

ROLE OF WOMEN FREEDOM FIGHTERS IN TAMIL NADU

Dr. C.Godwinsam,
Assistant Professor,
Department of History,
Nesamoney Memorial Christian College,
Marthandam

ABSTRACT

Women played a significant role in the Freedom struggle of India. Besides Indian women, European women also entered the Indian political scene and started several organizations and volunteered their services. The Indian freedom movement was a revolutionary movement in the initial stage. There were twin agitations, namely Swadesi and boycott of British goods. The weapon of the boycott was turned not against an individual but British goods. The women of Tamil Nadu were awakened with patriotic fever. The revolutionary ideas touched the people and they raised their hands against the Government. They did not tolerate the suppression of the movement. The leadership of Tamil Nadu's new agitational politics comprised largely of young people in their twenties and thirties. The Individual Human Satyagraha was held in the first eight districts of Madras province in a very active manner. After that, it lasted for twelve districts. Anjali, who was a member of the Provincial Council in Chennai and Jayalakshmi from Tirunelveli during this period, and Lakshmi Bharathi from Madurai were most active in the struggle. Not only that but everyone like Rukmini Rajan Bharathi ns Rukmini Lokeswari MS Palammal Seethalakshmi Thayammal took part in this individual satyagraha struggle. Seethalakshmi Kumaraswamy Neelavathi Jegathambal Sri Tripurasundari AC Jayalakshmi and others took part in the satyagraha protests in Chennai and Cuddalore. They were arrested and imprisoned for participating in this struggle. The Quit India Movement was attended not only by the Congress movement but also by the general public in India. The Girl students also contributed immensely to the Freedom struggle. Students, especially from the College of Women, jumped into the fray. Women in the freedom struggle of the country have contributed significantly. Indian women actively participated in the revolution and movement for social change during the national struggle for independence.

KEY WORDS

Women - Freedom struggle - political scene - revolutionary movement - British goods – boycott – Swadesi - agitations – awakened – leadership – Individual – Satyagraha - Provincial Council - Madras province - Quit India Movement – Congress - social change – independence.

Introduction:

Women played a significant role in the Freedom struggle of India. Besides Indian women, European women also entered the Indian political scene and started several organizations and volunteered their services. For instance, Annie Besant played a prominent role in the awakening of Indian women in politics. She proclaimed that self-government was not a reward but a right. To achieve the goal with law-abiding and constitutional methods, she founded the Home Rule League in September 1916. Sarojini Naidu, Kamala Devi Chattopadhyay, Raj Kumari Amrit Kaur worked along with her in the freedom movement. The other remarkable women freedom fighters in Tamil Nadu were Rukmini Lakshmi pathi, Ambujammal, Janammal, Vai. Mu. Kothainayagiammal, Padmavathi Asher and Padmasini Ammal participated in the Civil Disobedience Movement. They actively participated in the hartals, students strike and other demonstrations. Thus, the tremendous work of the women's movement greatly awakened the women of Tamil Nadu which later on helped India to get independence.

National Movement:

The Indian freedom movement was a revolutionary movement in the initial stage. Even so, the two years from 1905 to 1907 were a period of only passive resistance, the nationalists carrying on a vigorous anti-British party line and indulging in the free use of tongue and pen. They did it with great sacrifice and their protest found full expression in the celebrated Swadesi movement – the first Indian Freedom struggle – as Jawaharlal Nehru rightly termed it. There were twin agitations, namely Swadesi and boycott of British goods. The weapon of the boycott was turned not against an individual but British goods. To the advocacy of Swadesi, which aimed at using goods produced in India, the advocacy of Swadesi, which aimed at refusing British goods, was added. These actions marked the first stage of the “coalescence” of the Indian people into a united nation. In Tamil Nadu, more encouragement was given to Nationalism. Meetings were arranged in every important town and village for taking the Swadesi vow "Swaraj" and failure to keep up this vow should mean ex-communication. The women of Tamil Nadu were awakened with patriotic fever. The revolutionary ideas touched the people and they raised their hands against the Government. They did not tolerate the suppression

of the movement. The leadership of Tamil Nadu's new agitational politics comprised largely of young people in their twenties and thirties. Several protest meetings condemning the proposed were held in Madras, Tanjore, Kumbakonam, Chengalpattu, Kancheepuram, Vellore, North Arcott, Madurai, Tuticorin and Tirunelveli. The natives distributed seditious notices and pamphlets to stir the people against the British. The Tamil paper Swadeshamitran, published from Madras, attracted the attention of the government by their seditious writing. The extremist leaders like, Nilakanta Brahmachari, Sankar Krishan Iyer, Subramania Siva and Padmanabha Iyer, went on a lecture tour in South India.

Swadesi Movement:

The interesting and important account of the History of the Freedom struggle in the Madras Presidency was that Madras did not lie behind the violent agitation nor did the government of his presidency keep quiet in the face of the rising tide of hostile activities against the government which was established by law and order. The Swadesi movement was only the first round in the natural popular struggle against colonialism. Women became actively involved with the Swadesi struggle protest meetings held all over Bengal and some of these exclusively women's gatherings. For instance, about five hundred women met at Jenokand village in the district of Murshidabad to protest against the government's decision to partition Bengal and to urge to need for using indigenous, the country made goods. Likewise, ladies in their streets and colonies arranged meetings and even spinning wheels were introduced in the zenana. In the Madras Presidency, a women's magazine was started by Kamala, wife of Indian Christian social reformer Stalinathan. A Brahmin widow's home was founded in 1913 by Subbalakshmi Ammal and a Mahila Seva Samaj in Mysore in 1913. The women participants in the Swadesi movement in Tamil Nadu were many in Tamil Nadu. One among the women participants was K.P. Sundarambal who was praised by Arignar Anna, the former Chief Minister of Tamil Nadu as "Kodumudi Kokilam". She is even now remembered by the people of Tamil Nadu as one of the women participants. Though a famous playback singer in the Tamil Film World, she has got her special place not only in the film field but also as a lover of the freedom movement. All her songs revealed her love towards our mother country and created a sense of interest among the men and women of Tamil Nadu. Even when she acted in the dramas along with her husband Kittappa both of them used only songs related to the freedom movement. Therefore the Congress leaders like Sathyamurthi and Kamarajar praised her very much and encouraged her to sing only songs related freedom movement. Her patriotic songs created an impression in the minds of K. Kamaraj and he nominated her as a member of the State Legislative him. Local Muslim

women's associations were found in the early 20th century by upper-class Muslim women in several cities. In 1916, the Begum of Bhopal formed the All India Muslim women's conference of which papers on special reforms and education were read and resolutions passed

Role of Women in Individual Satyagraha:

The Individual Human Satyagraha was held in the first eight districts of Madras province in a very active manner. After that, it lasted for twelve districts. Anjali, who was a member of the Provincial Council in Chennai and Jayalakshmi from Tirunelveli during this period, and Lakshmi Bharathi from Madurai were most active in the struggle. Not only that but everyone like Rukmini Rajan Bharathi and Rukmini Lokeswari MS Palammal Seethalakshmi Thayammal took part in this individual satyagraha struggle. Seethalakshmi Kumaraswamy Neelavathi Jegathambal Sri Tripurasundari AC Jayalakshmi and others took part in the satyagraha protests in Chennai and Cuddalore. They were arrested and imprisoned for participating in this struggle. They were sentenced to three months in prison. The British government then arrested people like Lakshmi, AK Panchali, Pankajam and Savithri Padmavathi Asari Bhagwati Sundarambal who were leading it. They were sentenced to three months in prison and later released. Sivasundaram Rajammal, Janaki Rajamani, Tiyagi Baby led the struggle for individual freedom in Thanjavur. They were arrested on the day of the protest and sentenced to three months in prison. They were sentenced to three months' imprisonment. All were arrested and sentenced to one year in prison.

Role of Feminist Movements:

The Quit India Movement was attended not only by the Congress movement but also by the general public in India. In support of Gandhiji's call, he entered the field of civil liberties to achieve India's independence with the main aim of expelling whites. Rukmini Lakshmi Bai, Damayanti, Ignatius, Janaki, Rajalakshmi, Padmavathi, Surya, Solai and Pakiyalakshmi participated in this struggle in Tamil Nadu and did a great job. The struggle in Tamil Nadu was the most important reason why the wisdom that every Indian woman who saw the course of this struggle should join the freedom struggle became a godsend in the minds of every woman in India. Ambujammal, a member of the Volunteer Cars movement from Chennai province, narrated the Quit India movement. The Girl students also contributed immensely to the Freedom struggle. Students, especially from the College of Women, jumped into the fray. They took part in the freedom struggle and took to the streets chanting, "Leave the whites." The English government was shocked to see the students' uprising. Ammu and Saminathan Manchu spearheaded the struggle, especially with women organizing

worship services. This created a women's uprising in the industrial area of Coimbatore so the women there also jumped into the fray. They turned this struggle into a workers' struggle. Women workers in women's labor in particular did an amazing job in this movement. In addition, in places like Coimbatore, North Arcot, Tiruchirappalli and Karur, women did a tremendous job in the Quit India movement. On August 10, 1942, hundreds of women secretly gathered at a park in Ondiputhur, Coimbatore. They then went from there to detect cell phone wires spraying damage to public property, demolishing railway tracks and loading goods. Parvathi Kumaramangalam led large struggles such as stopping trains as well as studying at Senjosep College in Trichy. Were taken away. Thus, the Vellaiyane Exit Movement, which initially appeared in 8 districts in Tamil Nadu, later spread to 12 districts and began to spread rapidly throughout Tamil Nadu. Seeing this struggle of mine, the British Indian government stood in awe.

Indian National Army:

There was a split within the Congress during this period when the freedom struggle in India was going on in various ways. It caused problems between Subhash Chandra Bose, who was very militant, and Nehru, who had a deeper belief in democratic ideologies. During this period Subhash Chandra Bose had the attitude that if India was to gain independence it would have to build an army and oppose it with military force. This was in stark contrast to Jawaharlal Nehru's attitude. So Gandhi, who was bound by the satyagraha, had to act with democracy because Nehru believed in Nehru. It was in this context that Subhash Chandra Bose traveled from India to Afghanistan and met with German Chancellor Hitler, marking a turning point in history. At this time Subhash Chandra Bose, on the advice of Hitler and the nations of the world such as Japan and Italy, contacted the already crowded Indian National Army Rashbekari Bose was designing the Indian National Army in Singapore. It was during this period that Subhash Chandra Bose came directly to Singapore and further unified the Tamil Indian women there and mobilized the people of Singapore who had been defeated by the Japanese army. Most of them were Tamils and some were from parts of India. He made them soldiers and when he formed the Indian National Army he created a unique force for women. He gave some jobs to women in the army forever and made them sacrifice by creating a mindset that would enable them to perform better and sacrifice for the nation. It was in this context that in July 1943, Subhash Chandra Bose was greeted at the Singapore airport by Lakshmi Swaminathan, who held a huge rally on behalf of women in Singapore. Subhash Chandra Bose participated in the rally and then Subhash Chandra Bose formed an army regiment called Jhansi Regiment on July 16, 1943, with Lakshmi Swaminathan leading the rally. The Janshirani

Regiment was attended by many Tamil women and other women from India. There were many female soldiers in it. Especially female soldiers like Chinnammal, Subaranjitham, Rukmini, Valliyammal, Rajammal, Pattammal, Jayalakshmi and Saraswathi were in the Jansi Rani Regiment who were not only collecting money for the army but also in trouble. Subhash Chandra Bose was a guerrilla regiment in the Indian National Army. Meenakshi led the workers.

The treasurer of cement in the fifth division, he was a general and led Because of sweet Indian freedom struggle of the Indian National Army of Subhas Chandra Bose, his heroic qualities women sculptures and a country struggling to fight life-giving martyrs and changed the Indian freedom struggle, strongly hold the women's organizations and women's participation in the most important cause of the twentieth century In the early days when the organization called Women was formed, women from abroad created political awareness among the Indian people among the Indian women. After that, in the early days of the Indian independence movement, the women's movement pointed out the shortcomings of women and worked hard to enact legislation to create confidence in women. Women immediately began to realize that we have organizations for them to fight for their needs and win. It was on this basis that the Justice Party created the greatest confidence in the minds of women when they saw the right to fight for rights in the early days as well as in India for the first time in Tamil Nadu in the state of Chennai. Next to this was the reservation that there should be a 2.5% representation of women in the Chennai Provincial Council. We can take this as an act that can make a difference not only in the history of Tamil Nadu but also in the history of the world. They attending as delegates drove all of their lessons and explanations to Indian women as they were and nurtured women. These women's organizations did many things that were relevant to the British, especially by building schools and hospitals and making women more suitable men. Acting with the idea of making it a movement, people like Annie Besant Sarojini Naidu did a great job for this. Similarly, Gandhiji touched all over India claiming that a similar struggle could be waged in Tamil Nadu and India because of the work he had done in the South African freedom struggle.

The women who were the representatives on behalf of the Association as well as the affiliates they formed and those belonging to various labor organizations participated in these four most important movements in the Indian independence struggle and did their tremendous work. Nearly four participants, if any, 24 women attended the event and brought out their tremendous sacrifices. But even though Gandhiji was the greatest leader of the day and that people like Rajaji and Sathyamoorthy led the freedom struggle in Tamil

Nadu in the North and the women leaders could not be rewarded, women's organizations such as Muthulakshmi Reddy were fighting for social liberation and women's organizations lost a lot of ground for their feminist emancipation. We can say that she did services. It was during this period that women participated in the freedom struggles of the countries. Moreover, Gandhiji designed struggles with women in mind. He declared that the purchase of feet according to character among the Indians was a struggle. Because Indians were the most tolerant people and they were the most tolerant of them, even when they were attacked by people from different countries, especially after the early days when Muslims came and attacked and destroyed everything and here stayed them. There was tolerance among the Indian people to accept them. . So he designed the statue as a form of struggle for this tolerance and was a driving force for the Indian freedom struggle. But we can assume that Gandhiji designed this freedom struggle with the word "tolerance" which is the whole soul of Indian women. But we can say that he learned a lot from the women he got. It is no exaggeration to say that the role of women in the Indian independence struggle was immense. But in politics more and more women have to come and become women leaders today as revolutionary leaders, as legislators, as judges, as professors, as associates in the big educational institutions. It can be seen that in the early stages the Indian women's organization was subjected to various attacks. In this, we can specifically mention the number of conspiracy theorists.

Conclusion:

The struggle for freedom in India is one of the liberation movements in the World, Women in the freedom struggle of the country have contributed significantly. Indian women actively participated in the revolution and movement for social change during the national struggle for independence. Thus the participation of women was not restricted to a particular type of activity such as the non-violent satyagraha movement. Women's early contribution to the Indian Freedom struggle started in the late 19th Century with Women's involvement in the Indian National Congress. Ever since the formation of the Indian National Congress in 1885, the participation of women and their activities grew slowly but steadily and the Indian people got a platform to express that grievance against the British. Thus the entry of women in the Freedom struggle during the 19th century opened a new phase in the annals of the Indian national movement. It paved the way for the entry of women on large scale during the subsequent course of action in the arena of the Home Rule Movement, Non – Co-operation and Khilafat Movement, Civil Disobedience Movement and Quit India Movement.

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