Message from Shri Tejasvi Surya

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Azadi Ka Amrit Mahotsav
Namaskar!

I hope the July edition of the BJYM Magazine finds you in good health. The announcement of the former governor of Jharkhand Draupadi Murmu Ji as the presidential candidate of the Bharatiya Janata Party-led National Democratic Alliance has scripted a new history in the annals of the Republic. India will soon have a woman from the tribal community as its First Citizen. Friends, this is the first time that a person from the tribal community will become the head of the state. It is a moment whose significance can not be overstated. It affirms the deepening of democracy in India, in which the BJP has played the leading role. In the past eight years, Indian democracy has become more representative and inclusive under the leadership of Prime Minister Shri Narendra Modi Ji. The BJP represents the New India of stability, prosperity, equality, and socio-economic mobility. The life and struggle of Droupadi Murmu Ji and her willpower to succeed in the face of great odds represent the dynamism of the Indian people. We hope she will be elected with a record vote margin.

As the nation rejoices over the presidential nominee, we are also reminded of the perennial threat lurking around us. The gruesome killing of the Kanhaiya Lal Teli by the Islamists in Udaipur shocked the people. India has a long history of home-grown radical Islamist movements since the beginning of the 18th century. The first jihad in modern history was waged in India by Syed Ahmad Barelvi. The Sikh empire defeated it at the Battle of Balakot in 1831. India has seen numerous Islamist movements radicalising the Muslim population, cutting Muslims from their indigenous roots, and injecting extreme intolerance not just against Hindus and others but also against Shias. The political manifestation of these Islamist movements was the Muslim League and the consequent bloody partition of India and large-scale ethnic cleansing of Hindus and Sikhs in the subcontinent, which continued even after 1947. The central government has taken swift action in handing over such cases to National Investigation Agencies to unearth the insidious networks working behind the scene. But this long battle requires clarity, resolve, focus and perseverance from the people of India. India has seen several threats in its long civilisational history but has survived and thrived due to the continuous struggle of our ancestors. We must resolve to stand firm and face all such threats together.

The fall of the corrupt and undemocratic Maha Vikas Aghadi government in Maharashtra and the restoration of the BJP-Shiv Sena government once again show that post-poll opportunist alliances can not steal people's mandate. BJYM congratulates the people of Maharashtra and hopes that the damage caused in the past few years will be reversed swiftly. Under the leadership of Chief Minister Shri Eknath Shinde Ji and Deputy Chief Minister Shri Devendra Fadnavis Ji, Maharashtra will benefit from better infrastructure, law and order and rapid economic progress.

This edition of the BJYM Magazine is on the Unsung Heroes of our freedom struggle to mark Azadi Ka Amrit Mahotsav. We must remember the brave men and women from every community, from every part of India, who waged a valiant struggle to free the people from imperial rule. As we approach 15th August, I urge you to participate in the Azadi Ka Amrit Mahotsav launched by Prime Minister Shir Narendra Modi will a renewed zeal for nationalism and fraternity.

Vande Mataram

Tejasvi Surya
National President
Bharatiya Janata Yuva Morcha
India will complete its 75 years of independence on 15th August 2022. It was in 1947 that centuries of the struggle of our ancestors against repeated invasions and imperial rule by foreigners reached a culmination in the establishment of the Indian state. The people of India waged an unrelenting struggle for centuries resulting in a golden period of heroic resistance to foreign rule. After independence, history was distorted and rewritten to legitimize the political narrative and rule of the Congress party.

A monolithic view of the past was imposed upon the country, disregarding the contributions made by people before and outside the Congress fold. And a myth was established in the popular discourse that freedom was attained only because of the non-violent movement led by the Congress party under the aegis of Mohandas Karamchand Gandhi.

But the truth is that there was not a single decade under British rule when there was not a mass uprising in one part of the country or another. The history of tribal resistance to foreign rule is one of the most inspiring episodes of freedom struggle. Tens of thousands have sacrificed their lives for freedom and to whitewash it in the service of a partisan political agenda is unethical and unacceptable.

The initiative launched by Prime Minister Modi led the NDA government to commemorate the 75th year of independence as Azadi Ka Amrit Mahotsav is an opportunity to revisit history and celebrate the Unsung Heroes of the freedom struggle. It has brought history writing out of the high chambers of academia. The youth must understand that Bharat is the oldest living civilization because it has always produced brave souls who lived and died for the people and glory of Bharat. Bharat's martial spirit has played a pivotal role in ensuring that our civilization has survived the countless ordeals of the past.

We must make today's generation aware of the vision behind the freedom struggle and its importance in the shaping of modern India. It is a crucial task as there is a determined attempt led by the social science departments of western universities to de-legitimize the Indian freedom struggle by twisting facts and conjuring creative
interpretations. Undermining the freedom struggle is part of the wider attempt to undermine Indian nationalism and the Indian state. An important way to counter is to democratize the history writing and make all the communities stakeholders in celebration of our common history and shared future.

This edition of the BJYM Magazine focuses on some of the Unsung Heroes of the freedom struggle from different parts of the country. The enthusiastic participation of the BJYM cadre and youth in sending entries for the magazine reflects the deep interest in history Azadi Ka Amrit Mahotsav has instilled among the people.
Down the memory lane: Politics and the Unsung Women's war in Manipur

A snippet into the political affairs:

For the first time in the electoral history of Manipur, five women including three from the Bharatiya Janata Party (BJP) were elected in the 2022 state Assembly Elections in Manipur. I was fortunate to be one of those women. At just 32, I am the youngest member of the Manipur Legislative Assembly. This is the specialty of Manipuri society and the Bharatiya Janata Party. Women have been partaking in politics and statecraft since time immemorial in Manipur. From the Meira Paibis (women's civil society) to the Ema Market (Asia's largest all-women market), to “Patcha” (women's only court headed by the queen), the history and culture of Manipur is rich in political participation of women.

While the tradition of participation has been rich, electoral politics has been a whole different ball game. It has been a space of exclusion and political participation meant a para-electoral affair. But the seed of political power lies in electoral politics. It is only with the Bharatiya Janata Party that this space in electoral politics has opened up for women and marginal groups. The tradition and practice in electoral politics have even been changed by the Bharatiya Janata Party because now the opposing parties are promoting women candidates as competition. Hence, widening the space for women's participation in the electoral politics in the country and more so in Manipur.

Down the memory lane:

Beyond electoral politics, let us walk down the memory lane into the history of Manipur to catch a glimpse of the women's war against the British Empire. And look into the life and sacrifice of an unsung woman who deserves recognition.

In 1939, an uprising broke out at Ema Keithel (women's only market) known as Nupi Lan (women's war) which sowed the seeds of economic and political reforms in Manipur. Nupi Lan, 1939 was an uprising orchestrated by the brave and valiant women of Manipur against the excessive export of rice by the British. With unfavorable weather in that year, there was limited production of food grains causing famine right during the otherwise bountiful harvest season.

Women took a leading role in trade and commerce in Manipur since time immemorial. Laishom Leibaklei was a small-time trader from Heirangoithong, Naoriya Pakhanglakpa Leikai, Imphal West. She was one of the women leaders in the Nupi Lan, which was directed against the imprudent export-oriented trade policy at the cost of domestic consumers. The staple diet of Manipur is rice. But, due to the large-scale export of rice, prices soared by nearly 80% and the scarcity was such that there was nobody found selling even a morsel of rice at Ima Keithel. As the local trade was paralyzed, the disappointed women traders including Leibaklei gathered at the corner of the marketplace to agitate against the export of rice. On Dec 12, 1939, thousands of women started their revolt and confined the President of the then Durbar at the Telegraph Office, waiting for a reply from the Maharaj who had gone to Nabadwip on pilgrimage.

Meanwhile, the British deployed both military and police forces against these unarmed female protestors resulting in a
tussle. Some 21 women including Leibaklei got injured from the bayonets and butts of the British soldier's weapons. She was stabbed at her left thigh by a bayonet and one of her eyes got struck badly by an elbow of a British soldier causing blurry vision till her death.

**Memoirs from Leibaklei:**
Leibaklei narrated an incident that led to raiding of various rice mills in Imphal. When they went to buy rice from mills, the mill owners refused to sell the rice stocks and told them that only the rice bran and not the actual rice were available for sale. The incident infuriated the women folks and raided the Thangjambon Mill at Khagempalli and Kasturi Mill at Thangal Bazar which were provisioned for the British.

In accordance with the Civil Disobedience Movement during the colonial period, Leibaklei also took part in burning of foreign goods and clothes landing her in jail for about 6 months. She actively participated in numerous social issues and causes during her lifetime. Taking inspiration from the Nupi Lan, she was one of the women leaders in the post-independence period who started the movement against alcoholism by patrolling the streets, often at night, by holding flaming torches. It later evolved into Meira Paibi (women's civil society) which has now become a strong grassroots movement against drug abuses, and dealing in crimes against women and human rights violations.

Born on 30th, January, 1905, Laishom Leibaklei lived through British exploitation, and she is an embodiment of the fighting spirit of the women folk in India. She lived till 20th, October 1993 and never stopped contributing towards social change. She was a recipient of the Tama Patra Award and should be considered a pioneer of women engaging in social and political issues during our post-independence times. She was indeed a proud daughter of our Bharatiya culture that nurtures women leaders and represents the fighting spirit of the daughters of our state Manipur. As an unsung hero relegated by the pages of history, it is high time that we remember and celebrate her valour and courage to stand against oppression, exploitation and injustice. Women in politics today like myself are but fruits of the legacies she and other warriors like her left behind.

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Dalit Women and National Struggle: An ode to the women from the margins. The Unsung Veerangana who fought for India's independence

On 15th August 2022, India will complete its 75th year of independence, commemorating a journey of resilient struggle by Indians to achieve independence and sovereignty of land. The dominant popular narrative of the freedom movement is structured around the life and times of well-known leaders and their aspirations, which are seen as representing those of the people of India. What we forget is to look at counter-narrative of the voices from the margins. The women, the Dalits, the Adivasis- they all get reduced to being a part of the mass, never finding a seat in the centre of discussion. We seldom inquire about the marginalised of our country and their contribution to the freedom struggle. The invisibilization of their sacrifices in the nationalist discourse is an area of interrogation.

This piece is a journey across centuries to shed light upon untold narratives of Dalit women's resistance and the resilience in India since before Independence till date. It is imperative that their struggles and their moments of unconditional bravery become a part of our collective memories. Often which, these struggles were and are intersectional. The historical and cultural narratives of India have failed to acknowledge the contributions of the women from the margins, as they are either androcentric in approach or reflective of the dominant castes.

Remembering unsung Dalit women heroes and their stories of struggle and bravery from across the centuries, will broaden these narratives and help address the institutionalised discrimination Dalit women have faced for centuries.

The story of Sabari from the Ramayana has been used as an example of acceptance, selflessness and unconditional love, and adapted into bhajans and poems. The coming of bhakti saw the emergence of women from the Mahar caste, such as Sant Nirmala and Soyarabai, questioning Hindu orthodoxy. Nangeli fought against the cruel “breast tax” system, which imposed a tax on women of the lower castes who covered their breasts. She cut off one of her breasts and presented it to tax collectors, inspiring other women in the community to cover their breasts unapologetically.

Every section of society attempted to combine social and political liberation during the freedom struggle. Kuyili, who commanded the army of Velu Nachiyar, the queen of Sivaganga in Tamil Nadu, was a Dalit woman who fought against the British around 1780. Jhalkari Bai, another fearless Dalit warrior, played a pivotal role in what is known as the First War of Independence in 1857, as the most trusted companion and advisor of Rani Laxmibai of Jhansi. Born in Ujirao, Lucknow, Uda Devi formed a battalion consisting of Dalit women under the leadership of Begum Hazrat Mahal.

Dakshayani Velayudhan was the first and only Dalit woman to be elected to the constituent assembly in 1946. She was also a part of the provisional parliament from 1946-1952. Her contribution in civil disobedience and satyagraha is a story that needs to be told.

Here are life stories of Unsung Veerangonis जा कर रण में ललकारी थी, वह तो झांसी की झलकारी थी।
गोरों से लड़ना सकिया गई, है इतिहास में झलक रही, वह भारत की ही नारी थी।

Born in 1830, Jhalkari Bai woman from the Koli caste who outmanoeuvred Britishers during a battle and earned her honor. naturally never gained formal education because of the nature of society at that time. Her father, Moolchand Koli, taught her lessons of weapon wielding, archery, and horse riding so she could be a capable woman and a warrior. Tales of her bravery travelled far and wide with stories of her defending the villages from Dacoits. There are even stories of her fighting leopards using only an Axe. However, destiny had grand plans for her when she met the Queen of Jhansi through her husband, a soldier in the queen's army. The occasion of Gauri Puja brought Jhalkari Bai to the palace where she was spotted by the queen due to uncanny resemblance they shared. On getting to know about her skills, she was appointed as a member in the women's wing for the army where she was trained in different combat techniques as they anticipated British invasions.

The First war of Independence started in 1857 and spread in the northern part of the country.
quickly. Jhansi, due to Doctrine of Lapse, has become a major inflection point in the campaign march of General Hugh Rose. With this Jhansi, as well as two warrior women of Jhansi were to be catapulted in the history books, who have stopped the march of the Imperial Raj. History is rife with different versions, but it is evident from various readings, that Rani of Jhansi entrusted in Jhalkari Bai the command of her fort and army to gather support for the rebellion and have met Tantia Tope and his Peshwa army. Whilst Jhalkari Devi stepped in and faced the Britishers till she was identified. The story of her death remains somber as some say she died during the war while others say she was released and later died due to old age. An indelible warrior, her stories of courage and valor reflects how women from the margins have marked their presence in India freedom for struggle. Though the discrimination continues to be systemic and systematic, there persists to be a constant state of negligent dilemma because of various overlapping identities and their graphic struggles the normative eye misses out on.

The story of Kuyili who was the Commander-in-Chief to Velu Nachiyar, the Queen of Sivagangai, a place in the southern part of Tamil Nadu near Ramanathpuram. The Queen was one of the first monarchs to have fought against the British Rule, around the year 1780, and in that war, Kuyili sacrificed herself to save her land—Sivagangai. This freedom fighter was born in a lower caste family of Arunthathiyar. In her early days, her father who worked as a spy for the Queen, helped Kuyili familiarise with the order of the day and become a companion to Velu Nachiyar. She protected the Queen's life multiple times and was employed as her bodyguard and later the Commander-in-Chief for the women's army. She fearlessly led her army and deceived the British officials by hiding their weapons, to enter the Sivagangai Fort to attack their oppressors. The unprepared British army could not comprehend this attack and Kuyili was successful in giving life to her plans of destroying the weapons of the Britishers. In the process, drenched in oil, she set herself on fire and self-sacrificed her life. Her courage as a lower caste woman, fighting against odds and oppression, is commemorated to date.

A Dalit freedom fighter, Uda Devi and her courageous Dalit sisters or Veeranginis (warriors) fought fearlessly against the British administration, during the Revolt of 1857 against the British East India Company—infamous for looting local resources. She approached Begum Hazrat Mahal to enlist her as a warrior and help her in forming a women's battalion under her command. Uda Devi was born in a small village in Awadh, in present-day Uttar Pradesh. She belonged to a non-dominant caste called the Pasi caste, whose history, like most other lower caste, have not been documented effectively. Her contribution deserves even more acknowledgement because, contrary to what most history books would emphasise around the Revolt of 1857 as fought by the royals or by the nobilities, women from lower and oppressed castes played equal or more crucial roles to challenge the British hegemony. The first war of independence, as stands recorded, often mentions Dalit men who fought for the freedom of their motherland, let alone Dalit women. Born in Ujirao, Lucknow, she was determined to join the freedom struggle for India. She became a part of the Begum Hazrat Mahal under the Begum of Awadh's leadership. Uda Devi formed a battalion consisting of Dalit women and got called “Veerangini” or “warrior heroines”. They were to fight the British regiment stationed at Gomti River. Although not much of the fight has been documented, it is said that she killed at least three dozen British soldiers from atop a tree before being spotted. British commander Campbell and W. Gordon-Alexander mentioned bowing to her in respect after they found out that she was a woman. There exists a statue of her in Sikandar Bagh, Lucknow.
Born in the year 1902, hailing from a village called Sangmoo near Namchi in South Sikkim, but residing in the then British-occupied Kurseong, this fierce freedom fighter was inspired by Gandhi’s Charkha Movement which had gained momentum at that point in time. Helen Lepchaor better known as Sabitri Devi partook in the relief measures that were carried out in Bihar in the year 1920 as the state had confronted massive floods that affected the people from lower echelons of the society. Impressed by her work, Gandhi invited her to his Sabarmati Ashram. She was also renamed as “Sabitri Devi” by Gandhi. The Britishers found her dedicated anti-colonial stance and activities as notorious and they had also issued a warrant in her name. She was hounded by the British Police officials and was one of the most-wanted congress leaders. Once she was also open fired at; fortunately, she escaped unhurt. She built a strong rapport with other leaders like Sarojini Naidu, Jawaharlal Nehru, Morarji Desai and worked closely with them for India’s independence. She also played a significant role in the Non-Cooperation Movement, where she led a rally of thousands of labourers in Kolkata, beside eminent nationalist leaders like Gandhi, Maulana Abdul Kalam Azad, Chittaranjan Das, to name a few. She also mobilized people from in and around Kurseong during the Non-Cooperation Movement by starting door-to-door campaigns against foreign goods, for which she was later imprisoned by the Britishers. Along with battling the British rule for India’s independence, she also immersed herself in social activism. She was the chairperson of various associations in Kurseong like the Sherpa Association, Nagar Congress, Anjuman Islamia and the Lepcha Association. Because of her dedication to the collective betterment of the society, the Tribal Welfare Department, Government of West Bengal also honoured and recognised her contributions by conferring on her “Reward to Tribal Headman of the District”.

“Rani of the Nagas”, Rani Gaidinliu, at the age of 16, evaded the Britishers, before being captured and sentenced to life imprisonment, which ended only after India’s Independence. Rani Gaidinliu was born on 26th January 1915 in Nungkao (or Longkao) village in the present-day Tousem sub-division of Tamenglong District, in western Manipur. She belonged to the Rongmei Tribe under the umbrella Zeliangrong Tribe and at a very young age, despite the lack of formal education, she became a leader under the influence of her cousin, Haripao Jadonang, who had organised the Heraka socio-religious and political movement to condemn the British rule. She mobilised people from the Zeliangrong tribe to resist paying taxes to the colonial regime. Successful in her endeavour, Gaidinliu led these people to emerge out of imperial subordination by refusing to aid the British in any manner and helped them evade the British forces from one village to another, across the states of present-day Assam, Manipur and Nagaland. Due to the growing anxieties around her anti-British stance, the special Assam Rifles contingent was prompted to arrest her immediately. She was later captured by the Britishers, handcuffed, and taken to Kohima on foot. Her associates were either imprisoned or executed. She was only released after India became independent. After spending several years of her life in jail, she later continued to work for the betterment of backward groups in India.

During the nationalist struggle for freedom, every section of the society attempted to combine social and political liberation. Women were seeking a role in making the environment progressive: a conference of the Progressive Women’s Association was held in Madras in 1938. It was in this conference, that the title Periyar was bestowed on E. V. Ramasamy for his efforts against caste patriarchy. The nationalist struggle gave Dalit women the space to transform their lives and have a voice of their own. One such voice was of Moovalur Ramamirtham Ammayar, fought against the exploitative nature of Devdasi system and published a voluminous novel in Tamil in 1936 on Devadasis and wrote the fictional series Damayanthi in Dravida Nadu in 1945.

Author: Dr Aditi Narayani Paswan,
Assistant Professor, Delhi University, and founder of DAPSA (Dalit, Adivasi, scholars and professors association)
The day was June 23, 1933. Kamarajar who was to contest the Virudhunagar municipal elections was kidnapped by members of the Justice Party. One of the most powerful leaders who was at that time in Sayalkudi rushed to Virudhunagar as soon as he came to know of the incident. He called the members of the Congress party and arranged for a public meeting. Speaking on the stage, the leader said “I know that some members of the Justice Party have kidnapped one of our party's true volunteer from contesting elections. Kamaraj should come here before the meeting gets over and I leave the stage. Otherwise, those who kidnapped him will face the consequences.”

Immediately Kamarajar was dropped near the stage by those who kidnapped him. Kamarajar later came to the stage and thanked the leader. This leader who roared and sent the members of the Justice Party with their tails between their legs is none other than Pasumpon U. Muthuramalinga Thevar.

Born to Ukkirapandi Thevar and Indiraniammal Thevar, a young Muthuramalinga Thevar grew up under the custody of his maternal grandmother Parvathiammal as Indiraniammal died when Muthuramalingam was just 6 months old. Parvathiammal raised Muthuramalinga Thevar imparting cultural and ethical values through ancient epics like Ramayana,
Mahabharata and Bhagavatham.

He was aided by his father's family friend Kuzhanthaisami Pillai in his education. Right from his young age, Muthuramalinga Thevar was passionate about Tamil and its rich literature. However, his formal education came to an abrupt end when a plague broke out in Ramanad region. Though his schooling came to an end, it did not stop Thevar from learning. He read all kinds of books relating to politics, history, public affairs, religion, philosophy, Vasanstra, Ayurveda, Siddha medicine and Astrology. He even learnt Silambam (martial arts), horse riding and rifle shooting.

Thevar became a full time member of the Congress party and attended the 1927 Congress session at Madras as a volunteer when he was just 19. He became a close aide of Netaji Subash Chandra Bose. When Netaji and Thevar went to the former's house Netaji introduced Thevar to his mother as "I have brought my younger sibling to our home".

When Gandhi had supported Pattabhi Sitaramayya to be elected as Congress President, Thevar supported Netaji who was re-elected as President during the 1939 session held at Tripuri. Thevar played a vital role in mobilizing manpower for the Indian National Army (INA). Lakhs of men and women joined the Bose-led INA from southern districts of Madurai, Ramanad, Rameshwaram just because Thevar asked to. He even started a Tamil Weekly 'Nethaji' and motivated the youth to join the INA. The impact is felt even today as one can hardly spot a family in these regions which is not connected with the INA. Even today youngsters from this region join the Indian Army, thanks to Netaji and Thevar. Havaldar Palani who laid down his life during the recent Galwan Valley clash with Chinese PLA was also from Ramanathapuram.

Thevar was also known for his eloquence in both Tamil and English and became a great public speaker. The Madras Presidency Government brought in the Criminal Tribes Act in 1920 that branded entire communities as criminals. This oppressive Act had the backing of the Justice Party (the parent organization of today's DMK) which had pledged itself to the British. Thevar led protests against the draconian acts and mobilized people against the Act. When the Maravars of 19 villages in Appanad were forced to register under the CTA in 1929, Thevar led a massive campaign in the villages, urging them to defy it.

Thevar made continuous appeals and led protests for the abolition of the Criminal Tribes Act. At that time, the Justice Party which was in power in Madras Presidency, refused to repeal the Act which drew the battle line between Thevar and the Dravidian demagogues.

He believed in the Congress party and actively campaigned for it in the hope that it would emancipate the poor and repeal the Criminal Tribes Act. But, Rajaji after becoming Chief Minister did not live up to the promise. Instead, he took positions favouring the Criminal Tribes Act. The Congress arrested Thevar several times for his labour strikes and anti-Criminal Tribes Act campaign.

It is because of this that Thevar joined the Forward Bloc flouted by Netaji. The Criminal Tribes Act was used to exploit workers and labourers working in factories and mills. Thevar formed the Pasumalai Mahalakshmi Mills Workers Union, Madura Knitting Company Labour Union and Meenakshi Mills Textile Workers Union securing their right to work with dignity.

Thevar was also at the forefront during the temple entry movement for Dalits in Tamil Nadu. When Vaidyanatha Iyer was making arrangements for leading a group of people from the Dalit community into the Madurai Meenakshi Amman temple, he was faced with opposition from orthodox sects and even had threats issued to his life. At that time, Rajaji asked Vaidyanatha Iyer to meet Thevar and request his intervention for the smooth entry of Dalits into temples. Apprised of the matter, Thevar issued 'bit notices' across the city saying “I would be there at the entrance of the Meenakshi Amman Temple. Those who dare to prevent the Dalits entering the temple shall come and meet me. I will answer them”. This made the miscreants who had planned to attack Vaidyanatha Iyer and others to run helter skelter.

Thevar considered 'Nationalism' and 'Spirituality' as his two eyes. “Politics without divinity is a body without soul” Thevar preached to his followers.

Thevar led Netaji's Forward Bloc in Tamil Nadu and became one of the prominent nationalist voices from Tamil Nadu. With his popularity he contested in a constituency where Thevars formed only about 18,000 voters but won with a margin of 1 lakh votes. In the Parliament, he staunchly opposed the special status given to Kashmir through Article 370. He also vehemently opposed the North-South divide peddled by the Justice Party and its offsprings that exist today as DK, DMK and other Periyarist organizations.

Thevar was a celibate and lived the life of a sage. Being born in a wealthy family, Thevar donated his wealth to the Dalit community. Because of his deeds, he is revered as a God by the people of the region. However, with the glorification of E.V.Ramaswamy Naicker by the Dravidian parties Thevar was reduced to a caste leader.

Every year on his birth cum death anniversary 'Guru Poojai' is observed with leaders cutting across ideologies and party lines to pay respects to Muthuramalinga Thevar.

Author: S G Suryah, Secretary, BJP Tamil Nadu
India achieved its freedom on 15 August 1947 after almost 200 years of British rule. We have repeatedly been fed and told in our books, literature and political narratives that our freedom from the British came predominantly due to the non-violent campaigns of Mahatma Gandhi and because of the tireless efforts of the INC leaders. In actuality, INC leaders cannot be counted as contributors in our freedom movement from the foreign yoke. The above quote by the French Emperor Napoleon amply sums up the post-independence narratives sowed and nurtured in our history books about the reasons for our independence by the successive congress government.

Much before Gandhi arrived in India from South Africa in 1915, many statesmen and revolutionaries had already sowed the seeds of swarajya amongst the masses through their speeches, writings, citations and personal sacrifices. Veerpandiya Kattabomman of Tamil Nadu had openly defied the British company in the late 1700s and when asked to surrender by the British he declared that “We are the sons of the soil. We will live and die for the prestige, honor and dignity of our land.” After much fighting he was publicly hanged in his own home district in Thoothukudi on 16 October 1799. Likewise, many of us have never heard of the Chapekar brothers, Damodar Chapekar, Balkrishna Chapekar and Vasudeo Chapekar from Pune. They had assassinated the Commissioner of the plague committee who is said to have harassed and humiliated the plague affected people of the area. All the brothers were hanged and thus martyred. Their heroic efforts gave a jolt to the British authorities and inspired many people. If not for brave men like the Chapekar brothers we would not be celebrating 75th Independence Day.

Various organizations like the Anushilan Samiti which was founded in 1902, Abhinav Bharat which was started by Veer Savarakar and Hindustan Socialist Republican Association formed by Chandrashekar Azad tried to instill high level of patriotism in the minds of the youths of the country and even...
motivated them for the ultimate sacrifice in the service of the motherland. Revolutionaries associated with these organizations like Khudiram Bose, Jatin Das, Ram Prasad Bismil, Ashfaqulla Khan, Bhagat Singh to name a few made the ultimate sacrifices but we find very few lines or sometimes none at all mentioning about them in our Marxist oriented history books.

Great revolutionary like Rash Bihari Bose who dedicated his entire life in the service of the nation from trying to assassinate Viceroy in 1911 to forming of the Indian National Army in 1942 is seldom mentioned with more than a few lines in our books. Even outside India various revolutionary committees were formed like the India House in London by Shyamji Krishna Varma in 1905 and the Ghadar Party in San Francisco, USA, by Sohan Singh Bhakna and Lala Hardayal in 1913. The name of Madan Lal Dhingra is obscured from history and all the other revolutionaries were termed as revolutionary terrorist and their patriotic exploits were labeled as terrorist and disruptive activities by the congress government and leftist historians.

It is made known as propaganda that every mass countrywide movement was initiated by Mahatma Gandhi and that the INC managed to awaken the countrymen about their rights and inspired them to join the freedom struggle. But it is also true that all the three mass movements’ viz. Non-cooperation Movement of 1920, Civil Disobedience Movement of 1930 and Quit India Movement of 1942 couldn't fully achieve the stated goals and had to be ended abruptly. Barring the 1930 movement which managed to achieve some of its goals; the others two failed to achieve even its primary goals in wake of many circumstances.

Even in these movements there were many freedom fighters apart from prominent congress leaders whose names we have never heard nor read. Unsung heroes like Tiruppur Kumaran of Tamil Nadu who sacrificed his life at young age of 27 years while participating in 1930 movement and Gandhiburi Matangini Hazra who was shot dead during 1942 movement fail to find mention in our books. All these were deliberately done by the past historians under the patronage of the nehruvian machineries just to downplay the roles of other heroes so that the chosen leaders can be glorified. In 1956, once Justice PB Chakraborty, then Governor of West Bengal asked the former Prime Minister of Britain Clement Attlee (during whose tenure independence was granted) about what was the extent of Gandhi’s influence upon the British decision to quit India. Hearing this question, Attlee's lips became twisted in a sarcastic smile as he slowly chewed out the word, m-i-n-i-m-a-l.

In fact, the former Prime Minister cited that the growing influence of Netaji Subash Chandra Bose and of his Azad Hind Fauj army on the Indian soldiers of
the British Army was one of the main reasons for leaving India. Freedom fighters from our north-east have not yet become mainstream till today. In spite of numerous freedom fighters from the north-east who have sacrificed their lives for our nation, because of the congress-left nexus in historical narratives, much of the people from other parts of our country are unaware about them. Haipon Jadonang from Manipur was one of the pioneers of the protest movement against British rule and oppression in the region. He started the Hareka movement to combat mass conversion tactics adopted by the British missionaries and extolled the native people to thwart such attempts. He tried to organize an army to fight against the British and was eventually executed by them. It's really surprising that still many people haven't heard about Rani Gaidinlilu from Manipur who was imprisoned by the British in 1932 when she was only 16 years of age for taking part in the freedom movement. She was released only after independence in 1947. Likewise, many are unaware about Kanaklata Barua of Assam who was shot dead by British police while participating in the 1942 movement. Arunachal Pradesh is still 'Terra incognita' to many people in terms of its history and involvement in the freedom struggle. In 1911, the British Empire in India was shaken when an Assistant Political Officer Noel Williamson was murdered by Matmur Jamoh and associates. Consequently, Jamoh was captured after many days of war and sent to Kala Pani from where he never returned. Ponge Dele and Taji Dele of Ithun valley in Lower Dibang valley fought against the British and were martyred in the process. Moje Riba from Arunachal Pradesh took part in many agitations against the British. He was awarded the Tamra Patra by Smt. Indira Gandhi later.

The time has come for us to read, analyze and spread the correct information about our past history and give due places to our unsung heroes. These Heroes were deliberately relegated to the background of obscurity in history just to appease and please a particular establishment in the past. These unsung heroes have selflessly sacrificed their lives for our country so that we can have and enjoy our freedom; the least that we can do for their unparalleled and irredeemable sacrifices is to remember them, honor them and tell their inspirational stories to our future generations. Prime Minister Narendra Modi ji's initiative to bestow these Unsung Heroes of our Freedom struggle to their rightful places in history is really appreciable and also necessary to learn about our true history.

Author: Ajadi Pulu, BJYM, Arunachal Pradesh
The Northeastern part of India has always been associated with its culture, courage and women empowerment. A large section of the tribal population in India live here and there are numerous tribal communities that thrive here. In what can be termed as one of the most unique cultural practices, according to the customs prevalent among the people of Khasi and Garo tribes, men marry into the homes of women after marriage. Beyond this matrilocality, women have been given the privilege here for centuries. The beautiful Bharatiya culture of equality and respect for our women is seen as one of the best in this region.

Assam is a gateway of northeast India, and has its share of unsung heroes. From small villages in Assam, slogans of independence were being raised like it was all around India. Assam was also participating enthusiastically in the movement, with “do or die” intention of fighting or dying in the 1942 Quit India movement.

The Young and Brave Kanaklata
In the historic Darrang (Undivided) district of Assam, people were taking part in the agitation fiercely. In the same district a small village named Baranga Bari (Now in Biswanath Charali district) the demand for independence and resentment of British rule had spread like fire. The people of Baranga Bari (Gahpur) took out many fronts against the British Government. There was a courageous daughter of the same village named Kanaklata Baruah. She was born
on 22 December 1924 in an economically lower class family. She grew up in the backdrop of the freedom movement, her family members used to participate in the freedom movement as well. From a young age, Kanaklata had heard the discussion of the movement from her family members and had also heard about the atrocities committed by the British on the people.

Listening to the freedom movement stories, Kanaklata's mind was initiated from a young age. She had the will and passion to save the country by driving away the British. From the age of 11, Kanaklata started participating in awareness campaigns. At the age of 17, Kanaklata Barua became a member of Mrityu Bahini (a suicide squad). Mrityu Bahini was the most fearless and active organization of Assam at that time, who were moving ahead with the thought that they would “do or die" in the freedom movement. Kanaklata Barua wanted to join the Azad Hind Fauj run by Netaji Subhash Chandra Bose but being a minor, she could not.

In 1942, the Quit India movement was started and spread like fire in the whole country. In Assam, Kanaklata Barua led the same movement when she was just 18 years old. On 20 September 1942, the revolutionary camp of Gohpur division (Undivided Darrang district) decided to hoist and unfurl the tricolor flag at the local police station and it was Kanaklata Barua who led a procession of unarmed villagers for the task. The officer-in-charge of that police station, Rebati Mohan Som warned them to refrain but the brave freedom fighters denied the order and the police opened fire. 13 people were shot dead holding the national flag and many more injured.

To mention a few names:

**Tileswari Barua, Dhekiajuli**
She was an active participant in the Quit India Movement from Dhekiajuli. She was shot dead in police firing while trying to hoist the national flag at Dhekiajuli police station. On September 20, 1942, she was shot dead in police firing while trying to hoist the national flag at Dhekiajuli police station. On September 20, 1920, she was shot dead at the Dhekiajuli police station.

**Khaluli Devi, Dhekiajuli**
She was shot dead in Dhekiajuli police firing on September 20, 1942. She was pregnant at that time.

**Kon Chutiani, Dhekiajuli**
She was another braveheart who was shot dead at the Dhekiajuli police firing along with Tileswari Barua and Khaluli Devi on September 20, 1942.

**Padumi Gogo, Dhekiajuli**
She was an active participant in the Quit India Movement from Dhekiajuli. She was shot dead in the lathi attack near Dhekiajuli police station on September 20, 1942. She was arrested and jailed for six months. She was released with worn out health and died soon after.

**Goapi Chutiani, Dhekiajuli**
She was actively involved in the 1942 movement in Dhekiajuli. When police resorted to firing and lathicharge to block the revoltors she was wounded severely and later succumbed to her injuries.

**Thunuki Das, Dhekiajuli**
She was an active participant in the 1942 revolt at Dhekiajuli. She was injured in the lathicharge that took place near Dhekiajuli police station on September 20, 1942, and died a few days later.

**Jaluki Kachariani, Dhekiajuli**
She was another active participant of the 1942 revolt. She received bullet injury in the Dhekiajuli police firing on September 20, 1942, and died soon after.

**Kon Chutiani, Dhekiajuli**
She was also injured in the lathi attack near Dhekiajuli police station on September 20, 1942, and succumbed to her injuries a few days later.

It is a proud moment to write and give exposure about the unsung sacrifices in Assam and in the parts of the North East. That there is such a small town in Assam, 13 people were martyred and thousands were injured in the freedom movement. Assam or any parts of the North East cannot be seen from a different perspective in terms of sacrifices in the freedom struggle, patriotism runs high in the North East. Voices of children singing “Jana Gana” can be heard across Nagaland to Assam, Tripura to Manipur, Mizoram to Meghalaya and Arunachal to Sikkim.

Author: Parismita Parajuli, Secretary, BJYM Assam
Indentured Labour is the forgotten and misunderstood past of Indian history that once upon a time generated millions in revenue for the British Empire. From the fertile but harsh lands of Awadh and Bihar to the lush green and tropical climes of the Caribbean and the Pacific, Indian indentured labour trade reached its zenith after the abolishment of slavery in post renaissance 'Modern' Europe. Abolishment of slavery was a means to conform to the humanist mindset that had gripped Europe in the early 19th Century. The Indentured Labour system was the collateral for the losses that would have befallen on the rich and powerful slave owners.

Thus the indentured labour system was created by the British in order to supply cheap labour to its colonies in the tropics. Labourers were sent to Fiji, Mauritius, Trinidad, Grenada, St Lucia, St Vincent, British Guyana, South Africa, Jamaica, Saint Kitts & Nevis and Barbados, the French colonies of French Guyana, Reunion, Ceyenne, Guadeloupe, Moortinque, the Danish Colony of St Croix and the Dutch Colony of Suriname. Indentured labourers came from all parts of North India especially the Awadh and Bihar regions. Cities like Lucknow, Allahabad and Patna were perfect spots for British agents to recruit unemployed young men and women. The prospective labourers had to sign an agreement of five years which would be extended for another five for working in the colonies. The people who signed the agreement came to be known as 'Girmits' or 'Girmitiyas', a corrupted version of the word 'agreement'. They were also called 'Coolies', a word made popular by early European traders to Asia in the 16th Century. The labourers used to often term themselves and their colleagues as 'Jahajis'.

Having served the stipulated period of ten years upon which the owners were required to pay for the transit fees back to India, a few labourers did return to India. But a majority of them could not return to their motherland due to fraud and deceit from the owners. Those who made a successful voyage back to India, settled in their villages and majorly lived a life of poverty, often working as farm hands or manual labourers.

Certain extraordinary men and women though, who were once indentured labourers, decided to fight for the justice of their fellow workers. Some started creating awareness about the lies and misconceptions of the indenture labour trade. Some decided to fight the system through legal means and gave extremely important legal aid to the indentured workers. Some wrote plays, folk songs, poems and stories about the harsh living conditions in the tropics and described in detail how the British contractors would entice unemployed youth to cross the 'Kala Paani' to serve under their colonial owners.

Totaram Sanadhya was one such indentured labourer who came back to India after spending 21 years of his life in Fiji. Totaram Sanadhya's name often comes up in indenture literature and it is hard to ignore the immense contribution of his to the cause of anti-indenture in the second decade of the 20th Century. Totaram Sanadhya was a labourer from Firozabad District of Uttar Pradesh who was recruited by the British in 1893 to work as an indentured labourer in their colonies.

Totaram fulfilled his ten year agreement and married the daughter of a fellow labourer. It would be 1914 when he finally decided to set sail for his homeland and return back to India. Totaram had left behind a legacy of exceptional network amongst the Indian community in Fiji and was thus called 'Pandiji' due to his narration of Ramayana and Mahabharata to his fellow labourers. Life truly came full
circle for Totaram as he was born a 'Brahmin', but had mentioned his caste as 'Thakur' in order to gain employment under the British. Those days the British were reluctant to employ Brahmin men due to their strict caste requirements as well as the prejudice against crossing 'Kala Paani'. Totaram had even become a 'Sircar' due to his keen intellect and quick grasping powers.

Totaram's work in Fiji is as important as his work against indenture back in India. In Fiji, Totaram would frequently visit various plantations and meet labourers and listen to their grievances. The indenture system did not allow labour unions to form, but Totaram intelligently navigated past this system and soon created a healthy network of indentured labourers. He would gather labourers together under the guise of plays and festivals and would facilitate sharing of personal stories about life under indenture. He even organised a 'Ram Leela' in 1902 in Nausori. He was instrumental in thwarting the efforts of Christian missionaries in converting Hindus and even petitioned for institutionalising Hinduism. He petitioned to start schools for children of the labourers and even went as far as asking for Indian representation in the Fiji Legislative Council. In 1912, he wrote a letter to Mahatma Gandhi who was in South Africa at that time to send an English speaking lawyer to Fiji in order to provide legal aid. According to Manilal Maganlal Doctor was sent to Fiji in December 1912 and he successfully fought for the rights of the Hindu community in Fiji for years before he was deported by the British.

Upon coming back to India in 1914, Totaram with the help of Benarsidas Chaturvedi published his memoir 'Fijidweep me Mere Ikvis Varsh'. This book was translated in many regional languages such as Urdu, Marathi, Bengali and English. This helped to create awareness about the false promises and realities of the indentured system or 'Coolie Pratha' as it was called during that time. The haunting details which Totaram pens down gives a stark reminder of the cruel and insensitive nature of the indenture labour trade.

Totaram remembers an editorial which goes on as follows, “In no country in the world would this state of matters be tolerated for a moment and we think the position to be serious. Contractors are everywhere pondering and seizing the labourer and selling him for something like Rs 210 or more per head, of which the poor labourer receives not even a pinch of salt. Thus the very essence of scoundrel is, an absolute trafficking in human flesh, of which the responsible Government take no notice, is tolerated everywhere, while schemes permitting of the labourer, proceeding to the labour districts in a state where all the comfort which he desires, are sterily suppressed.”

Totaram goes on to describe in haunting detail how the contractors used to recruit labourers with false promises and even false personalities sometimes, “There were three types of indentured labourers in Fiji, the Indians, tribal Fijians and Polynesians. Out of us, it used to be very costly to keep tribal Fijians since they did not do manual labour. The Polynesians had rebelled against the indenture system and exploitation of their own by the British. It was left to us Indians eventually to work as 'Coolies' in spite of suffering from numerous difficulties and hardships. Immigration agents are present in Calcutta and Madras. These agents find 'Arkatiyas' and give them jobs to recruit men and women for the trade. Arkatiyas roam around in different disguises in order to fool people. Some become 'Choubo' in Mathura, 'Panda' in Haridwar or 'Seth' in Kanpur. Some say they will give 22 Rupees per month and that it is a Government job and not a personal one. The Seth's used to say, we will give you a good job, we will soon be starting a monastery named Jamaica in Calcutta. We will give you Nine Annas per day. Some become doctors and even soldiers to influence youngsters. The moral of this story is that the recruiters used to don many disguises like the 'Rakshasas' of ancient times to fool our brothers and sisters.”

It is a well-known fact now that the British used to target youth in the holy cities of Allahabad, Mathura, Haridwar and Ujjain. When the Dutch and the English signed the treaty to supply labour from India to Suriname, the British devised a new way to attract Indians. They used to recruit youth by telling them that they were taking them to 'The Land of Shri Ram', a corrupted version of the word 'Suriname'. Eventually around 34000 Indians would be sent to Suriname, never to set foot in their motherland again.

These anecdotes from Totaram Sanadhya's life go a long way to help us understand the means and ways with which the British officers lured people and sent them to the colonies in a very haunting recreation of the days of slavery under the British Empire. Though the British prided on their stance against modern day slavery, these personal accounts by men like Totaram Sanadhya tell a different story which has been easily forgotten from history. These are the forgotten chapters of Indian history and a story of extreme resilience and self-belief. It needs to be told and we need to be aware of the forgotten past that is Indian indentured labour. Their story might not be eulogised in books, newspapers or movies but the magnitude of their work is no less than that of any leader from the Indian Independence movement.

Author: Kunal Tilak, Vice-President, BJYM, Pune City
ARTICLE

Haryana: Tales Unheard!

The 21st century India relates Haryana with the high rises of Gurugram, the flourishing business and the changing perception under the leadership of Manohar Lal Khattar. Yet, there are many who are absolutely unaware of the rich culture and stories that made Haryana and represent Haryanvis today. Hence, it is only pertinent that with the coming words, I give the reader a glance through the stories of valour from Haryana. A disclaimer though, there are more stories but the nature of an article only permits the columnist as much.

In the beginning of the year 1857, the discontent against the English East India Company had reached raging levels. It was only a matter of time that Indians were ready to take up arms against the British. The Ambala district in the north of Haryana was then an important cantonment for the Company forces. It was from here that the northern frontiers were being defended. The cantonment in Ambala was shifted from Karnal (over 70 kms south of Ambala) which was more prone to diseases and epidemics.

In May 1857, the Commander of Company forces General Anson was based in Ambala. The matter of Enfield rifles and the objection had reached every year of the region. People in general realised that the Company was adamant on meddling with their religious beliefs and faiths. As historian K C Yadav puts, 9 hours before Meerut on the 10th of May 1857, Indian forces in Ambala broke into rebellion; making way for the first war of independence.

Apart from the valour, it is the punishment that was meted out to him which is still part of the local folklore. It is believed that Udmi Ram with his army of men would raid passing English officers and with traditional weapons; defeat them, kill them and dump them in remote locations. In one such effort, Udmi Ram killed an English officer but let go of his wife. The English woman was taken to a safe custody in a neighbouring village. From there, she later reached the English camp in Panipat. With more specific details about Udmi Ram now; the English forces began their search more vigorously.

After the company crushed opposing Indian forces, Udmi Ram was also taken prisoner by the British. Udmi Ram and his wife were nailed to a Peepal tree near the Rai guest house. Hanging there, they were subjected to more traumas until they bled to death. Udmi Ram fought for 35 days nailed to the tree! Oral histories recollect that when he sought water, the British forces gave him urine to drink.

Even more, Udmi Ram's accomplices were laid on the ground and crushed under heavy stone rollers. One of those rollers is still kept in Sonepat, Haryana.

Right on the outskirts of Delhi, is Ballabhgarh (Faridabad) which was the kingdom of Raja Nahar Singh during the 1857 struggle. The princely state of Ballabhgarh was founded by Tewatias who were in relation with the Bharatpur state.

During the 1857 war of independence, the state was fairly powerful with a population little less than 60,000. Raja Nahar Singh aligned with the cause and sided with the Delhi emperor. There was a constant exchange of letters as Raja complied by all instructions in the pursuit of freedom. He also raised
money and resources for Delhi as the flames of rebellion took down everything.

Raja Nahar Singh employed many Indians who had deserted the English forces and stoked a large wind of rebellion on the outskirts of Delhi. He secured passages for Indian forces and ensured peace and order in his state. However, as the war closed in the favour of the English, Nahar Singh's state was abolished and the descendants moved out of the region. Raja Nahar Singh was tried and hanged in Chandni Chowk on 9 January 1858. His Palace is now a Haryana tourism department property and the city remembers him in the stadium and the Delhi metro station on the Violet Line which is named after him. In the modern Haryana's Narnaul-Rewari belt, Raos sounded the bugle of rebellion. The Rewari estate was founded out of a jungle in the 16th century. During the Anglo-Maratha war of 1803, Raos sided with Scindhias. As a consequence, post-war, their estate was considerably reduced.

Hence, as soon as the war broke out; Raos found an opportunity and jumped to rebel against the Company forces. Tula Ram became the Raja and his brother, Gopal, Commander-in-Chief. Raos gathered forces, overturned administration in Rewari and declared independence.

Rao Tula Ram and his forces maintained a valorous stand till very late in the 1857 war. In fact, Tula Ram's forces apart from the Mewatis were the last men standing in Haryana. Even after the capture of Delhi by the English!

The most significant stand by Rao Tula Ram was near Narnaul in November 1857. The company forces marched south from Delhi to reach the outskirts of Narnaul. Right outside the modern town is the village of Nasibpur, where the Rao troops descended upon the Company. Historians write: 'Never was there a charge more gallant and certainly never were the British cavalry met so fully or in so full a swing by the rebel force.'

The Indian forces fought gallantly until two Indian commanders got injured by musket shots. By the end of the day, the battle went in favour of the British. 'Tula Ram, however, successfully escaped. He then travelled through Rajasthan and Madhya Pradesh for garnering support against the British, which never fructified. He also joined Tantya Tope's forces in the rebellion. However, as the fires of the 1857 Rebellion died, Tula Ram went into exile. He reached Bombay in the last days of 1859. Disguised as a Marwari, Tula Ram then travelled outside India to lobby other nations for the Indian cause. He visited Iran and Russia and ultimately died in Kabul in 1863. The long dreary struggle to see independence took over, as the turban-clad, long-mustached, sword-yielding, tall leader of the Indian War for Independence 1857, became weak.

In Rao Tula Ram, the Indian struggle of 1857 found a great Indian leader whose perseverance, strength and strategy outdid the British on many fronts. It is a testimony to his laurels that the Ahirwal region or south Haryana constituting Rewari, Gurugram and Mahendragarh, still remembers him with many Chowks, buildings, busts, statues, awards, etc.'

Pandit Kanshi Ram was born on 13 October 1883 in the district of Ambala. He studied and worked in the region before plunging himself into the revolutionary struggle for Indian independence in the second decade of the 20th Century. Along with Lala Har Dayal and Sohan Singh Bhakna, he was one of the three key members in founding the Ghadar Party. The Ghadarites were revolutionaries, mostly immigrants in Canada and the US who believed in violent action to overthrow the British.

Lala Har Dayal along with his accomplices began extensive campaigns against the British. Kanshi Ram from Ambala was one of the chief architects of these campaigns. Many of the important meetings of the Ghadarites in San Francisco used to take place at his residence. When the 'Hindustan Association of Pacific Coast' was formed, Sohan Singh Bhakna became the President and Kanshi Ram became the treasurer.

In 1914, Ram returned to India as a part of a planned Ghadar Mutiny. The attempt, however, was foiled by British intelligence. Kanshi Ram was arrested in the aftermath of the failed February plot and later tried. Ram was charged, along with Kartar Singh Sarabha and Vishnu Ganesh Pingle, and executed on 27 March 1915.

As soon as the 1857 war broke out, Mewatis in South Haryana also broke into quick rebellion. Their leadership was taken by a Meo from Pinghwa, Sadruddin. Under his leadership, the British were attacked in Tauru, Sohana, Ferozepur, Punhana and at other such locations in the region. Repeated attempts by the District Collector from here and other officers from outside failed to capture Sadruddin. Major W. Eden, was a political agent at Jaipur. He was marching towards Delhi when he found Mewat in a state of anarchy. This, however, was an uphill task. Eden was joined by Ford and 30 other European officers. Regardless, they failed to capture Sadruddin.

The 1857 flames continued to burn in Mewat for long thanks to the bravery and courage of Sadruddin and many other Mewatis in the region.

Apart from these there is the story of Sir Chhotu Ram, Pandit Neki Ram, Lala Murlidhar among others which make individual longer stories.

Author and Columnist: Arjun Singh Kadian
Putali Devi: The Warrior of Darjeeling Hills

The Indian Freedom Movement was one of the most recognized anti-imperialist movements that sought to dislodge the British Colonial Empire from India. The narrative of this movement is well known to all, and the major actors that played a substantial role in this endeavor are well recognized. However, in spite of many figures that stand prominently in the textbooks of the freedom movement, there was a bigger contribution of people at the subaltern level that made this movement a success in 1947 with the declaration of Independence. Many history textbooks talk about the role of leaders who fought against the colonial empire, the provincial leaders also figure prominently in the texts, however, there were many people who participated and dedicated their lives to the cause of freedom but are not acknowledged and appreciated. Many women also participated in the freedom struggle, but apart from certain gender studies their role in the freedom struggle is rarely acknowledged.

Women's history is somehow not given much importance in the mainstream narrative but research and new literature have been trying to shift the gaze to them lately. This article would like to discuss one such figure who played an important role in the freedom movement in Darjeeling Hills. Her name is Putali Maya Devi Tamang. She was born in Kurseong, Darjeeling on 14th February 1920 as the youngest daughter of Madan Bahadur Tamang who worked as a peon in the Kurseong Sub-division. She was educated in Scott Mission School in Kurseong, and just at the tender age of 14, she joined the youth wing of the Congress along with Harish Chettri. At that time Saryu Prasad Poddar from Bihar was responsible for organizing and instilling the nationalist sentiments in the Darjeeling Hills. Finally, in 1936 a Congress branch was established in Kurseong. Its local leaders were Pratimaan Singh Lama, Harish Chetri, and Savitri Devi. Putali Devi also became a member of Congress. According to Prof. Saswati Biswas, Darjeeling Hills being the summer capital of the British Government, ensured to keep it away from the anti-colonial activities of the plains.

The British administration warned her from joining the Congress, but when this warning did not have any effect on Putali Devi, the British tempted her by offering her the job of a nurse which she turned down. Fearing repression by the British government, her family members strongly opposed her activities. Her family and relatives opposed her involvement in political activities, the reason being that it was a male-dominated sphere. However, nothing could stop her from the ideas of nationalism. With the help of the local activists, Putali Devi established the Harijan Samaj in 1938, for the socially and economically disadvantaged people in the Darjeeling district. She also ran a night school and instilled a sense of patriotism among the women and the youths of the Hills. She was firm and dedicated to her work and her goal. She also founded the Women Welfare Committee or the Nari Kalyan Samiti in 1939 and Night School in 1939 at Kurseong to build a strong organization among the locals for the nationalist endeavour.

Sarju Prasad and other activists used to organize prayer masses, and ‘Vajan Mandali’ at night school to ignite locals with the feeling of nationalism and to popularise khadi. She used to teach basic writing skills at night schools. She educated people about the ill effects of alcoholism and motivated them for the national awakening through these organizations. Therefore, the Harijan Samaj emphasized on creating an alcohol-free society. Through the Samaj, they used to solve problems faced by women. Slowly, a large number of people began to associate with her. By that time the Congress committee had begun to hold a strong position in Darjeeling Hills, enough to attract the attention of British officials and she was warned to keep away from the movement.

These institutions made deep inroads into the life of the people from the hills. The fire of patriotism flared up in this mountainous region when Subhash Chandra Bose was interned in Kurseong by the British government in 1936 and again in October 1937. From Kurseong Netaji wrote letters to Pandit Nehru and other leaders of the Indian National Congress and his speech for the Haripura Congress in 1936 was also prepared in Kurseong.

On 8th August 1942, Mahatma Gandhi launched the Quit India Movement, and most of the top leaders including him were arrested by the Government. It spread like wildfire in the whole country. The Congress activists in different parts of Darjeeling hills organized a huge protest rally in support of the Quit India movement on 12th August and most of them were arrested and imprisoned in Darjeeling jail. On the very next day i.e., 13 August 1942, Putali Devi led a huge procession, and
all the activists including Putali Devi were also arrested and taken to the same place by the British government. The Congress supporters were released but the top and influential leaders like Putali Devi, Sarju Prasad and others were imprisoned for one and half years. Later on, Sarju Prasad was shifted to Rajshahi jail. On the grounds of deteriorating health due to mal-treatment inside the Jail, the British released Putali Devi in January 1944 from Darjeeling jail. The life of Putali Devi was not easy because she was not fully welcomed by her own family. Her family was threatened by the colonial administration and the agencies because of her active participation in the nationalist movement. Sarju Prasad Poddar was also released in 1944.

After her release from prison, her family asked her to choose either movement or family, it was obvious that she would choose the former. The congress activists of the district also advised Putali Devi and Sarju Prasad to get married. The wedding took place at Gorkha Jana Pustakalaya in Kurseong and as both of them were involved in the freedom movement they had no source of income because of which they had to face economic hardship. After independence, she was engaged in social work in Kurseong and also became active among the tea garden workers.

Putli Maya served as the President of the Mahukuma Congress Committee of Kurseong and the Vice President of the Darjeeling District Committee. She and her husband were awarded the freedom fighter pension and Tamra Patra by the Government of India in due recognition of their contribution to the freedom movement in the year 1972 and was also approved the pension of the freedom fighter in 1975. She died on 1 December 1984 in Siliguri Hospital.

Author: Gourav Lama, Assistant Professor of History, Presidency University Vice-President, BJYM, West Bengal
When we hear the word INA or Indian National Army, the first person who comes to our mind is Subhash Chandra Bose, who was commander-in-chief from 1943 to 45. Still, few of us know that Rash Behari Bose established the 'Indian Independence League' — an army that would fight for India's freedom from British rule. He subsequently handed the reins to Subhas Chandra Bose, who developed it as the Indian National Army or the Azad Hind Fauj.

Rash Behari Bose was born on May 25, 1886, into a Bengali family in Subaldaha village, Purba Bardhaman district, West Bengal. Bose was brought up during the British Raj's horrific pandemics and famines. It fueled his aversion to British rule. Binod Behari Bose was his father's name, and Bhubaneswari Devi was his mother's. Rashbehari Bose's foster mother was Tinkori Dasi. Rash Behari Bose grew up at his family house in Subaldaha, where he was looked after by his grandparents Kali Charan Bose and Bidhumukhi Debi. Rashbehari Bose attended Dupleix College in Chandernagar with his cousin and buddy Shrish Chandra Ghosh. Their principal, Charu Chandra Roy, motivated them to join revolutionary politics. Bose received medical sciences and engineering degrees from France and Germany, respectively. Both British and French culture inspired Rash Behari because Chandernagore was under French authority at the time. Rash Behari was profoundly affected by the French Revolution of 1789. Rash Behari Bose could not conclude his education due to an offer from his uncle to work at Fort William. He moved to the Government Press in Shimla at his father's request. Rash Behari Bose, later on, travelled to Dehradun as a guardian tutor in the residence of Pramantha Nath Tagore at the suggestion of a colleague.

He acquired a clerical job at the Dehradun Forest Research Institute, where he worked his way up to head clerk. Rash Behari Bose was drawn headlong into revolutionary activity after the partition of Bengal in 1905 and the events that followed. He concluded that the government would not capitulate unless the patriots took revolutionary action. Under the direction of Jatin Banerjee, an outstanding revolutionary leader, he began to ramp up his revolutionary efforts.

He was involved in many revolutionary activities against the British Raj including his contribution to the attack on Lord Hardinge, his role in organising the Ghadar revolution and his contribution toward Indian independence from Japan. Rash Behari Bose was the mastermind behind the famous bomb attack on Lord Hardinge. He executed his master plan on 23rd December 1912. Shreesh Ghosh, a daring companion of Rash Behari, suggested an assault on Hardinge during a conference in Chandan Nagar. However, those in attendance believed it was impracticable. He paused for a while, saying merely that he was prepared and determined, but under two circumstances: that he be equipped with strong explosives and that he be accompanied by a young fellow of indisputable revolutionary spirit. One such young man was Basant Biswas, a 16-year-old boy who was supposed to be the servant of Rash Behari Bose. Basant's best capability was to disguise as a girl. Rash Behari Bose thought of using Basant Biswas's capability to get...
close to the Viceroy without even getting noticed during the Viceregal procession. Moreover, it was important for Rash Behari Bose to get closer to Lord Harding because the bomb needed to be hurled on target to execute the plan properly. The Viceroy and his wife, Vicereine, were riding on the top of an elephant during D-day. The women were eagerly anticipating the arrival of the parade. One of them was Basant, who was costumed as a woman. The Clocktower around Chandni Chowk, close to the Punjab National Bank, was selected as the meeting site. The explosive was supposed to go off once the elephant was right in front. Rash Behari would be close, while Awadh Bihari would be across the street, ready to detonate the explosives if Basant faltered. However, the explosive was most likely hurled by Awadh Bihari and not from Basant. The Viceroy was gravely hurt and was transported to neighbouring A.C. Sen, a well-known doctor. Awadh Bihari was eventually executed, but Rash Behari remained untouched. Rash Behari took the night-time train back to Dehradun and went back to work the following day as if nothing had occurred. He also convened an assembly of Dehradun’s faithful inhabitants to protest the heinous assault on the Viceroy. Even though Harding evaded death, Rash Behari's attempts were unrelenting. After Lord Harding, the then Viceroy of India was bombed on December 23, 1912, Rash Behari Bose rose to prominence. He also played a key role in organising the Ghadar Revolution. Throughout World War I, Rash Behari Bose was a key member of the Ghadar Revolution, which intended to spark a rebellion around India in February 1915. Ghadrites who had been trained and approved were dispatched to numerous cantonments to penetrate the military. Despite the war blazing in Europe, the Ghadar commanders reasoned that many of the troops had left India and, therefore, the remaining could be quickly taken over.

During 1914, several 'explosive components' from the United States of America, Canada, and even from the Far East arrived in India. After successfully executing the bomb attack on Viceroy, Rash Behari Bose was the go-to man for leading the Ghadar Revolution. During this point, Vishnu Ganesh Pingle, the American-trained Ghadar, arrived in Benares and approached Bose, requesting that he spearhead the revolt. However, before taking on the job, he dispatched Sachin Sanyal into Punjab to examine the condition. Sachin arrived with a positive attitude. The revolutionary spark would be sent on February 21, 1915. British policemen would be picked up and patrol outposts seized as soon as the breakout occurred. Tribals would invade towns and seize government institutions when it extended to the Frontier Region. Rash Behari will indeed dress up as a military commander and travel from cantonment after cantonment. However, on February 15, Kripal Singh, a policeman and a fresh revolutionary party member, was observed suspiciously roaming around the Lahore station against orders, and he was apprehended. The revolt was unsuccessful, and the majority of the rebels were apprehended. On the other hand, Rash Behari succeeded in eluding British surveillance and entered Japan in 1915.

Rash Behari Bose left Kolkata on May 12, 1915. A close relation of Rabindranath Tagore, Raja P.N.T. Tagore escorted him to Japan. Even after reaching Japan, he continued his fight against the British Raj. On May 22, 1915, Rash Behari arrived in Singapore, and in June, he arrived in Tokyo. Rash Behari lived like a fugitive between 1915 and 1918, changing his address 17 times. He met Ghadar Party leaders Herambalal Gupta and Bhagwan Singh during this time. In the First World War, Japan was a British ally and attempted to deport Rash Behari and Herambalal. Rash Behari completed his game of hiding and sought by becoming a Japanese citizen, while Herambalal fled to the United States. He married Tosiko, the daughter of the Soma family, who were sympathetic to Rash Behari’s endeavours to win support from them. Tosiko died in March 1928, leaving two children, a boy named Masahide and a daughter named Tetaku.

Soon after, he decided to study Japanese, and as a result, he became a journalist and writer. He began spreading information on the state of India and the country's war for independence through his writings, conferences, and seminars. In 1938, he created the Hindu Mahasabha in Japan with the help of Vinayak Damodar Savarkar, the president of the Hindu Mahasabha in India. The Indian Independence League was established following a meeting held in Tokyo on March 28, 1942. After a few days, the decision was made to choose Subhash Chandra Bose as president. The Japanese urged Indian POWs captured in Malaya and Burma to join the Indian Independence League and the Indian National Army. The Indian National Army was founded on September 1, 1942, thanks to the efforts of Rash Behari, Captain Mohan Singh, and Sardar Pritam Singh. Azad Hind Fauz was another name for this league.

Rash Behari Bose died in Tokyo on January 21, 1945, just before World War II ended. The Second Order of Merit of the Rising Sun was bestowed to him by the Japanese government, which is the highest honour bestowed upon a foreigner. On the other hand, the Emperor of Japan showed him tremendous respect after he died. The Imperial coach was dispatched to transport the seasoned Indian revolutionary’s body.

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In today's time, many Indian citizens do not know about Bhikaiji Rustom Cama and that she unfurled the first version of the tricolor flag of independent India on August 21, 1907, when an International Socialist Conference was being held at Stuttgart, a city in Germany. During this conference, she was the person who brought into light the situation of the pandemic in India and also highlighted that the Plague in India was an artificial one created by the Britishers in front of the whole world.

Madam Cama as she was also known was born on 24 September, 1861 in a Parsi Zoroastrian Family. Her original name was Bhikaiji Rustom Cama. She was the daughter of Sorabji Framji Patel and Jajibai Sorabji Patel. Like many Parsi girls of the time, Bhikhaiji attended Alexandra Girls' English Institution. Bhikhaiji was by all accounts a diligent, disciplined child with a flair for languages. Bhikhaiji spent most of her time and energy in philanthropic activities and social work.

When Mumbai was hit by the dreaded Bubonic Plague in 1896, she joined many teams working out of Grant Medical College in an effort to provide care and service towards the infected. She became so engrossed with her voluntary service to the people, that she also got affected by the plague, however, after some time she recovered. During her service period in Mumbai, she came across people who were associated with the freedom struggle and also met many intellectuals who were associated with patriotic belief and were connected with them through the ideas of freeing India from the clutches of the British empire.

She began the *Vande Mataram*, an Indian nationalist publication from Paris in September 1909 run by the Paris Indian Society which was founded by Madam Bhikaji Cama. The publication was banned by the British in India and in England. Most of her life was devoted towards welfare activities and the Indian national movement.

She started her service life as secretary of Dada Bhai Naoroji, a front line leader...
of the Indian national movement. During the First World War, her own property within the Indian territory was seized by the Britishers. She took it upon herself to work for the Freedom struggle from abroad and she was associated with a number of movements which aimed at the Freedom of India. She was greatly inspired by Shyamaji Krishna Verma, Vinayak Damodar Savarkar and Dadabhai Naoroji etc.

The leader of the Russian revolution, Vladimir Ilyich Ulyanov (Lenin) also visited her at her House for discussion on the Russian revolution. She believed that due to the British loot, India fell upon a great economical crisis and being a colony of the British empire then, India struggled a lot to meet her basic requirements.

Madam Cama visited the U.S.A. and she openly propagated opinions against the British torture in India.

The hoisted National Flag was secretly brought in India and was kept safely at the Keshari library in Gujarat.

Influenced by Christabel Pankhurst and the Suffragette movement, Bhikhaiji Cama was vehement in her support for gender equality. Speaking in Cairo, Egypt in 1910, she asked, "I see here the representatives of only half the population of Egypt. May I ask where the other half is? Sons of Egypt, where are the daughters of Egypt?" Where are your mothers and sisters? Your wives and daughters?"

She was briefly arrested in October 1914 when she tried to agitate among Punjab Regiment troops that had just arrived in Marseilles. She was required to leave Marseilles, and Cama then moved to Rana's wife's house. In January 1915, the French government deported Rana and his whole family to the Caribbean island of Martinique, and Cama was sent to Vichy, where she was interned. In bad health, she was released in November 1917 and permitted to return to Bordeaux provided that she report weekly to the local police. Following the war, Cama returned to her home at 25, Rue de Ponthieu in Paris.

Cama remained in exile in Europe until 1935, when, gravely ill and paralyzed by a stroke that she had suffered earlier that year, she petitioned the British government through Sir Cowasji Jehangir to be allowed to return home. Writing from Paris on 24 June 1935, she acceded to the requirement that she renounce seditionist activities. Accompanied by Jehangir, she arrived in Bombay in November 1935 and died nine months later, aged 74, at Parsi General Hospital on 13 August 1936.

Leaders like Madam Cama who are the unsung heroes of our great country deserve the credit and respect, and to be remembered by our generation and the coming generations too. They had given up their tomorrows for our todays.

**JAI HIND JAI BHARAT, BHARAT MATA KI JAI**

Author: Saikat Chatterjee, Member, B.J.Y.M Sanctoria, Dishergarh, Kulti Assembly
Every Indian's head is held up high while talking about the Indian Freedom Movement. Innumerable freedom fighters laid down their lives to attain the freedom we all enjoy today. India was drowning, not just under the atrocities of the British, but also from the rigid cultural practices enforced in the society by Indians themselves. It is because of these reformers that India gained freedom from the British as well as social evils. Social reformers like B.R. Ambedkar, Rajaram Mohun Roy, and Mahatma Phule are well known. However, there is one name that is equally important but has been forgotten. That name is Gopal Ganesh Agarkar. He is known to most people as an associate of Lokmanya Tilak. However, he had an important part to play in reforming the contemporary society of 19th century India.

Gopal Ganesh Agarkar was born in 1856 in a small village named Tembh in Karad taluka of Satara district in Maharashtra. He worked as a clerk in court for a little while. He moved to Pune and got his BA and MA degrees in history in 1878 and 1880 respectively. He met Lokmanya Tilak while studying at Deccan College in Pune. Both the men shared the same spirit of fighting for independence and with a view to making people aware of the same, educational institutes like New English School, Deccan Education Society, etc were founded by Tilak, Agarkar, Chiplunkar, Apte, and others.

Lokmanya Tilak went on to establish 'Kesari' & 'Mahratta' newspapers in 1881. Mahratta was printed in English and Kesari was printed in Marathi. Agarkar was the first editor of Kesari. He took inspiration from the writings of J.S. Mill, Spencer, Voltaire, and Rousseau. Agarkar was Tilak's closest confidant. They wrote against British oppression in their papers. Together they were becoming an inspiration to the public to fight against the British, but it also came with certain consequences. One such instance was the defamation case filed against them by the British-appointed regent at Kolhapur, Mahadev Barve. British officials and doctors were claiming that Shivaji IV, the minor Chhatrapati of Kolhapur, was insane. They wanted to spread this to the public so that it would make it easier for them to take over the administration. Kesari and Mahratta printed letters and facts proving that this was a ploy. They exposed the brutal treatment of Shivaji IV by the British. They published articles exposing the ill-treatment given to him even while the case was ongoing. However, they were proven guilty by the jury. Inspite of the guilty verdict, the public trust in them increased manifold and people started looking unto them.

Unfortunately, it did not last long. The Tilak-Agarkar duo turned from friends
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with the same goal to opponents with polar ideologies. The cause of this rift was their priorities. Tilak wanted freedom for the nation first, whereas Agarkar wanted social reforms. These differences increased to such an extent that they split. Tilak took Kesari in his hands to print about prioritizing independence. Agarkar started his own newspaper named ‘Sudharak’ in 1888. Sudharak literally means Reformer. Agarkar wrote articles concerning social reforms required in Maharashtra. It included issues like increasing the age of marriage by supporting the Age of Consent Bill, widow remarriage by supporting Pandita Ramabai’s Widow’s Home in Pune, etc. Tilak was of the opinion that the Indian society should be reformed by Indians themselves without British interference. Since the British had taken over the administration of the country, Tilak thought it to be essential to keep them away from administrating the country’s cultural and religious traditions. It would have taken away the belief and confidence that Indians had over their values, which inspired them to fight for their motherland.

On the other hand, Agarkar didn't hesitate to support reforms initiated by the British. He was of the opinion that if there is no democracy and equality in our homes, we have no right to ask for democracy and equality for the country. He refused to follow anything blindly as it was merely a tradition. He felt that it is only the development of the society that will lead to the development of the nation. There is no right or wrong to this argument. In the end, it was ultimately the social reforms as well as the fight for independence that helped in shaping modern-day India.

Agarkar's career consisted of other aspects along with being the editor of Sudharak. He was the Principal of Fergusson College from 1892 to 1895. He authored books like 'Alankar Mimansa', 'Dongarichya Turangatil 101 Divas', and translated Hamlet into Marathi. His autobiography was published under the title 'Futke Nashib'. Agarkar also stood by his writings by supporting reforms. One such instance was the case of Rukhmabai. She was married off when she was a child. However, after she was educated and gained maturity, she refused to acknowledge the marriage as it took place without her consent. Agarkar and Ranade supported her when no one else did. The court ruled against her, but Queen Victoria overruled it and dissolved the marriage. Later, this same Rukhmabai later became a physician and fought for women's rights. Such similar instances led to the passing of the Age of Consent Act in 1891. Agarkar supported the reforms, but it gave an illusion that he was supporting British rule itself. People protested against this and went so far as to even carry out a funeral of his effigy. But even after this, he did not stop working to bring social reforms.

Agarkar led a relatively poor life and didn't keep much for himself. He spent all his life fighting for the betterment of society. Agarkar had suffered from asthma for his entire life, which ultimately became the cause of his death at the young age of 38. Had he lived a long life, social reforms in India would have gained momentum along with the independence movement. Agarkar was one of the first reformers to speak publicly when the country was in a need for change. He was one of the driving forces of the reform movement who never gave up his purpose even when it seemed that he might be under threat for vehemently opposing the patriarchal and unjust society. It is extremely rare to find someone with such sheer dedication to their purpose. It is very unfortunate that his work hasn't been acknowledged on a larger scale till now. We have come a long way since Agarkar's time. We have brought almost all of the social changes he strived for in society. There is still a long way to go. The path to an ideal society sure is hard. But whenever the thought of turning away from fighting for reform and social change comes to our minds, we should think of Agarkar. Despite facing fierce opposition from the people for whom he was trying to improve the society, he continued the fight and left no stone unturned in trying to make society a better place.

Author: Aarohi Dhumale, ILS Law College, Pune
Bharat as a nation has fought hard against all invasions and secured itself, but we have suffered greatly on the social, economic, and cultural fronts during that time. Because of the invaders' insensitivity and inhuman behaviour and actions, many Bharatiyas developed a revolutionary mindset in order to protect our brothers and sisters and free the country from invaders.

The quote from the Bhagavad Gita where Lord Shri Krishna once said to Arjuna, "It is sin to commit injustice, but it is a greater sin to tolerate injustice," is true, that is, if one continues to tolerate the injustice being done now, it gives the offenders the courage to continue with their sins and there will be no end to it.

During British rule, many revolutionaries gave their lives for freedom, but many of these heroes have not received due recognition and respect for their patriotic feelings and sacrifices. One such story comes from Poona, now Pune, Maharashtra, where the Chapekar brothers made the ultimate sacrifice.

The Chapekar Brothers, Damodar Hari Chapekar (25 June 1869 – 18 April 1898), Balkrishna Hari Chapekar (1873 – 12 May 1899, also known as Bapurao), and Vasudeo Hari Chapekar (1880 – 8 May 1899), were involved in the assassination of W. C. Rand, the British Plague Commissioner of Pune, after the public of Pune was frustrated with the vandalism from the officers and soldiers appointed by him.

When the bubonic plague struck India in 1896-97, the government established a Special Plague Committee to manage the pandemic, with Walter Charles Rand, as its commissioner. To deal with the emergency, troops were called in. Despite government orders to respect religious sentiments, Rand appointed over 800 officers and soldiers - the measures used included entry into private homes, torturing, stripping and examining occupants including women in public by British officers, evacuation to hospitals and segregation camps, and preventing movement within the city. Some of these officers also vandalised religious symbols and properties. The people of Pune found these measures oppressive, and Rand ignored their complaints. Thus, on 22 June 1897, the Chapekar brothers shot Rand and his military escort Lieutenant Ayerst to put an end to the injustice endured by the people of Pune.

During British colonial rule, Pune was a major military base with a large cantonment. There was a sizable European population of soldiers, officers, and their families in the cantonment. During this time, a number of public health initiatives were launched, ostensibly to protect the Indian population, but primarily to keep Europeans safe from epidemics such as Cholera, bubonic plague and smallpox. The action took the form of mass vaccinations and improved sanitary conditions. Many well-wishers of the British government believed that the medical arrangements were made to
protect Indians; however, hate, torture, and exploitation were on the agenda. Given the vast cultural differences, as well as the arrogance of colonial officers at times, these health measures frequently sparked public outrage. However, the city's heavy handedness was especially bad in 1897, during the bubonic plague epidemic. The epidemic was raging by the end of February 1897, with a mortality rate twice the norm (657 deaths or 0.6 percent of the city population), and half of the city's population had fled.

A Special Plague Committee was formed, led by W.C. Rand. He dispatched European troops to deal with the crisis. He used heavy-handed measures such as forcibly entering people's homes, sometimes in the middle of the night, and removing infected people and digging up floors, where it was believed the plague bacillus bacteria resided at the time. The principal occupant of a house or building was also required to report all deaths and illnesses suspected to be plague. Disobeying the orders would result in criminal charges being brought against the offender. The committee's work began on March 13 and ended on May 19. The total plague mortality was estimated to be 2091. These policies were extremely unpopular. Bal Gangadhar Tilak, the nationalist leader, railed against the measures in his newspapers, Kesari and Mahratta.

"Her Majesty the Queen, the Secretary of State, and his Council, should not have issued the orders for practising tyranny upon the people of India without any special advantage to be gained," wrote Bal Gangadhar Tilak. The government should not have entrusted the execution of this order to Rand, who was suspicious, sullen, and tyrannical. During a visit to Britain, Gokhale claimed that British soldiers "let loose on the town" of Pune were ignorant of Indian language, customs, and sentiments. Furthermore, in stark contrast to Rand's statement, he claimed to have reliable reports regarding the rape of two women, one of whom committed suicide rather than live with shame.

The Diamond Jubilee of Queen Victoria's coronation was celebrated in Pune on June 22, 1897. Damodar Hari writes in his autobiography that he believed the jubilee celebrations would bring Europeans of all ranks to the Government House, giving them the opportunity to murder Rand. Damodar and Balkrishna Hari chose a location on Ganeshkhind road near a yellow bungalow to shoot at Rand. Each had a sword and a pistol. Balkrishna also carried a hatchet. When they arrived in Ganeshkhind, they saw what appeared to be Rand's carriage pass by, but they let it go, unsure, and decided to attack him on his way back.

They arrived at Government House around 7.30 p.m., after the sun had set and darkness had descended. A large crowd had gathered to watch the spectacle at Government House. On the hills, there were bonfires. The swords and hatchets that they carried, made it difficult to move without drawing suspicion, thus they stashed them under a stone culvert near the bungalow. Damodar Hari, as planned, waited at the
Government House gate and followed Rand's carriage 10 – 15 paces behind it. Damodar made up the distance and called out "Gondya Ala Re," a predetermined signal for Balkrishna to act, as the carriage approached the yellow bungalow. Damodar Hari untied the carriage flap, raised it, and fired from about a span away. Both were supposed to shoot at Rand to ensure his death, but Balkrishna Hari lagged behind and Rand's carriage rolled on, while Balkrishna Hari, suspecting the occupants of the following carriage were whispering to each other, fired at the head of one of them from behind. Lieutenant Ayerst, Rand's military escort, died on the spot, and Rand was taken to Sassoon Hospital, where he died three days later on July 3, 1897. Damodar Hari stated in his statement on 8 October 1897 that European soldiers committed atrocities such as polluting sacred places and breaking idols during house searches in Pune during the plague. Balkrishna Hari fled and was only discovered in January 1899, betrayed by a friend. Police informants, the Dravid brothers, were eliminated by Vasudeo Hari, Mahadev Vinayak Ranade, and Khando Vishnu Sathe, who were arrested later that evening on 9th February 1899, in their attempt to shoot police chief constable Rama Pandu. All were later apprehended and tried and hanged.

Salute to these legendary warriors and brothers!

Author: Pankaj Jagannath Jayswal, Columnist, Speaker
The 1st of November is Karnataka’s day of remembrance for its notable citizens. One notable name, though, has almost entirely disappeared from public consciousness. This is an instance of historical amnesia, not just regarding Karnataka but India as a whole.

Kamaladevi Chattopadhyay was born in Mangaluru in 1903 and her remarkable life journey included significant contributions to society as a social reformer, a feminist, the creator of ‘Faridabad’ for craftsmen who migrated from Pakistan, a tireless activist who revived Indian handicrafts, handlooms, and theatre, and as the founder of numerous post-independence institutions of repute.

Ananthaya Dhareshwar and Girijabai gave birth to Kamaladevi Chattopadhyay in the Chitarpur Saraswat Brahmin neighbourhood of Mangalore. Both her parents, who were part of the era’s independence movement and were progressive thinkers, played significant roles in her upbringing. Before and after her father’s death, her mother was mostly responsible for her academic education. Her grandmother was noted for defying the restrictions put on widows and continuing her quest of education and independence. These two ladies had a significant impact on her life and career decisions when she formed the Indian Cooperative Union and the Indian National Theater.

Kamaladevi Chattopadhyay was one of the first women to be imprisoned for civil disobedience in India and spent close to five years in British jails. There, she learnt about the life of an Indian peasant lady and the significance of locally-made handicrafts to the village economy. These abilities not only offered a local source of income, but they also gave the potential to become a distinctive worldwide export. With this understanding, she founded a number of institutions that continue to support craftswomen even today, including the Cottage Industries of India, the Craft Council, the India International Centre, a craft village outside Delhi for refugees,
Sangeet Natak Akademi, the National School of Drama, the All India Handicraft Board, and the Craft Museum.

Kamaladevi Chattopadhyay was named president of the Congress Socialist Party in 1936, taking advantage of the opportunity to cooperate with Jayaprakash Narayan, Ram Manohar Lohia, and Minoo Masani. When World War II broke out, Kamaladevi was in England, and she immediately embarked on a world tour to convey India's plight to other nations and garner support for the country's independence after the war. In 1926, she ran for a seat in the Madras Provincial Legislative Assembly, but she was defeated by barely 200 votes.

Mahatma Gandhi's use of Khadi as a political tool to represent the significance of indigenous handicraft had a significant impact on Kamaladevi. She was dedicated to the preservation of traditional arts and crafts. She advocated that working with one's hands decentralises social and economic power from an industry-focused state and also fosters a culture of diversity. She founded the Indian Cooperative Union (ICU) with the objective in mind of recruiting refugees and other individuals who had lost their houses during or after independence. Soon there were well-established cooperative farms, and Pandit Nehru, who had previously referred to the initiative as 'utopian', saw this as a model for community development.

The Central Cottage Industries
Emporium was established by the government in an effort to promote traditional arts and crafts, but it consistently experienced losses. Therefore, it was transferred to the Indian Cooperative Union for administration. Since then, Kamaladevi Chattopadhyay advanced the emporium by reaching out to traditional artists and art forms in the most distant regions and carefully addressing the issues of the craftsmen. Kamaladevi was responsible for the survival and rebirth of Kalahasti Kalamkari, Poochampalli, Jaipur Blue Pottery, Nandra Buti in Indigo, Toda Embroidery, Mahabalipuram Stone Sculpture, and many more such textiles.

'The Struggle of Vietnam Against French Imperialism' (1947, Modern Review) demonstrates Kamaladevi's command on the colonial history of Vietnam. She was never swayed by the notion that the European Left represented progressive views on the issues of empire, and her condemnation of the inability of the French Left to partner with Vietnamese nationalists pushing for independence was obvious. She was as harsh against the Japanese, though. In 'The Awakening of Asia' (1947, At the Crossroads) she cautions against Japan's aspirations to establish itself as the Pan-Asian vanguard.

The entirety of Chattopadhyay's work demonstrates her humour, flair, and revolutionary spirit. In the three decades after India's independence, she continued to represent India as an envoy and also articulated the concept of the Global South. Her book published in 1947, 'In War-Torn China', recounts her experiences in China during the Japanese invasion. I believe that, if she were living today, she would have been sensitive to the accomplishments of Chinese civilization and would have grasped the cause of humiliation in history, but she would have been critical of the self-aggrandizement that has characterised Chinese behaviour in Asia and Africa.

Chattopadhyay seems to be one of the few individuals for whom the term 'global citizen' may be used without irony. Her unwavering belief in the dignity of all individuals was the most impressive aspect of her character.

Kamaladevi was awarded Padma Bhushan in 1955 and the Padma Vibhushan in 1987 by the Government of India. The Ramon Magsaysay Award for Community Leadership was bestowed to her in 1966. In 1974, she was given Ratna Sadasya by the Sangeet Natak Akademi and Desikottama by Shanthiniketan, the highest honours bestowed by both institutions. Moreover, she received awards from UNESCO, UNIMA (Union Internationals de la Marionette), the International Puppetry Organisation, and the World Crafts Council for her commitment to the development of handicrafts.

Aside from her contribution to the Indian Handicrafts sector, she also founded the Indian National Theatre (INT) in 1944, laying the groundwork for the National School of Drama as we know it. It was primarily a movement to recognise and honour indigenous forms of performance, such as dance, folklore, and mushairas, in order to aid the independence fight. The initiative that began in Bombay quickly expanded to other regions of India. This also resulted in a movement of skilful artists making effigies, masks, costumes, and other paraphernalia used by theatre performers, which are now gathered at the U. S. Malliah Theatre Crafts Museum.

Throughout her career, Kamaladevi Chattopadhyay led and oversaw several organisations and government agencies. She was notable for bringing ahead-of-time viewpoints and movements in the Indian judicial system, arts, and liberation fight. During the war for independence, she was revered as a leader figure among the many women she educated and directed.

Unfortunately, history does not recognise their contributions alongside the male combatants with whom they engaged and battled.

Kamaladevi was dedicated to the advancement of women. Her conception of feminism, which is still discussed even now, was the most desired since she was a real feminist. According to her, the women's movement was not an attempt to make women fight men or emulate them. Rather, it aimed to instil in them an awareness of their own abilities and functions, as well as a respect for those of the other sex.

Women need to be acknowledged as a social and economic component, according to her ideology. It is unfortunate because custom places less value on domestic goods and services. This non-financial and non-competitive nature has diminished women's status. She also grew more engaged in the women's movement, advocating for improved working conditions for women in factories and farms, as well as their entitlement to paid maternity leave. Additionally, Kamaladevi was an unique thinker whose thoughts on politics and social change continue to resonate with us now.

On October 29, 1988, at the age of 85, Kamaladevi, a remarkable lady whose vision bestowed upon India so many of its renowned cultural institutions, died. According to Indian President R. Venkataraman, it is difficult to prefix the term 'late' to Kamaladevi's name since "hers was and will always be a tangible presence."

The death of Kamaladevi Chattopadhyay in 1988 left her mark on Indian society. Nonetheless, it is regrettable that a character who made such a crucial contribution to history has been lost to time. Today's youngsters continue to be inspired by her legacy of valour, feminism, and cooperation.

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भारत को स्वतंत्र हुए 75 वर्ष हो चुके हैं। पूरा देश स्वतंत्रता के 75वें वर्ष में आजादी का अमृत महोत्सव मनाने में उन महानायकों को याद कर रहा है जिन्होंने माँ भारती की परतंता की बीड़ीयों को काटने के लिये जीवन हीम कर दिया। कुछ ऐसे अनाम क्रांतिकारियों का भी समरण किया जा रहा है जिन्हें इतिहास ने फिड़वंट के तहत बिसर दिया था किंतु वर्तमान राष्ट्रीय चेतना ने उन्हें पूरा सृजनात्मक से जीवित कर उनके प्रति श्रद्धासुनम अर्पित किये हैं। वीरों की धरा मालवा-निमान के भी कई ऐसे महान ‘नायक’ हुए जिन्होंने स्वतंत्रता प्राप्त करने की लतक में अपना सर्वत्र न्योछावर कर दिया। हम ऐसे महानायकों को किसी कालखंड में नहीं बाँध सकते क्योंकि ये सभी वीर सपूत बंधनों से पतं हैं। इनकी वीरता जीवन-ात्मता भिन्नता है। आज की पुवारी पीढ़ी इनके बारे में पढ़े, इनके संघर्ष को नमन करे और अपने आदर्शों में इनका स्थान सर्वजन रखे यही इस अमृत महोत्सव की सार्थकता है। इसी संघ को दर्शित रखते हुए स्वराज 75 की कर्मना की गई ताकि वर्तमान और भावी पीढ़ी को अपने उच्चाय न जोड़ा जा सके। जी हाँ, वे सभी नाम-अनाम नायक कमरे उच्चाय धीत हैं तो हैं। वे लड़े, बवलदान हुए, अपने लिये? नहीं। राजपत्र के लिये, भावी पीढ़ी के लिये, भूमिहरू के लिये। ऐसे असंख्य वीरों की गाथा जब समाज के सम्बंध प्रस्तुत जायेगी तो निश्चित रूप से समाज स्वतंत्रता का मूल्य समझेगा और उनके असंख्य रखने के हर संघ संघर्ष करेगा। राजपत्र ऐसे नायकों की ‘नायकी’ को नमन करता है। ऐसे ही एक ‘नायक’ हुए राजाभाऊ महाकाल। प्रातः-समर्णी समुदायियों में से एक प्राकृत मोक्षाधिनी अवतरिकापुरी में एक आयतं नीर्धन महाराजी कुटुंब के निवास में राजाभाऊ भाऊसाहब के पुत्र जनवरी को महाकाल के पास स्वयंसेवक भावना के प्रति धरति मनाने के प्रयास करते थे। राजाभाऊ महाकाल का निहितश्च स्वयंसेवक थे। भारत भारत परतं है और इसे मुक्त करने के लिये शक्ति संघ संघर्ष आवश्यक है। - संघ के इस मंत्र को लेकर सन् 1935 में राजाभाऊ महाकाल का स्वयं स्वयंसेवक बने और भावी प्रतिवेदन में निवास के प्राचारक संघ के प्रचारक बन गये। परतंत्र की बीडियों में जंक्श भारत माँ सिस्कती थी और उस पर भी संघ के प्रचारक के लिये बड़ी कठिनाई से कार्य
राजाभाऊ के संघ जीवन में गोवा मुक्ति आंदोलन में समर्पित होना एक प्रमुख घटना था। बाल गंगाधर तिलक के पुत्र जयवंत राव तिलक की अध्यक्षता में गोवा मुक्ति विरोधन समिति का पुनः गठन किया गया। राजाभाऊ ने अपने उल्लेख के बाद स्थिति से सत्याग्रहियों को गोवा भेजना प्रारंभ किया। इन देशभक्त युवाओं की सेवा चिता राजाभाऊ के बड़े भाई और भाभी कर रही थी। उन्होंने गोवा जाने से पूर्व अपने परिवार से अंतिम विदाई ली और इस आत्मबलिदानी को अपने ही बलिदान का पूर्ववर्तमान हो चुका हो। 

हवाँ तक कि राजाभाऊ ने अपने परम मित्र व सहयोगी विश्वविश्वास पुरातत्वार्थ परशुराम विश्वविद्यालय को जबरदस्ती के नेतृत्व में जमींदारी और भावना कर रहे थे। उन्होंने गोवा जाने से पूर्व अपने परिवार से अंतिम विदाई ली और इस आत्मबलिदानी को अपने ही बलिदान का पूर्ववर्तमान हो चुका हो। 

राजाभाऊ जमू-कश्मीर स्वतंत्रता योजना में भाग लेने के लिए इंदिरा से दिल्ली लगभग 600 किमी की पैदल यात्रा करके पहुंचे। डॉक्टर शामासाद मुखज के नेतृत्व में एक देश में दो निशान-दो विधान-दो प्रधान नहीं चलेंगे की घोषणा के साथ जमू-कश्मीर सत्यग्रह प्रारंभ किया गया। राजाभाऊ जमू-कश्मीर स्वतंत्रता योजना में भाग लेने के लिए इंदिरा से दिल्ली लगभग 600 किमी की पैदल यात्रा करके पहुंचे। डॉक्टर शामासाद मुखज के नेतृत्व में एक देश में दो निशान-दो विधान-दो प्रधान नहीं चलेंगे की घोषणा के साथ जमू-कश्मीर स्वतंत्रता योजना में भाग लेने के लिए इंदिरा से दिल्ली लगभग 600 किमी की पैदल यात्रा करके पहुंचे।
लेखक: िसाथ शंकर गौतम,
मीिडया को समयक, एकल अिभान
वीरगित के  तुरंत पात उैन के  चारक
राजाभाऊ महाकाल ने भारत माता के  उद् घोष के  साथ ितरंगा लहरा िदया। पुिलस
की ताबड़तोड़ गोलीबारी के  कारण
राजाभाऊ गिर गए। एक अन्य स्वयंसेवक
सत्याग्रही ने तिरंगे को पकड़ा। इस पर भी
राजाभाऊ बढ़ते रहे। अंततः पूर्वगाली
सैनिकों ने उनके  सिर को निशाना बनाते हुए
गोली मार दी। इससे राजाभाऊ की अंख
और सिर से रक्त के  फवफवे झूट ने लगे और
ब्रह्मानंद ने पकड़ लिया। साथ के  स्वयंसेवकों ने
तिरंगे को संभाल और उन्हें वहां से हटाकर
विकसारण में भरीं कराया। उन्हें जब भी
होश आता, वे पूछते कि सत्याग्रह कै सा चल
रहा है? अन्य साथी कै से हैं? गोवा वस्तुतः
है या नहीं? हालांकि विकसारण के  अथक
प्रयासों के  बाद भी उन्हें बचाया नहीं जा
सका। राजाभाऊ तथा अन्य बलिदानियों के
शव रुपरे लाये गये। ब्रह्मानंद अंतम
संकर होना था जिसके  कारण प्रशासन ने
धारा 144 लगा दी किन्तु उनके  बलिदान से
आकृतिवत जनसैलाब तमाम प्रतिबन्धों को
तोड़कर सड़कों पर उड़ा डाला। राजाभाऊ
के  मित्र शिवप्रसाद कोठारी ने उन्हें मुखापि
दी।
राजाभाऊ की अथयाँ जब उज्जैन लाई गई
तो उज्जैनवासियों ने हाथी पर उनका चित्र
तथा बंधी में अंधकार रक्षक भव्य
शोभायता निकाली। पूरे राजकीय समान के
साथ उन अथयों को पवित्र शिप्रा नदी में
विसर्जित किया गया। उज्जैन में निकली यह
एक ऐसी ऐतिहासिक शवयात्रा थी जिसमें
शामिल हजारों लोगों का कोई ओर-छोर ही
नहीं था। सभी की आँखें नम थीं और हृदय में
भारत माँ के  लिए बलिदानी हुए राजाभाऊ के
प्रति समान और गव्ह का भवान है। ध्यान है
भारत माँ का सप्तर राजाभाऊ जिसने अपने
प्राणों का उत्साह करके  माँ भारती का ऋण
चुकाया।

लेखक: सिद्धार्थ शंकर गौतम,
मीिडया प्रकोष्ठ समन्वयक, एकल अभियान
जयदेव कपूर - एक महान भारतीय क्रांतिकारी

जयदेव कपूर एक महान भारतीय स्वतंत्रता सेनानी थे। उन्होंने चंद्रशेखर आजाद और भगत सिंह के साथ हिंदूस्तान रिपब्लिकन एसोसिएशन के लिए काम किया था।

जयदेव कपूर के जीवन के बारे में बात करने से पहले, उनका जन्म उनकी पिता का नाम शालिम कपूर था। उनके पिता शालिम कपूर तंत्रिका थे।

जयदेव कपूर ने कानपुर के डीएवी कॉलेज में शिक्षा प्राप्त की। उन्होंने भारत की आजादी लाने में योगदान दिया।

कानपुर के डीएवी कॉलेज में मैथुन देश के हरदोई जिले में आया था। उनके पिता का नाम शालिम कपूर था, जो आर्य समाज के सदस्य थे।

जयदेव कपूर की पत्नी का नाम बालीन कपूर था। उन्होंने भारत की आजादी के लिए काम किया।

जयदेव कपूर की मृत्यु कानपुर के डीएवी कॉलेज में हुई। उन्होंने संविधान के नए रूप का योगदान दिया।

कानपुर के डीएवी कॉलेज में शिक्षा प्राप्त करने के बाद उन्होंने बनारस हिंदू विश्वविद्यालय में बीएससी पाठ्यक्रम के लिए नामांकन किया।

जयदेव कपूर को भारतीय जनता पार्टी के सदस्य घोषित किया गया। उन्होंने भारतीय समाज सेवकों के लिए काम किया।

जयदेव कपूर का उपयुक्त जो संगठन का दूसरा सदस्य बन गए। उन्होंने भारतीय समाज के सदस्य निर्बन्ध किया।

जयदेव कपूर का आत्मा भारतीय समाज के सदस्य निर्बन्ध किया। उन्होंने भारतीय समाज के सदस्य निर्बन्ध किया।

जयदेव कपूर का आत्मा भारतीय समाज के सदस्य निर्बन्ध किया। उन्होंने भारतीय समाज के सदस्य निर्बन्ध किया।

जयदेव कपूर का आत्मा भारतीय समाज के सदस्य निर्बन्ध किया।

जयदेव कपूर का आत्मा भारतीय समाज के सदस्य निर्बन्ध किया। उन्होंने भारतीय समाज के सदस्य निर्बन्ध किया।

जयदेव कपूर का आत्मा भारतीय समाज के सदस्य निर्बन्ध किया।
जयदेव कपूर से आजादी की मशाल को िकए थे साथ ही उोनं े एक पॉके ट  घड़ी भी असबली हॉल म बैठने से पहले शहीद भगत पर कोड़े के िनशान जय देव जी के  शरीर पर हैरान रह जाते । जयदेव कपूर ने अंडमान यह सहनशीलता  देखकर अंेज अफसर भी पड़ता वहां की  चमड़ी उखाड़ लाती थी। इस  किठन   सजा को भी आजादी के 30 कोड़े मारने का फरमान जारी िकया दांत टू ट गए। इसका नतीजा यह आ िक जेलर को ऐसा  घुसा मारा िक  जेलर के  सारे काटने के  दौरान  जयदेव कपूर ने देखा िक जयदेव कपूर को अंडमान िक कु ात बाद षं के  तौर पर पकड़े जाने के  बाद भगत िसंह और बटुके र द ने बम फ का के  एं ट ी पास का इंतजाम कर उनको बैठने की योजना बनी  तो जयदेव कपूर और 8 अैल 1929 को जब सट ल असबली म जाते  थे। आय िवधानसभा भवन के  िनरीण के  िलए ले उोनं े मौका देख कर िवधानसभा म बम सािथयो ं को िवधानसभा की पुकालय म अपनी पहचान बनाने म लेकर जा रहे। उस कार म लॉड इरिवन नही ं ब उस लेिकन जिस कार म उोनं े बम फ का था और िशव वमा बैकअप थे आयोिजत एक रािभोज की पाट म शािमल बनाई थी जब वह आईसीएस अिधकारी ारा जयदेव कपूर राजगु और िशव वमा के  साथ िमलकर तालीन वायसराय के  िलए जाते  थे बनाई थी जब वह आईसीएस अिधकारी ारा जयदेव कपूर ने रा को ाधीनता के अंधकारयो ं म शािमल है जिसनं े आजादी कर गए । जयदेव कपूर ने रा को ाधीनता के अंधकारयो ं म शािमल है जिसनं े आजादी कर गए । जयदेव कपूर ने अपने साथयों के साथ मिलकर एक डिस्पेंसरी खोली लेकिन उनका उद्देश्य बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का नाम भूमि बनाना था उनकी इस योजना म सूचनेदार ने इस योजना के  नाम पर बम फ का
राजा राव तुलाराम सिंह

अगर देश को शरीर मान लिया जाए तो आजादी उसकी आग्नेयता है और चेतना तत्त्व की भांति परतं पदार्थ भी धीरे-धीरे क्षीण होता है। देशवासी आक्रोश के कारण हमारे देश भारत के साथ भी ऐसा ही कुछ हुआ। समय-समय पर हमारा राष्ट्र खड़िया हुआ। अकश्चन्द्रित भूमि, नेपाल, श्रीलंका, बांग्लादेश, पाकिस्तान, म्यांमार, तिब्बत कितने भूभाग हमसे अलग हो गए। लेकिन जैसा कि अल्लामा इकबाल ने कहा है:

जहां बहुत सारी सम्भवताएं दुनिया से ख़ाम हो गई, कितने ही देश दुनिया के नक्शे से गायब हो गए। लेकिन दुनिया की सबसे प्राचीन सभ्यता, सबसे प्राचीन देश, भारत भी एक विश्व शक्ति के रूप में खड़ा है और विश्व गुरु बनने की ओर अग्रसर है। लेकिन अगर हम

आज स्वतंत्रता के साथ एक स्वतंत्र राष्ट्र के रूप में खड़े हैं। तो यह बुलंद इमारत लाखों कुँडलियों की नींव पर बनी है। और बहुत सी सहमतियां हैं जो राष्ट्र की चेतना को जागृत करने में नींव का पत्थर हो गई। आज आजादी के 75 वें अमृत सांसद के अवसर पर उन नींव के पत्थरों के समक्ष शीर्ष ढुककर, उनको याद करना, गद्दियाँ होने का एक क्षण प्रदान करता है। हमें आजादी भीख में नहीं मिली। हमने उसकी कीमत चुकाई है।

स्वतंत्रता की दौरे के समक्ष हमारे पूर्वजों ने नष्ट की आँपियां दी हैं। चाहे कोई साथ ही कालखंड हो, हमारे देश की तरफ ही नगरां की तरफ से उत्सुक और तरक्की करने वाली विश्वशक्ति है। एक ऐसी शक्ति है जो राष्ट्र की चेतना को जागृत करने में नींव का पत्थर हो गई। आज आजादी के 75 वें अमृत सांसद के अवसर पर उन

नींव के पत्थरों के समक्ष आँध्र झुककर नींव का पत्थर हो गई। हमें आजादी भीख में नहीं मिली। हमने उसकी कीमत चुकाई है।

अगर देश को शरीर मान लिया जाए तो आजादी उसकी आग्नेयता है और चेतना तत्त्व की भांति परतं पदार्थ भी धीरे-धीरे क्षीण होता है। देशवासी आक्रोश के कारण हमारे देश भारत के साथ भी ऐसा ही कुछ हुआ। समय-समय पर हमारा राष्ट्र खड़िया हुआ। अकश्चन्द्रित भूमि, नेपाल, श्रीलंका, बांग्लादेश, पाकिस्तान, म्यांमार, तिब्बत कितने भूभाग हमसे अलग हो गए। लेकिन जैसा कि अल्लामा इकबाल ने कहा है:

पूननान-ओ-मिस्स-ओ-रूमा, सब मिट गए जहां से
अब तक मरा है बाक़ी, नाम-ओ-निशाँ हमारा
कुछ बात है कि हस्ती मिटती नहीं हमारी
सदियों रहा है दुष्यन, दौर-ए-जर्माँ हमारा

अगर देश को शरीर मान लिया जाए तो आजादी उसकी आग्नेयता है और चेतना तत्त्व की भांति परतं पदार्थ भी धीरे-धीरे क्षीण होता है। देशवासी आक्रोश के कारण हमारे देश भारत के साथ भी ऐसा ही कुछ हुआ। समय-समय पर हमारा राष्ट्र खड़िया हुआ। अकश्चन्द्रित भूमि, नेपाल, श्रीलंका, बांग्लादेश, पाकिस्तान, म्यांमार, तिब्बत कितने भूभाग हमसे अलग हो गए। लेकिन जैसा कि अल्लामा इकबाल ने कहा है:

यूनान-ओ-मिस्स-ओ-रूमा, सब मिट गए जहां से
अब तक मरा है बाक़ी, नाम-ओ-निशाँ हमारा
कुछ बात है कि हस्ती मिटती नहीं हमारी
सदियों रहा है दुष्यन, दौर-ए-जर्माँ हमारा
हरयाणा के रेवाड़ी के रामपुरा में एक युद्धस्थल परिवार में 9 दिसंबर 1825 को हुआ था। आज के दिशानिवेश हरयाणा के करीब 87 गांव में उनके पिता सूपु राज तेज सिंह की रियासत थी। माता ज्ञान देवी के संबंधों में रामपुरा में रामपुरा का नाम दिया गया। विवरण के मध्य में यह स्पष्ट है कि यह एक वरिष्ठ वंशीय परिवार में हुआ था। 18 मई 1857 को ब्रिटिश की सेना ने रेवाड़ी के पास पत्ता लगाया। उन्होंने अपनी सेना की सामने रखी। राव तुलाराम और उनके चचेरे भाई राव गोपाल देव जैसे बहुत अनेक लड़ाईयाँ लड़ीं।
सावजिनक जानकारियों के अनुसार वे तकालीन बीकानेर के राजा का पत्नी लेकर रूस के राजा एलेजेंड्र द्वितीय के पास भी गए ताकि अंग्रेजी शासन से भारत वर्ष की मुक्ति करना जा सके। अंग्रेजों ने उनके इन प्रयासों को रोकने की पूरी कोशिश की और इस वजह से रूस की यात्रा के समय उनके कई सहयोगकर्ता पकड़े भी गए। अपने प्रयासों से उन्होंने विदेशी शासकों की मदद के लिए तैयार भी कर लिया था। लेकिन तभी अफगानिस्तान में फैली पेशेवर की बीमारी ने रावतुलाराम को अपनी चपेट में ले लिया। इसकी वजह से उनकी तबीयत बिगड़ी और वे 23 सितंबर 1863 को 37 वर्ष की उम्र में निधन हो गए। भारत को आजाद करने की उनकी उपलब्धि के लिए महाराजा रावतुलाराम की सृजना में इकट्ठा जारी किया। उनके साथ उनके पुत्र राज मुलिकाल का मुख्यालय रामपुर के महाराजा रावतुलाराम मेमोरियल इंस्टीट्यूट, महाराजा रावतुलाराम पॉलिटेक्निक वजीरपुर, भारत की उस समय और उस भाव को अंतिम संस्करण कर दिया गया।

शतांत्रता संग्राम के इस लड़ाई में अंग्रेजों के विरुद्ध खड़े होने के कारण अंग्रेजों ने सन् 1859 में रावतुलाराम की रियासत को जब्त कर लिया। परंतु उनकी दोनों पत्नियों का संयोग पर अधिकार कामयाब रखा गया। सन् 1877 में उनकी उपाधिः उनके पुत्र रावतुलाराम युवराज को अहिरावल का मुख्या पदस्थापन करके लोटा दी गई। रामपुर में आज भी उनके वंशज रहते हैं।

दिसंबर 2001 को भारत सरकार ने भारत के स्वतंत्रता संग्राम में अद्वितीय योगदान के लिए महाराजा रावतुलाराम की सृजना में इकट्ठा जारी किया। उनके समाधि में बने जफरपुर कला का रावतुलाराम सम्मेलन को उनके काम को प्रतीक्षित किया। उनके समाधि में बने राक्षसपुर कला का रावतुलाराम मेमोरियल विकिसालय, महाराजा रावतुलाराम मार्ग पर स्थित रक्षा अध्ययन विभाग में बहुत लोकार्पण इकट्ठा किया गया। उनके समाधि में बने राजपुर कला का रावतुलाराम मेमोरियल विकिसालय, विद्वान प्रमुख पंडित नेहरू द्वारा उनके कारण अद्वितीय योगदान का विवरण और उनके इस्तेमाल का विवरण दिया गया। उनके समाधि में बने राक्षसपुर कला का रावतुलाराम मेमोरियल विकिसालय, महाराजा रावतुलाराम मार्ग पर स्थित रक्षा अध्ययन विभाग में बहुत लोकार्पण इकट्ठा किया गया।
संविधान सभा की मूक सैनानी: दास्तायणी वेलायुदन

“भारत का संविधान एक ऐतिहासिक दस्तावेज है, इसमे संशय नही है। इस संविधान को अपने स्वरूप मे लाने के लिए कुछ नामचीन और कुछ गुमनाम व्यक्तियों ने अपना महत्त्वपूर्ण योगदान दिया था। भारत की संविधान निर्माणी सभा मे कुछ नायिकाओं का भी योगदान रहा है। भारत के संविधानिक इतिहास मे हमे पारंपरिक ही हम निर्माणों को कंपनी जैसा बनाया गया परन्तु कभी भी नीव के पक्षों को वादा तक नही किया जाता। भारत के संविधान के निर्माण मे पंद्रह महालों की भी भागीदारी रही जिन्होंने भूमिका नहीं जा सकती।”

प्रथमाला

निश्चय ही यह विषय विचार करने योग्य है कि जरूर कभी भारत के संविधान के निर्माण की चर्चा की जाती है, तो हमारे पास कुछ ही नाम नास्ता पतल उपर उभर कर आते है। विवादार्थी तथा यह है कि संविधान सभा के अन्य निर्माणों का नाम आज की पीढ़ी जानता तक नहीं है। इस स्थिति मे उन बुद्धिजीवी महालों को वर्तमान पीढ़ी के समक्ष लाया जाना हमारा कर्तव्य प्रतीत होने लागा। संविधान सभा के उन महालों को दर्शाइया करते समय उन महालों की भी योगदान हमारे समक्ष आया, जिन्होंने भारत के संविधान को आज का स्वरूप प्रदान किया था।

भारत का संविधान विश्व के सबसे वृहत और लिखित दस्तावेज है। सामाजिक, आर्थिक, और राजनीतिक स्तर को समझाते ही भारत संविधान हमारे राष्ट्र के जीवन का अभिन्न अंग है, जिसमें हमारे आर्थिक और कर्तव्यों का समावेश है और जो हमारे राष्ट्र को प्रामाण्यिक, गणराय बनता है। भारत के संविधान का निर्माण जिस संविधान सभा द्वारा किया गया था, वह समूह विश्व में एक ऐतिहासिक सभा थी जिसमे विश्व के सबसे बड़ा प्रजातंत्र का सृजन हुआ।

संविधान सभा का परिचय

भारत मे पहली बार संविधान के निर्माण के लिए 1895 मे श्री बाल गंगाधर तिलक ने मांग उठाई थी। बाल गंगाधर तिलक ने ब्रिटिश गवर्नर-एनर के खिलाफ “उपनिवेशवधान” के माध्यम से इसकी पहचान दी थी। 1916 मे हमेशा लाइन अध्यायन किया गया। होम रूल के माध्यम से धरती शासन के मांग की गयी जो अपरिमाण रही। 1922 मे महामायें गाँधी ने ब्रिटिश सरकार पर दबाव बनाया और यह मांग की गयी, भारतीय जन का विधान ने विधान सभा के मामले मे सहयोग निभाया। इसकी प्रकाशित यह है कि 1928 मे पूर्वोत्तर नेता की अधिकारका मुंबई (ताकालीन बबर्ड) मे एक रिपोर्ट प्रस्तुत की गयी, जिसका प्रवक्ता मुसलमान लीग ने किया था। 1929 लाहौर मे समस्त स्वराज की मांग और 1936 मे पुनः संविधान के निर्माण की आवाज मूल उठी। 1942 जब ब्रिटिश सरकार को दूसरे विश्व युद्ध मे के भारत की सैनिकों की आयकरका सहायता मुंबई के तिलक समाधानों को भारत मे उत्तरदायी सरकार के द्वारे के साथ भेजा गया जो की महामायें गाँधी के अनुसार एक पोस्ट डेटेड चेक था, उनका यह कहना था कि ब्रिटिश सरकार एक दिवालिय बैंक है जो भारत मे कभी भी फैल हो जाएगा। संविधान सभा के मांग को पुनः 1945 मे शिंगला के एक सर्वदलीय बैठक मे जिसे इतिहास मे वादेवा बोजना कहा जाता है के नाम से दोहराया गया था। भारत के संविधान के मामले मे पुनः बक है जो भिड़ म कभी भी फे ल हो कहना था। गाँधी ने ब्रिटिश सरकार पर दबाव बनाया और यह मांग की गयी, भारतीय जन का विधान ने सहयोग निभाया। इसकी प्रकाशित यह है कि वह 1928 मे पूर्वोत्तर नेता की अधिकारका मुंबई (ताकालीन बबर्ड) मे एक रिपोर्ट प्रस्तुत की गयी, जिसका प्रवक्ता मुसलमान लीग ने किया था। 1929 लाहौर मे समस्त स्वराज की मांग और 1936 मे पुनः संविधान के निर्माण की आवाज मूल उठी। 1942 जब ब्रिटिश सरकार को दूसरे विश्व युद्ध मे के भारत की सैनिकों की आयकरका सहायता मुंबई के तिलक समाधानों को भारत मे उत्तरदायी सरकार के द्वारे के साथ भेजा गया जो की महामायें गाँधी के अनुसार एक पोस्ट डेटेड चेक था, उनका यह कहना था कि ब्रिटिश सरकार एक दिवालिय बैंक है जो भारत मे कभी भी फैल हो जाएगा। संविधान सभा के मांग को पुनः
भारत के संविधान के अंतिम कार्यकाल में दुरोकालक राष्ट्रपति डॉ. जे. बी. पांडेय ने 4 जुलाई, 1912 को कोचीन में बौद्ध धर्म की रुपयाँ में हुआ था। दक्षिणी वेलायुन का जी 4 जुलाई, 1912 दिन पर दर्शित विवाह का संबंध है जिसे भारतीय संविधान-सभा के लिए चुना गया। अपनी प्रथम चुनाव के लिए यह विधान इस बात पर बहस की मांग गाँधीवादी नेता दिणी ने संविधान-सभा के लिए चुना गया। अपनी शारीरिक रूप से हंसा मेहता, बेगम एजाज रसूल, अू का आवाहन करने के लिए डॉ. बी.एन.राव बनाये गए। भारत के भाक में दो और आंशिक प्रतिकृति संधित होता है जोनंे हम आता है, पर जोनंे हम उन्हें भूला सकते नहीं थे।  

संविधान सभा और महिलाएं  

संविधान सभा में अग्रणी रूप पर हालार राष्ट्रीय निर्माणों और सुधरकर्ताओं का नाम हमारे नाम है उन्हें भूला सकते नहीं थे। भारतीय सांसद और कोचीन में बौद्ध धर्म की रुपयाँ में हुआ था। दक्षिणी वेलायुन एक भारतीय सांसद और संविधान-सभा में एकात्म सके इतिहास में आते है। उन्हें अनोखे विधिक प्रक्रिया प्रकाशित है। उन्हें अपनी सांसद कार्यकाल के लिए आवाहन किया। अपनी शारीरिक रूप से हंसा मेहता, बेगम एजाज रसूल, अू का आवाहन करने के लिए डॉ. बी.एन.राव बनाये गए। भारत के भाक में दो और आंशिक प्रतिकृति संधित होता है जोनंे हम आता है, पर जोनंे हम उन्हें भूला सकते नहीं थे।  

दक्षिणी वेलायुन  

दक्षिणी वेलायुन का जन्म 4 जुलाई, 1912 को कोचीन में बौद्ध धर्म की रुपयाँ में हुआ था। दक्षिणी वेलायुन एक भारतीय सांसद और संविधान-सभा में एकात्म सके इतिहास में आते है। उन्हें अनुपल हिला आवाहन में स्वतंत्रता, और कोचीन सन्धिक प्रकाशित है। उन्हें अपनी सांसद कार्यकाल के लिए आवाहन किया। अपनी शारीरिक रूप से हंसा मेहता, बेगम एजाज रसूल, अू का आवाहन करने के लिए डॉ. बी.एन.राव बनाये गए।
बीच संघष थे और गणतंत्रवाद, गणतंत्रवाद की विदेशी होती थी जो हमारे पूर्वजों को लक्ष्यदर्शित करती की मंद लौ को बुझाया गया था। गणराय बेहतरीन अंतर्राष्ट्रीय अभियान था जो हमारे पूर्वजों की लोकतांत्रिक इतिहास की। उसके आगे कहा सा लोगों से आती है। भारतीय गणरा म जाति समुदाय के आधार पर कोई बाधा नहीं होगी। भारतीय संघ के एक गणतत्त्व रा म हरजन सुरित रहगे। म करती थी कि दिलत भारतीय गणतं के शासक होंगे। इसलिए मैं इस संविधान- सभा को हरजन सूचक करती थी कि वे अलगाववाद की वीणा न बजाएँ। अलगाववाद का सहारा लेकर हम खुद को हमारी आने वाली पीढ़ी की हाँसी का पा नहीं बनाना चाहते। सादायकता चाहे हरजन हो, ईसाई हो, मुसलमान हो या सिख, इसका विरोध है। रावाद। (सभी सभासदों को सुनते एसुनो सुनो) हम जो चाहते ह, वह आज़ाद आज़ाद समाजवादी भारतीय गणतं ही दे सकता है। आज़ाद और हरजनों को स्थिति की समानता। हमारी आज़ादी तो मिल ही सकती है। भारतीयों से नहीं ब्रिटिश सरकार से। 

वेलायुदन देश को डा. आंबेडकर से व्यक्तिगत रूप से राष्ट्रीय के जुड़ने की अपील करते हैं। वह हरजन समुदाय के एकमात्र नेता है और राष्ट्रवादी ताकतों के साथ उनका अहसास उन्हें ले लौटा देते हैं। राष्ट्रवादी ताकतों के साथ उनका सहयोग बदला हरजनों की मुख्ता सर, (डा. आंबेडकर को संबोधित करते हुए) देश के साथ अपनी सेवा देने के लिे आपके लिए एक अन्टर्राष्ट्रीय अवसर है। समाजवादी गणतंत्र भारत म हरजन स्वतंत्र होगे, और आप हम सच्ची सत्ता का समान रहने के उद्देश्य के हैं और मौग्न होने पर भी इसके कार्यान्वयन के लिए काम करते हैं हमारी और से परम बलिदन। माननीय द्वारा लए गए संशोधन के संबंध म शोषण के समबंध करने वालों को प्रेरणा मिलता है। ............लिखित कम्यूनिस्ट ने हरजनों को मुक्त करने के बजाय, उनका ही शोषण कर रहे हैं। वे हरजनों को जमीन के उकड़े देने का वादा करते हैं और इससे हे उन्हें राष्ट्रवादी ताकतों से दूर करने की कोशिश करते हैं। इसके लागू होगा। कम्यूनिस्ट पार्टी को इसकी प्रेरणा को बाहरी जगत से मिल रही है। और इसलिए कम्यूनिस्ट ने बिना सेवाएं की स्वतंत्रता करना नहीं है। यह हरजनों की मुख्ता के लिए और इसलिए कम्यूनिस्ट पार्टी ने इसके लिए अपने काम करने के लिए अपनी काम संसार में समान स्थान होगा।
शिवगंगा की दुर्गा- रानी वेलु नचियार

एक योद्धा रानी, एक वीर महिला सेना कमांडर और 5000 की सेना - दोनों ने मिलकर अंग्रेजों को एक कठिन समय दिया। यह एक ऐतिहासिक घटना थी जिसने भारत को न केवल अपनी पहली महिला योद्धा दी बल्कि भारत में आतंकवादी बम विस्फोट की पहली घटना को भी शामिल किया।

जब वे 16 वर्ष की थीं, तब वेलु नचियार का विवाह शिवगंगई के राजकुमार मुथुदुगनंतुर उदयधवर के साथ हुआ था। उनकी वेल्लारी नाम की एक बेटी थी, और उन्होंने दो दशकों से अधिक समय तक राज्य पर शासन किया।

18वीं शताब्दी के दौरान, वतमान तमिलनाडु में शिवमंगला स्टेट में, वेलु नचियार नाम की एक रानी रहती थी। वेलु युद्ध के जीतों की इकट्ठी बेटी थी और उसे शाही उत्तराधिकारी के रूप में पाला गया था। मार्शल आर्ट, पुड्डलवारी और तीरंदाजी में प्रशिक्षित, वह फ्रीक्वेंट, उदू और अंग्रेज़ी सहित कई भाषाएं भी बोल सकती थीं।

रानी वेलु नचियार भारत में ब्रिटिश औपनिवेशिक सत्ता के खिलाफ लड़ने वाली पहली रानी थीं। उन्हें तमिल में द्वारा वीरमंगला के नाम से जाना जाता है। वह रामनाथपुरम की राजकुमारी थीं और रामनाथ सागर सुत्र के राजा चेलामुखु विवरणगनाथ स्टेटस्पेक्टिव और रानी संकल्पिक सूची की एकमात्र संतान थीं।

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जब वे 16 वर्ष की थीं, तब वेलु नचियार का विवाह शिवगंगई के राजकुमार मुथुदुगनंतुर उदयधवर से हुआ था। उनकी वेल्लारी नाम की एक बेटी थी, और उन्होंने दो दशकों से अधिक समय तक राज्य पर शासन किया।
वेलु नवियार ने मारुदु भाइयों और वेलाची नवियार के साथ शिवगंगा में प्रवेश किया।
एक समझौता किया गया था जहां रानी वेलु नवियार को शिवगंगा देश पर शासन करने की अनुमित दी गई थी और चिमा मारुदु, छोटी को अपना मंी और बड़े वेई मारुदु को कमांडर-इन-चीफ किया गया था। इस कारण रानी वेलू नवियार ने 1780 में अपने पिता की जगह ली। रानी वेलु नवियार ने 1780 में माधु दस को देश का शासन करने का अधिकार किया।
जब दिंडीगुल में शिवगंगा किले पर अंग्रेजों का पूरा निष्कासण था, वेलु ने अपने सैनिक कमांडर क्यूली के साथ एक आवेदन की योजना तैयार की। योजना के अनुसार, उसने एंजों को इकट्ठा किया जिन्होंने किले में शस्त्रागार को खोजने में उसकी मदद की और जल्द ही, योजना को आवरण की गई। विजयवादी के दिन, क्यूली और कुछ अन्य महिलाएं किले की ओर निकलीं। क्यूली के आदेश पर, महिलाओं ने उस पर ढाला और उसमें भीषण गईं, क्यूली निदर्शनों शस्त्रागार में बाँटी गईं और वहाँ रखे प्रावश्चिक हथियार को नष्ट कर खुद को आग लगा ली। क्यूली के बलिदान के बाद, वेलु ने अपने सैनिक को बदलने के उद्देश्य से किले पर हमला किया। वेलु ने न केवल अंग्रेजों से बलिद अकोट के नवाब से भी निदर्शन और वीरता से लड़ाई लड़ी और इसने उन्हें वीरमंगी - बहादुर की उपाधि दी। उद्देश्य वेलु नवियार की दृष्टि बहुत भी थी। वह भी एक अन्य आत्मघाती हमले में अपने शस्त्रागार को उड़ाते हुए अंग्रेजों के खिलाफ लड़ाई में मर गई। उनकी याद में, रानी ने एक स्वर्ण-महिला सेना की निर्माण किया और इसका नाम उद्देश्य के नाम पर रखा।
संस्कृति में प्रवाणा और चित्रण
• अपने एल्बम ‘तमिलमैटिक’ के इस्तेमाल हेतु, तमिल-अपरिकेत्त हिप-हॉप कलाकार प्रोफेसर एल.आई. वेलु नवियार को सम्मानित एक गीत हमारी रानी।
• चेन्नई की ओवीएस डांस अकादमी द्वारा एक भव्य बैले प्रदर्शन प्रस्तुत किया गया। इसमें सिंहार बाली रानी को जीवन गाथा सुनाई गई। एक और भव्य बैले प्रदर्शन चेन्नई में नारद गण समारोह में आयोजित किया गया। प्रदर्शन के निर्देशक श्रीराम शर्मा ने लाभभान एक दशक तक उन पर सोशियॉलिस्ट किया।
• 31 दिसंबर, 2008 को उनकी याद में एक डाक टिकट जारी किया गया था।
• तमिलनाडु की पूर्व मुख्यमंत्री अरविंदन्जे जयललिता ने 18 जुलाई, 2014 को शिवगंगमें वीरमंगी वेलु नवियार समारोह का उल्लंघन निकाला। रानी की चह फिट की कांस्य प्रतिभा भी बनाई गई थी।
रानी वेलु नवियार भारत में अंग्रेजों से आजादी के लिए लड़ने वाली पहली रानी थी। उसने 1780 में मारुदु भाइयों को देश का प्रशासन करने का अधिकार दिया। कुछ साल बाद 25 दिसंबर 1796 को वेलु नवियार की मृत्यु हो गई। एलाची, वेलु नवियार की लड़ाई, उसे प्रशासन पर बैठाया और ऐसी हजारों देशदर्शी भारतीय योद्धा सेनाओं में महिलाओं का प्रतिष्ठित है। भारत के निर्माण खंड हैं 1790 से 1793 तक शासन किया। ऐसी हजारों देशदर्शी भारतीय योद्धा सेनाओं में महिलाओं का प्रतिष्ठित है जो भारत के निर्माण खंड हैं।

लेखक: ब्रम्हामबिका देवी