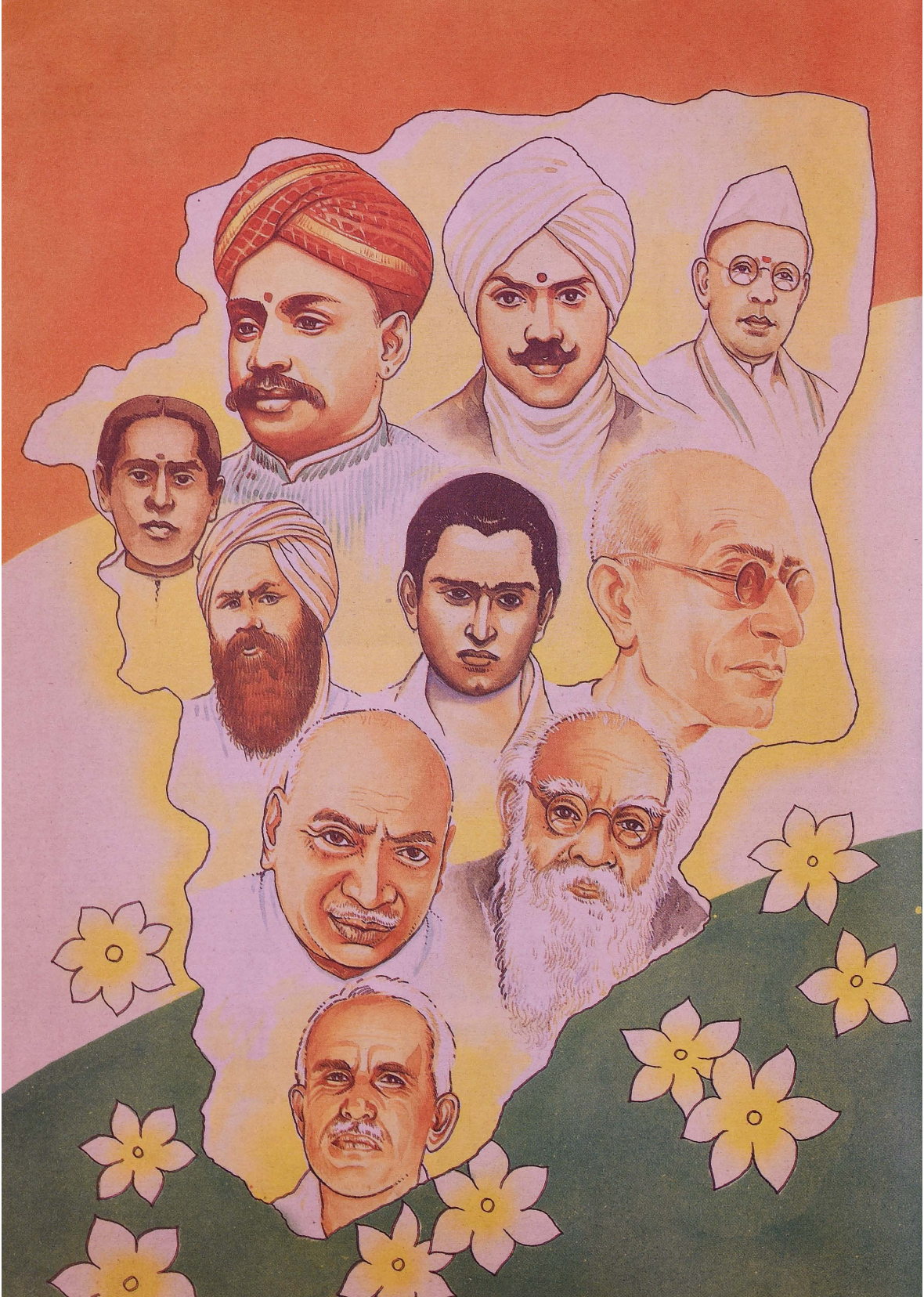


INDEPENDENCE DAY
OLDEN JUBILEE SPECIAL ISSUE



Tamil Arasu

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Magazine of the Government of Tamil Nadu

August 1997

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*-Hon'ble Chief Minister Kalamnair M. Karunanidhi
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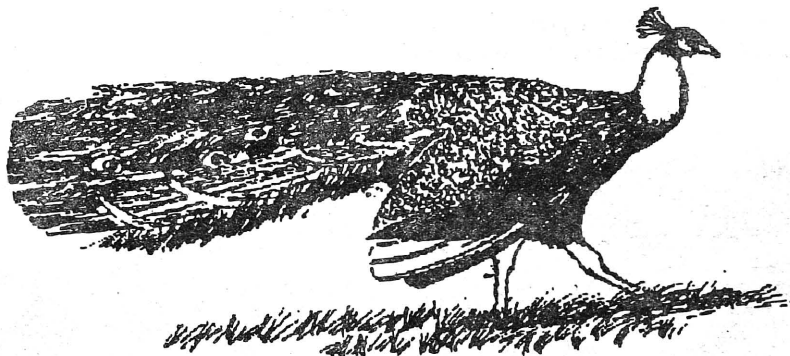
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Freedom Fighters in Tamil Nadu will be given pension at par with that of the pension to be announced by the Central Government

-Hon'ble Chief Minister K. K. Kalyanasundaram at the
fiftieth Independence Day Celebrations, after unfurling the National Flag
at Fort St. George, Chennai on 15th August, 1997.

I had the opportunity of hoisting the National Flag at the ramparts of Fort St. George 23 Years back, in 1974, after having argued with the Central Government for the right of hoisting the national flag by the Chief Ministers of respective States, elected by the people. The same opportunity of hoisting the national flag is being awarded to me in this momentous Golden Jubilee Independence Day by the people of Tamil Nadu for which I convey my heartfelt gratitude, respect and greetings to all.

We cannot forget the fact that we are still awaiting the dawn of full independence though fifty Years have gone, since the shackles of servitude of our motherland was shattered away and we attained independence.

Bharathi sang about a British Official who chided a valiant freedom fighter, who was longing for freedom with these words in a dialogue:

*You, the slave, in my servitude
Dare think of freedom?
Did you know the past - for that,
Do you think, you deserve?
Is communal riots gone? - your
Religious fight gone?
Can you advice me to behave
Stand not before me; get last!*

When we see the condition that prevails now in the same as it was when Bharathi sang this and it can be

repeated even at this Golden Jubilee Year of Independence, our heart is pierced with so much feelings of agony and worries over the plight that has remained unchanged on this land.

Should we not recollect the sacrifices made by great leaders who let their last breath for the cause of freedom, who made the foundations for the Independence?

Gandhiji said that the sacrifices of Thillaiadi Valliammal, bright and valiant girl with spirit of freedom who was imprisoned along with him during the anti-racial agitation in South Africa, inspired him for the freedom struggle in India and we now celebrate the Golden Jubilee of our freedom, but what has the country done to Gandhiji who got us freedom?

'Do not worry about me, atleast save the Independence we have attained' must have been the cry of his soul at the time of his death.

Atleast by thinking of that, let us pledge ourselves to safeguard the Independence.

When compared with many independent countries, India is entirely different. When other countries are planning to supply nutritious food and are in process of providing them to their children, the poor people here years to have something as food for their hungry stomachs.





A large faction of the public use their hands to shield themselves from the rays of sun with trees becoming the shelter places during rain.

The Harijans called as Adi-Dravidars, who are in lakhs considered to be the children of God, live in habitations neglected in hamlets.

People are not happy - the farmers, weavers, men who work in mines, deep sea divers for pearl fishery, fishermen, men who work at furnaces, people employed in earth works, tree climbers, washermen, men employed in hair dressing saloons and clerks - they do not enjoy the breeze of comforts. Even though steps are being taken, they are not sufficient. The meal prepared for five persons, if it has to be served for 10 to 15 persons, how will it satisfy them?

"Limitless growth, on limited earth, is impossible"

Only if this is realised and followed by each individual, the society can reap the benefits of the developmental schemes in full. If population growth is not controlled, whatever may be the economic developmental schemes, they are like the moon shining in the forest.

Economic offenders, antisocial elements and caste and religious fanatics show their hands trying to destroy the Government's efforts in serving the people. People should extend their full co-operation to the Government while dealing with these enemies of the people.

It was dreadful to conceive that smugglers, black money holders, tax-evaders, adulterators and hoarders are part of the society. They had become a cancerous growth to destroy the society. The Golden Jubilee Year should be marked by taking oath to protect the people from the painful clutches of atrocities.

During the past fifty Years of our democracy, we have been striding in the path of freedom posed with so many obstacles and our progress is very slow. We have to stride by inches, just as one would wade through his way on a day of a torrential downpour with dark clouds occasionally intervened with lightning and in this manner we have crossed the burning river-that was emergency.

We feel proud at this Golden Jubilee Year that this sub-continent is a big democratic country and holds its position high among several other countries.

The classical literature of Sangam Age reflects the fame of democratic rule in Tamil Nadu. The stone inscription at Uthiramerur shows that the Panchayat leaders were elected by people.

This Government, elected by you, played a prestigious role in reviving the local bodies last Year. Sufficient

finance, powers and responsibilities to the local bodies are being given step by step.

The Government request the people to extend their support and cooperation irrespective of their party affiliations in its work for the welfare of the people throughout the country keeping in mind the words of Mahatma that villages are the back bone of our country.

The schemes are framed by this Government so as to provide protected drinking water, road facilities, electricity, medical aid, food, clothing and shelter to the people.

On our way to fulfil the dreams of the freedom fighters who sacrificed their lives for this country and people who work for the welfare of the country, we apart from showering praises on them should also see that they do not suffer from poverty.

The Government of Tamil Nadu is paying a sum of Rs. 1500 per month to the freedom fighters as pension.

In remembrance of the Independence Day Golden Jubilee Celebrations, hereafter the freedom fighters in the State would be given pension at par with that of the pension to be announced by the Central Government.

From the task of exhibiting in Chennai, the oil press drawn by the Veteran freedom fighter Chidambaranar, when he was in prison at Coimbatore, this Government have done so many things in memory of freedom fighters.

The Government have decided to erect a statue of the renowned freedom fighter Kakkan at Madurai on 31 August, during the Conference on Eradication of Untouchability.

I am happy to say that the house of Viswanathadas, a veteran freedom fighter, at Thirumangalam in Madurai District will be converted as a State Memorail, during this Golden Jubilee Year, fulfilling the long pending demand of the public. Also, the heirs of Viswanathadas, will be helped by the Government in line with the assistance given to the legal heirs of Kattapomman, Marudhupandiar and Sundaralingam.

As I had announced in the Silver Jubilee Year of India's Independence in 1972, I would like to announce some concessions to the prisoners at this Golden Jubilee Year also.

Those sentenced for more than 10 Years would be given a remission of 11/2 Year. This will benefit 139 prisoners.

For those undergoing imprisonment for above 5 Years and upto 10 Years, the remission will be 1 Year.



This would benefit 24 prisoners.

For those convicted for one Year and above and upto five Years the remission will be 4½ months. This would benefit 64 prisoners.

Those sentenced to undergo imprisonment for 3 months and above and upto one Year would be released if they had undergone 50% of the term of imprisonment. By this 166 convicts would be released.

The remission would be 3 months for those who had not undergone half of the sentence; this would benefit 72 convicts.

All those who had been sentenced for 3 months and less would be set free. By this 89 prisoners will be released.

I am happy to say that by these concessions 554 prisoners will be set free and 3300 convicts benefit by the reduction of their jail term.

I know that these announcements are only drops of honey and not pots of honey.

I assure you that, the Government machinery will function, as per Arignar Anna's guidance keeping in mind

the problems of the downtrodden, backward, most backward, middle class people, Government employees and workers of all sectors.

We will dedicate ourselves to safeguard the nation's unity, integrity and sovereignty, while we serve with in the totting manner as to bring fame for the governance of the Tamils!

We will tread the path of the great leaders of our Nation.

Gandhiji said "truth is God"

"Almighty is in the spontaneous smile of the poor" said Arignar Anna.

'Do your duty expecting least in return' said Thanthai Periyar.

'Exertion will earn you eminence' said Perunthalaivar Kamarajar.

We shall take pledge at this Golden Jubilee Day of Independence to strive hard for the fulfilment of the ideals of these great leaders in the lives of Tamils.

Vanakkam'

SAMATHUVAPURAM

In commemoration of the Golden Jubilee Celebrations of India's Independence the following innovative schemes are proposed to be implemented for the people belonging to Tribal, Adi-Dravidar communities and Weaker sections of the society.

50 Samathuvapurams consisting of 100 houses each will be constructed and people belonging to different communities including Adi-Dravidars will be accommodated in the same colony, named as 'Samathuvapuram' in order to create communal harmony at an estimated cost of Rs.50 crores.

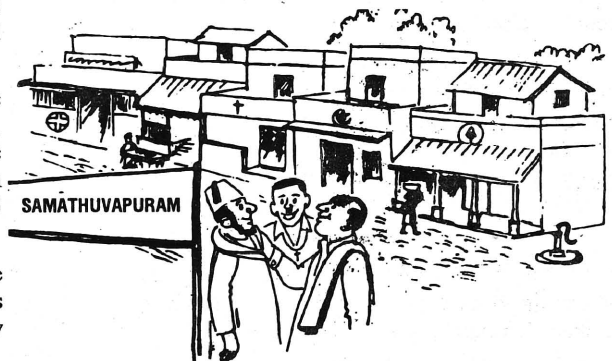
The Government will provide all basic amenities such as protected drinking water, electricity, permanent road facilities, public health, education and make the Samathuvapuram as a Model Village. Each family will be allotted 5 cents of land by the Government.

The selected families to be accommodated in the Samathuvapuram will be given Rs.30,000 as Government subsidy and loan facilities at a low rate of interest for the construction of the houses.

In connection with the Golden Jubilee Celebrations, a slum area from each of the Corporations, Municipalities and Urban Town Panchayats in Tamil Nadu will be identified under the National Slum Area Development Scheme. Under this scheme the basic amenities such as permanent road facilities, electric lights, protected

drinking water, public lavatories with water facilities, drainage would be provided. An amount of Rs.35 crores will be spent for this scheme.

A 'Three Years Special Scheme' is proposed to be implemented to provide basic amenities to the tribal people living in the hill areas in Tamil Nadu. Under this



scheme apart from providing drinking water, roads, electricity, development schemes such as establishing Milk Co-operative Societies will be undertaken gradually, during the three Years. As a result the tribal colonies in Tamil Nadu will be facilitated with all the basic amenities.

★

FREEDOM FIGHTERS FROM TAMIL NADU



PERIYAR

There is a background for Periyar's participation in the freedom struggle. The late Dr. P. Varadarajulu Naidu was a Medical Practitioner at Thirupur. Dr. Naidu and Rajaji used to stay with Periyar as Erode as his guests. At the residence of Periyar they often talked about public



affairs. This talk would be wholly political which attracted Periyar. On hearing the aims of Congress and the services of Mahatma Gandhi he drew himself into the camp. In 1919 he represented the Tamil Nadu Congress as a delegate at Amritsar. The proceeding of the Conference and the meeting of the Mahatma Gandhi had made him in and out a nationalist. His name often appeared in the news journals.

In Tamil Nadu it was Rajaji, Dr. Naidu and Periyar who took active part in the mass propaganda. The white Government arrested and penalised them. The punishment towards Periyar was less, when Periyar was released he found himself alone. He went campaigning from district to district himself a President, himself a Secretary. He removed the Tiruchi Office of the Tamil Nadu Congress to Erode to his very home. In 1921, Periyar came to Virudhunagar and addressed the volunteers first. He explained very clearly the

principles of the Mahatma, he explained the importance of Khadhi and emphasising the idea of Social reform. He spoke with radical vehemence and deep interest. Periyar's power of memory was high that it was enough for him to meet anybody once. He wouldn't forget at all. Periyar feared neither for police nor the prison. It was all simple and slight for him defying order and courting imprisonment. In 1923 Periyar became President of Tamil Nadu Congress. Then, on all India basis the Congress appointed a Committee to defy law. Pandit Motilal Nehru, Dr. Ansari, Dr. Ajimal Khan, Rajaji, Vittalbai Patel and Kasturi Ranga Iyengar were members of the committee. The job of the Committee were to ascertain from persons of importance the manner of running the movement. Periyar carrying on his very shoulders to rough Khadi bundles, he did the propaganda like an ideal servant. Rajaji used to speak about Mahatma schemes in the North in English. Periyar used to listen to it with rapt attention. Then in Tamil Nadu he would speak elaborately for two hours what Rajaji said shortly.

Periyar did not stop with both works, he did something more. Along with his wife Nagammaiyar and his sister Kannamma, he carried out the picketting of toddy shops and were arrested.

In Travancore the Harizans of Vaikkom were subjected to torture by the caste Hindus of the Village. Periyar with a number of volunteers made a whirl-wind tour of Vaikkom and addressed many public meetings of exposing the atrocities. There were good response to everyone of his speeches. On seeing that the state authorities invoked section 144 civil procedure code, Periyar defied it and courted arrest. He was sentenced one month. But he continued his speech even after his release which banned him from entering Travancore.

Uncared of the order, he stopped into the State and addressed a meeting too. He was again



arrested and sentenced to six months R.I. by this time Periyar's disobedience of State Orders and he gained an All-India importance. Gandhi wrote condemning vehemently the suppression and praising sky-high the action of Periyar. Besides, Gandhiji warned that if the restrictions imposed on the Harijans were not removed as per the wishes of Periyar a big agitation would be launched. The state authorities cast among away the restriction in accordance with Periyar's wishes and released him, too. This agitation got him the title "the Hero of Vaikkam".

DR. MUTHULAKSHMI REDDY

Dr. Muthulakshmi Reddy was born on 30.7.1886 at Pudukottai. Her parents were Narayanasamy and Chandrammal. Since girls were not allowed to pursue education after ten years of age, her father arranged to educate her in the house itself. Out of 100 appeared for the Matriculation exams only 10 passed. And Muthulakshmi was among the ten.

Narayanasamy wanted her daughter to pursue college education. But there was a restriction in the Raja's College which would admit only male students. Narayanasamy received special permission from the king for admitting his daughter. As per the customs of that period she travelled to college in a covered cart and there will be partition between Muthulakshmi and other male students. Only when Muthulakshmi vacates the place other students were permitted to go out of the class room.

In 1907 she joined Madras Medical College. The king of Pudukottai extended financial assistance for her education. She became the first Indian Woman to be educated in a medical institution in 1912, when she passed Medicine with distinction and gold medal. She was influenced by Dr. Anne Besant and Sarojini Naidu and she participated in functions with them and started delivering speeches. She started practicing medicine in Egmore. The Government sent her and family to London in 1925 for higher studies.

She participated in the International Women's Conference held at Paris and delivered lecture on Child Marriage, Widow remarriage and the rights of women.

In 1926 she was elected as the Member of Legislative Council. During her tenure as Member her contribution for improving the life style of women were remarkable. Law - for the abolition of prostitution, abolition of Devadasi system, and for raising the age of women for the marriage. She had to fight it out to implement the law abolishing the devadasi system. Few papers published articles that this system was necessary and these devadasis had born to serve in temples. Dr. Muthulakshmi toured several parts of Tamil Nadu and acquired support. When Gandhiji visited Chennai in 1927, Dr. Muthulakshmi met him and requested his



support for abolition of Devadasi system. She was able to get the support of Panagal King, M. Krishna Nair, Periyar, Moovalur Ramamirtham Ammaiyar, Thiru. Vi. Ka. and others.

When Gandhiji got arrested during Salt Satyagraha in 1930, Dr. Muthulakshmi Reddy resigned her post of Deputy Speaker and the membership in the Legislative Council. She delivered a special address in the Women's Conference held at Chicago during 16th and 22 July 1933.

VALLIYAMMAI

Valliyammai was born in Thillaiyadi in Tanjore District. She joined school but her education proved failure due to her participation in the passive resistance launched by Mahatma Gandhi against the British Colonial Government in South Africa. She was very much upset whenever the British Government united its cruelties upon the South African Indians because it was the Indians who settled in Africa toiled very hard and made South Africa a flourishing region.

So far as the South African movement is concern a large number of women took part, the



cause was the British Government's arrogant attack on the sanctity of monogamous Hindu marriages. The Indian women had to loose the status of a legal wives, their children would not inherit their parental properties as per the law. The result was that a great rebellion broke out. Against the challenges of the Act Gandhiji started his Satyagraha against the Colonial British Government.

As Valliyammai had been interested in Satyagraha joined the movement, with her mother. On the way the labourers of New Cosil coal mines, joined hands with the Government. Valliyammai was arrested while crossing the boundary with her mother.

Valliyammai had to suffer vigorous imprisonment for three months. Her hardship and

suffering in the Maritburg prison were beyond all words, she came out of the prison and even like an old lady. She was proud of dying for the sake of her people.

Whenever Gandhiji talked and though her fact appeared before him Gandhiji called her to console her. The strong words resolution and her sacrifice arrested Gandhiji's mind. He asked her is she was sad at her imprisonment. Valliyammai replied that even then too she was prepared to go to prison. Valliyammai dared even to die for her mother land. These words clearly disclosed her true nationalism, sacrifice and patriotism.

V.O. CHIDAMBARAM PILLAI

V.O. Chidambaram Pillai was son of Ulaganathan Pillai and Paramai. He was born on 5th September 1872 at Ottapidaram, Tirunelveli District. After Matriculation he took legal studies and got his B.L. degree in 1895.

The year 1900 set a stage for V.O.C. to develop more deeply into politics. The agitation against the parfiton of Bengal marked the beginning. V.O.C. addressed a number of meetings in which he advocated Swadeshi to replace everything that was alien. He invested all his property in his nationalistic adventure which left him in his later years in straitened circumstances.





1906 at the height of his popularity he floated a steam

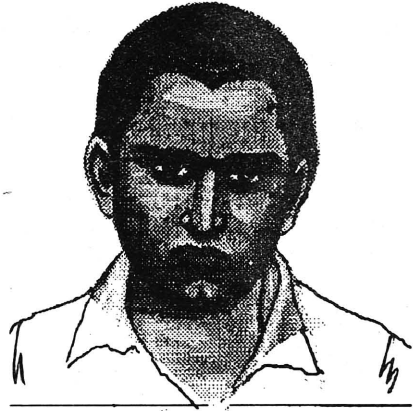
Navigation Company which ran a service between Tuticorin and Colombo. However the company, owing to its poor resources, was running at a loss. Nevertheless the British were apprehensive of what V.O.C. was doing. The Sedition law that proceeded the Surat split took V.O.C. also as its victim. He was arrested, tried and sentenced for life on a charge of sedition. He was the first Indian to be sentenced for life on a charge of sedition which was later reduced to sixty years by the High Court.

After his release from prison in 1912, V.O.C. resumed his legal practice. In 1920, the control of the Congress passed from the extremists to Gandhiji and his associates. A staunch believer in the principles of Tilak, V.O.C. found himself in the opposition and expressed his lack of faith in Gandhian principles. He came out of the Congress in 1920 and rejoined in 1927. He attended the Surat session, his involvement after 1920 was merely nominal. He had keen interest in Tamil Studies. His life had left a deep mark on the making of South Indian character as a force in the continuity struggle of National Independence.

VANCHINATHAN

Vanchinathan was born in a brahmin family, in Shenkottah, Madras Presidency, around 1880. He was related to Shankararashtra Iyer who later conspired with him to kill Ashe, the District Magistrate of Tirunelveli.

Vanchi started his career as an employee in the Forest Department of the Travancore State. He was closely associated with the other revolutionaries of his time in Tamil Nadu and in Bengal; and taking three months leave he went to Pondicherry for training in revolver shooting from V.V.S. Iyer. In March 1911, Vanchi conspired with one Madasami and taking instructions from and in collaboration with V.V.S. Iyer. Vanchi and Sankararashtra Iyer went out to murder Ashe, the District Magistrate of Tirunelveli. He reached the Maniyachi Junction where the District Magistrate



had arrived earlier by train; and having shot Ashe dead, he committed suicide. A letter found on him called upon Vanchi's compatriots to murder all available Europeans to secure freedom from foreign rule so that the 'Sanatana Dharma' could be restored to its original position. This was reported as the first political murder in South India, and it took place on 11 June 1911.

KUMARASWAMI - KUMARAN

Kumaraswami alias KUMARAN was born in October 1904 at Chennimalai, Coimbatore District, Tamil Nadu, in a poor weaver family. The poverty of the family prevented him from studying, so he learnt his family profession of weaving. Later he moved to Tirupur in 1925 and joined duty of tally clerk in a cotton factory. He was keenly interested in Tamil literary works like Tirukkural, Tiruvasakkam, etc. and found much similarity between the fundamental principles of the great Tamil work and the doctrines of Mahatma Gandhi. This made him develop greater interest in the Satyagraha Movement started by Gandhiji.

Following the Mahatma's advice, he always wore Khadi and along with his wife was engaged in spinning daily during his leisure hours. Induced by his own natural inclinations he associated himself with the national movement. He was desirous of joining Salt Satyagraha Movement in 1930 at Vedaranyam under the leadership of C.Rajagopalachariar whose speeches and actions



political condition of the country. His is an example of silent but spirited patriotism.

SUBRAMANIA BHARATHI

Subramania Bharathi (1882-1921) is acclaimed as the greatest of our poets of freedom-struggle because he has reflected and reacted in his writings every aspect of human emancipation and excellence from concrete to subtle, from national to international, from social to spiritual and from earth to heaven. It is really interesting and even inspiring to note that - born at Ettayapuram in the southern most district of India in Tamil Nadu in an orthodox Brahmin family in the year 1882, he rose to the heights of a Mahaakavi of the modern world more in quality than in quantity even before he could even complete his thirtieth year. Our poet earned the title of 'Bharathi' even in his eleventh year for his in-born (traditional) poetical gifts.

Bharathi opted to serve as a Tamil Pandit in the Sethupathy High School at Madurai for a few months.

Bharathi in 1904, at the age of twentytwo, rushed to Madras to join the well-known Tamil National Daily 'Swadesamitran'. Thus started his patriotic life as a poet and journalist.

Bharathi who went into the thick of the battle for freedom during the second decade of this



had very much influenced him. The imprisonment of Gandhiji in January 1932 had its repercussions, at Tripipur as in other places of India. The patriotic youth organisation of Tiruppur chalked out a programme of non-violence Satya Graha in a token of condemning the British atrocities in India. Kumaran decided to join it, the leader of the youth Satyagraha Procession, B.S. Sundaram, at first hesitated to include Kumaran in the group. But realising his boldness and perseverance he changed his mind and 10 volunteers including Kumaran clad in Khadi and holding National flag, started in a procession in the direction of the Railway Station on 10th January 1932. As there was already an official announcement that going in a procession with the Congress flag was unlawful, the police surrounded the volunteers and dispersed them after a lathi charge. Kumaran being more enthusiastic than others, refused to give up the flag with which he was holding and became the target of concentrated police blows which severely injured his skull. The policemen were able to remove the national flag from his hand only after he became completely unconscious. Kumaran along with two others were taken to hospital where he died after two hours.

Kumaran was a religious minded young man and associated his religious doctrines with the national principles of Gandhiji. Nobody directly taught him heroism and spirit of Sacrifice which were steadily growing in him due to the existing



century lived a hectic and heroic life, facing fearlessly many a challenge and repression from the British. His calamities were many not excluding starvation but his iron-will had no parallel. Well-advised by his friends he took shelter in Pondicherry which was under the French then and even now because of that historic legacy Pondicherry continues as an Indian Union Territory. From 1908-1918 for ten years Bharathi lived and laboured in the company of Sri Aurobindo, V.V.S. Iyer and other revolutionaries who were also in exile in Pondicherry with the sole intention of waging the war of Indian Independence in the most effective manner.

On the 20th of November, 1918 he was arrested and imprisoned for a month and more in the Cuddalore jail when he attempted to enter British India. By self-exile for ten years and imprisonment in British India, Bharathi has earned the immortal name and fame of being the first great Indian poet as a political sufferer also.

The meeting of the Mahatma and Mahakavi could easily convince anyone about the significance of Mahatma Gandhi's concern. But fate could not fulfil even the good wishes of the great Mahatma and Bharathi who by that time cultivated the spirit of seeing the 'sacred' in anything and everything got himself injured by the temple elephant at Tiruvallikkeni (Triplicane), Madras, while he attempted to feed it lovingly as usual and consequently died on September 12, 1921.

Bharathi has to be identified as the first people's poet of Tamil Nadu who was abridge between 19th and 20th centuries and who was fully aware of the modern world in all its aspects of physical, political, economical, social and cultural dimensions. The greatness of this global awareness of Bharathi was never superficial but was deep enough. And this is well-established in his political and prose writings in Tamil and English also. Further this reminds us that he was the first Tamil poet who caused great awakening

among the masses for freedom and also the power of the spoken word in Tamil. His sound knowledge in English to speak, write and even compose poetry gives us the clue about the gateway of his global perceptions.

NAMAKKAL RAMALINGAM PILLAI

Ve. Ramalingam Pillai popularly known as the Namakkal Kavignar (the poet of Namakkal) lived in an age of political turmoil, social unrest and cultural revival in India.

It was in 1906 that his patriotic instincts propelled him into active politics. The Partition of Bengal had created much unrest in the country. The fiery articles of Aurobindo published in his magazines called 'Karmayogi' and 'Vande Matharam' stirred the hearts of all patriotic young men including our poet and kindled fire in them. He read with equidity the speeches of great leaders



like Surendranath Banerjee, C.R.Das, Lala Lajpat Rai, Dadabhai Nauroji, Gopalakrishna Gokhale, Bipin Chandra Pal and Balagangadhar Tilak and his heart became surcharged with love for freedom for the country. The poet undertook a whirl wind tour of Tamil Nadu and made patriotic speeches wherever he went.

He went to Pondicherry, met extremist leaders like V.V.S. Iyer and Subramania Siva and drew inspiration from them. But he was rather disappointed as he could not meet Sri Aurobindo and poet Bharathiyaar. He was indeed a veritable



pillar to the Congress organisation in Tamil Nadu. The way in which he chided British Misrule in his political meetings his ringing voice and spell binding oratory interspread with his songs, drew large crowds. He organised the Tiruchi District Political Conference with the help of Thiru Rajalingam Chettiar, the Zamindar of Illampatti. In an exhibition organised during the occasion some of the Paintings of the poet were also displayed, George Arundil, a leader of the Theosophical Society hailed his pictures as great works of art and awarded a gold medal to him. Mrs. Annie Besant took away as Souvenir some of his portraits.

In spite of his continued participation in the National Struggle the poet was not imprisoned for quite a long time. At last, his participation in the Satyagraha movement in 1932 forced the Government to imprison him. He was convicted by the Sub-divisional magistrate of Namakkal on two counts of non-co-operation for one year. He served the imprisonment at Vellore and Madurai Jails as "B" Class prisoner.

BHARATI DASAN

Popularly known as Bharati Dasan, K. Kanaka Subburathinam was born on 29 April 1891 at Pondicherry. His father was Kanakasabhai Mudaliar, a merchant. The simple and powerful poetry of Subbramania Bharati had a great impact upon his make-up as a poet. He absorbed the revolutionary zeal of Bharati and chose the



pseudonym 'Bharati Dasan' to underline his affinity with the great poet. He kept an open house and helped many Indian revolutionaries in Pondicherry during the years prior to Indian Independence. This meant many hungry days for his family.

Bharati Dasan was a prolific writer, He wrote lyrics, dramas, novels and long poems. Bharati Dasan, as one of the victims in the caste ladder, became a violent critic. His writings are strewn with satirical asides against existing caste distinctions. Among his writings, the epic poem, 'Sanjivi Parvathathin Saaral' is the most significant. It gives us Bharati Dasan's conclusions on the existing political, literary and social scene in India.

SATYAMURTHY

Satyamurthy, the publicist of the Indian National Congress during the thirties of the century, was born on 19 August 1887, in a middle-class Brahmin family at Thirumayam, Pudukottai District.

After serving as a teacher for a few years at the Madras Christian College, he studied law, and after a successful career at the Law College, Madras, he set up practice at the metropolis.

But the tumultuous days of politics in India after the entry of Mahatma Gandhi in 1919 drew him away from his profession. As early as 1919, he made his debut at the Kanchipuram Conference of the Tamil Nadu Congress, presided over by Sarojini Naidu. Satyamurthy took up the cudgels against Annie Besant and her associates and won the day. It marks the beginning of his eventful career in Indian politics. The Congress of those days looked towards him as a shining star for its publicity work. His eloquence, both in English and Tamil, enabled the message of the Indian National Congress to be heard both in the Council Chambers and at mass rallies.

In 1930, at the call of Mahatma Gandhi, Satyamurthy threw himself heart and soul into the Satyagraha Movement. He was imprisoned in



and 1932. In 1935 he was elected to the Indian Legislative Assembly at Delhi. His performance in the Indian Legislative Assembly revealed yet another streak of his personality. In the Legislative Assembly he served under the leadership of Bhulabhai Desai. Satyamurthy was the Deputy Leader of the Congress Party in the Assembly. The question hour at the Indian Legislative Assembly was his hour of fireworks display.

To the official section of the Legislative Assembly, which was usually represented by the British bureaucracy, Satyamurthy was an



anathema; Satyamurthy's repartees were dagger thrusts for them. They nicknamed him 'Supplemurthy' in order to exhibit their distaste for his supplementary questions.

In 1939, at the call of Mahatma Gandhi, the Congress Ministries resigned in protest against the Imperialist War. Gandhiji offered individual satyagraha. As a devotee of Gandhiji, Satyamurthy was also imprisoned under this symbolic satyagraha in 1940.

After his release in 1941, he became the Mayor of Madras for a year. At his initiative, the foundations for the Poondi water supply scheme took shape.

In 1942 he joined the Quit India Movement and was imprisoned. He gave a very active support for the Bill to launch at Annamalai University.

SUBRAMANIA SIVA

Subramaniya Siva was born on 14 October, 1884 in Vathlakunda village, Madura district. He was the son of Rajam Iyer and Nagammal. In 1900 he went to study at Coimbatore where he developed national consciousness.

In religion, Trivandram Swami Sadananda, and in politics, C. Subramanya Bharati, V.O.Chidambaram Pillai, Bal Gangadhar Tilak, Lala Lajpat Rai and others influenced him very much.

In 1907 he came into contact with the Tamil Nationalist Poet, C. Subramanya Bharati. He enthusiastically joined the political struggle, toured the villages and districts and made speeches exhorting the people to rise against the British. As a result he was imprisoned in 1908 and sentenced to six years imprisonment. From 1912 to 1920 he earned his livelihood by publishing books, magazines and contributing articles. In 1920 when there was restlessness all over India due to the Rowlatt Bill and the Punjab tragedy, Subramania Siva organised youth leagues, associations and agitations and also the Madras Tramway Workers' strike in 1920. From there he went to Madura to organise a labour strike. In 1921 he organised the Sri Bharatashramam at Karaikudi, in Ramanathapuram District, for training its members to lead a life of truth and renunciation and fight for the independence of the country. In 1921 he joined Gandhiji's Non-Co-operation Movement, was



arrested sentenced to two years rigorous imprisonment. After release, he devoted his life to the 'Bharatashramam' until his death in 1925.

Deeply religious, a devotee of Shiva he was very much influenced by Tiruvananthapuram Kottarakkai Swami Sadananda, who was his relative and had renounced the worldly life and become a saint. However, when Swami asked him to give up his activities and become a Sadhu, Siva refused, saying that Politics was his life and Independence his heaven. He believed that just as to a Sadhu renunciation of worldly life was salvation, to an Indian Citizen, attaining independence was his salvation. He said there was nothing wrong in working for both the principles of renunciations and independence, which he claimed to be his birthright.

SRINIVASA SASTRI

Srinivasa Sastri was born of very poor parents in Valangaiman, a village near Kumbakonam in the Madras Province, on 22 September 1869. His father was V. Sankaranarayana Sastri, a Sanskrit



scholar and a Brahmin priest. His mother was Valambal Ammal.

Among the eminent public figures, whose friendship and opinions he valued, were Dr. Annie Besant, Sir C.P. Ramaswami Aiyar, Sir P.S. Sivaswami Aiyar, T.R. Venkatarama Sastri and V. Krishnaswami Aiyar, and above all, Gopal Krishna Gokhale, the Founder of the Servants of

India Society, whom he revered as his Master and whom he succeeded as the President of the Society.



He joined the Society in 1907 after resigning his very successful Headmastership of the reputed Hindu High School, Triplicane, Madras, and assisted Gokhale in his public work, and in particular, in his campaign in the Imperial Legislative Council and outside for free and compulsory primary education for Indian children.

He was the Secretary of the Madras session of the Indian National Congress in 1908 and took a very active part in formulating the Lucknow Pact between the Congress and the Muslim League which demanded "responsive" government for India under which the executive would be "irremovable" by a vote of the legislature but would be responsive to it.

The Rt. Hon. E.S. Montagu, as Secretary of State for India in the British Cabinet, announced on 20 August 1917, that "responsible" government of the British Parliamentary type was the goal of British policy for India. Though Sastri personally preferred the "responsive" system, he supported, for practical reasons, the Montagu offer. When the Indian National Congress opposed it, he helped to found the National Liberal Federation in 1918 to support it and went to England and gave evidence before the Joint Select Committee of the British Parliament. His evidence was unanimously hailed as the most cogent and effective.

When the Congress, under the leadership of Mahatma Gandhi, adopted the policy of Non-Violent, Non-Cooperation and boycott of the Montagu Constitution, Sastri opposed the policy as harmful to India.

He was a Member of the Round Table Conference between India and England in 1930 and 1931 to evolve a new Constitution for India. He was, however, not invited to its third session in 1932 by the Conservative Government of England



which had succeeded the Labour Government.

His speech in 1918 denouncing the repressive policy of the Government, which led to the Jallianwala Massacres, was considered the high-water mark of the Council's proceedings. He was elected to the Council of State in 1921 and promptly and successfully agitated for the repeal of the repressive laws.

Sastri was pressed by the Governments of India and South Africa and Mahatma Gandhi to accept the office of the Agent of the Government of India in South Africa for one year to supervise the implementation of the Cape Town Agreement. Under unanimous pressure, he extended his stay by six months.

He was a Member of the Second Round Table Conference between India and South Africa in 1932, when the Cape Town Agreement was renewed with some changes.

In 1923 Sastri campaigned in England for equal status for Indians in Kenya, then a British Crown Colony, and worked so strenuously that he fell ill with angina pectoris which handicapped him for the rest of his life.

In 1936 he was deputed by the Government of India to Malaya to enquire into the condition of Indian labour.

In 1921 Sastri attended the League of Nations, Geneva, as a Member of the Indian Delegation, and in 1922 he attended the Limitation of Naval Armaments Conference in Washington, D.C., U.S.A., as the Head of the Indian Delegation. Though India was then only a British Dependency and was not entitled to a seat in imperial and international bodies, he seized the opportunity to advance India's international standing, which would act as a lever to raise her national status.

In 1943 Sastri advocated that Mahatma Gandhi should attend the Peace Conference at the end of the Second World War and make the most effective contribution to world peace. In 1945 he strongly opposed M.A. Jinnah's Two-nation Theory and his demand for the partition of India.

RAJAGOPALACHARIAR

C. Rajagopalachariar was born in a middle class family in December 1879 to Singarammal (mother) and Nallan Chakravarti Iyengar (father), who was a village Munsiff in Thorapalli in Hozur taluk in Salem district and an orthodox Vaishnavite Brahmin.

He graduated at the age of eighteen from the Presidency College, Madras. He studied law for two years and then started practising as a lawyer.

He was greatly inspired by Thoreau's essay on the duty of Civil Disobedience, which is proved by the great part he played in the Non-Cooperation Movement.

He was influenced by his English Professor, Mr. Tait, at College and later by C. Vijayaraghavachariar, Dr. Annie Besant and Sarojini Naidu. Though sometimes he differed from Mahatma Gandhi, the latter was his leader in many aspects of his life. Except in 1962 when he went abroad as the leader of the three-man Indian delegation from the Gandhi Peace Foundation to canvass support for the prohibition of nuclear tests, he did not visit foreign countries, and the foreign influence on him, if any, can be traced only to the books he read, to the foreign-returned Indians he met, and to the foreigners who contacted him here in this country. He was inspired by the Presidential Speech of Dadabhai Naoroji at the Congress Session at Calcutta in 1906 and by the subsequent terrorist activities in Bengal, Poona





and South India. His meeting with Mahatma Gandhi led to his joining in 1919, the Freedom Movement over the Rowlatt Act and the Punjab atrocities. He had been in the forefront of the freedom movement since then.

He pleaded strongly for the implementation of the schemes of reform of Indian society, economic as well as social. He felt that untouchability was actually enforced with the help of British Law and therefore welcomed the Yeravada Pact. Later, as the Chief Minister of Madras, he passed the Madras Temple Entry Act of 1939. It was his faith that "unless religious status is put on a clear basis, social status has a tendency to remain just as it was, and unless social status is put on a clear basis of equality, political and economic status too have a tendency to lag behind". Though he understood the meaning and relevance of the caste system in ancient India and appreciated the influence of environment and family, especially occupation, on education, he did not believe in the caste system as practised in modern times. He believed that women as well as men should be free to marry whomsoever they liked. Though a firm believer in freedom and equality he felt that "the distinction between the work allotted to men and that falling on women cannot be abolished so long as the family system is the basis of our civilization".

He was one of the national leaders of India. Patriotism and freedom implied for him "not only a charter of independence but also a warrant of duty". He realised the difficulty faced by the new nation to be loyal to the authority of one's own democracy. In spite of this, the nation not being homogeneous, he was sure that "through the effective exercise of political power Indian nationalism can make headway by removing fissiparous tendencies and by strengthening the economic stamina of the people". He believed completely in non-cooperation which to him, was a 'Dharma' in itself, viz., abstaining from co-operating with wrong. He emphasised the strengthening of the spirit of the nation for the attainment of freedom. "Mahatma's plan", he said, "will bring Swaraj without chaos but otherwise also we will get Swaraj but then we

have to go through a lot of anarchy". He wanted the governance of India to be fully transferred even during the Second World War. "Ahimsa does not", according to him, "end with the achievement of national deliverance from foreign political control but with shaping a strong state based on Dharma". "Unless India was made free and made to feel that in helping the war effort she is helping to retain her freedom, she cannot offer enthusiastic, effective or the maximum cooperation which she can". He often disagreed with Mahatma Gandhi himself and in some of the methods followed in giving expression to non-cooperation. He did not believe that "direct action operating through embarrassment and bringing the opponent to his knees by depriving him of his sources of strength can be Satyagraha".

He led the famous Salt Satyagraha march to Vedaranyam which galvanised the whole of Tamil Land. He was the General Secretary of the Indian National Congress in 1921-22. He was a Member of the Working Committee of the Congress for many years. He was the President of the Tamil Nadu Congress Committee for a long time. He acted as the President of the Indian National Congress after the conviction of Dr. Kitchlew. When the Congress accepted office after the Act of 1935, he became the first Chief Minister of Madras (1937-39). He resigned when the Congress refused to co-operate in the war efforts and started individual non-cooperation. ★

True Patriotism must be spiritual, but that does not mean that differences of belief concerning the nature of the other world should be brought into the theatre of secular nation-building.

-Subramania Bharati
 ("New India" (May 18, 1915))



THE HUNDRED YEARS OF FREEDOM STRUGGLE

In 1707, at the death of Aurangzeb, the Mughal empire occupied most of the subcontinent of India. Its magnificence had made it legendary throughout the world. Its machinery of government was efficient, its army strong. One hundred years later the imperial capital was in the hands of a foreign power and the emperor reduced to the status of puppet monarch. Before the nineteenth century was half over, the newcomers had made themselves masters of an empire as vast as that of the Great Mughals, and far more consolidated. India had lost its freedom, and with it its prosperity and self-respect.

Attracted by the fabled wealth of 'the Indies', European traders began to sail to the East even before the Mughal dynasty was established. The Portuguese led the way in 1498. Their hundred-year monopoly over the Arabian Sea trade was challenged in the beginning of the seventeenth century by the Dutch and the English. The former established outposts in India, but their interest lay always further east. The Mughal empire was still strong, the 'Spice Islands' (Indonesia) more ripe for exploitation.

The English, driven out from the Moluccas by their rivals, had to settle for trade with India. No one could have foreseen, when their first 'factory' (trading post) was established at Surat in 1612, that in little more than two hundred years the British East India Company would be the master of a domain more than ten times the size of the United Kingdom. No one could have imagined that the British nation, rich with the plundered wealth of its empire, would have become by then the most powerful country in the world, leaving India one of the poorest.

In the seventeenth century trading centres were set up in Madras, Bombay and Calcutta. These three ports soon gave their names to the three separate 'presidencies' into which the Company organized its expanding trade.

The Anglo-French struggle in India began in the South, in the coastal areas north and south of Madras then known as the Carnatic. In the Carnatic Wars the Europeans found they could influence the course of events by playing one Indian ruler off against another.

At Plassey in June 1757, Colonel Clive was able to defeat Siraj-ud-daulah almost without engaging him in battle, because he had previously won over the nawab's general, Mir Jafar.

In 1773 an attempt was made by the British Parliament to regulate this uncontrolled empire. The Company was required to provide government where there was anarchy, and was made responsible to Parliament. The post of Governor-General was created to centralize authority over the three presidencies.

In the century between the Battle of Plassey and the annexation of Avadh, the British East India Company was transformed from a commercial venture into an imperial power.

British rule was not without its advantages. It did great harm to the Indian economy, and stifled India's cultural development, but it unwittingly helped the country along the road that led to unity, nationhood and freedom.

British Rule and Indian Revolt

In the beginning of the nineteenth century, when the British began venturing out from their prosperous coastal cities and penetrating into India's interior, they found a country lying in ruins.

The unregulated plundering of Bengal that followed Clive's conquest was not allowed to continue for long. The English realized that if the country was to supply regular revenue, it had to be properly governed. The Regulating Act of 1773 was a first step in this direction.



Later, under the Charter Act of 1833, government service was opened to Indians in principle, but in practice it would be many years before any were given high appointments.

The Indian people had never openly welcomed the English. Earlier in the nineteenth century one of them had observed: 'Natives of India do not really like us and - if a fair opportunity be offered - would gladly avail themselves of it to rise against us'. Since that time the resentment against the new rulers had grown enormously. A popular rising became almost inevitable, and soon a 'fair opportunity' was offered.

The Great Revolt of 1857

The English had used Indian soldiers to conquer India. By 1857 these sepoys (infantry) and sowars (cavalry) not only shared in the general discontent of the people, but also had specific grievances of their own.

Trouble broke out over the new ammunition at barrackpore in Bengal in March 1857. Order was quickly restored, and a sepoy named Mangal Pandey, who had defied the authority of his British officers, was executed. The next month sepoys in Meerut refused to touch the greased cartridges. The soldiers were court-martialled, put in shackles and confined to jail. The following day, 10 May 1857, their comrades rose and freed them. Meerut was sacked and the cry went up: 'Dilli chalo' (On to Delhi). The sepoys reached the old Mughal

capital on the morning of the 11th, and by nightfall the city was in their hands. The mutineers secured the support of Bahadur Shah, the shadow emperor. He became the unifying symbol of the Great Revolt, an inspiration to Hindu and Muslim alike.

The revolt spread like wild fire across northern India. Sepoys mutinied in Mathura, Kanpur and Allahabad. Lucknow was taken and its residency besieged.

After the fall of Lucknow the only rebel stronghold that remained was Jhansi, a Maratha state that had recently been annexed by the British. The sepoys here had risen in June 1857, and Lakshmibai, the dispossessed Rani of Jhansi, became their leader. Besieged by the British in March 1858, she defended the city of Jhansi with great ability. Tatya Tope came to assist her; but before he could reach Jhansi he was engaged by the English general Rose on the banks of the Betwa and defeated. Two days later Jhansi fell.

The Great Revolt of 1857 was the first large-scale uprising against British rule in India.

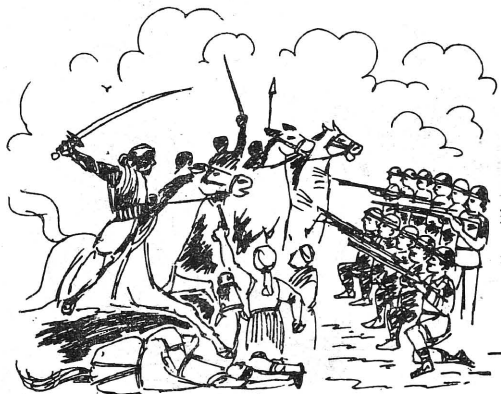
The Birth of Modern India

At this critical juncture there appeared on the scene a figure who seemed to gather up in himself all of the significant trends of his times. The many-sided contribution of Rammohan Roy to his country's development entitles him to be called the father of modern India.

After settling in Calcutta Rammohan founded the Atmiya Sabha (Friendly Society) for the open discussion of theological and other questions.

In 1830 Rammohan became the first educated Indian to break the taboo against crossing the seas when he sailed to England as a representative of the Mughal emperor.

In the 1840s the Brahmo Samaj, which had been dormant since the death of Rammohan Roy, was given a new life by Maharshi Devendranath Tagore.





Another spiritual personality who helped to awaken national feeling was Swami Dayananda Saraswati (1824-83).

In 1875 he founded the Arya Samaj, which became a powerful agent for the spread of education and social reform, especially in Punjab.

The same year was founded in the United States another organization that would play a significant role in India's national awakening. This was the Theosophical Society, a creation of Madame Blavatsky, a Russian, and Colonel Olcott, an American.

The Theosophical Society helped many Indians to develop a sense of pride in their country's past.

In 1893 Vivekananda represented India at the World Parliament of Religions in the United States.

The rise of nationalism (1858-1900)

In 1866 Dadabhai Naoroji founded the East India Association in England in order to carry out constitutional agitation in that country. This organization later became active in Bombay and in other Indian cities.

The need for dynamic political groups was now being felt all over the country. In Poona the Sarvajanik Sabha was founded by G.M. Ranade and others in 1870. It took the place of the earlier Deccan Association (1852) and Poona Association (1867). The Madras Native Association was reborn as the Madras Mahajan Sabha in 1884, and the next year the Bombay Presidency Association was established.

Once the need became evident, the call for a national political body seemed to arise from all sides at once. Early in 1883 the Indian Association put forward the idea, and in December an All-India National Conference was held in Calcutta.

The ground had been prepared; all that needed was the proper seed. In the event, it was the initiative of A.O. Hume that led to the founding of the organization that would be in the vanguard of

the national movement from 1885 until 1947 - the Indian National Congress.

On 28 December, 1885 the proposed Conference met in Bombay under the name of the Indian National Congress.

The second session of the Indian National Conference was being held in Calcutta. The next year the two organizations merged when the second session of Congress was held in Calcutta under the presidency of Dadabhai Naoroji.

The New Spirit (1900-1909)

The popular upsurge of 1905 was unprecedented, but it did not emerge from nowhere. The writings and speeches of Bal Gangadhar Tilak and his associates had done much to prepare the way.

16 October 1905, the day the Partition of Bengal went into effect, was observed in Bengal as a day of mourning.

The **Swadeshi Movement** quickly gathered force. Bonfires of British cloth demonstrated the peoples' determination not to rely on foreign products. The sale of English goods fell dramatically as Bombay mills worked overtime to meet the demand for swadeshi textiles. It became a matter of pride to wear coarse dhotis woven on local handlooms rather than fashionable Manchester cottons. Student volunteers





encouraged people to use Indian products. Popular enthusiasm was sustained by songs written by Rabindranath Tagore and others. Bankim Chandra Chatterjee's '**Vande Mataram**' became a national anthem, and its opening words a sort of battle cry.

The Swadeshi Movement gave tremendous impetus to Indian industry. Beginnings were made in the manufacture of swadeshi salt, sugar, matches and other products.

Throughout 1905 and 1906 the swadeshi spirit spread.

At the Benares Congress of 1905 a resolution was passed in support of the boycott movement. This was the first time the national body had taken so bold a step.

In 1905 a new Viceroy, Lord Minto, arrived in India, and shortly afterwards a Liberal Secretary of State, John Morley, was appointed in London.

Together they worked out a scheme for the reform of the Legislative Councils. Passed by Parliament in 1909, the new statute was known officially as the **Indian Councils Act (1909)**, and popularly as the **Morley-Minto Reforms**.

Decade of Transition (1910-1919)

Bowing to popular pressure, Hardinge revoked the Partition of Bengal in 1911.

In August 1914 the First World War broke out in Europe.

At Lucknow, in 1916, efforts to form a united front against the British met with a considerable success.

In November 1917, after being appointed Secretary of State, Montagu came to India and embarked on a fact-finding tour. He was accompanied by the Viceroy, Lord Chelmsford. In July of the next year the two issued a Report on Indian Constitutional Reforms known as the **Montagu-Chelmsford or Montford Report**.

More than a year went by before the reforms proposed in the Montagu-Chelmsford Report were made into law. Another full year had to pass before the statute embodying them, the **Government of India Act (1919)**, went into effect. The two years that intervened, 1919 and 1920, were among the most momentous in the entire history of the struggle for freedom.

In December 1917 a committee was formed under the direction of Mr. Justice Rowlatt, the purpose of which was to investigate the revolutionary movement in India. The findings and recommendations of this committee were issued in April 1918 in the so-called Rowlatt Report.

Indians in South Africa lived under severe social restrictions. Young barrister Gandhi got a taste of these soon after his arrival. During a journey to Pretoria, he was thrown out of a first-class railway compartment, and later beaten by a stagecoach driver. His offence in both cases had been to occupy a seat normally reserved for Europeans.

These and other experiences converted the young man from a shy lawyer into a bold champion of the rights of his countrymen. Persuaded by friends to stay on, in South Africa, he began to publicize the plight of Indians, and to petition the government against unjust regulations. In 1906 his activities took a new turn when he realized - as the Extremists in India were realizing - that constitutional forms of agitation were not enough. After a particularly unjust ordinance was passed, he decided that he and his followers would defy it openly, but without violence. To this form of passive resistance he gave the name **satyagraha**, or '**holding to truth**'. The soul of satyagraha is non-violence.

In 1917 Gandhi began his career of political agitation in India. He avoided the national political arena (which was then dominated by Tilak and Mrs Besant) and concentrated on specific grievances.



Mahatma Gandhi embraced the cause of his Muslim fellow-countrymen, and in November 1919 he was elected President of the All-India Khilafat Conference.

A new era of Hindu-Muslim co-operation began. Cries of 'Hindu-Musalman-ki jai' and 'Hindu-Musalman ek hai' resounded through the air.

Start of the Gandhian Era (1920-1928)

In **March 1920** Mahatma Gandhi issued a manifesto elaborating his doctrine of **non-violent non-cooperation**.

At its Madras session in **December 1927**, Congress resolved to boycott the Commission 'at every stage and in every form'.

The Country Shows its Strength (1928-1934)

Jawaharlal Nehru was elected President of the historic 1929 session of Congress, which met in Lahore at the end of December.

When the clock struck midnight on the night of 31 December 1929, Jawaharlal Nehru rose and led a solemn procession to the banks of the Ravi. There he raised India's national flag amid deafening cries of '**Inquilab Zindabad**' (**Long live the revolution!**).



The Congress Working Committee met on 2 January 1930 and decided that 26 January should be observed as the day of **Purna Swaraj** (complete independence).

Gandhiji was placed in charge of the **Civil Disobedience Movement** by the Congress Working Committee. He decided to begin the campaign with a march from his ashram near Ahmedabad to the seaside village of Dandi. Here salt would be collected in violation of the Salt Laws. The government controlled the sale of this indispensable commodity, and imposed a tax on it which was felt most keenly by the poor. On **12 March 1930** Gandhiji left the ashram with some eighty hand-picked associates. For twenty-four days the small group walked from village to village. Their march became a triumphal procession:

In the midst of this heroic resistance, the report of the Simon Commission was published, and the promised **Round Table Conference** was summoned to discuss the Commission's recommendations.

The second Round Table Conference, was held in London between **September and December 1931**. Gandhiji was the sole representative of Congress at this Conference.

A third Round Table Conference was held in November and December 1932.

During the 1920s most of the energies of the physical-force party had been channelled into the Non-Co-operation Movement. But in 1924 and 1925, after the Movement had been suspended, there was a spurt of revolutionary activity.

In December 1928 Bhagat Singh, a member of this group, assassinated the British police officer held responsible for the death of Lala Lajpat Rai.

The most successful revolutionary operation in the entire history of the freedom struggle took place in Chittagong, eastern Bengal, in 1930.

In Power in the Provinces (1935-1939)

A Bill based on the White Paper was introduced in the British Parliament on 19 December 1934.

The Bill became law in August of the next year as the **Government of India Act, 1935**.

In April 1936 the Congress and the League, meeting separately, considered the new Act. Both bodies decided to contest the provincial elections, which were to be held in January and February of the following year.

Campaigning began towards the close of 1936. By March 1937 the results were in: Congress had swept the polls.

In February 1939 Jawaharlal Nehru consented to become President of the All-India States Peoples' Conference.

The Impact of World Events (1939-1945)

As the Indian people grew conscious of their nationhood, India began to take its place in the comity of nations. In 1927 Jawaharlal Nehru represented the Indian National Congress at the Congress of Oppressed Nationalities in Brussels.

Quit India

The All-India Congress Committee endorsed this '**Quit India Resolution**' on 8 August 1942. It authorized 'the starting of a mass struggle on non-violent lines on the widest possible scale'.

In 1944 the Indian National Army commenced its military career. Its watchword was 'Dilli chalo' - 'On to Delhi'.

Divided Freedom (1945-1947)

The Cabinet Mission Plan of 1946 was the first British proposal that directly admitted the possibility of independence.

The Second World War ended abruptly in August 1945.

On the evening of **14 August 1947**, the Constituent Assembly of India met. The purpose of this distinguished body-men representing every region, every community, every shade of political opinion in the country-was to create a constitution for India.

The Challenge of the Future

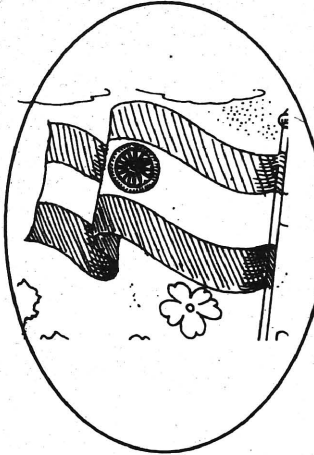
15 August 1947, the day India attained independence, was indeed a moment which 'comes but rarely in history', when an entire nation stepped out from the old to the new.

India is a strong and unified nation, but is not isolated from the larger international community. As Pandit Nehru reminded his listeners on the eve of 15 August, the dreams India was setting forth to fulfil were not only for her, but 'also for the world'.

Free from international entanglements, India has been able to concentrate on its own self-development.

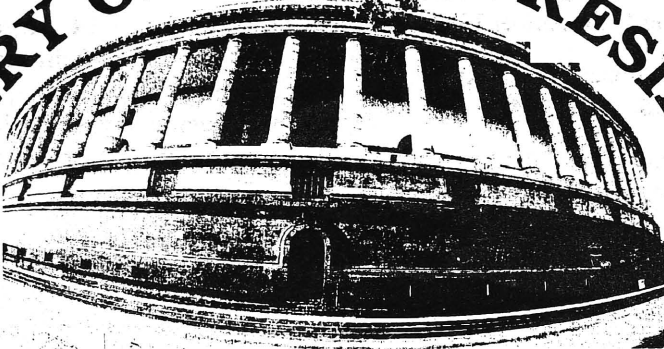
Free India has made great strides towards the achievement of these four goals. Self-sufficiency in foodgrains has been reached. India now produces a handsome surplus that she can export to less fortunate countries. Literacy has increased dramatically, and primary health care is now available to all. The curse of untouchability has been eliminated, and India's women have been guaranteed complete equality by the Constitution.

The hundred years of the struggle for freedom taught the Indian people to prize freedom above all things. Had India, like other former colonies, received independence on a silver platter, without any expense of effort, any sacrifice of life, it might not now be so strong to defend her own freedom, or to respect the freedom of others. ★





GALLERY OF INDIAN PRESIDENTS



DR. RAJENDRA PRASAD (26.1.50 to 13.5.62)



The first President of India was born on 3rd December, 1884 in Bihar. He was Food Minister of Indian Union in 1947. He was President of the Indian Constituent Assembly during 1946-49. Became the President of the Republic of India on January 26, 1950. Died in 1963.

DR. SARVEPALLI RADHAKRISHNAN (13.5.62 to 13.5.67)



Born on September 5, 1888 at Tiruthani. He became the Vice-Chancellor of Andhra University in 1931. During 1949-52, he was Indian Ambassador to USSR. In 1952, he was elected Vice-President of India. Awarded Bharat Ratna in 1954. Re-elected as Vice-President in 1957. He was sworn in as the Second President of India on May 13, 1962. Dr. Radhakrishnan died in 1975.



DR. ZAKIR HUSAIN (13.5.67 to 3.5.69)

Born in 1897 at Hyderabad. He persuaded Mahatma Gandhi to found the Jamia Millia at Delhi in 1920. Worked as Vice-Chancellor of the institution for nearly 3 decades. Awarded Padma

Vibhushan in 1954. He was appointed Governor of Bihar in July 1957. He was elected Vice-President of India in May 1962. He became the President of India on May 13, 1967, and held the office till his death on May 3, 1969.

VARAHAGIRI VENKATAGIRI (3.5.69 to 20.7.69) (Acting)

V.V. Giri was born at Berhampore, Orissa on August 10, 1894. He was responsible for the formation of the All India Trade Union Congress, of which he was President twice. A long period of his public life was devoted to building up the All India Railwaymen's Federation. He was Labour and Industry Minister in the first popular ministry in Madras during 1937-39. Union Labour Minister during 1952-54. Served as the Governor of Uttar Pradesh and Kerala. He served as Vice-President of India from May 13, 1967 to 1969. He was Acting President from 3.5.69 to 20.7.69 on the death of Dr. Zakir Husain.



JUSTICE MOHAMMED HIDAYATULLAH (20.7.69 to 21.8.69) (Acting)

M. Hidayatullah was born on 17th December 1905 at Betul in Madhya Pradesh. He was Chief Justice of India from 1968 to 1970. He was Acting President of India for a short term from 20th July to



21st August, 1969. Later, he served as the Vice-President of India from 1979 to 1984.



**VARAHAGIRI
VENKATAGIRI**
(24.8.69 to 24.8.74)

V.V. Giri was elected to the Office of the President and was sworn in on 24.8.69. He held Office till 24.8.1974. V.V. Giri passed away in 1980.

FAKHRUDDIN ALI AHMED

(24.8.74 to 11.2.77)



He was born on May 13, 1905. Called to the Bar from the Inner Temple, London, 1928. Became Union Minister in 1966. Fakhruddin Ali Ahmed was sworn in as President on August 24, 1974 and held that office till his death on 11th February, 1977.



B.D. JATTI (12.2.77 to 25.7.77)
(Acting)

Born on September 10, 1912 at Savalgi, Bijapur district of Karnataka. He was Chief Minister of Mysore State during 1958-62. He was Vice-President of India from 1974 to 1979. B.D. Jatti held the Office of the President of India temporarily from February 11, 1977 to July 25, 1977.

NEELAM SANJEEVA REDDY

(25.7.77 to 25.7.82)



He was born on May 19, 1913 in Illuru in Ananthapur district, Andhra Pradesh. He gave up his studies to join the Satyagraha Movement in 1931 and has served long terms of imprisonment during the freedom struggle. He became the first Chief Minister of Andhra Pradesh in October 1956. He was a Union Minister from 1964 to 1967. Sanjeeva Reddy served with distinction as Speaker of the Lok Sabha from 1967. He became the President of India on July 25, 1977 and served till July 25, 1982. Neelam Sanjeeva Reddy passed away in 1996.



GIANI ZAIL SINGH (25.7.82 to 25.7.87)

Giani Zail Singh was born on May 5, 1916 in Sandhwana village in Faridkot district. Moved by the Martyrdom of Bhagat Singh, the

young Giani took part in the freedom struggle and suffered solitary confinement for 5 years. In March 1972, he became the Chief Minister of Punjab. In 1980, Gianiji became Union Home Minister. In 1982, he was elected as the President of India and was sworn in on July 25, 1982 and held office till July 25, 1987. Giani Zail Singh died in December, 1994.



R. VENKATARAMAN

(25.7.87 to 25.7.92)

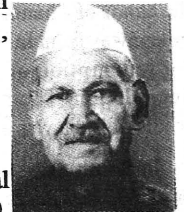
R. Venkataraman was born on 4th December 1910 in Rajamadam, Thanjavur district. He participated in the Quit India Movement of 1942 and jailed for 2 years. He was a well known labour leader. Between 1957 and 1967 he served as Minister for Industries, Labour, Co-operation, Power, Transport and Commercial Taxes in the Madras State Government. From 1967 to 1971 he was a Member of the Planning Commission. In 1980, he became Union Minister for Finance and, later, Minister for Defence. R. Venkataraman was elected Vice-President of India in August 1984. He was elected the President of India in 1987 and held office till July 25, 1992.



**DR. SHANKER DAYAL
SHARMA**

(25.7.92 to 25.7.97)

Dr. Sharma was born at Bhopal on August 9, 1918. He is a Ph.D. from Cambridge University. Was a Bar-at-Law, Lincoln's Inn and Harvard Law School. He participated in the freedom movement and underwent spells of imprisonment. Dr. Sharma was President of the Indian National Congress from 1972 to 1974. Chief Minister of erstwhile Bhopal State for 4 years. Governor of Andhra Pradesh, Punjab and Maharashtra. He was sworn in as Vice-President of India on September 3, 1987. Dr. Shanker Dayal Sharma assumed office as President of India on 25.7.1992.



DR. K.R. NARAYANAN

(25.7.97 - Till date)

Dr. K.R. Narayanan was born in Kerala on October 27, 1920. He joined the Indian Foreign Service in 1949 and has served as India's Ambassador to Thailand, Turkey, China and U.S.A. Dr. Narayanan was elected to the post of Vice-President in August 1992, and served as Vice-President till July 24, 1997. He assumed charge as President of India on 25.7.1997.





NATIONAL AWAKENING IN SOUTH INDIA

India attained independence after a protracted struggle against her alien rulers. The desire for freedom is deeply rooted in human nature. India had been subjected by alien rulers of centuries together. In a subject and slave country, nationalism becomes synonymous with patriotism and its immediate objective is the achievement of national sovereignty or independence because a foreign rule is usually the biggest hurdle in the way of advancement of a subject country. As a result, Indian masses started a movement where we can find historic fight of countrymen for political emancipation. They did not even hesitate to dedicate their lives to cast off the foreign yoke of their motherland.

According to Macdonald "Indian nationalism has been much more than the agitation of political coteries. It is revival of an historical tradition, the liberation of the soul of a people". In fact during nineteenth century, the different phases of Indian life were permeated with the spirit of a renaissance and a great awakening. The people of India got conscious of humiliation they had to face at the hands of a handful traders hailing from a land 6,000 miles away from India. Hence they were induced to strive for redemption of India from the state of all round degradation. The national movement embracing the whole of India was evolved.

In South also, we find national awakening in the masses. The question crops up how the consciousness dawned upon the people and how did they develop an urge to throw off the yoke of the white traders whose despotic administration reduced them to slavery. Social religious movements of 18th and 19th century e.g. Arya Samaj, Brahmo Samaj, Ramakrishna Mission, Theosophical Society, were responsible for the growth of Indian nationalism. Besides, conditions created by British rule viz. communication etc. made possible for Indians to come together and foster a sense of unity among them. Repressive policy of Lord Lytton and such actions as denial of higher jobs to Indians and economic exploitation of India, racial antagonism and vanity of ruling race over the Ilbert Bill created ill-feelings in minds of Indians and they decided to revolt against the alien rulers.

The introduction of western Education was certainly a boon to the Indian people that the English gave unconsciously. Macaulay is said to be responsible for introducing the new educational policy in India. His object was to train and bring up Indians in western manner and method so that they shall some day demand

European institutions. The real object however was to produce karkuns or clerks to assist the European bosses cheaply.

However, it ultimately helped the Indians to learn western system of philosophy, political theories, science and philosophy. Many English educated young men joined the services of the British, no doubt to join the bread but it gave them excellent training in matters of administration. Western liberalism and constitutional governments were studied by them. It infused in them a new love for liberty and freedom. They came to understand the amount of freedom and privileges enjoyed by their counterparts in the west. Furthermore the English language served as a common all India language to exchange their ideas. All this was responsible to open the eyes of Indians to see that they are slaves under the alien domination. These western educated Indians, though not all, gradually mobilised their strength and resolved to work for the cause of national rejuvenation by forming a common forum to fight the tyrannies of alien despots.

Patriotic songs and literature spontaneously poured from their pens. This was an effective force to awaken the Indians from their deep slumber. There still remained a section of the Indians who behaved like the "lotus eater". But the patriotism of Raja Ram Mohan Roy, Dayananda Saraswati, Swamy Vivekananda and many other saviours of India produced the national resurgence. They exhorted the people to realize the greatness and universality of much of the ancient thought of their country. They aroused the people for national regeneration on the basis of the best in the past. They unfolded before his countrymen the glory and richness of their culture and goaded them to take pride in their rich heritage. They made the Indians brave and patriotic and infused in them a missionary zeal for the national cause. Raja Ram Mohan Roy is known as "Prophet of Indian nationalism".

It was truly that Indian National Congress came into being. It very soon spread its network into south also. Many reformists were born in South India to give the clarion call. They heralded a new era. Subramanya Bharatiar, V.S.S. Iyer, Subramanya Siva, Srinivasa Iyengar and others in Madras produced patriotic literature. Chidambaram Pillai started a national shipping company.

Therefore the history of national movement in the South came to be entwined with that of the general movement. Thus the South Indians were awakened. ★

National leaders of freedom struggle



MOHANDAS KARAMCHAND GANDHI (MAHATMA)

Mohandas Karamchand Gandhi was born at Porbandar in Gujarat on 2nd October 1869. He was the youngest of three sons and had one sister. His father, Karamchand Uttamchand, was Prime Minister of Porbandar and of Rajkat. His grandfather had also been Prime Minister of Porbandar and Junagadh. Gandhi thus belonged to a family in comparatively affluent circumstances.



Gandhi was in school from 1881 to 1887. After spending nine months in a college, he left for England in September 1888 to study Law. He returned home in 1891 and set himself up as a lawyer.

In April 1893, Gandhi was called to Natal in the service of a merchant named Seth Abdulla. Soon after arrival, he experienced in person the harsh treatment meted out to coloured people by the whites.

The struggle in South Africa lasted from 1894 to 1914 in three stages: 1894-99, 1902-06 and 1907-14. A continuous constitutional agitation was carried on through public meetings, the press and deputations before the local and Imperial Governments. In order not to embarrass the

Government, Gandhi suspended the movement during the Boer War (1899-1902) and the Zulu Rebellion (1906), when he helped in organizing voluntary ambulance services.

The weekly Indian Opinion (1903) became Gandhi's chief organ of education and propaganda.

As constitutional, legal methods did not prove sufficient for the redress of the Indian grievances, Gandhi eventually led a peaceful march into Transvaal in defiance of the restrictions imposed. He was accompanied by 2,037 men, 129 women and 57 children. The civil resisters were subjected to severe punishment. A Satyagrahi Camp known as the Tolstoy Farm was established at Lawley, 21 miles from Johannesburg, on 30 May 1910, in order to shelter the satyagrahis and their families. Eventually, on 30 June 1914, the Government yielded and a settlement was arrived at.

After an interrupted stay in Santiniketan in February-March, 1915, Gandhi collected his companions of Phoenix and established the Satyagraha Ashram in Ahmedabad city on 25 May 1915. This was shifted in June 1917 to the bank of the Sabarmati opposite the city.

He reacted strongly against the oppressive measures and stood forth as the leader of the resurgent Indian nationalism. Gandhi protested against the Rowlatt Bills and founded the Satyagraha Sabha (28 February 1919) whose members undertook a peaceful breach of the law of sedition in April 1919.

In a meeting of the All India Khilafat Conference on 24 November 1919, he proposed that India should respond by non-violent non-cooperation.



Gandhi then prevailed upon the Indian National Congress to convert the redress of the triple wrongs - the Rowlatt Act, the Punjab atrocities and the Khilafat - as India's national demands. The Non-Co-operation Movement was consequently initiated in 1920.

Gandhi's triumph at the Nagpur session of the Congress was historic. Many of those who had gone to oppose him were converted to his ideology and method of action. After Nagpur he emerged as the undisputed leader of the Congress and Indian nationalism and he retained that unique position till his death.

The programme placed before the country was of the boycott of governmental institutions and of British textiles. A multiple constructive programme was devised for the parallel establishment of educational and legal institutions for arbitration and for the manufacture of cloth by hand-spinning.

From 1924 to 1929, Gandhi devoted himself largely to the constructive programme. Several local satyagraha movements were also undertaken during this period in Kerala, Punjab, Nagpur, Bombay and Bengal and Gandhi's guidance was available whenever he was approached. In 1924 he was elected President of the Indian National Congress.

The political lull was broken towards the end of the twenties by the appointment of the all-White Simon Commission. On 1 January 1930 the Congress declared Independence to be its political objective and authorised the Working Committee to launch a Civil Disobedience Movement. Gandhi was called back from seclusion to lead the movement again. Most significantly, Gandhi chose the unpopular Salt Law which pressed hard on the poorest sections as the first object of defiance. His famous march to Dandi in March 1930 started a country-wide movement to violate the Salt Law. It was soon enlarged into a mass movement of open defiance of the Government. Gandhi was arrested on 4 May 1930, and the Government struck hard to crush the movement.

Gandhi was set free on 26 January 1931; and following a pact between him and the British Viceroy, Lord Irwin (5 March 1931), he was prevailed upon to represent the Congress at the Second Round Table Conference in London.

Gandhi was chosen as the sole representative of the Congress to the Conference, which opened in September 1931.

The Civil Disobedience Movement was resumed in January 1932. The Government retaliated swiftly and brutally. Gandhi and all the leaders of the Congress were thrust into goal, and the Congress was declared unlawful. A reign of terror was let loose.

Gandhi was in prison when the Communal Award was announced in August 1932, providing for the introduction of separate electorate for the Depressed Classes. He opposed this attempt to divide the Hindu community and threatened to fast unto death to prevent it. He started his fast on 20 September 1932. It created a consternation in the country, and the leaders of the Hindu community saved the situation by concluding an agreement on 25 September, commonly known as the Poona Pact, which provided for special reservation of seats for the Depressed Classes in legislatures, but under joint electorate.

On 8 May 1933 he announced a fast for 21 days for the Harijan cause and he was promptly released by the Government. After coming out of prison Gandhi devoted himself exclusively to the cause of the 'Harijans'.

The Allied reverses in the East and the failure of the Cripps Mission (1942) gave a new turn to the Indian political situation. Gandhi felt that for India to sit inactive would be suicidal, and he advised the Congress to make a last bid for winning independence non-violently, even if there was likelihood of misunderstanding by friend and foe alike. It would be better for India to "Do or Die" than for her to succumb to passivity and moral degradation. The Working Committee and the A.I.C.C. adopted the famous 'Quit India'

resolution, demanding immediate independence and British withdrawal from India. Immediately after, all the Congress leaders were clapped into prison (9 August 1942). There Gandhi lost his life-long companion Kasturba. His release came in 1944.

The Viceroy, Lord Mountbatten, proposed a Partition of India (June 1947) before a peaceful transfer of power could take place. Gandhi's alternative was for the country to reject the proposal and prepare for another massive civil disobedience movement. The national leaders, however, found themselves unprepared for this. So, by mutual consent between the Congress and the League, power was transferred on 15 August 1947 to a partitioned country.

That day found Gandhi in Calcutta. His presence and a fast undertaken by him restored peace in the city, and he left it for Delhi on 7 September 1947. The next five months were spent there, when he spoke every evening to the people as well as to the Government as to what they should do in order to lay the foundation of true 'Swaraj'. On 13 January 1948, he undertook his last fast because his feelings were that neither the public nor the Government were doing enough for restoring communal harmony. Shortly after, he also decided that the Congress organization should be disbanded, and its workers spread all over the country, in its 7.5 lakhs of villages (the total number of villages in India before partition), in order to educate and organize the masses to make proper use of their Constitutional rights.

The communal holocaust of 1946-47 and Indo-Pakistani relations had deeply agitated the people in India. In this context Gandhi's solicitude for the Muslims of India was widely misunderstood. On 30 January 1948, he was assassinated by a young Hindu while he was on his way to his prayer meeting in the city of Delhi.

Despite all controversies about Gandhi's role in the history of Indian nationalism there is no denying the fact that he was the dominant figure on the Indian political scene from the end of World

War I to the achievement of independence. During this period he swayed the Congress and the nationalist movement in a way which no one else could do. He was looked upon as the leader. He was the initiator of all Congress policies and the maker of all important decisions. The Working Committee and the A.I.C.C. merely gave a formal seal of approval. Even the other political parties and the British Government considered him as the principal spokesman of the Congress.

JAWAHARLAL NEHRU (PANDIT)

Pandit Jawaharlal Nehru was born at Allahabad on 14 November 1889, and died on 27 May 1964 in New Delhi. Jawahar was brought up under the care of European governesses and tutors.

Jawaharlal sailed with the family for England at the age of fifteen, and was admitted to the famous Harrow Public School, where he remained for two years.

In 1912, he was called to the Bar. At the time, he was a bit of a prig and returned to India as more of an Englishman than an Indian.

It so happened that one night in 1919, Jawaharlal got into a railway compartment in which some army officers, one being General Dyer, the author of the Jallainwala tragedy, were travelling. General Dyer gave a gruesome account of what he had done and ended boastfully; "how he had the whole town at his mercy and he felt like





reducing the rebellious city to a heap of ashes, but he took pity on it and refrained". It was too much for Jawahar's sensitive soul. He was thoroughly shaken and transformed into an arch-rebel, who fought against the British without a break till Independence.

Jawaharlal's rise in Indian politics was meteoric. Jawaharlal's position became so dominant that thrice he was chosen as Congress President and then the first Prime Minister.

The country showed ample recognition of Nehru's greatness by showering upon him the highest offices, both in the Congress and in the Government. He was elected as Congress President a record number of times - five. In 1946, he was the Party's nominee to the post of Vice-President of the Governor-General's Council. He was Prime Minister for full seventeen years till his death.

Nehru was the architect of India's foreign policy. Long before freedom, when India had no international status, he began to take interest in world affairs, which invoked ridicule from some of his colleagues.

Nehru wanted international disputes to be settled by negotiations, failing that, by arbitration, and not by war; hence his support to the United Nations Organisation, its frequent failures notwithstanding. Nehru knew what colonial rule meant for the subject races and he stood by the colonial people in their struggle for freedom.

Nehru was a modernist. He stood for a free society. His contribution to the country's democratic set-up based on adult franchise was not insignificant. His agnosticism and opposition to all forms of organised religion had already paved the way for secularism. Women constitute half the population and no society can be free without women having equal status with men. Jawaharlal codified the customary Hindu Law and gave women equal right of inheritance and divorce.

Unlike Gandhiji, non-violence was not an article of faith with Nehru, but he would not use violence to achieve social transformation. Nehru had rejected Gandhiji's theory of economic trusteeship, but he would not promote class struggle. Nehru tried to give India unity, but the States reorganisation on the basis of language was not the best form of it. He wanted to give India a national language - Hindi, but succeeded only in giving a longer lease to English.

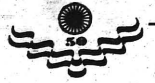
Nehru's highest contributions to India's development were science and technology - the decimal system and a chain of national scientific laboratories. India's resources are vast but undeveloped. Hence the need for planned development. A Plan must have an objective and it took the shape of Nehru's brand of socialism with mixed economy; the public and private sectors functioning side by side.

SARDAR VALLABHBHAI PATEL

Sardar Vallabhbhai Patel, one of the six children of Jhaverbhai Patel and Ladbai, was born at Nadiad in Gujarat. There is no record of his date of birth. The generally accepted date, 31 October 1875, of which the source is his Matriculation certificate, was chosen by Vallabhbhai himself while filling in a form. The family was an agriculturist one, of the Lewa Patidar Community and could in terms of economic status be described as lower middle-class. It was poor and had no tradition of education.

He moved on to Borsad in 1902, a town in the Kheda district where at that time the largest number of criminal cases in Gujarat were recorded. Vallabhbhai became quite popular here as a defence lawyer.

Vallabhbhai now wanted to go to England and qualify as a Barrister. He sailed for England in 1910 and joined the Middle Temple. Here he worked so hard and conscientiously that he topped in Roman Law, securing a prize, and was called to the Bar at the end of two years instead of the usual period of three years.



On his return to India in 1913, he set up practice in Ahmedabad and made a great success of it.

In 1917 he was elected Secretary of the Gujarat Sabha, a political body which was of great assistance to Gandhiji in his campaigns. The association with Mahatma Gandhi became closer during the Kheda Satyagraha in 1918, which was launched to secure exemption from payment of the land revenue assessment since the crops had failed. It took three months of intense campaigning that was marked by arrests, seizures of goods and chattels and livestock and much official brutality before relief was secured from an unwilling Government. Gandhiji said that if it were not for Vallabhbhai's assistance "this campaign would not have been carried through so successfully".



Gandhiji and the Congress decided on non-cooperation. Vallabhbhai left his practice for good and gave himself up wholly to political and constructive work, touring in villages, addressing meetings, organizing picketing of foreign cloth shops and liquor shops. Then came the Bardoli Satyagraha.

Having failed to secure redress by other means the agriculturists of the taluk decided, at a Conference on 12 February 1928, to withhold payment of land revenue under the leadership of Vallabhbhai Patel.

Patels and Talatis resigned their jobs. Government revenues remained unrealized. The Government had ultimately to bow before popular

resolve. It was a triumph not only of the 80,000 peasants of Bardoli but more particularly of Vallabhbhai personally who was given the title of 'Sardar' by the nation.

The boycott of the Simon Commission was followed by the launching of the famous Salt Satyagraha by Gandhiji. Vallabhbhai Patel, though he had not committed any breach of the Salt Law, was the first of the national leaders to be arrested. He was in fact arrested on 7 March 1930 - some days before Gandhiji set out on the march to Dandi. He was released in June. By then Gandhiji, Jawaharlal Nehru and other leaders were in jail and the tempo of the struggle in the country was rising. In a few months Vallabhbhai was back in prison.

The Round Table Conference failed. Gandhiji as also the other top leaders were arrested and a policy of repression followed. Vallabhbhai Patel was lodged with Gandhiji in Yeravada Jail and they were together there for sixteen months - from January 1932 to May 1933. Vallabhbhai then spent another year in the Nasik Jail.

Gandhiji launched Individual Civil Disobedience opposing India's participation in the war, and the Congress leaders began to court arrest. Vallabhbhai Patel was arrested on 17 November 1940. He was released on 20 August 1941 on grounds of health.

When, at the end of the war, the Congress leaders were freed and the British Government decided to find a peaceful constitutional solution to the problem of India's Independence, Vallabhbhai Patel was one of the chief negotiators of the Congress. When India attained Independence he became the Deputy Prime Minister and was responsible for the Home, States and the Information and Broadcasting portfolios. It was in this capacity that he was called upon to tackle the most intricate and baffling problem of the State's integration into the Union of India. And it is here that his tact, his powers of persuasion and his statesmanship came into full play.



GOPAL KRISHNA GOKHALE

Gopal Krishna Gokhale was born on 9 May 1866 at Katluk in Chiplun taluk in Ratnagiri district in a poor Chitpavan Brahmin family. After completing his elementary education at Kagal, he took his B.A. degree in 1884 and joined the Law College in Bombay, but could not complete the L.L.B. course.

Gokhale was influenced by Ranade, whom he regarded as his master in political and public life, by G.V. Joshi of Sholapur, a brilliant economist, by Dadabhai Naoroji, who was his hero, and by Pherozeshah Mehta.

Immediately after his graduation, Gokhale joined the Deccan Education Society. He retired in 1902 specifically to devote himself to public life.

In 1905 Gokhale founded the Servants of India Society with the object of training men to devote themselves to the service of India as national missionaries and to promote by all constitutional means the national interests of the Indian people. In 1908 he founded the Ranade Institute of Economics.

Gokhale's mode of life suggested deep spirituality. He was a front rank Reformer; he deprecated the caste-system and untouchability, pleaded for the emancipation of women and championed the cause of female education. He was also a dedicated social worker and rendered great services in the Plague relief operations at Poona in 1897-98.

He advocated that primary education should be free in all schools throughout India at once. He held pronounced views on the use of vernaculars and favoured the creation of a separate Vernacular University with English and Sanskrit as compulsory languages.

As for Gokhale's ideas on nationalism and the conduct of the nationalist movement, he sought greater autonomy for Indians who would co-operate with the Government in reforms and obtain through constitutional means and by persuasion an advance over the reforms granted

until, finally, India became a self-governing Dominion within the British Commonwealth of Nations. He was an upholder of national dignity and severely criticized the treatment of Indians in South Africa. While appreciating the benefits of British rule in general, he never failed to criticize unjust policies and highhanded actions of the Government. He characterized the scheme of the Partition of Bengal by Curzon as a complete illustration of the worst features of the system of bureaucratic rule.

In his opinion, the economic results of British rule in India were absolutely disastrous, resulting in a frightful poverty. He bitterly criticized England for introducing Free Trade in India, for it destroyed such small industries as had existed in the country. According to him, the greatest need of the hour in India was industrial education, and he deplored the fact that there was not a single decent technical institute in the whole country. He,



therefore, pleaded for utmost efforts for the promotion of higher scientific and technical instruction. In his opinion, those who organize funds for sending Indians to foreign countries for acquiring industrial or scientific education or those who proceed to foreign countries for such education and try to start new industries on their return, are noble workers in the cause of 'Swadeshim' which he staunchly preached.

He opined that Co-operative Credit Societies ought to be established to meet the difficulties of the farmer. These Societies should be allowed to have Savings Banks of their own. They would

serve a double purpose: the rural classes would have facilities for the deposit of their little savings, thus encouraging thrift; and the Credit Societies would have a new source of financial aid placed within their reach on a commercial and safe basis.

Among the early figures in the Indian National Congress Gokhale's position was very high. He was feared by the Government and respected by the people. In politics he belonged to the moderate group opposed to the extremist school led by Tilak. He, however, placed equal emphasis on social reform as on political progress. For nearly three decades Gokhale dedicated his rare qualities to the exclusive service of his country and his people in a way which few could lay claim to.

BAL GANGADHAR TILAK

Among India's freedom fighters and nation-builders, Bal Gangadhar Tilak occupies a proud and high place. His sacrifices are a legend. A man of scholarly interests who was attracted to political work by the call of nationalism, he was a representative man, one of those leaders who truly and amply represent the spirit of the age in which they live. There had been eminent leaders, men like Raja Ram Mohan Roy, and there were eminent men among Tilak's contemporaries, but he was the first to rebel against British rule, the first author of agitation and the first who threw everything he had into the struggle. Sir Valentine Chirol described him not with a sense of chivalry but not in - accurately as the Father of Indian Unrest.

Tilak's contribution to freedom of expression under an alien regime based upon a licensed and restrained press and severe penal laws has not yet been properly assessed. He enriched the law of sedition as a part of his contribution to general freedom, of which freedom of the press was essential for him. He wrote fearlessly and in simple idiom and his writings always reflected a rare force of character. If he was a Mazzini in preaching liberty of speech and action, he was a Garibaldi in action. He invested the nationalist movement with the spirit of rebellion and instilled bravery into those who till then could only aptly quote Mill and

Burke in defence of Indian freedom and could not suggest action. For several years, Tilak was the tribune of the people, noble, hardworking, simple-living and immersed in service with all his head and heart. His agitational activities were not associated with any particular cause; they were a part of his intellectual and emotional discipline.

Naturally, a controversial figure like Tilak was also misunderstood and misrepresented. The British authorities fostered much of the defamation against a man who never took rest from preaching revolt. It was a wholesale revolt, political as well as cultural, and since the Indian renaissance was partly also a Hindu renaissance, the festivals he revived and the physical and cultural activities he promoted were misrepresented, though all communities were invited to join them. Tilak has probably suffered as much from wrong caricature by some of his



followers as by contemporaneous mud-slinging. To him freedom from British rule meant India recovering the heritage of her past and restoring its strength to the national stream of consciousness which had been interrupted by British intrusion. The nature of Tilak's researches is sufficient refutation of the charge of communalism against him. He survived the calumny and as the prime author of the Lucknow Pact, he proved abundantly that he was one of the rare devotees of Hindu-Muslim unity. His noble utterances of the time of the Cripps proposals or of the Cabinet Mission's proposals, it was in the process of unification that



the



past came back to life and that historical memories were revised. It was not the fault of leaders like Tilak that some of the memories have been misused for unholy crusades of communalism.

Leaders of the type of Tilak are rare and will remain examples for generations to come. For comprehension and catholicity of outlook, he was outstanding. Supposedly conservative and orthodox in social matters, he was not rigid in his approach to foreigners and he appreciated the virtues of English social and political life. This country must learn to cultivate and preserve the kind of leadership which men like Tilak gave it. It requires a broad vision and a big mind and they seem to be becoming rare. Tilak was known to be an extremist for the vigour with which he pressed his ideas for agitation for freedom but he had the capacity for constructive thinking. He did not make a fetish of non-violence and he was a realist; but it would be wrong to say that he had no concern for purity of means.

RABINDRANATH TAGORE

Rabindranath Tagore was the greatest figure of the Indian Renaissance, a many-sided genius who seemed so much a part of time.

He inherited great gifts of nature from a family rich in tradition and talent, the unageing spirit of the Upanishads, and a clear and warm comprehension of a god immanent and transcendent. To this he added a life richly lived. By that sadhana which he stressed throughout in his writings, he attained a synthesis so complete that nobody now remembers the sorrows of his early life, full of passion and tumult. Always he seemed a spirit secure from turmoil, armed with prophetic vision and the seer's penetrating power. With that serenity he combined a vitality that brought about a revolution in life and literature, an amazing versatility, control of literary forms which he used like potter's clay, and an endless profusion of imagery.

Tagore's life falls into two parts. There was the early period when he ruled Bengali like a prince of

letters, imparting to its fresh Victorian ferment the touch of genius, pouring passing into its poetry and stories and plays, and mixing naturalism and symbolism with the mellowness of India's past. There was then the more spacious later period when, with the help of kindred Celtic spirits like Yeats and others, he was accepted by the world for his translations of his work into limpid, translucent English. He was not a prophet who looked back; from the gods of the past, he made a new Religion of Man. When the spirit urged him, he denounced the wrongs inflicted on his country in the rhetoric of Revelation.

His ideal of the world was a blend of true nationalism and true internationalism, and he built it in Vishwabharati to preside over an era of universal culture.

Tagore is among the greatest of the great poets of all time. This can be fully realized only by those whose mother tongue is Bengali. But the Nobel



Prize was given to him also for the way he rendered his Bengali poems into English.

He was the bard of the Swadeshi movement and he was the first to see that the country's diversity of languages, religions, and cultures could be the foundation of a rich cultural life. It is possible to over-stress this contribution, but his ideas on education, with which he experimented ceaselessly, will live. Education to him meant education from the child's point of view, rooted in tradition and in close communion with nature. These ideas are complementary to his ideas of the



unity of man and the oneness of the world. The anthem which he wrote for the nation sings first of co-operation among all men. In whatever he wrote and said, he showed the widest sympathy. He was thus a part of the life force of the world, always a daring discoverer and pioneer, in spite of his austere dignity. He was a classicist acceptable to the romantic school, for he was timeless in his qualities, his worship of beauty, his love of children and simplicity, and his consciousness of a creative, humorous and artistic god. He may not have been as good a novelist as Sarat Chandra; others may have been closer to the people and plunged deeper into the depths of life. Nevertheless, he will stand out, something more than a mere synthesis, as did Goethe, an embodiment of his age and a poet for all time, with his life as his great work, and always universal in appeal, the complete poet, the complete artist, and the complete man.

SRI AUROBINDO

It is as difficult to define Sri Aurobindo's greatness after his death as it was in his life-time. But his influence began to grow now when all that he had sought to give the world was given and his presence was altogether withdrawn. He was not just one of those whose God-consciousness is accepted and annotated by the thinking few and the unthinking many.

He was spared for scholarship and nationalism, for matters of the mind and the spirit.



Aurobindo found in the nationalism of the Bengal of the period his inspiration, after distinguished secretarial and teaching service in Baroda. From national education in Bengal, he was thrown into the dangers of nationalism and the politics of partition. To the Swadeshi spirit he gave form and content. There has been no parallel to the intellectual passion and power which Aurobindo poured into his inspired essays on nationalism in the columns of 'Bande Mataram' which he edited. To this day, his leading articles compare in their incendiarism with the fiery master-pieces of Mazzini. Aurobindo had found intoxication in the worship of the Mother that was India. The drama of those days has passed into the books of the history of our nationalism, his trial in the Alipore Jail case, the brilliant defence by C.R. Das, the acquittal, the short road from Bengal to Pondicherry, and the friendship with Paul Ritcher. It may not be right to think that Aurobindo's break with politics was sudden. His career was a long process of spiritual transformation. The spiritual undertones of his passionate patriotic articles could not have been mistaken and he had come to think that one should 'actualize the deepest God-consciousness of human life in the outer life and appointments of man'.

SUBHAS CHANDRA BOSE

Subhas Chandra Bose was preternaturally mature. There was no difference in character and attitude between his early years and his later years. The course of his career was set from his student days. His patriotism had the poetry of Chittaranjan Das but was of a more practical and tougher kind. Bose trained himself into a grand debater, but he was a man of deeds, not of words. There was something heroic about him, from the first days of burning patriotism to the day of his burning death. He lived upto the ideal which he had set for himself and to which he gave expression at Imphal on July 4, 1944, in a speech to the I.N.A. soldiers: 'We should have but one desire today; the desire to die so that India may live'.

After a bright career at school and college he became the model of assertive patriotism when he



entered the Indian Civil Service, from Cambridge, only to resign from it immediately; and a generation of young men thought there could be nothing nobler than to enter the I.C.S. and resign from it or wreck it from within. As a lieutenant of C.R. Das, Bose learnt organisation and discipline. Like his leader, he was a devotee, a bhakta. Naturally, he was the idol not only of the youth of Bengal but of India. Bose had fervour; he was a pillar of fire.

At the Calcutta Congress in 1929, where Motilal Nehru presided, they combined as representative leaders of youth to force the ideal of Independence on the Congress.

In 1930, the notice period was over and under Nehru's presidentship, the goal of Independence was declared at Lahore. Nehru and Bose were still comrades. In the later years of intermittent conflict



with the British regime, they remained comrades. But the differences gradually asserted themselves between Nehru the Kashmiri and Bose the Bengali.

Bose was concerned with India's freedom more directly.

Bose believed that India could win her freedom by joining Germany, Italy and Japan. Bose's patriotism was too robust to succumb to the influence of any of the fascist powers and it is now known he was asserting his pride and patriotism. The story of the Indian National Army, whatever its slender hopes from the beginning, was a saga of courage and all controversy was hushed when

Bose made the final flaming sacrifice. Had he lived, he would have had a large place in public life in India and shaped the future decisively. He was coming closer to Gandhi. In the hour of freedom, to which the I.N.A. like the R.I.N. contributed greatly, non-violence and military action became one in the country's cause. Bose became Netaji to Gandhi, to Nehru to everyone.

RAJENDRA PRASAD

Rajendra Prasad lived a long and rich life, a life of earnest endeavour. He was the First President of the Republic of India, but behind that glittering record is the story of quiet, unostentatious work, patience and humility, arduous discipleship under one of the greatest men of history, and a sterling demonstration of loyalty. Among Gandhi's foremost disciples he was known as the most Gandhian, not in form and in ritual but in the simplicity and absorption of his life. He stood every test steadfastly. He won respect easily and achieved high office without struggle, and he made them a part of his severe self-discipline. For years, he had been brought up in a hard school. The Champaran satyagraha was a crucial experience for him as much as for Gandhi. There was more than one baptism for him in the vicissitudes of non-violence and in the many campaigns of satyagraha.

He was not merely a soldier who was prepared to suffer imprisonment at any time. In the history of the Gandhian movement, he will be remembered as one who won distinction in constructive work. The relief measures he organized after the Bihar earthquake showed him as a great servant of the people and thereby as one who had something to contribute to nation-building. As Congressman or Congress leader, he preferred harmony to battle and he was always a force for stability. In free India he was naturally one of the first to be called upon to join the Government, but soon he was called upon to preside over the deliberations of the Constituent Assembly, which was the most constructive achievement of a life devoted to constructive work. He showed himself to be far-seeing among



the Founding Fathers of the Constitution, with a keen grasp of constitutional problems and with uncommon political sense.

He will be remembered as a great President, in the dignity of his bearing, in the correctness of his conduct, and in the precedent-making character of his approach to the Constitution.

Rajendra Prasad understood both the letter and the spirit of the Constitution. India had the



leadership of Jawaharlal Nehru, who had been an old comrade of the President, in subjection and in freedom. It was fortunate for the Constitution that the first President and the first Prime Minister were unusual men who shared the same heritage and could work harmoniously.

The Constitution worked smoothly under the first President. Whatever his own views, he did not seek to impose them on the Government representing the elected majority. There might not always be such stable majorities and succeeding Prime Ministers might not all be masterfulmen, but Rajendra Prasad's record should be a guide-book of understanding and wisdom to future Presidents.

SAROJINI NAIDU

Sarojini Naidu has a place among Indian poets and a place among Indian patriots; she was a magnificent personality, compact of brilliance and vitality; she was warm, kindly, radiant and never dull; as a personality she was known for zest and abundance, and as a Governor she was unique for her queenliness. She had charm without

insincerity. Life was not a ways-and-means budget to her but a lyric, existence a song, and the evenness of exuberance was natural for a spirit that had been burnt early at the flame of life. The long agony of the fight for freedom, the interruptions of satyagraha, the disappointments that are a part of aspiration, the shocks to faith and illness did not disturb that evenness.

She was the finest and most ardent being in India. Had she been born in Elizabethan England, she might have been Elizabeth herself without that great queen's sterile moods. Born in fifteenth century France, she might have led the hosts of freedom like a Jeanne d' Arc, as she led the raids on the salt depots in the 1930 satyagraha.

She had a wide outlook, a catholicity untouched by partisanship, the abandon of greatness. To her there was no difference between creeds, between communities and between religions; she must have with the same vision of unity written the last line of the sextet of her sonnet of life.

Mrs. Naidu was original in clangour of sound and flamboyance of colour, sometimes wearisome for the sameness of diction in spite of the variety of themes.

Her greatest contribution to our political advance was not so much the force of her personality, her unfaltering loyalty to her master, Mahatma Gandhi, her feats of suffering or courage, or her poetic insight. When others were





weary, she was aflame. At every critical time of setback, she lifted hearts with her unwearied utterance. If eloquence has anything to do with acceptance, and in this case acceptance of Gandhi, hers was the golden voice. She had a largiloquence which, with its sameness of imagery and diction, shook hearts and thrilled them by the power of sincerity. It was the power of the spoken word.

Mrs. Naidu's second great contribution to the evolution of our nationalism was her undefeated, undying faith in unity, to which she clung in spite of many heart-breaks. The gospel was not hers, but to Gandhi's gospel she gave content by making her life an illustration of it. Hindu-Muslim synthesis was the inner pillar of fire which consumed her, and every gesture, word and deed was as spontaneous as life. It was no mere creed, though she spoke of it unceasingly with vehemence and ecstasy, but the breath of her being. Her best contribution to Working Committee discussions was this consistency of creative approach to the communal problem.

She lavished her affection on a wide circle of people, hundreds of whom she knew by name. Hundreds miss that life which had been a light to them, and the laughter of hope, the kindly smile and word, the understanding. She was above all a great woman, with a woman's great understanding and a woman's great compassion. In her case, the mere memory of her is not satisfying enough, she was a personality as rich and varied as life.

·ABUL KALAM AZAD

Abul Kalam Azad was for a long time the grand monseigneur of our public life. He was grand in his passion for freedom, grand in his utterance, grand in his understanding, grand in his acceptance of life. He was a man of letters who easily became a man of affairs. In him religion and nationalism enriched each other. Belonging to the aristocracy of intellect, he easily identified himself with people's movements. He did not live in compartments; he discarded narrow scholasticism. While scorning delights he demonstrated the

majesty of the human spirit. After prodigious feats of learning in his early years, he attained a serenity of temper and certitude of faith which could never be shaken. Seldom was so much learning turned into so much wisdom. He enriched Indian public life with elegance, passion, catholicity, and eloquence.

In twentieth-century India he brought to Islam and to Indian nationalism the spirit of a new Renaissance, a new Reformation, and a political wisdom equal to the new needs.

Indian nationalism received from him its equanimity of temper which helped it to remain true to its heritage. In religious matters, he was a great intermediary between scholasticism and modernism. Neither Calvinistic nor hedonistic, he contributed to the evolution of new values in life, particularly in the difficult times after freedom.



Maulana Azad made a sustained contribution to secularism with imperious gestures of modernism.

Maulana Azad was second to none in intellect, in patriotism, and in understanding. He did not need to cultivate conviction; he breathed them. It was a tribute to the genius of Gandhi that a great prodigy of Islam threw himself into the national struggle under his leadership. Early, Maulana Azad gave the sensation of rationalism to the world of mullahs. As President in the most troubled phase of the history of the Congress, he spoke not only with faith but with clarity. In his oratory, argument predominated over resonant



diction. To listen to a speech by him or to attend one of his press conferences was an education in public issues. For years the Congress Working Committee depended on his frank and balanced approach to problems.

Nehru could not have had a better and truer guide and friend in the formative years of freedom, or the Indian state a better stabilising, balancing force. Maulana Azad had no shallow antipathies; he was for the utmost freedom of expression for all political forces. To the Muslims in India, he spoke with great foresight at Ramgarh, in 1940.

Maulana Azad did not think in terms of communities, religions, parties and groups. He believed in the fellowship of faiths and asserted the magnificence of the human mind.

BHARATI BARD OF FREEDOM

India's Freedom struggle attracted poets not from one area or one province but from every nook and corner of this country. Bharati occupies a prominent place among the patriotic poets of India. He sang the song of freedom in Tamil and aroused the sentiment of freedom in the hearts of people. Bharati is not more among us but his voice still resounds in our minds. Simplicity and effectiveness are the characteristics of Bharati's verses. Educated people as well as illiterate farmers are influenced by his melodies.

- Courtesy : Mahakavi Bharati
Centenary Souvenir.

VANDEMATARAM

Let us chant 'Vandemataram'.

Let us pray to Mother India.

We care not for caste or creed;

be they Brahmins or not,

they are great, because

they are sons of this blessed soil.

Let us chant

'Vandemataram'.

*Let us pray to Mother
India.*

Unity is strength.

When we abandon it

*we debase ourselves in the eyes of
others.*

Let us try to understand this truth.

Once we attain this wisdom

We don't need anything else.

Let us chant 'Vandemataram'.

Let us pray to Mother India.

Whatever may happen to us

will be common to all of us.

If we live,

all the thirty crores of us will live.

If we fall,

all the thirty crores of us will go under.

Let us chant 'Vandemataram'.

Let us pray to Mother India.



-Subramania Bharati



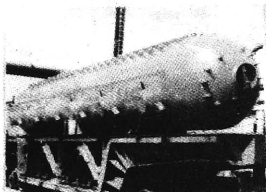
GOLDEN FRUITS OF FREEDOM

AIR INDIA

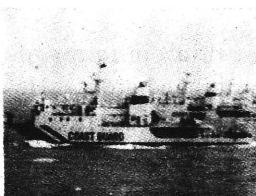
Air India operates direct flights from Chennai to several World cities including Amsterdam, Chicago, Frankfurt, Geneva, Jakarta, Kuala Lumpur, London, Manchester, Mauritius, Nairobi, New York, Paris, Rome, Singapore, Tel Aviv and many gulf destinations.



Chennai employs 16,400 people. Set up in 1965, it produces High Pressure boilers, Steamless steel tubes, Boiler auxiliaries and Industrial valves. In 1996-97 it's sales turnover was Rs. 1634 crores.



COAST GUARD



Coast Guard, the guardians of the country's long coastline from smugglers, terrorists and anti-nationals was established in 1978. It also helps to rescue ship wrecked people and protects our marine environment.

ALL INDIA RADIO

Almost the entire population of Tamil Nadu is covered by Radio. Radio stations are functioning at Chennai, Tiruchi, Coimbatore,

Tirunelveli, Nagercoil, Madurai, Ooty and Tuticorin.



BCG VACCINE LAB, CHENNAI

Established in 1948, BCGL renders yeoman service in the field of infant immunisation against tuberculosis. In 1996-97 it recorded an impressive production of 380 lakh doses.



BANKING SECTOR



Since nationalisation in 1969, Indian Banks have changed from conventional to social banking. Today, from farmers to industrialists,

students to merchants and from village industries to giant corporate bodies, the whole society is covered by Bank lendings.

BHEL, TIRUCHIRAPALLI

This giant PSU, with branches at Ranipet and

CLRI, ADYAR

Central Leather Research Institute has the dual role of education and training and is the backbone of Indian Leather Industry. It provided jobs to 1.6 million people since its inception in 1948. It is one of the world's largest R&D centres for leather industry.



CRPF, AVADI



Central Reserve Police Force has training centres in Avadi and Coimbatore. In Tamil Nadu it has helped to prevent smuggling in coastal areas. CRPF comes to the succour of the local population during natural calamities.

DOORDARSHAN

Chennai entered the television map of India on 15.8.1975. At present, Doordarshan Programmes are telecast in Tamil Nadu through 3

HPTs, 40 LPTs and 2 transposers. DDI Regional Network has a primary viewership of 333 lakhs.

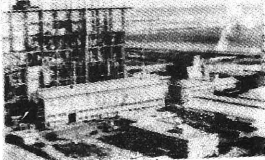
ELECTRONIC CORPORATION

The Chennai Branch of Electronic Corporation of India Ltd., was started in 1975 to market TV sets. Soon it entered computer marketing, followed by control systems and EC components. Electronic Corporation India Limited is also printing Voter Identity Cards.



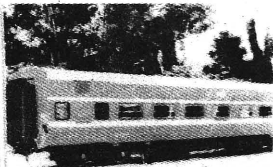
HEAVY WATER PLANT

This Plant at Tuticorin produces Heavy water, for Atomic reactors. Commissioned in 1978, the Plant has now reached the capacity to export Heavy water.



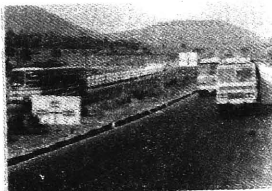
INTEGRAL COACH FACTORY

Inaugurated in 1955, Integral Coach Factory rolls out over 1000 rail coaches every year. It has so far turned out 27,160 coaches in over 170 types. Integral Coach Factory has been exporting rail coaches to a number of Afro-Asian countries.



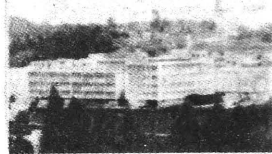
HIGHWAYS

Several major highways are built in Tamil Nadu funded by the Surface Transport Ministry. Recent achievements include the super highway NH-45 beyond Tambaram and the East Coast road from Chennai to Cuddalore which is nearing completion.



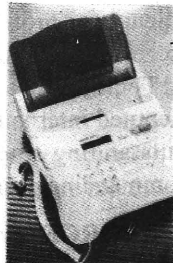
HINDUSTAN PHOTO FILMS, OOTY

Hindustan Photo Films set up in 1960, makes a wide range of products like Cine colour positive, Black & White, Bromide paper, Camera roll film, Medical X-ray and several others. They are marketed under the INDU brand name.



HINDUSTAN TELEPRINTERS LIMITED, GUINDY

HTL Ltd., (formerly Hindustan Teleprinters) was started in 1960 to manufacture electro-mechanical and electronic teleprinters. Now it has diversified to Telephone exchanges, Data networking products, Main distribution framers, PC based terminals, PCO monitors etc.



HOUSING AND URBAN DEVELOPMENT CORPORATION

Housing and Urban Development Corporation Ltd., provides long term finances for construction of houses for residential purposes and Urban development programmes. It also offers consultancy and Technical Assistance.



HEAVY VEHICLES FACTORY

Inaugurated in 1966, the factory produced Vijayanta tanks till 1987, and later took up new generation Ajeya tanks. It now produces India's fully indigenous Arjun Main Battle Tank. Heavy Vehicles Factory employs over 5000 persons.



INTERNATIONAL AIRPORT, CHENNAI

The Chennai airport (Kamaraj domestic and



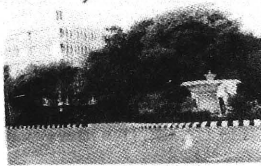


Anna international) has recorded tremendous growth in recent years with 70 percent increase in passenger movement, 95% in aircraft

movement and 57% in cargo movement.

INDIAN INSTITUTE OF TECHNOLOGY

Indian Institute of Technology, Chennai imparts quality education in technology and science for professional excellence leading to B.Tech., M.Tech., M.Sc., M.S., and Ph.D. Reputed internationally, it has produced several outstanding students who are now occupying commanding positions in India and abroad.



AIRFORCE, TAMBARAM



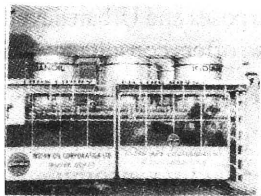
Airforce Station, Tambaram was started during the Second World War. The Flying Instructors School here is a world renowned

institution. Mechanical Training Institute and Workshop Training Institute are also situated here.

INDIAN OIL

The largest distributor of petroleum products, Indian Oil has 6 terminals, 9 depots and 3 LPG bottling plants in the southern region.

During 1996-97, the sales turnover of Indian Oil was over Rs.62,152 crores and a net profit of Rs.1,408 crores.



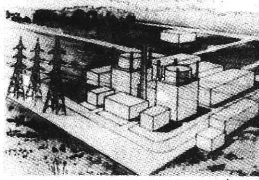
INDIAN RARE EARTHS LIMITED

Indian Rare Earths Ltd., established in 1965, exploits the rare minerals available in the sands of

Manavalakurichi in Kanniyakumari district. The Plant processes Ilmenite, Rutile, Zircon, Monazite, Garnet and Silliminite which find myriad applications in industries.



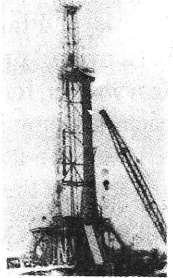
KOODANKULAM POWER PLANT



India has signed a Memorandum of Understanding with Russia for setting up 2 reactors of 1000 MW each at Koodankulam near Tuticorin. It is expected to cost around Rs.10,000 crores and employ 3000 persons.

OIL AND NATURAL GAS COMMISSION

Oil and Natural Gas Commission started petroleum exploration in the Cauvery Basin in 1964 and oil was first struck at Karaikal in 1977. Since then more than 270 wells have been drilled, of which around 100 are oil/gas bearing. At present, the Cauvery Basin produces around 1000 tonnes of oil and 3 lakh cubic metres of gas per day.



LIFE INSURANCE CORPORATION

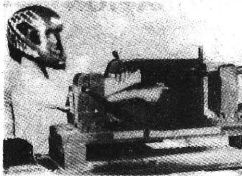
There are 69.5 lakh LIC policy holders in Tamil Nadu. In Chennai alone there are 17 lakh policies - virtually one policy for every family,

Life Insurance Corporation has also invested upto Rs.449 crores in various development schemes in Tamil Nadu.



ORDNANCE FACTORY, TIRUCHIRAPALLI

Started in 1966, the Ordnance Factory (Small Arms Factory) has been producing several types of



sub-machine guns, semi-automatic rifles and other small weapons needed for the defence services and para military forces.

MADRAS REGIMENTAL CENTRE

Madras Regimental Centre the first army to be raised in India in 1758 is now located at Wellington, the Nilgiris. It trains young men from southern states for the army. After 34 weeks of intensive training at Madras Regimental Centre, the 'Thambis' become highly disciplined and motivated soldiers.



MADRAS ATOMIC POWER STATION



The Madras Atomic Power Station, Kalpakkam has 2 units of 235 MW each. Tamil Nadu draws 74.5% of power produced. The

Fast Breeder Test Reactor at the Indira Gandhi Centre for Atomic Research, Kalpakkam was synchronised with the Tamil Nadu grid in July, 1997.

MADRAS EXPORT PROCESSING ZONE

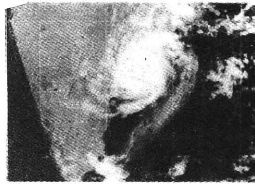
The Madras Export Processing Zone (MEPZ) witnessed a remarkable growth in 1996-97, exporting goods worth Rs.994 crores. There are 74 functioning units in Madras Export Processing Zone, offering employment to over 17,000 persons of whom about 12,000 are women.



METEOROLOGICAL CENTRE

The Regional Meteorological Centre, Chennai was started as an Astronomical Observatory in

1792. The Centre, with the use of



modern technology and satellite based communication devices issues special cyclone warnings and routine weather

forecaste in the interest of shipping, aviation, fishermen and farmers.

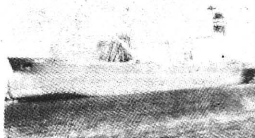
MADRAS FERTILISERS LTD

This PSU is engaged in the manufacture of ammonia, urea and complex fertilisers since 1971 and bio-fertilisers from 1991. Madras



Fertilisers Ltd has supplied over 8.1 million tonnes of nutrients during the last 25 years, contributing to additional food production to the tune of 70.3 million tonnes.

MADRAS PORT

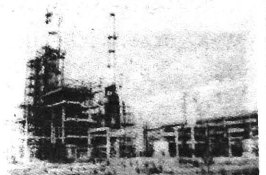


The Madras Port handles around 32 Million Tonnes of cargo a year. It has 24 alongside berths and a most modern container

terminal of international standards. The Port has generated employment opportunities to nearly 12,000 persons.

MADRAS REFINERIES LTD.

Incorporated in 1965, Madras Refineries Ltd., processes 6.5 million metric tonnes of crude per annum. With the commissioning of the



Cauvery Basin Refinery near Nagapattinam, Madras Refineries Ltd., fulfils 12% of India's petroleum product requirement. In 1996-97, Madras Refineries Limited posted an all time high turnover of Rs.2495 crores.



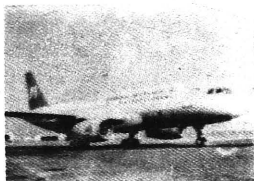
NABARD

The National Bank for Agriculture and Rural Development facilitates credit flow to agriculture and rural development.



Committed to rural prosperity in Tamil Nadu, its credit flow during 1996-97 amounted to Rs.336 crores for crop. protection, Rs.442 crores for weavers and Rs.297 crores for investment credit.

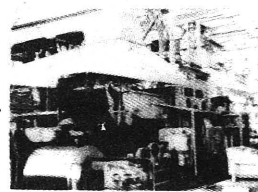
INDIAN AIRLINES



Indian Airlines connects Chennai to over 20 centres in India and also Kulalumpur, Singapore, Bangkok and Colombo.

SALEM STEEL PLANT

Commissioned in 1981, Salem Steel Plant has two cold rolling mills with a total capacity of 70,000 tonnes per annum and a most modern hot rolling mill with a capacity of 1,86,000 tonnes. Salem's stainless steel products are highly sought after in national and international markets. The Plant has so far supplied 15,600 tonnes of coin blanks.



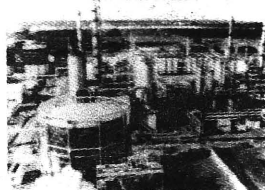
RAILWAYS

Southern Railway has made great strides in passenger and freight traffic since Independence. In 1996-97, it carried 384 million passengers and 23.41 million tonnes of goods. Almost all major towns in Tamil Nadu are connected by rail today. It's latest achievement is the Mass Rapid Transit System from Chennai Beach to Thirumayilai - a length of 8.97 kms.



NEYVELI LIGNITE CORPORATION

One of the modern temples of India, Neyveli Lignite Corporation was inaugurated in 1957. Its two Lignite mines feed the two Thermal power stations with a total capacity of 2070 MW. Neyveli's Fertiliser plants produce valuable urea for agriculture. Neyveli Lignite Corporation has a 22,000 strong workforce.



OFFICERS TRAINING ACADEMY



OTA is situated in a sprawling 650 acre complex in St. Thomas Mount. Established in 1965, the Academy has turned out nearly 17,000

officers for the Indian Army through its Short Service Commission courses. Now OTA also trains women officers for the Indian Army.

POSTAL SERVICES

On an average each post office serves a population of around 4,500. Tamil Nadu circle was the first to extend daily delivery service to all the villages in 1976.



INS RAJALI



INS Rajali, the naval air station at Arakonam was commissioned in 1992. Built over 2000 acres of land, this most modern naval air station has the longest runway in South Asia. The naval air station gives the navy ability to operate its long range maritime reconnaissance and anti-submarine warfare aircraft.

TAMIL NADU TELECOM

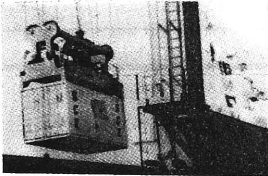


The Tamil Nadu Telecom circle maintains 1400 exchanges covering more than 15,000 villages out of a total of 18,000 villages in

Tamil Nadu and Pondicherry. More than 1,000 of these exchanges have been provided with STD facility.

SHIPPING CORPORATION OF INDIA

Shipping Corporation of India, Chennai Overseas operations of tankers, bulk carriers, liners, container ships and passenger ships calling at the Ports of Chennai, Cuddalore, Nagapattinam and Tuticorin. SCI also operates cruises for research and offshore supply vessels for ONGC.



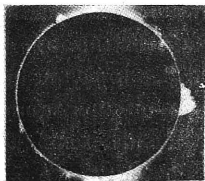
SMALL INDUSTRIES SERVICE INSTITUTE

Small Industries Service Institute, Chennai provides technical consultancy to small entrepreneurs and regularly conducts techno-economic surveys in 6 districts every year. With field offices in Coimbatore and Tuticorin, Small Industries Service Institute conducts entrepreneurship promotion programmes, imparting training upto 800 persons every year.



SOLAR OBSERVATORY

The Solar Observatory established in 1899 at Kodaikanal is assigned the task of observing and recording solar details on a day-to-day basis. The white light photographs of the sun



recorded and preserved since 1904 form one of the richest collections of solar data in the World.



TUTICORIN PORT

Tuticorin Port handles over 4 million tonnes of cargo during April-August. Over 400 vessels berthed here during the period. As a



transshipment port, Tuticorin is poised to emerge as the hub port of the sub-continent due to its strategic location close to international sea trade routes.

VIDESH SANCHAR NIGAM LTD

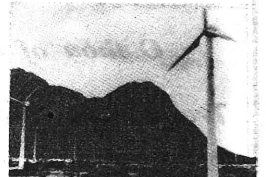
Videsh Sanchar Nigam Ltd. is responsible for providing and maintaining external telecom facilities to Indian subscribers.



Today, it is possible to have International Direct Dialling to 236 destinations worldwide from over 6,200 towns in India.

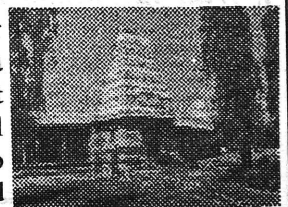
WIND ENERGY

Tamil Nadu tops the country in tapping wind energy. Making use of the various incentives and facilities extended by the Centre, Tamil Nadu Energy Development Agency has set up major wind farms at Kayathar, Muppandal and Kethanur which together produce 676 MWe.



GANDHIJI, RAJAJI AND KAMARAJ MEMORIALS

Memorials to the Father of the Nation, Mahatma Gandhi; the first Governor General Rajagopalachari who was affectionately called



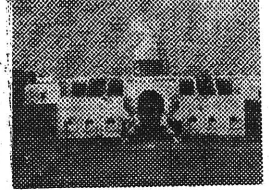


Rajaji and K. Kamaraj, the great stalwart from the south who in the vanguard of India's freedom movement were outstanding patriots and nation builders. These are erected adjoining the Raj Bhavan (Governor's residence) in Guindy and each memorial has a completely different style of architecture.

VALLUVAR KOTTAM

Situated in Nungambakkam, Valluvar Kottam is a memorial to poet-saint. Thiruvalluvar who wrote the sacred "Tirukkural". This book is highly valued

for its ethical content and regarded as the purest expression of human thought. A lifesize statue of Thiruvalluvar is seen in the shrine which is a replica of the famed temple chariot of Tiruvarur. The huge auditorium in the memorial was built with grid-type roofing to eliminate pillar support and is one the largest auditoria in Asia. Couplets from the Tirukkural are engraved on stone in the corridor that runs on either side of auditorium.



WALK ALONE

If they answer not to thy call, call alone;

If they are afraid and cover mutely facing the wall,

O thou of evil luck,

Open thy mind and speak out alone.

If they turn away and desert. you when crossing the wilderness,

O thou of evil luck,

Trample the thorns under thy tread,

And along the blood-lined track travel alone.

If they do not held up the light when the nights is troubled with storm,

O thou of evil luck,

With the thunder-flame of pain ignite thine own heart,

And let it burn alone.

- Rabindranath Tagore.



TAMIL NADU IN THE FREEDOM STRUGGLE

Veerapandia Kattapomman was hanged for rebelling against the British. His non payment of tax movement paved way in later years for Gandhiji's non-cooperation movement.

Oomaithurai sought refuge with Maruthu brothers. So the British made war against Maruthu brothers. Pudukottai Thondaiman helped the British to win the Maruthu brothers and they too were hanged. The voice made by Maruthupandiar at Trichy echoed in 1942 when Gandhiji started Quit India Movement. In 1806 the sepoys who couldn't voice their feelings threw away their turbans and seized the Fort and this action set the path for sepoy mutiny in 1857.

The freedom struggle which were to happen in the 20th Century had its rehearsal in the later part of 19th Century and that happened only in Tamil Nadu.

Non-Cooperation Movement:

The Jailanwalah Bagh Massacre intensified the freedom struggle. Indians understood the motivation of the British. Gandhiji decided to launch the Non-cooperation Movement. It was decided in the Congress Conference held at Nagpur in 1920. The Conference

was presided by Vijayaragavachary of Tamil Nadu who said the aim of non-cooperative movement should be the attaining of freedom from the British rule. Gandhiji praised him. Accordingly it was decided; that people use only Indian made goods, to abolish untouchability, should avoid drugs, to establish national schools, should not pay tax and stay away from Legislative Council and Government offices. But Anne Besant who was a leader of Congress did not support this. She openly criticized this move. During this non-cooperation movement, students walked out of their schools and colleges and lawyers remained out of courts; of this Rajaji from Tamil Nadu is noteworthy. Later he became a full-time politician.

Periyar joined Congress in 1919. He resigned his post as Chairman of the Municipality opposing the Jalian Wala Bagh Massacre. Also he left his business and joined hands with Gandhiji to participate in non-cooperation movement. He toured throughout Tamil Nadu for the success of non-cooperation movement in front of toddy shops in Erode and got himself arrested in 1921.





Burning of foreign clothes:

Sensing the agitating people the Government wanted to patch up with them. So the British Government sent the Prince of Wales to India in 1921. People refused to extend their welcome and they started burning foreign clothes throughout India and showed their hate. When the prince visited India on 13th 1922 there was a big agitation and two people lost their lives in police firing. In Tuticorin Va. Vu. Chidambaranar headed the agitation and burnt foreign clothes. Gandhiji learnt that the agitation was becoming violent. The Justice party did not participate in the agitations.

News Papers:

During this period the newspapers in Tamil Nadu provided strength to the struggle for freedom. 'Suthanthira Mithiran', Suthanthira Sangu, 'Jayabarathi', 'Vandhe Matharam' and 'National times' were worth mentioning. They published patriotic songs. Congress party celebrated National Week to encourage patriotism between April 6 and 12 in 1925. Several public meetings were organised and songs were sung praising the Martyrs of freedom struggle.

Opposing the Simon Commission:

In 1927 the British Government formed a committee to see the possibility for forming a two tyre governing system headed by Sir John Simon. In Chennai, the agitation was planned and it was decided that Sathiamoorthy would head the agitation. It was decided to down the shop shutters, students stay out of educational institutions, and were requested to hoist the flag written 'Purakkanippu' along with the national flag. The day before the arrival of Simon Commission important leaders were arrested. Justice Party came forward to welcome Simon. L. Ramasamy Mudaliar of Justice Party delivered the welcome address. But the patriots agitated and were beaten up.

Salt Satyagraha

The Congress Meeting was held at Chennai in 1927. It was decided to begin Civil Disobedience Movement. As a part of this scheme, in March 1930 Gandhiji started Salt Satyagraha opposing the tax levied on salt. Rajaji headed the salt satyagraha in Vedaranyam in Tamil Nadu. Vedarathinam, a rich native of Vedaranyam lent his full support for this cause. So his wealth were seized by the Government.

Civil Disobedience Movement

Civil Disobedience Movement was organised throughout India. According to Gandhi-Irwin pact this was stopped in 1931. Gandhiji visited London to participate in the Round Table Conference. But his visit was fruitless. But before his return, in 1932 disobedience movement returned. People agitating in front of liquor shops demanding prohibition were canned.

Quit India Movement:

Britain entered into the World War in 1939 dragging India with her. Indian leaders condemned this act and Congress leaders in all the States resigned from their posts. In Tamil Nadu Rajaji also stepped down. The British needed the support of the Indians in the war. Britain said if Indians could lend this support and the Hindus and Muslims could come to a an understanding, nothing will stop them in attaining their freedom. So Rajaji suggested to Congress that Muslims be given separate country. His request failed and he walked out from Congress. At a Congress meeting held at Bombay on 8th August, 1942 'Quit India Movement' to chase away the British was passed. Gandhiji and other important leaders were arrested. Congress was branded an outlaw. Agitations were held throughout the country and people were beaten up by the Government.

Agitation in Coimbatore:

In 1942 people torched the British Military airport in Coimbatore. The police retaliated by arresting the male villagers from the surrounding villages and kept them locked like cattle for a week. Then people torched a military base near Coimbatore. They destroyed around 200 tanks and 30 people lost their lives in the police firing. All the mills were closed and students walked out of educational institutions.

Horror in Thiruvadanai

People stormed into the Thiruvadanai Police Station and captured it. They also broke open the prison and let the convicts free. The military was called in. They torched villages, looted the houses, raped the women and whipped them till their death. This horror did not happen anywhere in India except in Tamil Nadu at that time.

The World War came to an end in 1945. Talks were held between the Britain and Indian leaders and India attained independence on 15th August, 1947. ★

Cultural Heritage

The civilisations of India and China are the oldest in the world. Indus Civilisation, an urban civilisation, has placed India on high pedestal, as the highly civilised country in ancient times; so also the Chinese civilisation. In addition to these, the contributions of Vedas, Jainism and Buddhism to the Indian Culture and Confucianism, to the Chinese culture had enriched their cultures.

Cultural contacts existed between India and China in ancient times. Fahien, Hieun Tsang and I-tsing undertook pilgrimage to India, visited places connected with the Buddha and carried His message to their motherland. Thus Buddhism which originated in India had spread far and wide in China and in the land of its adoption, it had become a popular religion and even today has large followers. The Silk trade route, originally meant for selling silk goods, led to exchange of cultural aspects like Chinese customs and conventions, social and religious ethos.

Establishment of British Imperialism in India

After the geographical discoveries, European countries vied with one another to establish their colonies all over the world. The Chief rivals in India were England and France. The clear cut verdict at the end of the Carnatic Wars given in favour of England led to the establishment of British Empire in India, gradually.

European countries cutting off the Chinese Melon

The Chinese considered their country as 'celestial Empire' not in need of getting anything from outside world. They followed a 'closed door policy' with European countries, which were especially Britain, bent upon throwing open China for their trade. Britain succeeded in obtaining favourable trade conditions at the end of opium wars, by signing the Treaty of Naoking. Hongkong was given to England. The other European countries using the

threat of force, took a slice of the 'water melon', China. So China was under the domination of European Countries whereas the whole of India, except the Princely states, came under British Imperialism. It was during the reign of Manchew Dynasty, the European Countries like England, France, Russia, Holland, America and later Asian Island nation, Japan also took a slice of Chinese territory and established their trade rights there and the China was partitioned among foreign powers.

Nationalist Movement in China: The simmering discontent of the Chinese against alien domination in their country developed gradually as a National Movement. The Chinese hatred towards foreigners erupted as Taiping Rebellion in 1854. It was also aimed at the Manchew rulers of China, considered as foreigners by the Chinese. After the

NATIONAL MOVEMENT IN INDIA AND CHINA

- A study in Comparison

- S. Mani

defeat of China, in the Sino-Japanese war of 1894 AD, China was forced to give the Island of Formosa to Japan, which was emerging as an Imperial Power in the Far East. The humiliation of China by Japan led to the outbreak of Boxer Rebellion to drive out the Japanese and all foreigners but in vain.

The First War of India's Independence

India's subjugation by the British found reaction in the form of Sepoy Mutiny in 1857 AD. It is also described by the Nationalist Historian of India, V.D. Savarkar, as "the First War of India's Independence", justifiable to some extent. So the symptoms of reaction against British Imperialism in India began to appear in the political horizon. Though the Mutiny was suppressed, its result had produced far reaching consequences. This event is comparable with the Taiping and Boxer Rebellions of China.

The Republican Revolution in China -1911

The inefficiency of Manchew rulers, witnessed the rise of well entrenched alien powers in Chinese soil. The Dowager Empress Tsu Tsi was becoming more and more unpopular. The Tung Meng Mui (Nationalist Party) of Dr. Sun Yat Sen was growing in popularity. Aligning with the popular Chinese Statesman, Yuan Shi Kai, Dr. Sun Yat Sen struck at the very roots of monarchy by precipitating the Republican Revolution in 1911 AD. The Manchew rule was overthrown. China was declared a republic.

"Ours is an ancient country. I hope it makes progress, becomes strong and holds its head high in the world. Let us remember these things, particularly the fact that we are all brethren in this country; wherever we live, and whatever our religion, we have to work together. Whoever forgets this fact does not serve the country well".

- Jawaharlal Nehru



Indian National Congress 1885 AD

In the meantime the Nationalist aspirations of the Indians crystalised in the form of Indian National Congress, which was established by an European, A.O. Home. It was a paradise than an organisation founded by Englishmen ultimately drove the British out of India.

National Movement of India and the Indian National Congress

The History of the Indian National Congress synchronises with the National Movement of India. The National Movement of India also known as Freedom Movement is broadly classified into three periods. 1. The period of the Moderates (1885-1905) 2. The period of the Extremists (1906-1919) and 3. the Gandhian Era (1920-1947) Thousands of Indians plunged in the Freedom Movement and sacrificed their lives and fortunes. Some of the eminent leaders were Bala Gangadhar Tilak, Lala Lajpat Roy, Bipin Chandra Pal, Aurobindo Ghosh, Motilal Nehru, Pandit Jawaharlal Nehru, Lal Bahadur Shastri, Rajaji, Kamaraj, Netaji Subash Chandra Bose, Jeeva and Mahatma Gandhiji.

Gandhiji's entry into the movement had an electrifying effect on the Indian masses. He became a leader of the masses by resorting to novel methods like civil disobedience and satyagraha. The Indians round him. Unable to withstand mass upsurge led by Mahatma Gandhiji and many other causes, the British Prime Minister, Clement Atlee had decided to give independence to India and had set a date for that. He deputed Mountbatten to sort out the issue with the Indian National leaders.

Mountbatten plan

Unfortunately the divide and rule policy adopted by the British rulers led to the rise of Muslim League and its leader M.A. Jinnah demanded a separate nation for the Muslims, namely Pakistan. Mountbatten, gave a plan for positioning India, as Indian Union and Pakistan. Gandhiji was dead against it. At last he relented. And India got Independence on 15th August 1947 and Pakistan, the previous day.

India, a democratic republic: The founding fathers of the Indian Constitution had chosen to make India, a Sovereign democratic republic and India continues to be one such even today, whereas Pakistan had seen military regimes and disintegration during its existence of fifty years. The greatness of modern India lies not only in its hoary past, industrialisation, economic development, scientific and technological advancement, but in its territorial integrity, parliamentary democracy and secularism.

Regime of General Chiang Kai Shek

But the story of China was different. China, which became a republic in 1911 under the leadership of Dr. Sun Yat Sen had witnessed dramatic political changes. Differences arose between the nationalists of Tung Ming Hui and the communists who were running the National Government with canton as capital in Southern China. Ultimately these two parted company. In the meantime Dr. Sun Yat Sen died and Chiang Kai Shek stepped into his shoes.

Red Star over China

When the Second World War started, USA gave full support to the government of Chiang Kai Shek, in order to prevent the communist from taking over China. The war had exposed the deficiencies of the regime of Chiang Kai Shek. He had become very unpopular in China and so the nationalist regime had lost the confidence of the people of China. Taking advantage of it, the communist leaders of China, Mao Tse Tung and Chou-En-lai led a 'long March' of the Red Army and captured China stage by stage. Chiang Kai Shek fled to Taiwan and retained his nationalist regime there. In the mainland of China communist rule was established in 1949. Thus at last the Republican Government of China was replaced by the rule of the Protarian Government under the Chairmanship of Mao Tse Tung.

British handing over Hongkong to China

For a long time, Red China had been demanding the merger of Hong Kong with China. The British who had taken Hong Kong after the opium wars had made it a freeport and it had been prosperous. A memorandum of understanding was signed between China and Britain for handing over Hong Kong. On 30th June 1997, the British had handed over Hong Kong their last port in South East Asia, to the Chinese. Thus the British sun had at last set in South East Asia.

Thus there are some similarities and dissimilarities in the nationalist movements of giant Asian nations, India and China.

★

"To my mind, socialism in India must mean a better deal for the great mass of our people who are engaged in agriculture, the large number of workers who are engaged in the various factories and the middle classes who have suffered much during the period of rising prices".

- Lal Bahadur Shastri



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