

PERIYAR VIEWS ON WOMEN FEMINISM AND SELF- RESPECT IN TAMILNADU

LATHA.K

Research scholar, Dept of History, Mother Teresa Women's University, Kodaikanal-624102

ABSTRACT:

Periyar started his activities having central idea about feminism, self respect, community clash, dignity slave, caste domination, and advocating against women sufferings. He is great activist and took lot of agitations and organized many meetings and collected lot issues against rich and poor, caste, colour and creed aspects which are affecting country. He is strongly opposed the notion ill-treatment. He is called as 'Pioneer of Radical Feminism' not only in India but the world. His concept can serve as a powerful tool to make women and to set-up that the ways in which they are oppressed and uproot male chauvinism. There is marked improvement in all spheres and aspects of women and she is permitted to play all the role including army officer, women pilot, women police station, women operated bus, almost all the leading artist, political leader, and much more in national level games, highest civic role performed India, but eventually it does not yield any full-fledged protection by all legal means. Every day the new saddened story all about women or children affected by one way other. When this is going to be an end? Women need to given full recognition and no suffering in the name of women. They are no way inferior to others. This paper outlines the Periyar views about women and their due recognition in our society and what kind of problems face both in domestic and workplace etc.

Keywords: Feminism, Periyar, Rights, self respect movement

I) INTRODUCTION

"The duty and the responsibility of a rationalist is to thoughtfully and promptly carry out his actions, in fraternal affection, without considering country, language, God, religion and caste."

-Periyar

E.V. Ramasamy, much talked person who served and devoted most of the time for the development women and children. His is focused on central theme both men and are equal. There is no violations against women in domestic front or any modern office. Mapping his political and social legacy inspires us not only to revisit the diverse strands of history available to us as a people, but also to defend the free and rational stream in our political and social consciousness. His words are far reaching impact and takes the women to the next level. The constitution provides for equality of sex and offers protection to women against exploitation. The Sangam literatures portray the position of women in prehistoric Tamil society.

II) LEARNING WOMEN FEMINISM CONCEPT:

"If you educate a man you educate an individual, but if you educate a woman you educate a family (nation)" -African proverb

- Simone de Beauvoir, a French Feminist, who wrote the book *The 2nd Sex* (1949), was born in 1908. She said, “One is not born, but rather becomes a woman.” This perfectly describes the circumstances in our society.
- Simone de Beauvoir who resisted all forms of women repression, writes in her book that, “motherliness is a strange give and take of self-importance, altruism, dream, sincerity, bad faith, devotion and cynicism.”
- Kate Millett is an American Feminist. She feels that family unit and wedding ceremony are the two of the most significant pillars that maintain Patriarchy.
- In her popular book, “*the Sexual Politics*” she narrates, “The complete obliteration of traditional marriage and the nuclear family is the revolutionary or utopian goal of feminism.”
- Gloria Steinem who is an American Feminist and Journalist said marriage as an institution that enchain women.
- Simone de Beauvoir views “Woman escapes complete enslavement to the degree in which she escapes from the family.”
- Andrea Dworkin “Only when manhood is dead -and it will pass away when devastate womanliness no longer sustains it -only then will we know what it is to be free.”
- Andrea Dworkin tells that “Female acquaintance of objectification usually stops at a necessary but outward understanding: beauty is pleased and lack of beauty is penalize.”
- Periyar said, “Women, like men, should dress to their comfort; they should cut their hair short and should stop beautifying themselves up.”
- Only men hold the right to celebrate sex. This discernment leads to sexual crimes against women and also to sexual misled.
- A system of prostitution exists all over the world for men to buy the bodies of women and enjoy their sexual desires.
- Andrea Dworkin and Catharine MacKinnon have raised their voice against prostitution and the production of porn movies.

III) FIGHT FOR RIGHT CAUSE: POINTS TO PONDER:

Periyar was of the opinion that “Man treats woman as his own property and not as being capable of feelings, like himself. The way man treats women is much worse than the way landlords treat servants and the high-caste treat the low-caste. These treat them so demeaning only in situations mutually affecting them; but men treat them cruelly and as slaves, from their birth till death.”

They are as follows,

- Chastity
- Gender Equality
- Injustice against Women done by Epics, Puranas, Manudharma and other Religious Literatures
- Marriage System

- Need for Change in Life Style of Women
- Measures needed for the up-liftment of Women
- Pregnancy, Childbirth and Family Planning
- Property Rights to Women
- Widow Remarriage and
- Women Education and Employment

iV) PERIYAR CAMPAIGN AGAINST WOMEN AND RESOULTION

The Government should make education basic right for women. Empowerment of women should be carried out by the government through providing employment opportunities with priority in the entire government department. The Government should reserve 50 reservations for women all the job. Training must be given to the women in hard core jobs to eliminate the identification of weaker sex. Impart technical education to women and make them capable new tech

SELF-RESPECT CONFERENCE HELD AT CHENGALPATTU: “This Conference resolves that women should be given equal rights With men for property and for the privilege of succession and the rights And facilities to be employed in any profession or job, and that necessary Steps should be taken to employ a greater number of Women teachers in schools including primary schools”

The major influencing factors affects woman. They are:

- Less of female teachers in schools.
- Access to information and decision-making processes.
- Gender like inequality issue.
- Less enrolment of girls in schools
- Less retention rate and high dropout rate.
- Occupation of girl child in domestic chores
- Schools established in faraway places etc.
- Social discrimination and economic exploitation

vi) CONCLUDING REMARKS:

“You can tell the condition of a nation by looking at the status of its women”. The Progress of a country can be judged by seeing the status of its women. - Jawaharlal Nehru
The fight is not for woman’s status but for human worth. The claim is not to end inequality of woman but to restore universal justice. Indian women have been culturally and negatively conditioned to consider themselves inferior to men. No longer women going to give up, to be like candle, spending whole time for the family. After marriage also she not getting her reward or worthiness what she is really deserve to get that. Thus, the multi-dimensional role played by Periyar E.V.R. for the emancipation of women rights made him to call as the ‘Pioneer of

Feminism' in India. The uniqueness of the leadership of Periyar E.V.R. and his feminist ideology is to be understood from his innate sense of gender equality and social justice.

IX) REFERENCE:

- Viduthalai Tamil Daily on 19/06/1963.
- Anaimuthu V. Periyar EVR Chinthanaigal (Tamil). Vol. 1 Madras; 1974. p. 21–2.
- Chandran S. Traditions apart Rajaji and Periyar. Chennai; 2009. p. 118.
- Collected Works of Periyar E.V.R.- Veeramani, Dr. K
- 'TAMIL NADU-Passing of the Periyar,' Economic and Political Weekly, 9, no. 1–2, (January 1974): 13–15, accessed November 22, 2019, <https://www.epw.in/journal/1974/1-26/our-correspondent-columns/tamil-nadu-passing-periyar.html>.
- Crime Against women – DIG report 2004
- Venugopal, The five prolonged battle of E.V.R. for an Egalitarian society, Chennai, PSRPI, 2005.
- Veeramani, Pennurimai, (Thanthai Periyaarin Karuthuraikal), Op. Cit., p.xi-xii.
- Veeramani, Periyar on Women's Rights, Chennai, PSRPI, p. 41.
- Venugopal, The five prolonged battle of E.V.R. for an Egalitarian society., Op.Cit., p.195.
- Veeramani, ed., Pennurimai (Thanthai Periyarin Karuthuraigal), (Women Rights (Thanthai Periyar's Views),
- Election Commission Of India reports for Tamil Nadu assembly elections 1996, 2001, 2006, 2011 and 2016
- Equality in Politics: A Survey of Women and Men in Parliaments
- Gopalakrishnan MD. Periyar Father of the Tamil Race. Chennai; 1991. p. 29.
- <http://openspace.org.in/node/372>
- Human development report of Tamilnadu –2003
- Indian census – 2001
- kudi Arasu 1946 Sep 21.
- Logical Solutions to social Problems (Tamil) –Vedathiri Maharishi
- Panels or Manels? The Network of Women in Media, India, February 2019
- Periyar E.V.R., Madhamum Manithanum, (Religion and Man), Chennai, PSRPI, 1998, p.12.
- Periyar E.V.R., Pen yen Adimaiyaanaal, (Why Women Became Slaves?) Chennai, PSRPI, 2004.
- Periyar E.V.R.'s speech on the occasion of a marriage function between Vadivelu and Kalaiselvi at Ullikkottai, on
- Periyar on Women's Rights. - Veeramani, Dr. K.
- Prosperity of India (English) – Vedantri Maharishi
- Viduthalai. 1950 Mar 13.

- <http://www.tjprc.org/publishpapers/1-33-1490442056-1.JHRJUN20171.pdf>
- <https://countercurrents.org/2018/03/periyar-pioneer-radical-feminism/>
- <https://www.rooshv.com/women-must-have-their-behavior-and-decisions-controlled-by->
- <https://feminisminindia.com/2019/04/10/tamil-nadu-women-representation-politics/>
- <https://www.deccanherald.com/national/evr-141-periyars-feminist-anti-hindi-movement->
- <https://www.manifestias.com/2019/12/31/a-profile-on-ramaswami-naicker/>
- <https://www.sahapedia.org/periyar-ev-ramasamy-mapping-his-political-and-social-legacy>
- <http://www.yourarticlelibrary.com/women/status-of-women-in-modern-india/47637>
- <https://exampariksha.com/sangam-age-history-study-material-notes/>
- <https://www.bartleby.com/essay/What-A-Woman-Is-Not-Born-By-P394675YLCXQ>
- <https://www.providencejournal.com/opinion/20190116/letter-thomas-r-leddy-md-crisis->
- <https://www.psychologytoday.com/us/blog/all-about-sex/201511/should-sex-work->
- <https://www.ambedkaritetoday.com/2019/04/about-periyar-e-v-ramasamy-biography.html>
- <https://www.nationalheraldindia.com/india/periyar-ev-ramasamy-a-rationalist-a-feminist>
- https://en.wikipedia.org/wiki/Women%27s_right
- <http://socialsciences.in/article/empowerment-female-headed-households>
- <http://openspace.org.in/node/372>
- <https://tribune.com.pk/story/1708353/6-empty-women-seats-parliament/>
- https://www.researchgate.net/publication/316547693_Evolution_of_National_Policy_on_Educhttp://mhrd.gov.in/sites/upload_files/mhrd/files/upload_document/Genesis_ms.pdf
- <https://education.kerala.gov.in/kerala-mahila-samakya-society/>
- <https://mhrd.gov.in/mahila-samakhya-programme>
- <https://cpim.org/problems-of-dalits>
- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3114612/>
- <http://www.i-scholar.in/index.php/hijrh/article/download/136505/129077>
- <https://www.slideshare.net/sandeepmahto/girl-rights-and-protection-in-india>
- <https://www.mapsofindia.com/my-india/society/low-female-literacy-rate-and-its-impact-ty>
- http://shodhganga.inflibnet.ac.in/bitstream/10603/43929/8/08_chapter%201.pdf
- https://en.wikipedia.org/wiki/Periyar_E._V._Ramasamy_and_women%27s_rights
- <https://www.ijsr.net/archive/v8i10/ART20201054.pdf>
- https://www.researchgate.net/publication/261613833_DEVELOPMENT_EXPENDITUR_E_ON_
- <https://spoindia.org/is-women-empowerment-close-to-becoming-a-reality-in-india/>
- https://shodhganga.inflibnet.ac.in/bitstream/10603/123356/8/08_chapter2.pdf
- https://www.researchgate.net/publication/271788442_North_Korea_in_2011
- <https://archive.org/stream/>

- https://en.wikipedia.org/wiki/Dravidian_political_party
- <http://www.ijstr.org/paper-references.php?ref=IJSTR-0120-27970>