



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

POLITICAL CAREER OF S. SATHYAMURTI

T. AKILANDESWARI,

Ph.D Research Scholar (Full-Time),

PG & Research Department of History,

Government Arts College (Autonomous),

Karur-639005.

Affiliated to Bharathidasan University

Dr. F. JUDAS MARY,

Assistant Professor,

Research Advisor & Convener,

PG & Research Department of History,

Government Arts College (Autonomous),

Karur-639005.

Abstract

In South India, and especially in Tamil Nadu, there was a group of freedom fighters that worked tirelessly and sacrificed their lives to liberate India from the British yoke, including Rajaji, Kamarajar, V.O Chidambaram, Bharatiyar, Vanchinathan, PasumponMuthuramalinga Thevar, and others. They toiled tirelessly and gave their lives to liberate India from the British oppression during the last years of the Raj. S.Sathyamurti was notable on the social scene as a supporter of the performing arts, and he was a functioning individual from the SugunaVilasa Sabha as well as the founder secretary of the famous Music Academy and an individual from the Senate of the University of Madras. While battling for freedom during the 1920s, S.Sathyamurti fostered a close relationship with outstanding auditorium characters such as K.BSundarambal, S.G. Kittappa, and others.

Keywords

S.Sathyamurti, Rajaji, Kamarajar, V.O Chidambaram, Bharatiyar, Vanchinathan, PasumponMuthuramalingaThevar, as K.BSundarambal, S.G. Kittappa, C.N. Annadurai, Karunanidhi, Justice Party, Indian National Congress, Rowlatt Satyagraha, Congress Justice Conflict, Quit India Movement.

Introduction

S.Sathyamurti used these personalities to enlist more individuals to political meetings during that time span successfully. Individuals of Tamil Nadu are ignorant that S.Sathyamurti was the first person to use notable theater actors and entertainers to teach the message of autonomy from the British all through the state, which they consider to be a curiosity. The consequences were felt all through Tamil Nadu, and the freedom struggle picked up speed as a result of the occurrence. The Justice Party, which was contrary to Congress at that point, opposed to it, and later they personally enlisted the assistance of playwrights like

as C.N. Annadurai, Karunanidhi, and others to assist with the mission. Since then, at that point, the political landscape in Tamil Nadu has shifted, and all political parties presently depend on the endorsements of notable film celebrities and actresses to assist them with accomplishing ubiquity. With the rise of British imperialism and the subsequent decay of that realm, Madras served as both the starting point and the consummation point for both. This was a result of the intense opposition to British imperialism and colonialism that existed at that point. Madras took the drive in offering general society with the truly necessary scene in which to discuss the political developments in various regions of the country as well as the British double-dealing of the country's monetary riches, which was desperately required. The elites of Madras were the first to establish political associations at various levels, where political debates and discourses could be held. After a timeframe, elites, yet additionally standard citizens took a functioning job in events influencing the country, either straightforwardly or in a roundabout way. The press assumed a significant part in both studying government acts and spreading the groundbreaking ideas of nationalism and representative government among the overall population in the United States. Generally, it demonstrated the flaws and shortcomings of British rule in a straightforward and concise manner.

The Indian National Congress was comprised of an assortment of factions, with its essential objective being the freedom of India from unfamiliar occupation and rule. The Congress, in all actuality, served as a national stage for the movement to free India from the yoke of British rule, which started in 1857. To win India's freedom, it was just normal and unavoidable for a national movement to be spearheaded by an association that united individuals of all backgrounds and united all suitable forces under the banner of nationalism. The essential objectives of the early nationalist leaders were to lay the groundwork for a secular and majority rule national movement, to politicize and instruct the general population on political issues, to establish the movement's headquarters, or at least, to frame an all-India leadership bunch, and to create and engender an enemy of pilgrim nationalist belief system. In the years 1885 to 1905, the Indian National Congress kept on being an elite discussing society, appealing to the public authority for extra privileges for the couple of through petitions, memoranda, speeches, public meetings, and press campaigns, in a way that has been alluded to as "politics of mendicancy." The liberal practice in India, despite its high savvy level, never fostered a well known character; rather, it always kept a climate reminiscent of a discussing society. Throughout this period, the party stayed affected by moderates who trusted in the significance of tranquil and constitutional improvements in the administration of the people.

The division of Bengal in 1905 was a resounding success, bringing each segment of the populace into the mainstream. There were various conspicuous Muslim leaders who kept on supporting the mission, and a resolution in support of it was casted a ballot at an enormous social occasion of Muslims held in Calcutta on September 23, 1905. The silent transformation of the Swadeshi movement into an incredible national movement, which later consolidated itself into the successful struggle for autonomy, was the first significant defining moment in the history of India's struggle for freedom during the first 50% of the 20th

100 years. The Swadeshi movement was transformed into an extraordinary national movement, which later combined itself into the successful struggle for independence.

Congress Justice Conflict

The Brahmins held a disproportionate measure of force in the Madras Provincial Congress in 1914. Most of the members of the Madras Provincial Congress Committee were drawn from the Brahmin religious local area. Of the 24 members, eighteen were Brahmins, five were non-Brahmins, and one had a place with the Muslim confidence. There were just fifteen members of the All India Congress Committee from Madras, and the non-Brahmins were worried that their interests were not being safeguarded because every one of the Brahmins were on the advisory group. As they understood that the Congress was as of now not in support of themselves because it had fallen under the power of Brahmins, they started to design their strategy. Moreover, there was developing dissatisfaction among non-Brahmins over the way that their claims to work in the public authority were not completely perceived by the public authority. The Brahmins were accountable for the administration, and they were especially halfway in giving inclination to candidates from their own religious sect.

Joining the Congress Party

Arousing Kamaraj's interest in the Indian freedom struggle during his fabric shop days were the posters of "VandeMatharam" campaigners and lectures by freedom fighters such as V.O. Chidambaram, Subramanya Siva, and SubramanyaBharathi, among others. Gandhi got back to India from South Africa on April 1, 1915, to take part in the freedom fight for the nation's autonomy. Kamaraj's developing interest in politics and his opposition to the British for the freedom of the country concerned his mom, who chose to move him away from Virudunagar to break up his political ties with the decision party nearby. Kamaraj was moved to his other uncle Kasinadar's lumber store in Trivandrum, and his mom was persuaded that his son's commitment in the freedom movement had reached a conclusion as a result of this decision. Whenever Kamaraj was living in Vaikom, a small town close to Trivandrum, he became associated with E. V. Ramasamy's (E.V.R.) crusade against the restriction on lower caste individuals entering temples. At some point, seeing that Kamaraj's uncle couldn't keep tabs on his activities outside of the wood store, he requested Kamaraj's re-visitation of his old neighborhood of Virudunagar. The misfortune sent shockwaves around the country, as well as animosity toward those responsible.¹⁴ When Kamaraj got the facts of the massacre, he was incredibly disturbed, and he started to consider whether he should get all the more effectively engaged with the freedom struggle. Several significant leaders of the Congress Party started spreading data about the disaster shortly after it happened, and Kamaraj turned out to be present while speeches by George Joseph, Lakshmana Pillai, and S.Sathyamurti were being conveyed at Virudunagar. S.Sathyamurti was the person who coaxed Kamaraj's consideration out of the group, and the two met on the same day. In the repercussions of the events at JallainwalaBagh and his subsequent gathering with S.Sathyamurti, Kamaraj's life was irreversibly altered.

S.Sathyamurti was chosen Mayor of Madras by the city fathers under the collective revolution equation, a show by which Mayors of Madras city Municipal Corporation were chosen every year. This position was a fitting conclusion to a long profession of unselfish work in the public service. During the years 1939 and 1940, S.Sathyamurti sat in the Mayoral seat for an entire year, contributing poise, beauty, and high honesty. Whenever he became Mayor, he had previously been an individual from the Madras City Municipal Corporation for north of thirteen years, thus he was ready to apply his abundance of expertise to the Mayoral responsibility with fire and enthusiasm. His charismatic personality breathed new life into the public's thoughtful conscience in a manner that had never been seen. His vision of a "City Beautiful," which he emphasized more than once in his speeches in general and lectures, provoked the public's curiosity, also enchanted and fascinated them. His first obligation subsequent to being chosen Mayor was to dispel the widespread conviction that S.Sathyamurti, who was at that point overworked, would not be able to do distinction to the new position. While responding to their congratulations, he told the councilors that his responsibilities in the focal Assembly would expand his tasks and standing committees, of which he was an ex-officio part. He promised to work for the city's government assistance, progress, and happiness with his entire existence and soul. The unassuming servant of the Indian National Congress further vowed that his political affiliations wouldn't upset his capacity to serve as Mayor without a party designation, demonstrating that "a strong Congressman can be a strong, unbiased, and just director of any parliamentary Assembly." While he demands understood loyalty to the seat he stated before, it is also a pleasure to make mistakes occasionally. Come to my room, beat me, insult me, call me a simpleton; yet as lengthy as I am in the seat, my assertion must be regulation." When a part stood to speak up now, the now-city hall leader quickly brushed him aside, advising him that the essential rule of seat acquiescence was that no part should stand or speak while the seat was on its own legs. He held the assessment that the city chamber should be superior to the British parliament in terms of the pride of its proceedings. He didn't fail to desire to the public authority for a generous monetary do and to argue that the conflict of stronghold should not overlook any of the partnership's significant promises, even in his first Mayoral speech.

Rowlatt Satyagraha, 1919

The Tamil Nadu state was the origination of Rowlatt Satyagraha. In any event, when the Rowlatt Bills were being bantered in the Central Legislature, V. That's what srinivasachari advised assuming the Black Bills were passed into regulation, it would cause a tumult in Indian society. During his visit to Tamil Nadu on March 17, 1919, Gandhi stayed at the residence of KasthuriRangaLyyangar to devise a strategy for opposing the draconian Bills. The Satyagraha Sabha was established, with Gandhi serving as its President. When Gandhi was out traveling of Tamil Nadu, the Rowlat Act was proclaimed. He first stated that a cross country home grown against the Rowlatt Bills would be observed on March 30, 1919, however at that point changed the date to April 6, 1919, in the wake of getting a backlash. The state of Tamil Nadu recognized Anti-Rowlatt Day on April 6, 1919, on the sixth of April. Protest demonstrations were held in several locations all through the presidency. Processions from several parts of the city

congregated on the Marina ocean side for the festival. In the evening. A number of Muslim traders expressed their support for the satyagraha movement. Trams were done running. Workers on strike were announced in a satyagraha, which was published disregarding the News Paper Registration Act. Satyagrahis sold prescribed writing such as Sarvodaya, Indian Swaraj, and V.D. Savarkar's Volcano, which had been restricted by the government. The Satyagraha was mostly focused on cities and towns, yet its reverberations could be felt as far out as the mofussil districts were concerned. As a result, Tamil Nadu was given a special job in the national Rowlatt Satyagraha movement.

Non - Cooperation Movement 1920-1922

The Indian National Congress, under the leadership of Mahatama Gandhi, was quickly arising as a political awe-inspiring phenomenon all through the world. Because of the repressive measures taken by the Indian government, including the Rowlett Act of 1919, the Jallianwalabagh Tragedy, and the understanding came to with Muslim leaders on the Khilafat Movement, in addition to other things, Mahatama Gandhi was inspired to send off the Non-Cooperation Movement in 1920. The first phase of Mahatama Gandhi's 'Indian trial' had begun. In December 1920, C. Vijayaragavachari of Salem presided over the Nagpur Congress Session, which was held in the city. It marked a watershed crossroads in the history of the Congress as well as the whole country. It essentially requested that the Indian public forsake all feeling of dread toward British power and cease any collaboration with the British. Interestingly, not entirely set in stone to pursue a strategy of direct activity against the British government. The Non-Cooperation Movement pulled in a ton of consideration after the moderates left, and it has since formed into a safe house for dynamic freedom fighters. Mahatma Gandhi was lucky to have incredible lieutenants all around the country, especially in Madras, under the leadership of C. Rajagopalachari.

Salt Satyagraha, 1930

Representative President of the Tamil Nadu Congress Committee, C. Rajagopalachari, has been designated by the Congress High Command to be the head of the Salt Satyagraha in the Presidency. He migrated the Congress Headquarters from Madras to Trichy, which served as the point of convergence of the Civil Disobedience Movement during the Indian Independence Movement. Mr. Subbaraman, President of the Madurai District Congress Committee, and A. VaidyanathaIyer, a notable neighborhood attorney, were among those who went with him to Madurai to solicit their support. A ultimate choice to hold the TrichyVedaranyam Salt March, which will be similar to the Dandi March, was reached in the residence of Iyer's loved ones. A massive public assembly was directed in Trichy on March 13, 1930; the day after Gandhi started his Dandi March. It was gone to by thousands of individuals. Whenever the March started and finished, Trichy T S Rajan and VedaranyamSardarVedararathnamPillai were responsible for deciding the starting and finishing points for the walk. The two of them expressed their resolute support for the Satyagraha movement. From Trichi to Vedaranyam, the Salt March passed through Tanjavur, Kumnakonam, Mannargudi and Tiruthuraipundi, prior to showing up in Vedaranyam. C. Rajagopalachari was responsible for the underlying gathering of 98 volunteers. The patriots, grasping

the National Flag, walked in two rows, shouting Bharatiya songs and a song composed specifically for the occasion by Namakkal V.RamalingamPillai, who also composed a song for the occasion.

First congress ministry under C. Rajagopalachari-1937

The ministry under the leadership of C. Rajagopalachari was the eighth ministry in the state of Tamil Nadu when it was established. Notwithstanding, it was the first time that the Congress Party was in power in Tamil Nadu. Mr.B.Sambamurthi was chosen as the Speaker of the House of Representatives, while Mrs.RukmaniLakshmiPathi was chosen as the Deputy Speaker shortly after the development of the ministerial structure. DiwanBahadur is the appointee speaker. Secretary R. V. Krishna Iyer was elevated to Secretary, while Assistant Secretary M.S. Surya RaoGaru was elevated to Assistant Secretary. Without precedent for the history of the Madras Presidency, a HarijanMuniswamiPillai was designated to a position inside the ministry. In the Justice Party, the leaders of the opposition were KumararajaMuthaiahChettiyar, who was capably supported by A.T.Pannerselvam, who was also an individual from the Justice Party and an individual from the Interim Ministry. In this way, the Congress started another time of constructive statesmanship, as opposed to the previous period of common disobedience and prison, with the acknowledgment of office. Following 17 years of exertion, the Congress was at last ready to overcome the Justice Party in the elections. Soon in the wake of taking office, the Congress ministry carried out an arrangement of releasing political prisoners on both an unlimited and restrictive basis, contingent upon their circumstances. They were easily accessible to members of the overall population. What's more, in a somewhat short timeframe, they had the option to pass a significant amount of ameliorative legislation, endeavoring to satisfy a considerable lot of the promises stated in the Congress political decision manifesto during the campaign.

Assembly elections of 1937

During S.Sathyamurti's political vocation, the year 1936 must have been one of the busiest of his life. Elections to the commonplace Assemblies were scheduled to take place. To take office in the provinces, the issue of acknowledgment must be resolved. Both Rajaji and GovindBallabh Pant (Than Deputy Leader of the Congress Party in the Central Legislative Assembly) composed letters in response to the request that the focal parliamentary Board should first look at this issue. Sathyamurti pushed for acknowledgment of the position both then and later. From that point forward, there was the issue of elector registration and enrolment. Whenever S.Sathyamurti corresponded with Madras government officials such as Chief Secretary C.F. Brackenbury and Governor's Secretary G.H.Elwin in May 1936, obviously he was profoundly worried about the appointive process. Albeit the franchise had been widened, it was still restricted to the proficient and the wealthy, and the enlistment technique was full of administrative stumbling obstacles. S.Sathyamurti dove himself into the battling with all of his strength. In the wake of conveying a talk to European planters in the reprimanded by members of Congress on the basis of newspaper reports that he had shown a willingness to acknowledge Dominion Status, with Jayaprakash Narayan among those who condemned him for his remarks. S.Sathyamurti successfully shielded himself, and the 'storm in a teacup' was quickly resolved. While serving as president of the

territory Congress, S.Sathyamurti was effectively associated with elections for neighborhood bodies, in which the party was an applicant. As should be visible from their correspondence from May onwards, these conveyed with them their share of betrayals and defections that caused him and Rajaji distress, however in general, the Congress' record was one of win.

It is interesting to take note of that while Rajaji's letter of 18 May 1936 expresses his pessimism about the Congress' chances in the reserved Assembly constituencies, the Congress truly performed splendidly when the elections were held. Anyway, the letters demonstrate that Rajaji had, in reality, emerge from his 'retirement' and was loaded with counsel for S.Sathyamurti when the letters were written. S.Sathyamurti was no socialist, and he made no endeavor to conceal his political leanings. As should be visible in the letter from K.Santhanam dated 29 May 1936 (then, at that point, proofreader of the Indian express and letter Minister of State in Independent India) and the trade with C.A. AyyaMuthu, a Congress socialist, this resulted in one more spat with individual Congressmen. It's also important that the letter from Jawaharlal Nehru, dated 5 August 1936, is pertinent in this context.

Congress President Election, 1940

Following the flight of the Congress ministry, the Congress was put under the supervision of Mahatma Gandhi. Under Mahatma Gandhi, the Congress had principally advanced into a scholarly movement, with some expansion of leadership and support with respect to the public. At a gathering in Madras, the name K. Kamaraj was suggested for the position of President of the Tamil Nadu Congress Council. C.Subbiah were proposed by C.N.MuthurangaMudaliar, and the name K.Kamaraj was proposed by AnnamalaiPillai. Among those who backed K.Kamaraj were S. Sathyamurthi, while among those who supported C.Subbiah were C.Rajagopalachari. C.Subbiah was crushed by K.Kamaraj, who got 103 votes to his rival's 100 votes. The triumph of K.Kamaraj on February 15, 1940, was a watershed crossroads in Indian history. S. S.Sathyamurti was selected Secretary, and the Tamil Nadu Congress Committee was by and by in charge of its organization.

The PudukkottaiDarbar and Mr. S.Sathyamurti

The request issued by the Raja of Pudukkottai disallowing Mr. S.Sathyamurti from entering his state, the swadesamitram, of the third February, is portrayed as unjust, as follows: It was the act of the Russian Emerson's, who discovered not later to their dismay that despite the banishment of countless persons, the very Movement to stifle which the banishment was made filled strong in their Country. It would have been faced up on the off chance that it had been raised. For what reason couldn't the Raja of Pudukkottai respond in broad daylight to colonel Wedgwood's letter asserting that the reforms Act was not sufficiently carried out in his area? Will the spirit of the times track down one more way into the state if Mr. S.Sathyamurti is banished from entering Pudukkottai. In response to the manager of the Swadesmitran's letter stating that the PudukkottaiDarbar lacked the power to issue the investigation request against Mr. S.Sathyamurti, the same paper writes in its issue of February eleventh, "The Darbar has no jurisdiction to oppress its own subject." The British government has the option to add-on a piece

of its domain assuming this is demonstrated. We can conclude that the British Government has asserted such a right and that the Rajas of Pudukkottai have acknowledged its existence because the British Government has undermined on several times that assuming the Rajas misbehave, the state government will be taken over by them. Whenever the rajas don't for even a moment reserve the privilege to harass their own subjects, it's a given that they don't reserve the option to molest British subjects. Mr. S.Sathyamurti is a British Indian subject, and as such, he has the option to travel uninhibitedly all through India and express himself openly, subject to the constraints imposed by regulation. It's not the way that Pudukkottai Darbar came to have the position to take away his rights. Obviously he had broken the law.

The Darbar's just power is to subject him to punishment. It requires him to adhere to its guidelines and not to surrender his freedom. In the absence of such activity, is the Madras government mindful of its responsibilities and powers of command over Pudukkottai. These inquiries necessitate a response. He is just interested in oppression. Individuals would lose their zest for life unless they unsettle to make the Darbar understand that it has neither the right nor the ability to mistreat individuals.

Individual Satyagraha 1940-1941

Individual Satyagraha was arranged by the Congress Party promptly following the political race for the President of the Tamil Nadu Congress, which was outfitted specifically against the public authority's mission for cash and the enlistment of soldiers for the war. During a gathering held in Delhi in July 1940, the Congress Working Committee requested the British government to shape a National Interim Government comprised of representatives from all political parties in the country. As a state of acknowledgment, they consented to assist the British in their wartime operations. On the fifth of August, the Viceroy stated that he couldn't fulfill the needs of the Congress. Individual Satyagraha was started by Mahatma Gandhi once he went with the choice to do as such. The objective of Satyagraha is to teach non-collaboration with the public authority in their conflict operations while using peaceful means, as well as to hold hostile to promulgation gatherings in open places. The All-India Congress Committee, in a resolution passed on September 15, 1940, approved the commissions of the singular Satyagraha Movement, which started on September 17, 1940, after which various speeches and misleading publicity were conveyed against the conflict actions of the British. As a result, each Congress Committee was transformed into a unit of Satyagraha. As soon as the Congress allowed permission for the Satyagraha, the whole state was inundated in a furore of protest. Congress Committees were framed all around the country, Satyagraha pledges were taken, against war speeches were conveyed, hostile to war slogans were recited, hostile to war pamphlets were distributed, and against war posters were displayed; and these enemy of war publicity efforts resulted in countless arrests and detentions. As the movement picked up speed, an increasing number of individuals chose to risk arrest This year's Tamil Nadu Provincial Congress took on the type of sit-in and enlisted volunteers by charging them four Anna rupees.

The Drift into the Quit India Movement 1942

Soon after S.Sathyamurti's release, Mahatma Gandhi kept in touch with him a birthday greetings transmit, expecting that he would rest totally until he was restored, permitting him to finish his recommendation. Upon the arrival of his release, he spoke at a public gathering in support of reorienting Congress strategy. On the 27th of August, he kept in touch with Gandhi, suggesting that, while Gandhi could proceed with his Movement to "Justify the guideline of Non-Violence however with a more cautious selection of Satyagrahis," the Congress should get back to the Central Assembly and "recover" power in the seven provinces where they had resigned. He also encouraged that the Non-Violence Credo take into account the significance of inward defense. As we can see, Gandhi slammed the entryway in his face like a huge load of bricks, his disturbance stemming mostly from S.Sathyamurti's public expression of his beliefs. S.Sathyamurti got back to movement from the finish of September, as proven by the letters. The letter to Gandhi dated November 6 is an expressive call for freedom of speech, referring to Gandhi's own previous deeds as well as the freedom appreciated by Congress socialists in the Matter of dissent. Gandhi gave his speech in November, however S.Sathyamurti had vowed that now that he had the freedom to express his opinions, he wouldn't use it for a while. With Hitler's Operation Barbarossa against the Soviet Union in June 1941, the conflict had taken another turn. In July, north of a year after the August proposition, the Viceroy's Executive Council had been exhausted by the enlistment of additional Indians, delivering the complete number of Indians to eight once again from thirteen, none of whom represented any major political party or was an individual from the Central Assembly. No one was happy with this, and Churchill's announcement that the Atlantic Charter didn't matter to India exasperated the situation.

S.Sathyamurti obviously had no control over himself until January, and Sardar Patel's furious letter of 16 December 1941 alludes to a letter from him dated 10 December 1941 that was misinterpreted as an attack on the Parliamentary board. With the Japanese besieging of Pearl Harbor on December 7, 1941, and the United States' entrance into the conflict, India's position according to the conflict had changed decisively. Rajaji was the main thrust behind the movement. Mahatma Gandhi sought to be feeling better of the leadership he had been entrusted with, stating that his opposition to the conflict was exclusively based on his confidence in Non-Violence, and the Congress working council concurred, emphasizing that it would stick to Non-Violence as a strategy. While supporting the working board resolution, S.Sathyamurti's presidential address at a Congress meeting in Madras on January 4, 1942 "reiterates his view that the party should recover control in the provinces." This address, it just so happens, reveals an alarming example for what has been happening in many states in Independent India. S.Sathyamurti had been a counselor and an Alderman for the Madras Corporation for quite a long time, and had always been associated with the city's affairs. His picture was disclosed in Madras Corporation close to the furthest limit of 1933 to remember his extended service to the community body. In November 1939, he was chosen Mayor of the Corporation, a merited capstone of his service. The Poondi reservoir was introduced during his mayoral term, and it was his highest accomplishment.

S.Sathyamurti's delicate constitution took a cost from the horrible privations he persevered in numerous jails. In December 1942, he was sent to Madras General Hospital because of his poor health. He was discharged on clinical reasons in February 1943. Notwithstanding, because of his precarious wellbeing, he couldn't leave the hospital. He inhaled his passing around one o'clock toward the beginning of the day. He was just 55 years old when he died. S.Sathyamurti had always been a vocal rival of the Justice Party and afterwards the Self-Respect Movement. He, who had just learned Tamil in school until 4th grade, accepted that Sanskrit should be given need and expressed his desire for the day when Hindi would be the national language. He was a dedicated Christian who had confidence in astrology and horoscopes. He inclined toward early marriage for women approximately 15 years and opposed between caste marriage. He took a stand against the area's efforts to establish the Dravidian character. At the common level, S.Sathyamurti was persistently striving to outsmart the Justice Party, the philosophical precursor of the Dravidian parties, and keep it under control while battling the British government at the national level. They couldn't make any ground against his mission talents as lengthy as he was on the field.

His principle objective in persuading the Congress to join the legislature was to oust the Justifies. In the 1926 commonplace gathering elections, he beat the Justice Party, stopping the Justice Party's first six years in power in Madras. The Justice Party was opposed to the Congress, asserting that giving up capacity to that party would simply broaden the Brahmins' mastery in the territory. S.Sathyamurti, the nationalist chief, was a key figure in fostering this contact, yet his inclusion has been overlooked. Assuming the Congress and the performers had kept up with their relationship after S.Sathyamurti, the history of the Dravidian movement and Tamil Nadu might have been totally different.

Conclusion

Sathyamurti has been a functioning and lucid individual from the Madras University Senate and Syndicate since his mid-twenties. In the field of instruction, he instituted significant improvements. During his stint as the chosen Mayor of Madras in 1939, he made serious attempts to work on the city's metropolitan facilities. Starting with his school elections, Sayamurthi entered politics at a youthful age. He rose through the ranks of the Indian National Congress to turn into a strong figure. The Congress sent Sathyamurti, then, at that point, 32 years old, to the Joint Parliamentary Committee of the United Kingdom to challenge the Rowlatt Act and the Montagu-Chelmsford reforms in 1919. Sathyamurti was an outspoken adversary of Hinduism's caste system. He was also a strong supporter of the constitutional process, and he disagreed with Mahatma Gandhi's decision to blacklist the pioneer assembly during the 1920s. The moniker 'Dheerar' was bestowed upon him. He upheld for India to turn into a parliamentary vote based system. Alongside Motilal Nehru and C R Das, he turned into a significant individual from the Swaraj Party. It took a ton of guts to stand up to Gandhi, who had a great deal of force in the country at that point. He was arrested for hoisting the Indian banner on the Parthasarathy Temple in Chennai in 1930. With his speech skills, he turned into a strong pioneer, and it was generally inferable from his efforts that the party won power in Madras in the 1937 commonplace elections. In any case, because of his outspoken criticism of the party, he was excluded from the Rajaji bureau. In 1939, he was chosen

Mayor of the city of Madras. He pushed the British government to assemble a reservoir for the city when the city confronted a severe water deficiency. In the span of eight months, the Poondi reservoir was functional. Satyamurti didn't live to see his efforts come to the end, since it was finished in 1944. Satyamurti Sagar is the name of the reservoir today.

Sathyamurti, like numerous other prestigious Indian patriots, was caught and imprisoned by the British several times. In 1930, he was kept while endeavoring to hoist the Indian banner on Madras' Parthasarathy Temple. He was also dynamic in the Swadeshi movement, and was imprisoned in 1942 during the Quit India Movement for undertaking "Individual Satyagraha." The Hindu, a famous Madras newspaper, committed a section to , named "Tribune of the People." "He was a characteristic freedom contender, a lead mine warrior as the Scots call him, for whom the battle was the thing. Furthermore, Sathyamurti Bhavan, the headquarters of the Tamil Nadu Congress Committee, was named after him out of appreciation for his contributions to the Tamil Nadu Congress and the point of Indian autonomy as a parliamentary majority rule government.

References

1. Bipin Chandra, *India's Struggle for Independence*, Penguin Books India Pvt.Ltd, Calcutta, 2016, p. 79
2. Hugh Tinker, *Ballot Box and Bayonet*, Bombay, Allied Publishers Private Ltd, 1964, p.19
3. S.R.Mehrotra, *The Emergence of the Indian National Congress*, Reprint. New Delhi, Rupa, 2004, p. 18.
4. Nimbi Aroran, *Tamil Renaissance and Dravidian Nationalism*, Madurai, 1980. p. 41.
5. K.K.Pillay, *Social History of the Tamils*, University of Madras, 1975, p. 49
6. N.Rajendran, *National Movement in Tamil Nadu*, Madras : Oxford University Press, 1994. p. 92.
7. P.Subraminan, *Social History of the Tamils*, New Delhi, 1995, p.94.
8. for the first Half of April 1925.
9. K.S.K.Velumani., *Tiruchirapalli District Gazetteer*, Vol-1, Madras, 1998, pp.234-235
10. Govt. of Madras, Fortnightly Report of the 2 nd half of November, 1940.
11. Govt. of Madras, Fortnightly Report of the 1st half of January, 1942
12. R.C.Agarwal., *Constitutional Development of India and National Movement*, New Delhi, 1936, pp.194-203
13. Report on the Administration of the Madras Presidency for the Year, 1928, p.7.
14. Report on the Administration of the Madras Presidency for the Year, 1928, p.8.
15. Govt. of Madras, Public (General), G.O No.835 (MS), dated 16.5.1938
16. D.J.Arnold, *Nationalism and Regional Politics in Tamil Nadu*, New Delhi 1920-1937, p.341.
17. The Hindu, 16th February 1940. see also, The Dinathanthi, (Tamil) 29th October
18. C.V.SubbaRao, *Life and Times of K.V. Reddi Naidu*, Rajamundry, 1957, p. 50.
19. Andre Betillen, *Caste and Political Group Formation in Tamil Nadu*, Madras, 1970, p.271.

20. Majundar, R.C., *Struggle for Freedom*, Bombay, 1969, p.624.
21. PattabhiSitaramayya, *History of the Indian National Congress*, vol. I, p.343.
22. District Calendar of the Civil Disobedience Movement, Secret, 1942-1943, p.78.
23. District Calendar of Event of the Civil Disobedience Movement, Secret, August 1942, p.34.
24. Fortnightly Report (confidential) 19 Oct, 1939.
25. Fortnightly Report, Madras, 1921, p.13.
26. Fortnightly Report for the year 1938, Govt. of Madras, 1938.

