

# PERIYAR AND HIS SOCIAL SCRUTINY

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## ABSTRACT

Thanthai Periyar was a youthful occasion to and his death of life for he has followed different social thoughts. He was focal interpretation for this decision separating to the society and suppressed people boycott into the Temple. Bhramans established to the Varnashrama – Dharma he was people divided among Bhramnas, Kshatriyas, Vaishyas, and Sutras. Near the beginning 19<sup>th</sup> century saying the appearance of various socio-religious restructuring movements in India. Periyar thoughts on the religion an assured in the no rationalism, refusal and opposed to the class system, untouchability, and repudiation women's identical rights and liberation, he must to the widow re-marriages, denial child marriage, opposite-Hindi, prevention to domination in the upper class people, and should be service opportunities in Non-Brahmins and many more thoughts on the society.

**KEYWORDS:** *Untouchability, Class system, women's identical rights, Opposite-Hindi*

## Introduction

Thanthai periyar was natural on September 1879 in Erode here british colonial Madras presidency. Periyar parents priest Venkatappa Naicker and tend Chinna Thayammal. He has a single senior brother Krishnaswamy and two sister Kannamma and ponnuthoy. He has a unique name Naicker in 1929, to indicate the name of his caste. He attended educate merely for five years. Afterwards he together his father in his operates. He marital Nagammai age of 19<sup>th</sup> and his death of 1933, in Nagammai after some years back he married 1948, in Maniammai.

A studying Periyar thoughts, reforms' and writings on a variety of journals and periodicals published and himself by studying different compile books by various scholars on the subject substance of Periyar views on social thoughts, the present study identifies about ten important issues on social maturity by which Periyar continuously converse inscribe and worked for the Obsolescence of society.

**They are as follows important of five thoughts.**

- **Thoughts of class system**
- **Thoughts of untouchability**
- **Thoughts of women's maturity**
- **Thoughts of Opposite-Hindi and rationalism**
- **Thoughts of false notion obliteration**

### **Thoughts of class system**

The beginning of the class system in South Asia, Aryans starting vital invaded in South Asia and introduced the caste system as earnings of overprotective the confined populations. Early history premature written confirmation concerning the caste coordination appears in the Vedas, Sanskrit-language texts from as untimely as 1500 BCE, which form the basis of Hindu scripture. The *Rigvedic*, introductory 1700-1100 BCE, occasionally mentions caste distinction and indicates that social mobility was frequent. The *Bhagavad Gita* conversely, commencing 200 BCE-200 CE, emphasizes the significance of caste. In accumulation, the "Law of Manu" or *Manusmriti* (Manudharma) since the identical epoch defines the rights and duties of the four different caste or *varnas* (*Varnashrama-dharma*). Therefore it seems that the Hindu caste structure began to coagulate a little between 1000 and 200 BCE.[1]

In Tamilnadu communal divisions existed from the Sangam mature losing to the nearby day. These divisions are measured kulam or they were social divisions based on avocations to which the dissimilar groups of people were fond of and as such, they may be conceived as geological divisions moderately in common ones. The liberated social association existed between these divisions and they became endogamous units through the blending of the Sanskrit ethnicity and the *varnashrama-dharma*.

### **There were followed four types of caste system**

- **Brahmans (priests and scholars)**
- **Kshatriyas (political rulers and soldiers)**
- **Vaishyas (merchants)**
- **Sudras (labourers, peasants, and servants) [2]**

Tamil Nadu indicated on the name boards to they maintain beside Brahmins and solitary served Brahmins. He prearranged agitations at some stage in Tamil Nadu for the confiscation of the words "intended for the Brahmins" and "with the Brahmins" from the name boards of hotels. Periyar draw the concentration of the general people and predominantly the philanthropists to this preparation in the production of feeding the Brahmins and non-Brahmins individually. Today this practice is no longer in existence. Thanthai Periyar opposed to the Indian caste system main reasoning for repression of Non-Bhramins and people superstition abolition in the society. Caste system dividing to the people and society. Non-Bhramins refuse of rights in the society so for Periyar opposite to the caste system. [3]

### **Thoughts of untouchability**

In accumulation to the *varnas*, around is the fifth division in Hinduism. It encompassed outcasts doing all the polluted labor. They to be referred to as "untouchables" since they conceded away the depressed errands related to infection and effluence. Non-Bhramins and oppressed people no entry to temple and refusal allowed in Akrakaras Street and also denial touch into Bhraminas. So for Periyar called to Vaikom Satyagraha (1924-25) no untouchability all are equal in the society Dalits and Harijans. He is another movement in the Self Respect Movement (1925) implement denial using in Non-Brahmins marriage and nope archakars in the marriage. To substantiate ladder occupied by Periyar for the way into the Temple and come and go widespread place for all people. [4]

### **Thoughts of women's maturity**

Periyar introduced to the Self Respect Movement and this convention resolves that women must subsist agreed to equal rights with men for property and for the freedom of progression and profession the rights. Periyar on is devoted to the abolition of child marriage, inter-caste marriage, freedom of women's marriage, widow-remarriage, growth of women's education, birth control and home rights and change to the women's social thoughts. Chap treats women's as his individual possessions and not as mortal proficient of belief, like himself. The approach bloke treats women's is greatly inferior to the mode landlords with servants and the high-caste pleasure the low-caste. Men delicacy harshly and as slaves, from their birth till

death on the women's. Periyar thoughts on opposition and change to this circumstance in women's maturity.

[5]

## Thoughts of anti - Hindi and rationalism

Tamil Nadu Hindi obligation in started in 1937. The Government of Congress the Madras Presidency below (Chief Minister Rajaji) arranged Hindi a necessary focus in schools. Tamil incompatible with Hindi commitment instantly moreover the Justice Party. A. D. Panneerselvam and Periyar controlled anti-Hindi nuisance protests in 1938, and were detained and jailed by the government of Rajaji. In addition also to 1200 people, counting women and children were incarcerated in 1938. In 1939, the Rajaji government suspend and it was inhibited in 1940, beside the British governor. [6]

Hinduism is arts and rituals are to severely implement and resolve to discover the Brahmins because elevated and greater and the Dravidians despoiled to the status of *Sudras* or *Panchamas*. E.V.R. do violence near on the Brahmin's occupation in the religion-social construction of South India subsequently leads to an analysis of the Hindu religion. Periyar said Hinduism is not a religion and God faith and man are the social inventions of the superior castes, and Brahmins, with a vision to securing there, have supremacy. [7]

## Thoughts of false notion obliteration

Notion refers to the unsighted belief in an idea lacking benevolent any reflection to motivation, sense, and confirmation. Several false notions comprise originated in person humanity on the description of unawareness and apprehension of the indefinite and inconceivable. They increase essentially on the insatiability of human beings. Periyar conflict with the God reasoning for Brahmanas domination to the society and slave to the people. Non-Bhramins refusal entre to the political empowerment, plentiful people from the demoralized sections contain got the administration and classified employment, in addition, educational opportunities. [8]

Periyar Writing in Kudi arasu on August 11, 1929, he said "whilst dogs are allowed to journey in the streets roughly temples, person beings considered because Adi-Dravidas are banned beginning using the streets. It is said the preparation is based on religion and God. I am not troubled regarding theism or atheism. I am ready to burn all spiritual writings which protect caste intolerance and hinder social progress" and the force of the social justice available to the people. [9] [10]

## Conclusion

Periyar objectives on to change the freedom, impartiality, notion obliteration, and social benefits etc., oppressed people expansion and Non-Bhramins opportunities to employment, all caste people ineligible to the temple archakaras, women's development and equal rights to property, education, social and also conflicting to Hindi they are followed by Dravida Kazhagam and Dravida Munnetra Kazhagam and Anna Dravida Munnetra Kazhagam in Tamilnadu. Periyar one man such a flatten man so for change into the early slavery systems present duration at rest now most people followed the Periyar thoughts.

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