

E.V. Ramasamy Is A Social Rebuilder

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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. Brahmins established to the Varnashrama – Dharma he was people divided among Bhramnas, Kshatriyas, Vaishyas, and Sutras. The beginning of 19th century saying the appearance of various socio-religious reformation movements in Tamil Nadu. Thanthai 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: Class system, Periyar, Reforms, Social, Tamil Nadu, Untouchability, Women's,

INTRODUCTION

Thanthai periyar was untaught 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. His marital Nagammai age of 19th and his death of 1933, in Nagammai after some years back he married 1948, in Maniammai. Periyar commenced his political profession as a Congress employee in his place of birth Erode. He quarrelled with Gandhi over the query of separate dining for Brahmin and non-Brahmin college students at Gurukkulam, a Congress-backed faculty owned with the aid of nationalist chief VVS Iyer in Cheranmahadevi close to Tirunelveli. On the request of mother and father, Iyer had supplied separate dining for Brahmin college students, which Periyar opposed. Gandhi proposed a compromise, arguing that while it is able to now not be a sin for someone no longer to dine with some other, he could rather respect their scruples. After failing to bend the Congress to his view, Periyar resigned from the birthday celebration in 1925, and related himself with the Justice party and the Self admire movement, which hostile the dominance of Brahmins in social existence, in particular the bureaucracy. The Justice party had a decade earlier encouraged reservation for non-Brahmins inside the forms and, after coming to energy inside the Madras Presidency, issued an order to enforce it. Periyar's reputation unfold beyond the Tamil place throughout the Vaikom Satyagraha of 1924, a mass movement to demand that lower caste persons accept the right to apply a public route in front of the well-known Vaikom temple. Periyar took component inside the agitation along with his wife, and became arrested twice. He might later be referred to as Vaikom Veerar (Hero of Vaikom). Throughout the 1920 and 1930, Periyar combined social and political reform, and challenged the conservatism of the Congress and the mainstream national movement within the Tamil area. He reconstructed the Tamil identification as an

egalitarian ideal that changed into at the beginning unpolluted with the aid of the caste system, and counterpoised it in opposition to the Indian identification championed with the aid of the Congress. He argued that caste changed into imported to the Tamil place with the aid of Aryan Brahmins, who spoke Sanskrit and came from Northern India. Within the Thirties, whilst the Congress ministry imposed Hindi, he drew a parallel with the Aryanisation procedure, and claimed it turned into an attack on Tamil identification and self-respect. Under him, the Dravidian movement has become a battle towards caste and an assertion of Tamil countrywide identification. Within the Forties, Periyar launched Dravidar Kazhagam, which espoused an unbiased Dravida Nadu comprising Tamil, Malayalam, Telugu, and Kannada audio system. The Dravidian linguistic circle of relatives changed into the muse on which he based totally his idea of a Dravida countrywide identity. Those thoughts had a seminal have an impact on at the shaping of the political identity and tradition of the Tamil speak me regions of Madras Presidency, and maintain to resonate in present-day Tamil Nadu. Periyar died in 1973 on the age of 94. 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. [1]

- Class system
- Women's maturity
- Opposite-Hindi and rationalism
- False notion obliteration
- Justice Party
- EVR and Kula Kalvi Thittam/Hereditary education policy
- Periyar and anti-Brahmanism

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

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(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.

There were followed four types of caste system

- Brahmins (priests and scholars)
- Kshatriyas (political rulers and soldiers)
- Vaishyas (merchants)
- Sudras (labourers, peasants, and servants)

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-Brahmins and people superstition abolition in the society. Caste system dividing to the people and society. Non-Brahmins refuse of rights in the society so for Periyar opposite to the caste system. Periyar felt that a small wide variety of cunning human beings created caste distinctions so as to dominate over society. That turned into why he emphasised the view that we have to first broaden self-appreciate and study to analyze propositions rationally. A self-respecting rationalist will quite simply realise that caste gadget has been stifling self-respect and consequently he'll try to dispose of this risk. One among Periyar's costs on caste changed into, "a sizable populace today remains as Untouchables, and any other sizable populace exists in the call of Sudras and as serfs, coolies and menials. Who needs an independence that cannot assist trade these items? Who wants religion, scriptures and gods, which can't result in a alternate in this sphere"? Periyar explained that the caste gadget in south India is, because of Indo-Aryan influence, linked with the appearance of Brahmins from the north. Historic Tamil Nadu (part of Tamilakkam) had an exceptional stratification of society in four or five areas (Tinaï), decided by natural environment and ok manner of dwelling. Periyar additionally mentions that birds, animals, and worms, which can be considered to be devoid of rationalism, do now not create castes, or differences of high and coffee of their very own species. But guy taken into consideration to be a rational being, is tormented by those due to faith. He further explains that among puppies you do no longer have a Brahmin canine, or a Pariah (untouchable) canine. Amongst donkeys and monkeys we additionally do not discover such things. But, among guys there may be such discrimination. Periyar argued on how a person with an iota of sense or rationalism in should do such things such as giving special remedy most effective to Brahmins. Some examples practiced have been for decrease castes to fall at their toes and to even, sometimes, wash their ft and drink that water. Periyar explains that if this is Hindu doctrine and philosophy, one of these faiths have to move. He gives examples of rituals inclusive of christening, house warming, marriage, and for puberty, that they're for the Brahmin's gain as the most effective ones to conduct these activities. We do not appreciate our knowledge nor are we ashamed of our movements. Are we simply a mass of flesh and bones? Why absolutely everyone should get indignant

when I say all these to make you watched over. Who is responsible of our degradation? Is it faith or government"? Gandhi recommended for the caste machine in its renovation. On the question of Untouchables being prevented from drawing water from wells and entering temples, Gandhi recommended having separate wells and temples made for them alternatively. Periyar argued towards this via demanding the Vedas of Indo-Aryans to be burnt and their deities to be destroyed since it turned into their advent of the castes and Untouchables. He also went on to nation that "it changed into absurd to cite religion, god, or religious doctrines to render humans as lowest castes". Periyar argued that the caste device has "perverted people's ideas about human behaviour. The principle of various codes of behaviour for every caste primarily based on delivery and life, led according with it for hundreds of years, have spoiled the Hindu mentality nearly beyond restore, and destroyed the idea of uniformity in behaviour. Graded inequality has got a lot into the Hindu blood that fashionable intelligence is warped and refused to fix even after English schooling and better standards of residing". In Tamil Nadu 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. [2] [3]

Women's maturity

Women's maturity took root with the intention of organising social, political and monetary equality among ladies and men. Based on how one tackles the hassle of gender equality, feminism took various paperwork which includes, Liberal Feminism, Radical Feminism, Marxist or Socialist Feminism and Cultural Feminism. Propagating various revolutionary minds to annihilate male chauvinism through figuring out the foundation motive for numerous sorts of gender discrimination in society is the core ideology of radical feminism. Radical feminists additionally trust that patriarchy cannot be destroyed through simply passing new laws or amending the present ones. Periyar, was based totally social reformist, relentlessly fought for the development of girls and puzzled all kinds of gender inequality well-known in the society which subjugated women in the name of religion, subculture, lifestyle etc. In a society where gender inequality is deeply ingrained in the minds of the human beings, it's far to Periyar's credit that as early as 1925 he based the Self-recognize movement with ladies liberation as one of the important goals. A massive quantity of women took lively component within the motion's activities in the shape of public speaking, organizing protests, writing and many others. Periyar tirelessly propagated the need for women schooling and 50% reservation for ladies in all sectors. He stood as a pioneer in insisting belongings rights for ladies. He published many articles approximately beginning control as early as 1930 in 'Kudi Arasu', a weekly posted by means of him. He took efforts for the remarriage of widows witnessing their plight. Not one of the leaders in India took feminism to this extent at that time. And glaringly, that's the purpose at the back of the name 'Periyar' conferred to E.V.Ramasamy. Sure, the name 'Periyar' become conferred to him in a ladies' convention held at Chennai in 1938

appreciating his tireless efforts for women liberation. Periyar's preference of feminism has a lot of similarities to radical feminism and to that of many western Feminists. 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. [4][5] [6]

Anti - Hindi and rationalism

Anti-Hindi imposition agitations is a struggle by the people of Tamil Nadu, mostly in democratic and charitable ways, against the Indian government's attempt to make Hindi the only official language of India and to make India compulsory in the education curriculum of non-Hindi states. For the first time since 1937, the anti-dumping protest has been held. The government, led by Rajagopalachari, the Congress Party's first conqueror in Madras, forced Hindi to study in schools. Periyar is also the Opposition Justice Party. E.V. Ramasamy also held three years of fasting, conferences, rallies and picketing. Two protesters died in state police operations; 1198 people were arrested, including women and children. Following the resignation of the Congress government in 1939, the British Governor of the Madras Presidency, Lord Erskine, abolished the compulsory Indian education in February 1940. After India's independence from Britain, there was a long debate in the Constituent Assembly on the language of the new Indian Republic. After many conversations, the Hindi Devanagari font was selected as the official state language. It was also accepted that English would be a co-operative language for the next 15 years and that only Hindi would be used in public affairs. The new Constitution of India came into force on January 26, 1950. Therefore, the government's attempt to make Hindi the only state-run business since 1965, as adopted in the Constitution, has caused opposition in anti-Hindi states. The Dravida Munnetra Kazhagam in Tamil Nadu was at the forefront of this protest. To alleviate these concerns, the then Indian Prime Minister Jawaharlal Nehru pioneered the English-speaking language after 1965 in the Governmental Communications Act. The content of the article, however, is not in line with the DMK. He expressed fears that his oral promises might not be accepted by the latter. As the January 26, 1965 day approached, the anti-dumping struggle in Tamil Nadu began. The Republic of New Year to celebrate the Black Friday. The SLMC had called College students were heavily involved in the struggle. On Saturday, May 25, a clash broke out between them and some Congressmen in Madurai. The riot that spread to other parts of the state continued unabated by the police for the next two months. There was widespread violence, fire-fighters and clashes with state police. At least 70 people, including two policemen, died (officially) in these incidents. To bring the situation under control, the then Indian Prime Minister Lal Bahadur Shastri pledged that English would be a co-operation of the government as long as the non-Hindi

states wanted it. Following the pledge, the student struggle ended. The anti-imperialist struggle of 1965 gave rise to the political changes of the states. In the 1967 general election and the legislative elections, the DMK was a huge success. After this defeat, Congress was unable to regain control of the state. The Government of India, led by Indira Gandhi in 1967, amended the Government of India Act to make both the English and Hindi languages as public speaking forever. 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. Hinduism is an 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] [8] [9]

False notion obliteration

Notion obliteration 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 Brahmins domination to the society and slave to the people. Non-Brahmins refusal entre to the political empowerment, plentiful people from the demoralized sections contain got the administration and classified employment, in addition, educational opportunities. [10] Periyar Writing in Kudiarasu 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. [11] [12]

Justice Party

We've got visible that Periyar become elected whilst he was in jail, as the leader of the South Indian Liberal Federation, popularly called Justice Party, in its Provincial convention held in Madras (Chennai) on 29, 30 December 1938. He becomes basically a fighter for human rights for all from the start to the give up of his public life. Now he delivered a new size to his motion, viz., and demand for an unbiased Dravida Nadu. He changed into pushed to make this call for in 1938-39, because he determined the Brahminical upper castes, whom he hostile for his or her social oppression, have been in league with the North Indian Bania network (comprador capitalists) in enforcing Hindi and in exploiting economically the people of

South India. Periyar's concept of Dravidians was now not based totally at the purity of blood related to a race, but on values and approaches of lifestyles. The Brahminical higher castes who accompanied the discriminatory socio-cultural standards, practices and traditions of Varna-Jaathi (caste device) in the beginning enunciated inside the Sanskrit scriptures like Vedas, Ithihaasas, Puraanas, Dharma Sastras and so on. Folks who enrol in the egalitarian Tamil tradition and values of humanism are Dravidians. It is able to be recalled right here that even as addressing the convention of Backward lessons and Scheduled Castes in Kanpur in Uttar Pradesh in December 1944, he appealed to the Non-Brahmins of North-India to surrender the spiritual appellation of Hindu and contact themselves as Dravidians. The second global struggle broke out in September 1939. As a protest in opposition to the British rulers concerning India within the conflict without consulting the excessive Command in their party, the Congress ministries in Madras and 7 other Provinces resigned on 29th October of the equal yr. As Periyar was the chief of the opposition Justice Party, he changed into requested by means of the Governor and Governor popular twice in 1940 and 1942 to shape the ministry. Although a Congress chief, his buddy C.Rajagopalachari in my view asked Periyar to accept the offer, assuring his outdoor help to the Justice party ministry. He defined that he desired to place an end to the rule of thumb of the Governor and his advisers. But Periyar refused to go the Provincial government on both the occasions. His refusal became on two grounds: First, he felt it unsuitable to shape the ministry without a popular mandate. Secondly, he firmly believed that his foremost project of annihilating caste machine and spreading rational humanist concepts might acquire a hard and fast lower back, if he assumed strength. Periyar left for Mumbai (Bombay) on fifth January 1940. Dr. B.R.Ambedkar gave dinner- events twice in his honour. They' met the Muslim League leader M.A.Jinnah at his residence in Mumbai on eighth January 1940. Periyar defined then his choice to work for an impartial state referred to as Dravida Nadu. On twenty first January 1940, the Madras provincial government dominated via the Governor and his advisers abolished the obligatory observe of Hindi in schools. M.A.Jinnah despatched a telegram to Periyar congratulating him at the fulfilment of his endeavour to thrust back the imposition of Hindi. When the Justice Party become defeated in the 1937 popular elections after being in power for a very long spell from 1921, most of its leaders had been disheartened and became inactive. It became at this second of crisis, Periyar familiar the management of the celebration due to the fact he continually felt they want for the lifestyles of a full of life political birthday party basically orientated to paintings for the upliftment of the socially disadvantaged sections of the people. At this important movement, two of the antique guards staunchly stood through him. They had been Sir R.K.Shanmugam and Sir A.T. Panneerselvam. At the time, the previous become the Dewan of the Princely kingdom of Kochi (now a part of Kerala) and then have become impartial India's first finance minister in 1947. The latter changed into a member of the Governor's council after which a minister in Madras province in Thirties. On 1st March 1940, he lost his existence in an aircraft crash even as flying over Oman Sea on his way to London in which he turned into to anticipate office as an adviser to the Secretary of state for India in the British authorities. Periyar lamented that the surprising and tragic demise of Panneerselvam become an irreparable loss to

the human beings of Tamil Nadu.

The 15th nation convention of the Justice party became held in Tiruvarur in August 1940. It become on this occasion, Chinnakancheepuram Natarajan Annadurai (C.N.A.), respectfully stated later as Arignar Anna, became the Joint Secretary of the birthday celebration. He fascinated the adolescents by his specific fashion of writing and oratory. He played a high-quality function in popularising the principles, rules and programmes of Periyar via his essays, quick testimonies, novels and plays. In February 1941, the founder-chief of Radical Democratic Party, M.N.Roy, got here to Chennai and stayed as Periyar's guest. He sought Periyar's cooperation to form a grand All India alliance against the Congress party. Each of them supported the warfare efforts of terrific Britain as they considered British Imperialism a lesser evil than the Fascism of Mussolini, Nazism of Hitler and the Militarism of Tojo. As a result of Periyar's chronic call for, the degrading practice of serving separately the Brahmins and the 'others' inside the eating places in railway stations turned into abolished in March 1941. The conservative section in the Justice celebration disliked Periyar's radical social reform programme, his vital view of non secular literature and the propagation of rationalist thoughts. Unmindful of their competition, he persisted his onward march and accrued around him the adolescents and the not unusual human beings. It turned into throughout this period in 1942-43 that Maniammai joined the motion and came to attend to the personal desires of Periyar. She become dedicated to the chief and served him truly. They married later in 1949. [13] [14]

EVR and Kula Kalvi Thittam/Hereditary education policy

Rajaji introduced a new training coverage based totally on family vocation which its opponents dubbed Kula Kalvi Thittam (Hereditary training policy). As in keeping with these coverage faculties will paintings in the morning and college students needed to compulsorily learn the family vocation within the afternoon. A wood worker's son could learn Carpentry, a priest's son chanting hymns and a barber's son hair slicing and shaving after faculty inside the afternoon. EVR felt that the scheme was a smart device towards Dalits and different backward training as their first generation turned into getting educated simplest then. EVR demanded its withdrawal and launched protests against the Kula Kalvi Thittam (Hereditary training policy) which he felt become caste-primarily based and changed into geared toward keeping caste hegemony. Rajaji give up in 1954 and Kamaraj scrapped it after turning into chief minister. [15]

Periyar and anti-Brahmanism

Periyar's self-respect motion became founded on a precept of intense anti-Brahmanist racism, while nominally claiming to be a movement espousing "rationalism" and "atheism". Tamil Brahmins (Iyers and Iyengars) had been frequently held accountable by way of followers of Periyar for direct or oblique oppression of decrease-caste people on the canard of "Brahmin oppression" and led to innumerable hate assaults on Brahmins and which among other motives started out a wave of forced mass-migration of the Brahmin population. Periyar is claimed to have referred to as for "Brahmin killing's and burning down Brahmin homes. Later, in regards to a DK member's tried and assassinate Rajagopalachari, he "expressed his abhorrence of violence as a method of settling political variations". The canard of "Brahmin oppression"

rationalized conspiracy theories and pointed to Brahmins as enemies against whom the radical actions pitted themselves. The legacy of the anti-Brahmanism of the self-respect motion became taken over by means of the later Dravidian parties. Growing anti-Brahmanism in Chennai provided a reason for polarization of the decrease castes inside the DMK movement. [16]

CONCLUSION

Periyar objectives on to change the freedom, impartiality, notion obliteration, and social benefits etc., oppressed people expansion and Non-Brahmins opportunities to employment, all caste people ineligible to the temple archakas, 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 Tamil Nadu. 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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