

RATIONALIST VIEW ON PERIYAR PATH AND HIS IDEOLOGY

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ABSTARCT

EVR is a prominent personality in the History of Tamilnadu and national level he played key role in fighting for the right of women who is downtrodden, economically poor, uneducated. He has laid strong foundation and brought about drastic changes in Tamilnadu in general and also through Politics. Former Karunanidhi gave wider recognition for periyar's legacy and ideology and thoughts and helping hand fight for social development. He has organized number of meetings to fight what he calls evils of society and system which needs against women freedom, education, religion, politics etc. Also this paper helps to get wide popularity of his actions throughout his life. He has not belonged full-fledged supporting political outfit or social organization in big way. He has changed his mind set about various issues. Many points to be noted are still worth about status of women not only in Tamilnadu across India and for their upliftment and participation in socio-economic, political and legal aspects. He has encouraged many positive thought for being ordinary men and women rather than being scientist. Many still believe his rationalist principles and policy matters for the social upliftment and better society.

Key words: EV Ramaswamy Periyar, ideology, principles, women status, society, upliftment

1.1 INTRODUCTION:

E.V. Ramasamy, popularly called by different names like "Thanthai Periyar" he brought about much familiar self respect movement gained over global impact and Tamils too. He visualize a Dravida homeland of Dravida Nadu, and started a political party, Dravidar Kazhagam. popularly. He identified himself with programmes like prohibition, popularisation of khadi and removal of untouchability. He very strong in character and believes that common sense is important. We must live with our own dignity and he is very much keen on human values. His journey is not well documented just like M.G.Gandhi, Dr Ambedkar etc. Periyar was a swollen with pride person, but never preferred being selfish. He has started his campaign for Tamilnadu people. No can question his love and affection about Tamil people and the fight for the underprivileged. Periyar was a spur-of-the-moment man. His impulsiveness was his problem. He is called as man of the street, though none of the streets he recurrent could really be called an agora. He was no Socrates either. Socrates took up multifaceted problems and tried to find way out to them. Periyar thought every composite problem had a easy solution

1.2 WHO WAS PERIYAR?

EVR Periyar was born in during 1879 in what was then called the Madras Presidency to a Kannada capitalist and after some time started working with his family business. He is involved in Congress party but not continued for long time later he started his own DK, party which is

source of his inspiration for the entry of political arena parties launched later on the plank of Tamil pride.

Brief Profile of Erode Venkata Ramasamy Periyar

- Born 17 September 1879 Erode, Madras Presidency, British India (Tamil Nadu, India)
- Erode Venkata Ramasamy was born in a Kannada Baliya merchant family in Erode, then a part of the Coimbatore district of the Madras Presidency.
- V. Ramasamy's father is a Venkatappa Nayakar (or Venkata), and his mother was Chinnathayee, Muthammal.
- V. Ramasamy married when he was 19. His first wife, Nagammai, died in 1933. E.V. Ramasamy married for a second time in July 1948.
- Periyar attended school for five years after which he joined his father's trade at the age of 12.
- Died 24 December 1973 (aged 94) Vellore, Tamil Nadu, India
- Other names E.V.R., Vaikom Veerar, Venthadi Venthani
- Occupation Activist, politician, social reformist
- Political party Justice Party Founder of Dravidar Kazhagam
- Movement Self-Respect Movement, Dravidian Nationalism
- Spouse(s) Nagammai (died in 1933), Maniammai (1948- 1973)

Periyar objectives on to change the freedom, impartiality, notion obliteration, and social benefits etc., oppressed people expansion and Non Bramins 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 ADMK 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.

1.3 PERIYAR PRINCIPLES AND POLITICAL IDEOLOGY

- a) He has started in progressing his political career from his home town Erode from Congress party
- b) He had differences opinion from Gandhi about Brahminism
- c) Joined with Justice Party in 1925.
- d) During 1920s and 1930 made no. of social and political reform measures.
- e) He reconstructed as a Tamil Identity

1.4 HIS MAJOR WORKS INVOLVES THE FOLLOWING:

- a) 1925-Tamil weekly –Kudi Arasu were started to popularize Social respect movement (SRM)
- b) Published English magazine :Revolt
- c) 1930-Book on Family planning released
- d) 1933-Magazine for Purathci (revolution) came in to existence
- e) 1934- famous tamil weekly “Pagutharivu” published
- f) 1935-Viduthalai-tamil Newspaper started functioning
- g) 1950-Got imprisonment for the book publication (ponmozhiyal)
- h) 1970-Unmai –bi-monthly released by him

1.5 SOCIAL REVOLUTION MEASURES UNDERTAKEN BY PERIYAR

- a) 1930-Equal rights for women in marriage, property and family planning methods etc
- b) He strongly advocated Self –respect Marriage without any condition (There is no caste/community/Bramins)
- c) His strong notion that No High or lower sections of the society.
- d) 1924-Temple entry –later it became hero of Vaikom (Named after as Vaikom Satygrha)
- e) After 1924- He has made SRM as mass movement
- f) Movement for in the name of denial of the mythology of Hinduism
- g) 1924-Kudi arasu became strong SRM movement (burning of paper)
- h) He has started fight for Community name after the person name.
- i) He has made clear stand against Gandhi ideals.
- j) Many time opposed Indian National congress party policy matters
- k) 1934-Mr Rajagopalachari requested to join party
- l) Difference persists even after INCC meeting. He has failed to get nod for un-equal status for all representation.
- m)Hindi is introduced in madras Presidency ignoring differences. Anti-hindi movement started
- n) 1938-Hindi Imperialism getting momentum.
- o) Joined Muslim league in supporting or partition
- p) 1949-Entry of karma veerar Mr kamaraj entered in to the politics as Pure tamilian. Periyar role slowed down.
- q) SRM got wider popularity and fight against about un-touchability
- r) His policy about language social reform taken as main lead
- s) Also called as Father of Modern Tamilnadu
- t) 1970-UNESCO- honored him as “The Socrates of South Asia”. That is “The prophet of the new age”.

1.6 WHY NEED FOR HIS IDEALS FOR THE MODERN SOCIETY?

The following points highlight his ideals are still relevant today:

- a) Matching with religious tolerance, Women empowerment, social revolution

- b) His best model of “No caste system”
- c) Redistribution national resources is still can be considered
- d) Democratic principles
- e) Equal rights
- f) Self respect
- g) No exploitation of women
- h) Education reforms
- i) Un-touchability and reservation p[olicy
- j) Pride of our language and culture
- k) Govt enactment of temple entry that anybody can become priests becomes reality
- l) Radical feminism
- m) Champion of Re-marriage
- n) Policy against corruption
- o) Social transformation
- p) Federalism is another classic example of his activity

1.7 CONCLUSION

“Periyar, the Prophet of the new age, the Socrates of the South East Asia, Father of Social Reforms movement, archenemy of ignorance, superstition, meaningless customs and base manners”. – UNESCO Mandram.

Periyar was a selfless and morally upright man of substantial personal charm. He spent his long life untiringly working in support of what he thought in and against what he not accepted. He is strong believer of a).self-respect b). Rationalism c). Gender equality d). social justice. What he dislikes intensely were caste discrimination, Gandhi, god, religion, Brahmins and the then-prevailing idea of India. Whereas Ambedkar, who was a extraordinary scholar, Periyar termed as a street-fighter, and the things he said in anger are largely unprintable. The Periyar that the non-Tamil intellectuals know is a sanitised version of his real personality, lovingly packaged and offered by his admirers.

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