

SELF-RESPECT CRUSADE INTO THE PERIYAR TENET

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Abstract: In the Annals of the presidency of Madras the duration between 1927 and 1934 turned into vital due to the series of social reform crusade which emerged and affected the social and political lifestyles of the human beings. Of all the social reform actions in Tamil Nadu, the only Crusade, which become entitled non-spiritual and secular in its approach to social problems, become the Self-Respect Crusade started out via Periyar. This motion changed into pretty sturdy and even militant in its efforts to attain social equality. It was described from the beginning as "committed to the goal of giving non-Brahmins a sense of satisfaction based totally on their Dravidian beyond." The laudable social development that has been finished now in Tamil Nadu may be attributed to the Self-Respect Crusade and the tireless propaganda carried out by means of Periyar over time. A. Ramaswamy Mudaliar, in his tribute to Periyar, said, "At the beginning of the 19th century, the French thinker Rousseau kindled the reasoning strength of his countrymen and prepared them for the French Revolution. I need to say that because Periyar has taught our human beings to rent their reasoning faculty and due to the fact he has kindled their sense of Self-Respect, he needs to be called the Rousseau of Tamil Nadu."

Keywords: Periyar, Self-Respect, Social, Proplems, Tamil Nadu, Political, Human

1. INTRODUCTION

Erode Venkata Ramasamy was born on 17 September 1879 at the Erode, part of the Coimbatore district of Madras Presidency. E.V. Father Ramasamy is, Venkatappa Nayakar (or Venkata), and his mother was Chinnathyee, Muthammal. He has one sister named Krishnaswamy and two sisters named Kannamma and Ponnuthoy. He later became known as "Periyar" which means "one respected 'or' old 'in Tamil. E.V. Ramasamy was married when she was 19, and had a daughter who lived only five months. His first wife, Nagammai, died in 1933. E.V. Ramasamy was married for the second time in July 1948. The second wife, Maniammai, continue E.V. Ramasamy's social work after his death in 1973, but the thoughts and ideas later advocated by Dravidar Kazhagam. In 1929, E.V. Ramasamy Naicker announced the abolition of caste title of his name in the First Provincial Conference Self-Confidence Chengalpattu. She can speak three languages Dravidian: Kannada, Telugu and Tamil. Periyar attend school for five years after he joined his father at the age of 12. Trading he used to listen to the Tamil Vaishnava teacher who gave a discourse at his home enjoying the hospitality of his father. At a young age, he began to question the contradictions in the stories of Hindu mythology. As Periyar grew, he felt that people use religion as a mask to deceive innocent people and therefore take it as one of its tasks in life to warn people against superstition and priests. E.V. Ramasamy's father arranged for a wedding when he was nineteen years old. Bride, Nagammai, only age of 13. Nagammai actively supported her husband in public later activity and agitation. Two years after their marriage, the birth of their daughter. However, their daughter died when she was five months old. This couple does not have children. Thanthai Periyar, is an Indian social activist and politician who started the Self-Respect Movement and Dravidar Kazhagam. He is known as the 'father of the Dravidian movement'. She has done an exemplary job against Brahminical domination, the prevalence

of caste and oppression of women in Tamil Nadu. E.V. Ramasamy joined the Indian National Congress in 1919, but resigned in 1925 when he felt that the party was only served the interests of Brahmins. He questioned the conquest of non-Brahmin Dravidian as Brahmins enjoyed gifts and donations of non-Brahmins but oppose discrimination and non-Brahmins in terms of culture and religion. In 1924, E.V. Ramasamy participated in non-violent agitation (satyagraha), Vaikom, Kerala. From 1929-1932 Ramasamy made the tour of British Malaya, European, and Russian influence. In 1939, E.V. Ramasamy become the head of the Justice Party, and in 1944, he changed his name to Dravidar party Kazhagam. The then divided by a group led by CN Annadurai form Munnetra Dravida Kazhagam (DMK) in 1949. While continuing the Self-Respect Movement, he advocated for independent Dravida Nadu (Dravidian land). E.V. Ramasamy was promoting to the principles of rationalism, self-respect, women's rights and the eradication of caste. He is opposed to the exploitation and marginalization of the non-Brahmin Dravida of South India and the imposition of what are considered to be Indo-Aryan India.

2. DAWN OF THE SELF RESPECT CRUSADE

What pushed the Periyar to take with missionary zeal the cause of which is not easy to promote even among those who most need it is commonly known. But what sustained interest is a mystery. It is a steadfast devotion to the cause. That is the greatness of E. V. Periyar Ramasami Naicker who made a "big man", a Tantai "father" and "leader." Thalaivar Periyar was born and raised in a household that was very unorthodox. In early childhood, he was exposed to a rigid orthodox way of life is strictly regulated by traditional recipes and carefully attached to the ritual-ridden conventional activities. Periyar, remembering his childhood said that "Hindu orthodoxy practiced by his ancestors and theological discourse being conducted at his home turned out he was an agnostic." Minor incidents of caste discriminatory treatment suffered while he was still a schoolboy seems to have made a lasting impression so derogatory sense of "self" for pushing him to be the speaker is determined after an egalitarian society. Giving a reason in itself to be firmly opposed to religious practice, Periyar has been observed that in every circumstance and in every way he is different from the "association and its surroundings" and never become a victim of its surroundings in any field. He stated that the common belief that the life of

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the neighbourhood association and mild someone, ideals and methods, were also found to be true in the experience, have been dismissed in the case. Environment, which gives him a great opportunity to learn the lessons of theological, not inculcate the spirit of faith in him, but to help to give him a very large raw material to build a beliefs and a Crusade to fight and break that environment and all marked and protected. Judging from the context in which the Self-Respect Crusade originated, it seems doubtful whether the Periyar deliberately divert attention from the "reform" to "social reform" on the grounds that the latter should precede the former. Periyar active and very involved in national politics in 1925, when he left the Indian National Congress to set the Self-Respect Crusade. At that time, Periyar seems to have felt that he was unable to reform the nation through political work and realized that the reason for this is caused by the obstruction of religious beliefs and that her service is very important to remove them. Periyar felt that intensive work is needed first to eliminate the suffering caused in the name of religion and the suffering of the people lives a life without dignity and only then the achievement of true freedom will be possible. Direct provocation to Periyar to resign from Congress said discriminatory treatment given to students caste in Gurukulam (school population) were performed in CheranMahadevi (Tirunelveli District) was funded by Congress. Periyar objected to a separate feeding and living arrangements provided for Brahmin and non-Brahmin students in the dorm. Another thing is that Periyar as an active member of the Congress and responsible office bearers have to observe and understand the subtle ways of Brahmins to use Congress to fortify the interests of their community. He also realizes that all his efforts in Congress being used by the Brahmins in the Congress party. Therefore, he left Congress in 1925. Periyar bitterly commented, "Congress cannot do any good for non-Brahmins. Here after, I will destroy the chief task of the Congress. "However, the organization was not registered as a society for a long time although efforts were on since 1929. It was registered in 1952 under the name "The Periyar Self-Respect Propaganda Institution, Tiruchirappalli." The Self-Respect Crusade thus got a firm foundation in Tamil Nadu. It was a political Crusade in origin; a social Crusade in its goals; and an apparently anti-religious Crusade in its methods.

3. SUYAMARIYATHAI

The term "Self-Respect Crusade" is corresponding to the shape of the Sanskrit word suyamariyathai in Tamil. It is a combination of *suya* words that mean "the 'self' and *mariyathai* which means 'respect.' The motive behind the inauguration of this Crusade is to instill a feeling of self-respect among the people and to eradicate all kinds of birth-based inequities and discrimination. Self-Respect Crusade dedicated to provide Tamil ideal "pride" on the basis of their glorious past. Periyar states that the purpose of the Crusade Self-respect is the "establishment of caste and without class with equal rights, free from superstition and eradicate all social evils." The aim is also to provide complete equality, for women with men, including property rights, to promote women's education and widow remarriage.

4. THE BELIEFS OF SELF-RESPECT CRUSADE

Do not take into account the freedom Crusade in Tamil Nadu could be complete without an account Self-Respect Crusade that followed and achieved silent revolution in the thinking of

people. The beliefs of the self, which underlines the Periyar image of an ideal world, is said to be one of the universally accepted, the beliefs which preaches that human actions should be based on rational thinking; the conclusions drawn from the reasons must be respected in any condition. Periyar stated that the Self-Respect Crusade can become true independence Crusade and political freedom would not be fruitful without the dignity of individuals. To Periyar, self-esteem is as precious as life itself. For a man it is his protection *Suya mariyadai* (self-esteem), which are rights and not *swaraj* (political freedom). He described the Crusade as *Arivu Vidutalai Iyakkam*, namely, the Crusade to liberate the intellect. Human equality with the stress on the economic and social equality forms the central theme of the beliefs of Self-Respect. Proliferation of the beliefs of self-respect became the full time bustle of Periyar since 1925. Oral and written media are used mainly in Tamil. A weekly Tamil *Kudi Arasu* started in 1925, became the main organ of the Crusade.

THE INTENTIONS OF THE SELF-RESPECT CRUSADE

The purpose of the Self-Respect Crusade has been outlined and expressed in two pamphlets *Namathu Kurikkol* and *Tiravittak kalaka Lateiyam*

1. The program intentions to do away with the social structure as a society where one class of people claim to be superior to others and some people claim to be the birthplace higher than others.
2. It is intended to work to obtain equal opportunities for everyone, regardless of their community will strive to secure equal status for women along with men in life and according to the law.
3. Everyone should be given the same opportunity for growth and development. Friendship and fellow feeling should be natural among all people.
4. It intentions to completely eradicate untouchable and to build a united society based on brotherhood.
5. To establish and maintain a home for orphans and widows and to run educational institutions.
6. To prevent people from building new temples, mutts, chlorite or Vedic School. People should drop the title of caste in their name. Public funds should be used for educational purposes and to create jobs for the unemployed.

The purpose and the recommended resolution for careful supervision and guidance of all the people in Tamil Nadu, after the first Self-Respect in *Chegalpattu* Conference held on 17 and 18 February 1929. More than six thousand people attended this great conference. About half of them are ordinary people who come from distant places in the hope of getting advice about social equality, social evils and how to overcome the forces of exploitation. Next Self-Respect Conference held in *Cimahi* on May 10, 1930, under the leadership of national leader M. R. Jayakar guest. The conference is taking bolder step than the previous one and desperate idol worship in strong terms. On Self-Respect Conference held in *Virudhunagar* in August 1931 under the presidency of *Sri Kanchi K. Shanmugam*, all progressive ideas emphasized, in addition to this, a strongly worded resolution against untouchability and encouragement of inter-caste marriages were passed. Following this conference, the Self-Respect Crusade gained momentum and people in the villages to

realize that their children should have the benefit of education. People generally come to realize that caste should not be encouraged. The practice has a separate dining area for certain sections of society are abolished. Self-respecters are inaugurator's temple-entry Crusade in Tamil Nadu. Social services provided by the Periyar thus helping in the liberation and removal of negligible mass and bring them into the mainstream of national life. Through this Crusade, Periyar want to eliminate the ignorance of the people and make them enlightened. In his speech at the conference, he urged people to take steps to change the institutions and values that led to the split meaningless and unjust discrimination. He advised them to change in accordance with the requirements of the changing times and keep pace with the modern condition.

THE POLITICS OF THE SELF-RESPECT CRUSADE

The most prominent personality in the Indian political scene in the last century was Mahatma Gandhi and Loknayak Jayaprakash Narayan. They have made a unique contribution to political theory and their personalities are represented in a major political force that cannot be ignored. However, it cannot be found or found a political party that can project all their beliefs and program. Although Periyar does not work on a national scale, but the beliefs has, no doubt, relevance throughout India. He works through the medium of regional languages, in regional arrangements and for regional folk and these factors limit the application of his theories are essentially to local circumstances. However, his propaganda resulted in the widespread impact that the leaders and the party at the national level cannot ignore him or his campaign. In the early years of the Self-Respect Crusade, Periyar seem to have very clear in his opinion that linking social services with political service will prove very dangerous for social services. Periyar observed that politics has led to the emergence of dishonest people to deceive the masses and he did not want social services to deal with it. He was afraid that it will fall into the hands of dirty politics. Therefore, he decided to stay out of politics completely. Periyar asserted in politics that everyone is bound to change the truth or betray the people themselves or the nation. He thinks that for the continuation and success of the social services, the guarantee should be taken from the intended participants in the Self-Respect Crusade regarding the non-participation in active politics. His decision not to enter into politics was taken after thinking big enough, over the corrupting influence of politics. Periyar is of the opinion that even Gandhiji-held motion as noble has slumped after a legislative decision to enter politics. However, the Crusade that began in the party's political disgust consciously or unconsciously dragged into the search for identity in the political arena. At that while, the Self-Respect Crusade went through a crunch over the issue whether to have political contribution or not. This crisis was solved by a compromise solution adopted at a meeting. The crisis was resolved with a compromise solution adopted at the meeting. According to this, the Self-Respect Crusade is to concentrate mainly on its goal of social transformation, but should permit those who wish to enter politics to do so. The change was due to the realization that every social reform can be achieved through political power. Therefore, to accommodate themselves tend to be politically respecters was decided to hold the socialist party (Self-Respect Samadharma Party).

THE TRIUMPHS OF THE SELF-RESPECT CRUSADE

The Self-Respect Crusade of popular appeal. Although it began as a Crusade of social reform, the impact is ultimately a political depth. In the words of Irschick, "was dedicated to the purpose of providing non-Brahmins pride by past Dravidian them, which also means the rejection of excellence Brahmins and faith implicit Brahmin in the system." One of the most important achievements of the Crusade is Delivery wedding themselves, where there will be no priest and marriage alliances must be held by the free will of the couple after stating that they have agreed to become a partner living with the exchange of garlands and without religious rites in a simple function to avoid all the wasteful costs. After Self-Respect Crusade gained momentum, all the people in the villages comprehended that their children should have the benefit of edification. They also learned to claim that children of all the people sitting together in their schools. People have been waiting for years for a healthy Crusade and help like. This amount of progress can be attributed only to the Self-Respect Crusade and tireless propaganda conducted by Periyar for years.

CONCLUSION

Periyar become a social activist, politician and a philosopher who turned into way in advance of his time. He becomes the pillar of the Dravidian framework and philosophy that went on to shape the politics of Tamil Nadu. The Self-Respect Crusade is also called the Dravidian movement. The 3 essential ideologies that had been propagated via this motion were the breaking down of the Brahminic hegemony, identical rights for the backward lessons and women in the society and revitalization of the Dravidian languages which blanketed Telugu, Tamil, Kannada, and Malayalam. It hostile the domination of Brahmins because the superior elegance and subsequently, advocated the facilitation of self-recognize for those belonging to the decrease cease of the caste-based society in India. The movement believed inside the principle of individuality which will be evolved handiest when one gains self-appreciate. The movement had a lofty goal of attaining equality in diverse spheres of life. It wanted the liberation of the society from baneful social practices executed in the call of caste and religion which caused a vicious cycle of discrimination together with the practice of caste-primarily based career and untouchability. The technique of casteism led people to act in an irrational way which hampered the potential of human beings to behave consistent with purpose, knowledge, and attitude. One of the maximum vital and considerable sociological trade that befell through the Self-Respect Crusade became the enforcement of self-recognize marriages wherein a wedding may be officiated without a Brahmin priest, as the ceremonies were typically performed in Sanskrit which most of the people lacked an expertise of and consequently rituals have been primarily based on blind adherence. The motion seemed marriages to be now not certain by means of caste and as a result advocated inter-caste and inter-spiritual marriages wherein one must be able to marry someone of their preference. The self-admire marriages stood for widows remarrying as well, because the prevalence of child marriages widowed many women at a younger age. Therefore, the motion became capable of garner a extensive audience of woman. Tamil Nadu was one of the first states to legalize Hindu marriages without the presence of

a Brahmin priest which caused an increase of inter-caste marriages. Aside from the anti-caste ideologies, the Self-respect movement had a deep-rooted experience of feminist values. It advocated for a society where a girl had the freedom over their physical, sexual and reproductive preference. Periyar's model focused on permitting woman to advantage get admission to birth control as well as permanent beginning control; this came at a time whilst there has been an intensive national talk on anti-concept remedy. The feminist ideology of the movement propelled woman to have an identical right to select partners, to divorce and the choice to remarry. The Self-Respect Crusade wanted to bring an intensive transformation in the heterosexual relationships by using abolishing gender hierarchy and gender roles. It emphasized the significance of sharing domestic work and infant-rearing sports amongst men and woman. One of the primary aims of the movement turned into to eliminate the devadasi system which becomes typical inside the eastern and southern parts of the nation. In this device a female among the long time of 7-36 had been to devote their lives to the temple deity wherein they carried out various arts. First of all the status of a devadasi became considered to be decent, but in a while, on the time of the colonial technology, the devadasi system was condemned on the grounds of practicing prostitution as they bore many youngsters to the priest and rich patronages. Furthermore, the devadasi machine isolated those female from the society. Subsequently the movement consisted of girls from all walks of life who were actively engaged in protests combating for human rights. The primary motto of the Self-Respect Crusade became to bring social adjustments in the society. It touched lives from all of the strata of the community – not only attacked the caste gadget usual at that time, however additionally recommended for gender equality.

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