

## **Study On Martyrs' Freedom Struggle Towards India's Freedom Movements**

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### **ABSTRACT**

*In India many freedom fighters played vital role in freedom movement for pursuing the sweetness of liberty. In that movement G. Ramasamy Mudhaliyar, Veeraraghavachariar and V. Ramalingam Pillai are predominant figure and their contribution is notable one in this paper gives a vast details of those people who gave their efforts through educational elements and also as a journalist and as teacher apart from his family sectors. The foremost notable leader was Ramasamy Mudhaliyar'as a professor worked hard for getting freedom. In this paper the last freedom fighter is Ramalingam Pillai, whose vision and the contribution for the nation, his poetry depicts freedom and also bring out the thoughts of freedom and the same would be reflected among the people. Hence this paper gives sufficient information regarding freedom those who seek more.*

**Key words:** *Veeraraghavachariar, G RamasamyMudhaliyar and V. Ramalingam Pillai freedom movements*

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### **I. INTRODUCTION**

In freedom movements many freedom fighters have played a remarkable role among them, this paper deals the following three freedom fighters such as Veeraraghavachariar, Venkatarama Ramalingam Pillai and Ramasamy Mudaliar fulfilled the people quest of freedom in order to get freedom from the British government and also people were prompted by the leaders who dedicatedly worked for gaining freedom and leading their life. Hence this paper gives enough information regarding freedom moments.

### **II. Role of Veeraraghavachariar in freedom movement**

#### **Early life**

Veeraraghavachariar was born in Vadakapattu, a hamlet not far from Chinglepat, to a family of Vaishnavite Brahmins. He completed his formal education at Madras. A professor at Pachaiyappa's College in Madras, he found work soon after finishing his degree. He started hanging out with G. SubramaniaIyer, another instructor about this period.

In 1878, Veeraraghavachariar, then 21 years old, and four of his companions, T. T. Rangachariar, G. SubramaniaIyer, D. Kesava Rao Pantulu, N. Subba Rao Pantulu and P. V. Rangachariar, who would become known as "The Triplicane Six," began publishing the English-language daily The Hindu. They would later become known as "The Triplicane Six." just Subramania Iyer andVeeraraghavachariarwere considered to be professors; the rest of the others were just in their undergraduate years.

#### **Salem Riots of 1882**

Vijayaraghavachariar began seeing patients in Salem in 1882, and the city was rocked by unrest not long after. For inciting the rioting that led to the destruction of a mosque, Vijayaraghavachariar was given a ten-year jail term. He vigorously defended himself in court and ultimately prevailed. Later, he used his persuasive skills as an advocate to have other rioters freed from Andaman Cellular Prison by petitioning Lord Ripon on their behalf.

He opposed to being removed from office as a consequence of the violence since he was a member of the Salem Municipal Council at the time of the assault. Following his appeal, not only was he reinstated to his

position on the Municipal Council, but the Secretary of State for India also granted him Rs 100 in nominal damages for his troubles. In addition to that, he pursued legal action against the witnesses who had provided false evidence against him, and he was ultimately successful in having those witnesses convicted.

Vijayaraghavachariar rose to fame after his involvement in the riots in Salem in 1882. Newspapers throughout India lauded him as a great advocate of civil rights after the riot case received widespread coverage. Because of this, people began to refer to him as "The Lion of South India" and "The Hero of Salem".

### **Achievements**

Vijayaraghavachariar supported a daughter's right to receive inheritance from her father and marriage beyond the age of puberty for women. Swami Sharathananda benefited tremendously from his assistance over the course of his work with the Anti-Untouchability League. Another part of his multifaceted personality was the fact that he was involved in the establishment of the Hindu Mahasabha. In 1931, he presided over the All India Hindu Mahasabha Sessions that took place in Akola and served as the leader of the organization. In the Madras Chapter of the Passive Resistance Movement, he was one of the two Vice Presidents who served during his time there. The editor of *The Hindu*, S. Kasturi Ranga Iyengar, was one of its Vice Presidents with Mahatma Gandhi.

The fervor with which Vijayaraghavachariar fought for the rights of workers and non-Brahmins is enough evidence of his big heart. He was also quite generous financially to the issues he cared about. He gave the Anti-Untouchability League and the Congress Propaganda Organization in England a lot of financial help when they were first getting started. Throughout his whole life, he struggled against imperialism as well as economic and social adversity.

His lengthy association with governors and viceroys of imperial Britain in India belied his anti-imperialist views. His Imperialist acquaintances included Lord Curzon, Lord Ripon, Lord and Lady Hardinge, Sir Conran Smith, Sir William Meyer, and Lord Pentland. He was close with Eardley Norton, the famous lawyer who defended him during the Salem Riots and prevented him from being sent to the Andaman Islands. Vijayaraghavachariar was a bright thinker, but his ideals were unrealistic, according to Edwin Montagu, the then Secretary of State for India.

### **The Hindu**

Not long after the firm's inception, the majority of the original "Triplicane Six" attorneys went their own ways. The only two people still there were managing director Veeraraghavachariar and chief editor Subramania Iyer. Subramania Iyer stood firm and challenged his British overlords as well as Hindu dogma. On the other hand, Veeraraghavachariar was a moderate who disagreed with Subramania Iyer's radical stances. A chasm sprang up between them due to their divergent political views. Attacks made by Veeraraghavachariar in editorials written for *The Hindu* directed against Iyer's friend Eardley Norton further widened the rift that already existed between the two men. The newspaper's proprietors quickly found themselves in deep financial trouble as a result of the fall in readership caused on Iyer's radical views Hindu society by Subramania.

G. Subramania Iyer took over the leadership of the *Swadesamitran* after leaving *The Hindu* in 1898. By appointing C. Karunakara Menon as the newspaper's head editor in the year 1901, Veeraraghavachariar attempted to transform the publication into a joint-stock business. The publication is now deeply in debt because of the unsuccessful scheme. Veeraraghavachariar mentioned four libel actions the newspaper has fought since its foundation and lost three of them in a special issue published to celebrate the publication's twenty-fifth anniversary. Veeraraghachariar was forced to sell the newspaper in 1905 due to financial difficulties. In April of 1905, S. Kasturi Ranga Iyengar bought a subscription to the publication. In 1906, at the age of just 47, Veeraraghavachariar passed away.

### **III. Role of Ramalingam Pillai freedom movement**

V. Ramalingam Pillai, also known as Venkatarama Ramalingam, was a poet and independence fighter from Tamil Nadu, India. He was born on October 19, 1888. His writings celebrating individuality are particularly well-known.

Among those fighting for independence, the poem "Kathiyindri rathamindri yuttham ondu varuguthu sathiyathin nithiyathai nambum yarum seruveer" was a popular one. Apart from himself, he was one of seven siblings. On October 19, 1888, V. Ramalingam Pillai, later known as Namakkal Kavignar, was born to parents Venkataraman and Ammaniammaal in Mohanur, Namakkal District, Tamil Nadu. His mother was a devout woman, while his father was a police officer in Mohanur. They had seven other children before he came up. School for Ramalingam took place in both Namakkal and Coimbatore. He graduated with a BA from Bishop Heber College in Trichy in 1909. He started off as a clerk in the Namakkal Tahsildar's office and eventually became a teacher at a local elementary school.

Hundreds of patriotic poems were written by him. In 1930, he took part in a protest against the British government called the Salt Satyagraha, for which he was sentenced to a year in prison. In 1971, the Indian government honored him with the "Padmabhushan" medal.

#### **IV. Role of Ramasamy Mudaliar in freedom movement**

The Bahadur Shah Zafar Reception Hall Lawyer, diplomat, and Sir Arcot Ramasamy Mudaliar was a key person in the Justice Party and held a variety of administrative and bureaucratic roles in India both before and after the country gained its independence. He was born on October 14, 1887, and passed away on July 17, 1976.

On October 14, 1887, Arcot Ramasamy Mudaliar was born in the city of Kurnool, where he also attended school. He attended Madras Christian College and then Madras Law College to get his degree in law. After completing his education, he spent some time working in the legal field before becoming involved with the Justice Party and entering public life. Following his defeat in the 1934 elections at the hands of S. Satyamurti, Mudaliar was assigned to the Madras Legislative Council, where he remained in office from 1920 till 1926. After that, during the years 1931 and 1934, he was a member of the Madras Legislative Assembly. Between the years of 1939 and 1941, he served as a member of the Imperial Legislative Council. Between the years of 1942 and 1945, he was a member of Winston Churchill's war cabinet and the Indian representative to the Pacific War Council. He also served as the Indian delegate to the Imperial Legislative Council. He was India's representative at the Conference in San Francisco, and he later went on to become the first president of the Economic and Social Council of the United Nations. Additionally, he was the diwan of the kingdom of Mysore from 1946 till 1949 at that time.

On October 14, 1887, Ramasamy Mudaliar was born to parents who spoke Tamil and belonged to the Tuluva Vellala Mudaliar community. He and his brother, Arcot Lakshmana swamy Mudaliar, were identical twins. He attended Kurnool Municipal High and then Madras Christian College for his arts degree. Following the completion of his undergraduate education, Mudaliar moved on to pursue a career in law and was finally elected to the Madras Legislative Council. Commander V.S.P. Mudaliar's (his nephew) uncle served in World War II.

#### **Justice Party**

Ramasamy Mudaliar was a founding member and general secretary of the Justice Party in 1917. Together with Kurma Venkata Reddy Naidu and Dr. T. M. Nair Arcot Ramasamy Mudaliar led a Justice Party team to England in July 1918 to testify in favor of communal representation before the Reforms Committee. Dr. Nair passed away on July 17, 1919, and the testimony was taken the day before.

Over time, Ramasamy Mudaliar became known as the "brain of the Justice Party" due to his increasing prominence. He helped organize conferences for non-Brahmins and facilitate communication amongst those living in various regions of India. Mudaliar was a famous orator whose talks often moved audiences to tears.

The Justice Party was soundly defeated in the 8 November 1926 elections for the Madras Legislative Council, gaining just 21 of the 98 available seats. Like many others, Mudaliar lost in the elections. After taking a break from politics for a while, Mudaliar took over as editor of Justice, the official publication of the Justice Party. He had previously been held in that role by P. N. Raman Pillai. As a direct consequence of Mudaliar's leadership, The Justice saw significant growth in its readership and gained great recognition. On March 1, 1929, Mudaliar and Sir A. T. Paneerselvam, another important leader of the Justice Party, testified in front of the Simon Commission on behalf of the Justice Party. Mudaliar served as Mayor of Madras from 1928 to 1930. His term was from 1928 to 1930. Mudaliar stepped down from his position as editor-in-chief of Justice shortly after being nominated to the Tariff Board in 1935. When Mudaliar was given the honor of being knighted in the 1937 Coronation Honours List, he was serving as a member of the Council of the Secretary of State for India. On February 25, 1937, he was presented with the distinction while present at Buckingham Palace.

#### **Brahmin Movement**

Mudaliar kept in touch with non-Brahmin leaders and Shahu Maharaj from Maharashtra and other regions of North India, and he facilitated the coordination and unification of these leaders and the organization of non-Brahmin conferences. On December 18, 1922, a non-Brahmin conference was held in Satara, and Mudaliar was there to take part at it. This meeting was presided over by Rajaram II. Mudaliar was lauded for his oratory talents during the All-India Non-Brahmin Conference, which took place on December 26, 1924 in Belgaum. The conference was attended by Mudaliar. At the Seventh Non-Brahmin Conference, which took place on February 8, 1925, he urged for non-Brahmins to participate together.

Following the untimely passing of Sir P. T. Theagaroya Chetty in 1925, Ramasamy Mudaliar was the only person who was able to keep Shahu Maharaj's Satya Shodhak Samaj in contact with the Justice Party. On the 19th of December in 1925, he assisted the Raja of Panagal in organizing the first All-India Non-Brahmin

Confederation in Victoria Hall in Madras. This event took place in Madras. Mudaliar advocated for B. V. Jadhav, who went on to become president thanks to his backing. The second meeting was held at Amaravati on December 26, 1925, under his direction. The conference was split into two parts. The first was ruled by the Maharaja of Kolhapur, and the second by the Raja of Panagal. For Mudaliar, "it was too late in the day for me to defend what was the Non-Brahmin movement," he declared during the Conference's second session. When the Movement's influence has spread from Madras to Bombay, from the Cape Comorin to the Vindhya Mountains, the sheer vastness of the Movement and the speed with which its ideals have swept over the country will speak loudly in favor of the Movement.

When The Hindu heard what Mudaliar had to say at this conference, they took aim at him, writing, "the Speaker was desiring to produce an effect in another province, forced him to draw rather freely on his imagination.""

### **Member in War Cabinet**

Before the start of World War II in 1939, Ramaswamy Mudaliar was named to the Viceroy's Executive Council. In June of 1942, he was knighted again, this time as a KCSI. Prime Minister Winston Churchill appointed Ramasamy Mudaliar, one of two Indians nominated for the job, to serve in the War Cabinet in July 1942. Mudaliar was given the same voting rights and privileges as any other representative of a British colony. Oxford University granted him the title of Doctor of Civil Law in honor of his wartime service.

### **President in ECOSOC**

As India's representative to the United Nations at the San Francisco Conference, Mudaliar chaired over the committee that covered economic and social matters between April 25 and June 26, 1945. This committee met between April and June 1945. Mudaliar was selected to serve as the organization's first president at a meeting that took place on January 23, 1946, at Church House in London. In February 1946, while he was serving as president of the Economic and Social Council, a resolution calling for the convening of a conference on international health was passed. Delegates from 61 countries met in Geneva, Switzerland, on June 19th, 1946, to form the World Health Organization after its constitution was read and accepted at the health conference started by Sir Arcot Ramasamy Mudaliar. After his year was out, he went back to India to take over as the leader of Mysore.

### **Diwan of Mysore**

1946 saw Arcot Ramasamy Mudaliar take up his position as dewan. He succeeded Dewan N. Madhava Rao as the incumbent. He served as leader at a time of great upheaval. The last Viceroy of India, Lord Mountbatten, made a public announcement on 3 June 1947 that India's political leaders had agreed to split the country in two. The Indian States were profoundly affected by this news. Early in the month of June in 1947, the Dewan of Mysore convened a press conference in order to make public the state's decision to become a part of the New Dominion of India and to send members to the Indian Constituent Assembly. The location of the conference was in Bangalore. Following that, on July 15, 1947, the British Parliament voted in favor of ratifying the Indian Independence Act of 1947, and on July 18, 1947, it received the Royal Assent. As a direct consequence of the passage of this Act, on August 15, 1947, the nations of India and Pakistan became independent. The Indian states were also released from British rule by this legislation. Concerns abounded as to whether or not the over 560 Indian States should have been granted independence after suzerainty had lapsed. To formalize their submission to the Rulers' dominion government, An Instrument of Accession has been developed by the Indian government, and it tackles concerns relating to defense, communication, and foreign affairs. On August 9, 1947, the Instrument of Accession was signed by the Maharaja of Mysore, and on August 16, 1947, the Governor General of India verified the signing of the document. The leaders of the local congress gained greater confidence as a result of this, and they continued to advocate for a Responsible Government. As a direct result of this, an uprising known as "Mysore Chalo" took place. It would seem that the worried public is unaware of the fact that the Mysore Maharaja has been ignoring the advice of the Dewan and his secretary Sir T. Thamboo Chetty to not join the Indian Union. This advice was given to the Maharaja by Sir T. Thamboo Chetty. In spite of the prevalent belief that India achieved its goal of unity much earlier, it wasn't until much later that it really did so. Recent history has seen India emerge victorious from its struggle against British colonial rule. The Maharaja of Mysore was the first person to sign the Instrument of Accession when it was first created. After receiving permission from the Maharaja, the Responsible Government was founded on September 24, 1947, and on October 25, 1947, Mr. K.C. Reddy took the oath of office to become the first Chief Minister of the nation. There were also eight other ministers there with him. However, Dewan stayed in his position to continue serving as a mediator between the Cabinet and the Maharaja. On the other hand, the Maharaja of Mysore officially adopted the Constitution of India for the state on November 25, 1949, and as a result, Mysore became a Part-B state in the Republic of India. This event took place at Mysore. During this period, the part of Dewan was

deleted from the cast. When Mudaliar was the Diwan of Mysore, he organized concerts around the kingdom that included performances by Tamil musicians in order to generate funds for the reconstruction of the samadhi (tomb) of the Carnatic singer Tyagaraja at Tiruvaiyaru. When Hyderabad submitted a petition to the Security Council requesting that India not be admitted, Prime Minister Jawaharlal Nehru distressed Mr. Ramasamy Mudaliar to New York to head the Indian Delegation and defend India's position. Hyderabad's appeal was denied. The Security Council decided that Mr. Mudaliar's case in favor of India was convincing enough to accept.

### **Final Years**

Mudaliar was awarded the Padma Bhushan in 1954 and the Padma Vibhushan in 1970. The Industrial Credit and Investment Corporation of India (ICICI) was established on 5 January 1955 and Mr. Sir Arcot Ramaswami Mudaliar was chosen as the first ICICI Ltd. Chairman. Until his death in 1976, Mudaliar chaired both the India Steamship Company and Tube Investments of India. He also assisted the AMM group in establishing the TI cycle in India. In his honor, the AMM group in Ambattur maintains the Sir Ramaswamy Mudaliar Higher Secondary School. His loved ones continue to honor his legacy by operating A.R.L.M. Matriculation Higher Secondary School. His offspring live in the States.

Despite his strident assaults on the Hindu scriptures and Varnashrama dharma in his writings and editorials for the Justice newspaper, Ramasamy Mudaliar was widely known to be a devoted follower of the Vaishnavite religion. The Vaishnavitenamam was a constant on his forehead. When he was in England he was served steak, but he declined it in disgust.

### **V. Conclusion**

In this paper I dealt with the detailed study about our freedom fighters how they have contributed to our nation with dedication sacrificing their life for the people by their various activities especially by their profession and the ethics. Hence now we are pursuing the sweetness of freedom only because of freedom fighters' sincerity, hard work and perseverance for attaining the taste of liberty.

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