



# PERIYAR

## 1000 Questions & Answers

(All about Periyar E.V.Ramasamy)

*Compiled by :* **Dr. K.Veeramani**

*A Publication of*

**DRAVIDAR KAZHAGAM**

Periyar Thidal, Vepery, Chennai - 600 007.

# PERIYAR

## 1000 Questions & Answers

### (All about Periyar E.V.Ramasamy)

English Version of the Tamil Book "Periyar 1000 Vina Vidai"  
of 3rd edition released in 2013

**PERIYAR 1000  
QUESTIONS AND ANSWERS  
(All about Periyar E.V.Ramasamy)**

*Compiled by:* **Dr. K.Veeramani**

*Translated by:* **Prof. S.F.N. Chelliah**

Pages : 240 (1/8 Demmy)

Donation (Minimum) : Rs.50/-

First Edition: 2013

*Published by*

**Dravidar Kazhagam**

'Periyar Thidal'. No. 84/1(50), E.V.K. Sampath Road,

Vepery, Chennai - 600 007, Tamil Nadu - India

Tel: 91-44-26618161

Fax: 91-44-26618866

*Printed by*

'Viduthalai' Offset Printers,

84/1(50), E.V.K. Sampath Salai, Chennai - 7

*Available at*

**Periyar Book House**

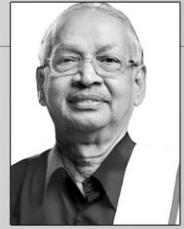
● 84/1(50), E.V.K. Sampath Salai, Vepery, CHENNAI - 7. ☎: 91-44-26618162

● Periyar Maligai, Puthur, TRICHY - 17. ☎: 91-431-2771815

Website: [www.dravidianbookhouse.com](http://www.dravidianbookhouse.com)

ISBN : 978-93-80972-96-1

# FOREWARD



Unlike world's other thinkers, Thanthai Periyar was an original thinker. The enrichment of his thoughts is the seed of social development and a weapon for social revolution.

In addition to this; his rationalistic thoughts are totally based on scientific thinking. That is why we feel proud of calling him a 'rare social scientist'

What is Science?

And who is a Scientist?

What is scientific temperament?

Even the teachers of science, do not seem to know the real meaning of science. They only know that science is a 'subject', 'a study' nothing more

We are puzzled why they are not interested to know or to understand the real meaning of science and to teach the students

Science is not a subject like history or Civics. It is an evolutionary process. There is no end to this process. It is a continuation. This is the basic difference between the historical facts and scientific truths.

'Alexander came with his army and defeated the king Porus'. This is a historical fact. This historical fact remains unchanged. But the scientific truth will not remain the same. It is a continuous process. There is no finality. This scientific process will never hesitate to replace the old by the new concepts and findings

We can see in the field of research that a hypothesis will exist unchanged until new source materials arrive. If the new one comes, the old one disappears

Though the theory of 'Centre of Gravity' was Isaac Newton's, it was confirmed and established by the researches of Mathematicians.

Before the advent of the theory of Evolution of Charles Darwin, there existed Lamarckian theory and Scientists believed and accepted it.

But in course of time, Lamarckian theory lost its hold and was invalidated. On the contrary Darwinian Theory of Evolution occupied the minds of the people. And today we find the next stage of development of Darwinism, i.e the development of the theory of Genes and Chromosomes

Development is taking place in every department of science as in Newton's theory of Centre of Gravity', and Albert Einstein's Theory of Relativity.

No more explanation is needed here. Thanthai Periyar said, "Today you call me a revolutionary; but after a couple of centuries, a stage may come to call me 'a backward thinking man'.

What a splendid person he was!

This foresightedness of Thanthai Periyar clearly indicates his scientific approach to everything

Knowledge and science have no boundaries! Thoughts expressed by the people who thought on the basis of science would be a shock to the society in the beginning. They had to face the tempest of opposition. Then the opposition slowly raged itself out. After the rage out of opposition the influence and success of their ideologies would enhance.

As Karl Marx said, 'change is alone unchangeable. Periyar said, 'I have no love for anything. But I love knowledge, I love development, and progress, I love humanity'

The doors of development are opened only because of man's rationalistic thinking. The donkey is kicking with its back legs for so many centuries. Is there any change in the kicking of donkey? The barbarian was armed with bow and arrow, but now man is carrying AK47-Automatic Machine Guns! Can anyone deny this? The development of weapons like rockets is not an ordinary process

Thanthai Periyar has expressed the above idea only with this view

If you want progress and development you must put the questions 'Why, How, By Whom, Which' often and often. Putting these questions quite often, knowing the reasons and answers and then coming to a clear understanding alone will help us to be scientific

Keeping this background in mind, go through the 'new world' thoughts of Thanthai Periyar and have a deep study. Like a calm and clean stream of water, it will reveal truths

That is why the world is getting ready to honour the 'brain' of Thanthai Periyar. 'Vast world experience' and 'the affairs of day to day life' - are the books, Periyar had studied

Periyar knew the human nature very well; so with his conviction he stood firmly. He never cared for opposition, the mockery or insult inflicted on him'

People believed that non-formal education will lead to ignorance and illiteracy and that the intelligent people who had college and university education would invent new things. Thanthai Periyar had invalidated this concept throughout his life.

As Dr. B.R. Ambedkar observed they are only learned; but not intellectuals who spoke for humanity at large

Periyar was much worried about the self-respect of human beings. Dignity, equality and equal rights of human beings were his goal. Periyar stood like a volcano, like a tempest, like a cyclone, to break the barriers to achieve his goal. This is the way of his life.

Self-respect, honour, dignity, and rationalistic thinking are precious gifts from Periyar to humanity. This noble leader who lived for the sake of others left his own property and the wealth he received from the public to the people themselves.

The younger generation must know the philosophy of Periyar, the horrible incidents that he faced in his life, his public service, his tour to spread his ideology and follow his foot steps. It is just like taking medicines; why we take medicine, Is it to satisfy the inventor or doctor and medicine sellers? No, Just for our health and cure. So also to consense Periyar and follow him is to reform ourselves

With this aim the book 'All about Periyar - 1000 Questions and Answers' is released as a compilation

Learned scholars of Periyarism have taken much care and enthusiasm to complete this work. Not only Dravidar Kazhagam but the entire humanity will be grateful to them

A lecture delivered by Periyar in 1942 called 'The World to Come' and the life sketch of Thanthai Periyar are also annexed to this compilation

Steps have been taken to publish this rare book in Hindi and in many other languages. It is a very good weapon of knowledge to see the 21st century as Periyar's century.

*Learn this carefully  
Without errors, and doubts,  
Then follow the foot steps of  
Thanthai Periyar!*

**K. VEERAMANI**

*President,*

*Dravidar Kazhagam.*

Date: 14.01.2013

# A Note from the Translator

---

**N**o doubt, this compilation is very exhaustive in specific details and accurate informations on everything about Periyar. The multiple choice method is both absorbing and interesting. For those who want to have a detailed thorough knowledge of Periyar's public and private life, his achievements and struggles, the compliments and accusations he received are all chronologically and topicwise classified. The 9 chapters craftily assigned, have an academic structure to educate the reader, whether literate or illiterate. This is surely a very useful and purposeful attempt on the biographical sketch of Periyar sufficiently highlighting his struggles, achievements, performances and public recognition. I strongly recommend this book for an authentic enlightenment on Periyar's greatness

**Prof. S.F.N.Chelliah**

# A Note of Appreciation

---

I whole heartily congratulate our scholars who have compiled this volume of questions and answers about Thanthai Periyar. It is true, it is a marvellous work! Those who read this book, certainly will come to know the history of Madras Presidency, especially the history of the Non-Brahmin movement. Moreover this book gives enormous source materials to the researchers of Dravidian Movement

As our beloved leader Dr. K. Veeramani said, “the scholars have taken much care and enthusiasm to complete this work. Not only Dravidar kazhagam, but the entire humanity will be grateful to them”. And Dr. S.F.N. Chelliah deserves congratulations for this wonderful translation. I appeal to the Vice-Chancellors of Tamil Nadu universities to recommend this compilation which contains accurate and authentic information, to their students as a text book

Erode,  
14.01.2013.

**Dr. P. Kalimuthu**

# CONTENTS

1	HIS FAMILY AND HIS OWN HISTORY .....	1
	Prof. P.Subramanian, M.Sc., M.Ed.,	
2	VAIKOM - CHERANMADEVI – KANCHIPURAM.....	22
	Dr. P.Rajadurai, M.A., Ph.D	
3	PERIYAR AND PUBLIC LIFE .....	44
	Prof. N.Srinivasan, M.A, M.Phil.,	
4	THE ADVENT OF SELF-RESPECT MOVEMENTITS EVOLUTION 1925 - 1931.....	59
	S.Arivukkarasu, M.A., M.Phil.,	
5	PHILOSOPHY, THOUGHTS AND OBJECTIVES.....	84
	Prof. G.V.K.Aasaan, M.A., B.L.	
6	LITERATURE.....	111
	Prof. N.Vetrialagan, M.A., B.Ed.,	
7	PARTY STRUCTURES AND INSTITUTIONS .....	130
	Durai.Chakravarthi, M.A.	
8	THE CONTEMPORARIES .....	146
	Prof. A.Iraiyar, B.A., B.T.	
9	PHOTO INFORMATIONS.....	164
	Poet Kali.Poongunran	
10	ANNEXURE -I .....	189





## CHAPTER - I

# HIS FAMILY AND HIS OWN HISTORY

• **Prof P. Subramanian M.Sc., M.Ed.,**

- 1) Periyar was born on 17th September, in the year?
  - a) 1869
  - b) 1879
  - c) 1901
  - d) 1885
- 2) The name of Periyar's father is
  - a) Krishnasamy Naicker
  - b) Venkatappa Naicker
  - c) Venkatta Naicker
  - d) Ramasamy Naicker
- 3) The name of Periyar's mother is
  - a) Chinna Thayammal
  - b) Kannammal
  - c) Ponnuthayammal
  - d) Nallammal
- 4) If you mention 'Naicker' in Erode in 1880s it would denote only
  - a) Krishnasamy Naicker
  - b) Venkatappa Naicker
  - c) Velu Naicker
  - d) Ramasamy Naicker

- 5) **The order of Periyar among the children of his parents is**  
a) First  
b) Second  
c) Seventh  
d) Tenth
- 6) **The city that takes the pride of Periyar having been born in is**  
a) Tiruchirappalli  
b) Vaikom  
c) Erode  
d) Dharmapuri
- 7) **As Ramasamy was given in his tender age adoption to his father's aunt, he grew**  
a) Uncontrollable  
b) Very quietly  
c) Grew independently with his own original thinking  
d) Showing a lot of interest in studies
- 8) **The number of years Periyar spent in schooling is**  
a) 5 years  
b) 10 years  
c) 8 years  
d) Intermediate
- 9) **When Periyar was a small boy, his father was engaged in**  
a) Agriculture  
b) Stone worker  
c) Teaching  
d) Commerce
- 10) **The reason for Venkata Naicker becoming wealthy after having suffered in poverty was**  
a) Receiving properties from his mother-in-law  
b) Hard work and his wife's support  
c) He found a treasure on breaking stones in the field  
d) He received huge amount from the Britishers for having been loyal to them
- 11) **The milk consumed by Periyar in his childhood**  
a) Cow's Milk  
b) Mother's Milk  
c) Goat's Milk  
d) Buffalo's Milk
- 12) **The most favourite child for his parents was**  
a) E.V.Ramasamy  
b) E.V.Kannammal  
c) E.V.Krishnasamy  
d) E.V.Ponnuthai

- 13) **The reason for Periyar being chained in both his legs when he was ten years old**
- a) Playing at the top of trees
  - b) Mixing up with the untouchables and eating their eatables
  - c) Running away from the town quite often
  - d) Not showing due respect to the elders and his teachers
- 14) **The Explanation Periyar offered when the board was made to fall on Ramanath Iyer's head, so that he could teach a lesson for his oft-quoted 'fate' for any happening was**
- a) Sorry. I knocked it by mistake
  - b) This is also your fate
  - c) I did not knock it, it fell because of the wind
  - d) It fell because the supporting rod was broken
- 15) **Periyar's age when he married Nagammai was**
- a) 19
  - b) 15
  - c) 24
  - d) 21
- 16) **Nagammai's age when she married Periyar was**
- a) 18
  - b) 17
  - c) 13
  - d) 19
- 17) **The device which Periyar used to stop his wife from going to the temple was**
- a) Fighting
  - b) Setting rogues to threaten her
  - c) Taking her to public meetings
  - d) Did none of these
- 18) **The two principles of Periyar's wife Nagammai, pointed out by Samy Chithambaranar are**
- a) Fasting and serving the husband in all his needs
  - b) Supporting Periyar in all his endeavours
  - c) Feeding the Brahmins and conducting religious discourses
  - d) Doing service to the father-in-law and mother-in-law, and doing the household chores
- 19) **When Periyar renounced and went to Benares he was**
- a) 24
  - b) 26
  - c) 25
  - d) 23

- 20) **The reason for the two Brahmins, who were accompanying Periyar to Benares, but leaving him later was**
- a) They went to their relative's houses
  - b) They went to the temples as they knew religious prayers (manthras)
  - c) Only the Brahmins were fed in all the inns
  - d) They did not tolerate Periyar's stubbornness
- 21) **Periyar went to Benares with a hope that he would find life perfect and neat. He found**
- a) Benares was a holy place
  - b) Benares was perfect and neat
  - c) Benares was full of people of good conduct and honesty
  - d) Benares was filled with wickedness and prostitution
- 22) **Periyar was from a wealthy family. But he was so helpless, looking for food from cast away leaves. This was because**
- a) He had distributed all his wealth
  - b) He gave up his family orthodoxy
  - c) He lived the life of a mendicant
  - d) He was driven out by the family
- 23) **Periyar staunchly denied god, but he continued to be the head of several Devasthanams (religious organisations.) It was because**
- a) He worshipped god in secret
  - b) He was afraid of offending god
  - c) He accepted it on the insistence of his father
  - d) He received good income from it
- 24) **The year in which Periyar's father died was**
- a) 1911                      b) 1912                      c) 1919                      d) 1949
- 25) **An apt illustration for Periyar's human benevolence is**
- a) He founded hospitals in many towns
  - b) He respected even the devotees
  - c) He constructed good , many drinking water centres through his followers
  - d) When a lot of people died due to the disease Blake, Periyar carried many of the dead bodies on his shoulders to be buried

- 26) **What was the social status of Periyar when he was elected Chairman of Erode Municipality?**
- a) He was in office of about 29 service organisations
  - b) He was an ordinary citizen
  - c) He was the owner of a thousand acre land
  - d) He was a labourer in breaking stones in utter poverty
- 27) **The year in which Periyar was the Chairman of Erode Municipality was**
- a) 1905
  - b) 1910
  - c) 1919
  - d) 1925
- 28) **When Periyar was the Chairman of Erode Municipality, Rajagopalachari was the Chairman of Salem Municipality. Quite impressed with Periyar's administrative acumen, Rajagopalachari requested Periyar for a favour. It was**
- a) Periyar himself should be the Chairman also for Salem
  - b) A request to lend the services of his Sanitary Inspector to Salem Municipality
  - c) A request to transfer the Administrative Manager of Erode Municipality to Salem Municipality
  - d) A request to Periyar that he himself should personally supervise the administrative reforms in Salem
- 29) **The title recommended Periyar when he was the Chairman of Erode Municipality**
- a) Rao Bahadur
  - b) Rao Saheb
  - c) Doctor
  - d) Sir
- 30) **The total number of workers in the Madras State Income Tax Office, when Periyar was its member was**
- a) 15
  - b) 7
  - c) 9
  - d) 3
- 31) **The food that Periyar offered to Singampatti Zamindar in his honour when he visited Erode was**
- a) Non-Vegetarian
  - b) High class Vegetarian
  - c) Ordinary hotel food
  - d) Ordinary food prepared at home

- 32) **An incident at home that deeply affected Periyar was**
- a) Offerings to the Brahmins
  - b) Discourses
  - c) Caste distinctions
  - d) His niece's widowhood at a tender age
- 33) **Periyar is a person who proclaimed that women are not inferior to men. Based on this, he conducted a remarriage of a widow in 1909. She was**
- a) His sister
  - b) His sister's daughter
  - c) His daughter
  - d) His brother's daughter
- 34) **How many children were born to Periyar who propagated family planning and Nagammai?**
- a) 13
  - b) None
  - c) A girl baby was born but died in five months
  - d) 2 boys and one girl
- 35) **Periyar complimented on Nagammai that she lived and desired to live, not for her sake but for his sake. She died in**
- a) 1933
  - b) 1961
  - c) 1947
  - d) 1952
- 36) **Which magazine in Singapore published the self respect call of Nagammai in Malaysia?**
- a) Ina Murasu
  - b) Munnetram
  - c) Kaalaikathir
  - d) Thamizh Murasu
- 37) **The decision that Periyar took at the demise of Nagammai was**
- a) Denouncing the worldly life
  - b) He felt he had become an orphan
  - c) He felt he had now more time to spend in public service
  - d) He decided not to participate in Mangala (Happy) occasions, as he had become a widower
- 38) **Defying the 144 Preventive Act, Periyar conducted a Christian marriage, the very next day of Nagammai's death. It was in**
- a) Thanjavur
  - b) Salem
  - c) Tiruchirappalli
  - d) Karaikudi

- 39) **The Venkata Naicker Charity Hospital that is functioning even today was started by**
- a) Chinnathai Ammal                      b) Venkata Naicker  
c) Krishnasamy Naicker                 d) E.V.Ramasamy Naicker
- 40) **When Chinnathai, mother of Periyar died, she was**
- a) 95    b) 60    c) 90    d) 85
- 41) **The title offered to E.V.Ramasamy in 1938, at the Women's Conference in Chennai was**
- a) Vaikom Hero  
b) Periyar  
c) Lion of Erode  
d) Venthadi Vendar (while bearded king)
- 42) **The magazine in which Thiru.Vi.Ka. wrote about Periyar was**
- a) Kudi Arasu    b) Dravidan  
c) Navasakthi    d) Navamani
- 43) **The address made as a result of the meeting of the three great: Periyar, Muhamad Ali Jinnah and Ambedkar in Bombay in 08.01.1940 was on**
- a) Hindu Muslim Unity  
b) Eradication of caste differences  
c) The division of the nation  
d) Destroying god
- 44) **The name that Periyar suggested to be given to India, when Gandhi died was**
- a) Hindu Desam  
b) Mahatma Desam  
c) Gandhi Desam  
d) Ahimsai (Non-violence) Desam
- 45) **Between 1934 and 1959, for a period of 25 years Periyar never failed to attend the function he had agreed to participate. But he could not attend only one function. It was because**
- a) He was ill, admitted in a hospital  
b) His wife died  
c) His car was damaged  
d) The police did not permit him







- 60) **The person who never visited Periyar's residence in Erode is**
- a) Lal Bahadur Sastry
  - b) Jayaprakash Narayan
  - c) Mahatma Gandhi
  - d) C.Rajagopalachari
- 61) **Periyar was the personification of frugality. One of his followers asked him why he was travelling in III class Rail. His reply was**
- a) He had no money
  - b) He intended to meet more people
  - c) There was no fourth class rail
  - d) He could not get I class ticket
- 62) **Periyar himself was a great leader. He admitted another great as his leader. It was**
- a) Gandhi
  - b) Socrates
  - c) Gnaniar Adigal
  - d) None
- 63) **The town that offered 76 sovereign gold on his 76th Birthday was**
- a) Kancheepuram
  - b) Salem
  - c) Nagapattinam
  - d) Tanjore
- 64) **The 'Thirukkural' which Periyar condemned was**
- a) There cannot be good times or bad times for those who toil to improve their society
  - b) Think deeply before plunging into action
  - c) Learn everything properly and then act according to what you have learnt
  - d) She, who worships her husband without worshipping god will bring in rain at her word
- 65) **The reason for Periyar often quoting 'Thirukkural' in his meetings was**
- a) It was a common conduct code for all humanity
  - b) He wanted to strengthen his arguments
  - c) There were many principles in 'Thirukkural' acceptable to Periyar
  - d) Everyone accepts 'Thirukkural'

- 66) Periyar denied both religion and caste, but he sported beard like the religious sage. It was because
- a) The Russian thinkers grew beard
  - b) He wanted to save time and money
  - c) He wanted people to revere him as a great man
  - d) He wanted to look handsome
- 67) “I have no wife or children. The only person who will cry at my death is Periyar. These are the words of
- a) Kamarajar
  - b) Poet K.Imayavaramban
  - c) Thiru Vi.Ka
  - d) Muthu Ramalinga Devar
- 68) Though he was against many principles of Periyar, he still cherished a very deep friendship with Periyar. It was
- a) Rajagopalachariar
  - b) Rajaram Mohanroy
  - c) U.V.Saminatha Iyer
  - d) Srinivasa Sastry
- 69) The revolutionary poet Bharati Dasan gave up singing about god and religion after listening to the speech of Periyar. This took place in
- a) Tiruchirappalli
  - b) Mayiladuthurai
  - c) Thanjavur
  - d) Chidambaram
- 70) Periyar often referred to “Onion” in his speeches. It was because
- a) He liked onions very much
  - b) He ran an onion depot
  - c) Onion was very pungent
  - d) Onion becomes nothing after peeling
- 71) “Periyar does not depend on quotations, but stands on his own legs with his principles.” This was said by
- a) Rajagopalachariar
  - b) Neelakanta Sastriar
  - c) Justice A.S.P.Iyer.
  - d) A.S.K

- 72) Periyar strongly condemned the appointment of a Brahmin as the head of Untouchability Movement and Harijan Seva Sangh during the Congress regime. In order to make an effective impression, Periyar used a proverb. It was
- a) I shall cry incessantly; you beat me up painless
  - b) Appointing fox to keep watch on the fried crab
  - c) On seeing a snake and a Brahmin at the same time, leave the snake but beat the Brahmin
  - d) Applying mud on the person while having gone to bathe
- 73) The first town that offered to Periyar silver equal to his weight was
- a) Tiruchirappalli
  - b) Salem
  - c) Erode
  - d) Thanjavur
- 74) The parable that Periyar used to effectively explain his social service was
- a) Like bending the sky like a bow
  - b) Like spinning a rope out of sand
  - c) Pulling the mountain with hair tied to it. If it succeeds the mountain is won or the hair is lost
  - d) Like carrying the earth on one's head
- 75) Periyar who practiced severe frugality compared spending more than earning to
- a) Agriculture
  - b) Prostitution
  - c) Commerce
  - d) Selling illicit liquor
- 76) Periyar said that it is more cruel than killing a person as starving him. It is
- a) Not to offer education to a person
  - b) To live an orphan's life
  - c) The child labour practice
  - d) To keep a widow alone without allowing her to die

- 77) **A person listening to Periyar that Hindu religion should be eradicated, asked him what the alternative he proposed. Periyar replied**
- a) Join Buddhism
  - b) I have said there is a dirty object in the house. I ask you to remove and clean the house. If you ask me for an alternative, what can I say?
  - c) Join Islam
  - d) You all can join 'The Self-Respect Movement' renouncing all religions
- 78) **The phrase that Periyar often used was**
- a) The one who is well known as a Brahmin needs no sacred thread
  - b) The country ruled by a Brahmin is a country inhabited by ferocious tigers
  - c) Even the cheetah changes its spots; the Brahmin will not shed his inborn evils
  - d) If you see a Brahmin and a snake at the same time, beat the Brahmin first
- 79) **A person once asked Periyar what he would do if god came before him? Periyar replied**
- a) I will ask proof from him whether he is god
  - b) I shall accept in god, if he turns up
  - c) I shall ask for pardon from him
  - d) I will chase him out thrashing him
- 80) **Periyar condemned all religions, but he picked Hindu religion for severe attack. It was because**
- a) Most of the Indians follow Hindu religion
  - b) The people of the world did not accept Hindu religion
  - c) Hindu religion did not render any service in the field of education
  - d) The evil of man humiliating man is practiced only in Hindu religion

- 81) The explanation given by Periyar to erase the boards that contained 'Brahmanal Hotel' was a
- a) 'Brahmins's Hotel is not Tamil
  - b) He did not like the Brahmins
  - c) If one writes in a house in a street "This is the house of a virtuous woman" what would it imply on the neighbours?
  - d) The Brahmins should not gain prominence in Tamil Nadu
- 82) The solution that Periyar offered to eradicate illiteracy was
- a) A three month imprisonment for those who did not learn to sign their name in 6 months
  - b) Schools should be started in every street
  - c) Education for adults should be started in all schools
  - d) The teachers should be encouraged with higher salaries
- 83) Who said "Both Periyar and the Daily 'Viduthalai' are my loving enemies"?
- a) Karunanidhi
  - b) Kamarajar
  - c) Sankarachariyar
  - d) Rajagopalachariar
- 84) Which is the city which has got the glory of erecting the full size Statue of Periyar?
- a) Chennai
  - b) Erode
  - c) Tiruchirappalli
  - d) Thanjavur
- 85) The award given to Periyar in 1970 was
- a) Padma Bushan Award
  - b) Chavaliere Award
  - c) UNESCO Award
  - d) Nobel Prize
- 86) The honour given to Periyar in Salem in 1971
- a) Presenting a silver throne
  - b) Presenting a van
  - c) Giving silver equal to his weight
  - d) Offering gold equal to his weight
- 87) During the funeral of Rajagopalachari, Periyar was seated on a chair because of his illness. But out of respect for the visiting President of India Periyar got down from the chair to sit down. The President of India was
- a) Neelam Sanjeevi Reddy
  - b) V.V.Giri
  - c) Dr.Radhakrishnan
  - d) Rajendra Prasad

- 88) **Periyar used a phrase whenever he condemned Manudharma that prescribed different justice for each caste. It was**
- a) There is one god; and one caste only
  - b) The daunting wife and a mat
  - c) Soap nut not for head; soap nut not for beard
  - d) Even if the gun lizard (udumbu) slips, it is enough if the hands are let free
- 89) **The sentence that is not connected with Periyar is**
- a) There is no god, no god, no god at all
  - b) Those who believe in god will not be deserted
  - c) Honour and reason are jewels of man
  - d) The life of self respect alone is pleasant
- 90) **Periyar spoke non-stop in Mayiladuthurai on 8-9-1956 for**
- a) 2 Hours and 30 minutes
  - b) 4 Hours and 30 minutes
  - c) 3 Hours and 25 minutes
  - d) 2 Hours and 48 minutes
- 91) **In 1944, a chappal (footwear) was thrown at Periyar in Cuddalore. In the same venue, Periyar's statue was erected in 1972. Poet Karunanandam wrote a poem. It was**
- a) The Chappal of Raman ruled the country
  - b) The stout hearted hero who uprooted the aggressors
  - c) The king who uprooted the bunch of thorns of superstitions
  - d) If we plant a chappal, a statue will spring
- 92) **A lady fell at the feet of Periyar during his Malaysia visit. She requested**
- a) Money
  - b) That she might be cured of her illness
  - c) For begetting a child
  - d) For the cure of her only child from illness
- 93) **Periyar who lived a life of frugality, bequeathed all his properties to**
- a) His brother Krishnaswamy
  - b) His nephew E. V.K.Sampath
  - c) The brother of Maniammai
  - d) None of the above

- 94) **The garlands given to Periyar were used by him**
- a) Bringing them home
  - b) Selling them after separating the threads
  - c) Auctioning them in the same public meeting
  - d) Leaving them on the stage
- 95) **Periyar declared that garlanding him was a waste of money. He suggested an alternative which was**
- a) Falling at the feet of the person to be respected
  - b) Keeping off, with folded arms in reverence
  - c) Paying the cost in cash
  - d) Shaking hands in reverence
- 96) **The place and time of Periyar's last speech were**
- a) 15-2-1973 Thanjavur Thilagar Thidal
  - b) 12-3-1972 Periyar Thidal, Chennai
  - c) 19-2-1975 Madurai Thamukkam grounds
  - d) 19-12-1973 Thiyagaraya Nagar, Chennai
- 97) **The last conference conducted in 1973 by Periyar in Chennai was**
- a) Conference of rationalist writers
  - b) Conference of eradication of caste among Tamils
  - c) Social Justice
  - d) Self-respect
- 98) **The "Sun of Rationalism" Periyar died on**
- a) 24-12-1973
  - b) 24-4-1977
  - c) 17-9-1972
  - d) 19-11-1978
- 99) **The Hospital in which Periyar breathed his last was**
- a) C.S.I. Hospital, Tiruchirappalli
  - b) The General Hospital, Thanjavur
  - c) C.M.C. Hospital, Vellore
  - d) The Kilpauk Govt.Hospital, Chennai
- 100) **Periyar hailed from a wealthy family. He lived an affluent life throughout. But he was never a victim of wealth. He bequeathed all his property, accumulated through strict frugal measures to**



- a) To trust to utilize for common welfare measures
  - b) To be shared among his kith and kin
  - c) To the party members of the Dravidar Kazhagam
  - d) To be shared among those who were arrested for burning the Constitution
- 101) **The life span of this atheist Periyar is**
- a) 49 years 5 months and 8 days
  - b) 101 years 9 months and 3 days
  - c) 94 years 3 months and 7 days
  - d) 95 years 9 months and 9 days
- 102) **The number of days Periyar spent on travelling to propagate human love was**
- a) 8200 days
  - b) 8100 days
  - c) 3600 days
  - d) 4200 days
- 103) **The number of functions Periyar participated to bring forth society of equality**
- a) 9,989
  - b) 3,074
  - c) 10,700
  - d) 10,600
- 104) **As a globe trotting youth, to spread the rationalism, the distance travelled by Periyar was how many fold of the earth's diameter?**
- a) 15 times of the earth's diameter
  - b) 8 times of the earth's diameter
  - c) 33 times of the earth's diameter
  - d) 3 times of the earth's diameter
- 105) **Periyar never feared prison. The number of times he was imprisoned was**
- a) 121
  - b) 88
  - c) 19
  - d) 5
- 106) **The one who was applauded by G.K.Mooppanar as 'the child of Periyar' was**
- a) Kalaingar Karunanidhi
  - b) Perarignar Anna
  - c) K.Veeramani
  - d) Maniammai

- 107) The name of Gandhimathi was changed into Arasial Mani (Political Mani) in
- 1944 during the Conference of Justice Party in Salem
  - In 1938, in the Conference of women
  - In 1938, in Kanchipuram during anti-Hindi agitation
  - In 1937, in the Conference of the Tamils in Tiruchirappalli
- 108) Kundrakudi Adigalar offered a title of honour to Periyar on 12-9-1956 on the occasion of Periyar's 78th birthday. It was
- The Hero of Vaikom
  - The Sun of Rationalism
  - Thanthai (Father) Periyar
  - Hero of Self- Respect
- 109) A great man remarked at Periyar, "Fortunately you did not take up the profession of a lawyer. Had you become one, the world of the lawyers would have suffered much." This was said by
- V.O. Chidambaranar
  - Somasundara Bharathiar
  - Rajagopalachariar
  - Srinivasa Iyenger
- 110) When Periyar attended a Conference at Mallasamudram, in Tiruchengode Taluk, Salem District, he became very hungry. At this time he ate
- Food brought from home
  - Food from the hotel
  - Boiled rice flour sold by a lady on the street
  - Food prepared for the Conference
- 111) When Periyar said that Ramayanam should be burnt, someone asked him to burn also Maha Bharatham. It was
- Subramaniya Bharathi
  - Somasundara Bharathi
  - Suddhananda Bharathi
  - Bharathi Dasanar
- 112) The magazine in which Periyar wrote his anti-Hindi ideas was
- Navamani
  - Tamil Nadu
  - Kudi Arasu
  - India

- 113) **The philanthropist who financially helped to run ‘Viduthalai’ was**
- a) Raja Annamaliyar
  - b) R.K.Shanmugam
  - c) Arjunan of Palayakottai
  - d) Azhagappan
- 114) **Periyar suggested that Dhoti could be worn after stitching, like a lunge. It was because**
- a) It will not be disturbed by wind
  - b) He wanted to be dressed like a Muslim
  - c) It will give a good look
  - d) It will not be torn easily
- 115) **When Periyar was in the school, his parents had advised him to drink water only in the teacher’s house and not in the low caste people’s houses nearby. But Periyar still did not drink water in the teacher’s house because**
- a) Periyar feared the teacher very much
  - b) The teacher’s house was far away from the school
  - c) The teacher’s daughter cleaned the tumbler after he drank from it and reprimanded him for drinking water keeping the tumbler at the lips, which caused hiccup for him
  - d) The water at the teacher’s house was not portable
- 116) **A protest was shown against Periyar when he spoke in a meeting in Yeengur near Erode. The protest was**
- a) Stone throwing
  - b) Egg throwing
  - c) Ash throwing
  - d) Chappal throwing
- 117) **The news of the death of Nagammai in 1933 was conveyed to Periyar during a public meeting in**
- a) Erode
  - b) Jolarpet
  - c) Mayiladuthurai
  - d) Thanjavur

- 118) In Erode, a customer of Periyar's onion depot was wonder struck at seeing a big wall-clock, with its pendulum swinging endlessly. The customer asked how the pendulum kept swinging. Periyar replied that a person sitting inside the wall clock was swinging it, just to fool him. The customer on hearing the reply said
- I cannot believe it; you are teasing me
  - You operate it with your magical powers
  - A person appointed only for this! Oh, yes. You are rich and can afford to have any number of persons
  - It is not good sign to ring bell in the Depot
- 119) The opinion of Periyar about gratitude is
- It is an act to be shown by the benefactor; it is silly to expect it by the one who helped
  - It is fate that one should help another and so it is a waste to show gratitude
  - It is only natural that the person who helped expects gratitude and there is nothing wrong
  - It is not good to forget gratitude; rather it is forgotten soon
- 120) Periyar used to appreciate food offered to him by friends and well wishers, even though it was pungent and bland. It was because
- He used to be very hungry
  - Those who offered food with love should be pleased
  - If it was kept for long, it might be spoiled
  - He wanted his friends to develop the habit of offering food to others
- 121) The great service rendered by Maniammai when she became the Secretary of the Movement was
- Selling large number of books
  - She took great care on the health of Periyar
  - Undertook many travels to propagate
  - Administered the functioning of 'Viduthalai'

- 122) When Maniammai took up the responsibility of the movement, there were huge collections of books unsold and kept in the office of Kudi Arasu. The cost of those unsold books was
- a) 2 lakh rupees
  - b) 4 lakh rupees
  - c) 5 lakh rupees
  - d) 50 thousand rupees
- 123) When Periyar returned from his trip to Benares his father asked him how he managed his food. His reply was
- a) He ate in the hotels
  - b) He ate in his relative's house
  - c) He ate in his friend's house
  - d) He collected back all the charity distributed
- 124) Periyar practiced frugality even though he was rich. He once requested his father to pay his elder brother some money. His father reprimanded him for his spend thriftiness. Periyar replied that
- a) It was the duty of the fathers to pay money to their children
  - b) We did not spend money in luxury, but on what was needed
  - c) Your father was a cart man but my father was a rich man
  - d) He would return in future all he received from his father
- 125) A Governor observed that Periyar is a person who did not know what fear was. It was
- a) Sir K.V.Reddy
  - b) Khurana
  - c) P.C.Alexander
  - d) K.K.Shah
-

## ANSWERS

(1)	b	(2)	c	(3)	a
(4)	b	(5)	b	(6)	c
(7)	c	(8)	a	(9)	d
(10)	b	(11)	c	(12)	c
(13)	b	(14)	b	(15)	a
(16)	c	(17)	b	(18)	b
(19)	c	(20)	c	(21)	d
(22)	c	(23)	c	(24)	a
(25)	d	(26)	a	(27)	c
(28)	b	(29)	a	(30)	d
(31)	c	(32)	d	(33)	b
(34)	c	(35)	a	(36)	b
(37)	c	(38)	c	(39)	c
(40)	a	(41)	b	(42)	c
(43)	c	(44)	c	(45)	c
(46)	a	(47)	b	(48)	d
(49)	b	(50)	b	(51)	c
(52)	b	(53)	d	(54)	d
(55)	a	(56)	a	(57)	c
(58)	c	(59)	c	(60)	a
(61)	c	(62)	d	(63)	c
(64)	d	(65)	c	(66)	b
(67)	c	(68)	a	(69)	b
(70)	d	(71)	c	(72)	b
(73)	d	(74)	c	(75)	b
(76)	d	(77)	b	(78)	b
(79)	b	(80)	d	(81)	c
(82)	a	(83)	d	(84)	c
(85)	c	(86)	a	(87)	b
(88)	c	(89)	b	(90)	b
(91)	d	(92)	c	(93)	d
(94)	b	(95)	c	(96)	d
(97)	b	(98)	a	(99)	c
(100)	a	(101)	c	(102)	a
(103)	c	(104)	c	(105)	c
(106)	c	(107)	a	(108)	d
(109)	c	(110)	c	(111)	b
(112)	c	(113)	b	(114)	d
(115)	c	(116)	c	(117)	b
(118)	c	(119)	a	(120)	b
(121)	b	(122)	c	(123)	d
(124)	c	(125)	a		



## CHAPTER - II

# VAIKOM - CHERANMADEVI - KANCHIPURAM

• **Dr. P. Rajadurai M.A., Ph.D.,**

- 1) Vaikom is a town in the State of
  - a) Andhra
  - b) Kerala
  - c) Karnataka
  - d) Tamilnadu
  
- 2) There was no caste in ancient Dravida Nadu. But those who introduced caste systems here are ?
  - a) Mangolians
  - b) Phrases
  - c) Aryans
  - d) Britishers
  
- 3) The foundation on which caste system stands, is
  - a) Discrimination by birth
  - b) Discrimination by profession
  - c) Discrimination by economic status
  - d) Discrimination by physical appearance

- 4) The discrimination as enshrined in Varna Dharma, caused innumerable hardships and humiliations to the Sudras and the backward classes, sanctioning several social restrictions on them. There started a great struggle for human dignity in Vaikom against such discrimination. This battle was started based on
- a) The suppressed classes should be made archakas
  - b) Malayalam should be the language of worship
  - c) The suppressed people should have the right to walk along the four paths around the temple
  - d) The suppressed should have the right to enter the temple
- 5) The person who inspired Vaikom struggle was?
- a) Periyar
  - b) Gandhi
  - c) T.K.Madhavan
  - d) George Joseph
- 6) There was a debate initiated in a Kerala magazine in 1919 (The first day of Dhanu 1093) about the suppressed classes entering the temple. The magazine was
- a) West coast spectator
  - b) Malayala Manorama
  - c) Desabimani
  - d) Kerala Kaumudi
- 7) When Sremath Mannath Krishnan Nair was the Divan, a request was submitted in the Travancore Assembly regarding the temple entry of the lower caste people. The person who placed this request was
- a) T.K.Madhavan
  - b) Sangunni Nair
  - c) George Joseph
  - d) Kelappan
- 8) During the debate on this request, a person was talking about temple entry for Sudras. It was
- a) Moolur S.Padmanabha Panicker
  - b) A.K.Pillai
  - c) K.P. Kesava Menon
  - d) Kelappan
- 9) When T.K. Madhavan was about to read this request, a person observed "You may read the petition. But I am ashamed that others are going to mock at us, which I cannot bear. Therefore I go to the back seat". This person was
- a) Moolur S.Padmanabha Panicker
  - b) A.K.Pillai
  - c) Sangunni Nair
  - d) Kelappan



- 10) **The day after T.K. Madhavan read the request, he received a telegram, sent by his brother. It mentioned that his wife lost her eye sight all at once. A Namboothiri by the side of Madhavan Nair, said on hearing this that**
- a) He was sorry at the news
  - b) He would pray for a speedy recovery
  - c) Be consoled
  - d) Only yesterday you asked for the entry into the temple. See how fast the sequence has come!”
- 11) **On this issue, a magazine coming from Quilon Savarna (upper caste) wrote that**
- a) The Avarnas should be granted temple entry
  - b) The Avarnas should be allowed to become archakas
  - c) It was unjust to deny them entry based on caste
  - d) They should not be given temple entry rights, but should be beaten up instead
- 12) **T.K.Madhavan made a request regarding this to Gandhi who was travelling the South at that time. He met Gandhi in this regard in**
- a) Madurai
  - b) Chennai
  - c) Thirunelveli
  - d) Tiruchendur
- 13) **When T.K.Madhavan presented his request second time that all should have temple entry right in the council to the Divan, who was**
- a) Srimath Mannth Krishnan Nair
  - b) Divan Bahadur Krishnan Nair
  - c) Divan Bahadur Ragaviah
  - d) C.P.Ramasamy Iyer
- 14) **The Divan rejected the petition when it was submitted third time, saying, that the temple entry was a religious subject and it cannot therefore be debated in the council. The Divan was**
- a) Srimath Mannath Krishnan Nair
  - b) Divan Bahadur Krishnan Nair
  - c) Divan Bahadur Raghava Iyer
  - d) Sir C.P.Ramasamy Iyer

- 15) The petition was rejected on the third time. T.K.Madhavan requested the Divan for an appointment with the King. Divan Ragaviah refused even this request. T.K.Madhavan told him, "You have rejected the petition in the Council. You have denied us permission to meet the king. Now there is no other option left for us except all of us deserting Travancore. On hearing this Divan replied
- Be patient for some time
  - We shall take it up later
  - You may leave Travancore to avoid the problems and inform
  - He will consult the King
- 16) T.K.Madhavan, after his petition being rejected and his request to meet the King also being rejected, he
- Kept quiet
  - Kept complaining
  - Joined the Congress party in 1923 in Kerala
  - Desired to enter journalism
- 17) The achievement that T.K.Madhavan made in the Kakinada Congress was
- He made an impressive lecture
  - He said he had resolved to work for Independence
  - He insisted on the Congress passing a resolution for the eradication of castes, with the President of the Conference Mr.Mohamed Ali
  - He strongly condemned caste distinctions
- 18) Congress accepted T.K.Madhavan's request to hold as their primary object to eradicate castes. Congress, consequently decided on a plan of action to
- Not to interfere with the religious issues
  - Hold the Independence as their main object
  - Take anything only after Independence
  - Allow the state Congress leaders to work for the eradication of untouchability, depending on the climate of their state

- 19) The first war fought by the Kerala Congress after this clause was
- a) The struggle to enter the Agraharam in Kalpathi
  - b) Vaikom Rights Struggle
  - c) Struggle for all becoming archakas
  - d) Struggle for the use of one's mother tongue in worshipping
- 20) Periyar declared in public that Gandhi was all for caste discriminations to be practiced in the temples and public wells and tanks. It was a hypocritical show of Gandhi that he was against castes. He said these facts in the meetings conducted in
- a) Iraniel, Marthandam
  - b) Thirunelveli, Kanyakumari
  - c) Kottampatti, Madurai
  - d) Virudunagar, Aruppukottai
- 21) When Periyar was the Secretary of the Tamil Nadu Congress, the Congress party gave money to Periyar to build separate schools and temples for the 'Pariahs', 'Sakkiliars' and the 'Brahmins'. The amount paid was
- a) One lakh rupees
  - b) Fifty thousand rupees
  - c) Forty eight thousand rupees
  - d) Two lakh rupees
- 22) Periyar said that the Vaikom struggle started on a very small issue. There was a court of law functioning in the palace of the King. Sheds were constructed in the palace to celebrate King's birthday. P.A.Madhavan B.A.,B.L., a low caste advocate was prevented from entering the Pandal. He belonged to
- a) Theeyar Community
  - b) Ezhava community
  - c) Nayadi community
  - d) Nair community
- 23) T.K.Madhavan of Ezhava Community, Lawyer Madhavan and K.P.Kesava Menon decided to hold sathyagraha in a place where there was a temple surrounded by four roads. This place was
- a) Vaikom
  - b) Quilon
  - c) Thiruvananthapuram
  - d) Changanancherry
- 24) Gandhi wrote a letter to Kesava Menon permitting him to start the Satyagraha on
- a) 15-3-1924
  - b) 16-3-1924
  - c) 17-3-1924
  - d) 18-3-1924



- 32) Seeing the front line leaders getting arrested, and the movement losing its momentum, an English daily from Madras wrote a note of regret. This magazine was
- a) The Hindu
  - b) Justice
  - c) New India
  - d) Madras
- 33) Two leaders requested Periyar through a letter to lead the agitation in the absence of a leader. They were
- a) Barriester George Joseph & Kesava Menon
  - b) T.K.Madhavan Lawyer Madhavan
  - c) A.K.Pillai and Velayudha Menon
  - d) Kelappan and Mrs. T.K.Madhavan
- 34) Periyar received this letter when he was addressing a meeting in
- a) Kailasapuramb) Visuvasapuram
  - c) Pannaipuram d) Villupuram
- 35) Periyar reached Vaikom on
- a) 13-04-1924
  - b) 14-04-1924
  - c) 15-04-1924
  - d) 16-4-1924
- 36) On 13-4-1924 in the meeting participated by many leaders it was decided to change the place of Sathyagraha to
- a) Thiruvananthapuram
  - b) Cochin
  - c) Quilon
  - d) The Kottayam
- 37) On the very day 13-4-1924 Periyar reached Vaikom, he addressed a meeting for three hours in
- a) Cochin
  - b) Thiruvananthapuram
  - c) Ernakulam
  - d) The tankbund road, Vaikom
- 38) On 17-4-1924, in the public meeting four persons spoke. One of them proclaimed then that if this Sathyagraha could not be made a success by the men, women should gather and succeed. The speaker was
- a) Govindan Sanar
  - b) Ayyamuthu Gounder
  - c) Ramakrishna Dass
  - d) Naraini Ammal



- 46) A famous man wrote to George Joseph who worked hard for Vaikom Sathyagraha. "It is wrong that you have participated in the affair relating to the Hindu religion". It was
- a) C.Rajagopalachari                      b) Vijaya Ragavachariar  
c) Sathyamurthy Iyer                      d) Vaidyanatha Iyer
- 47) The third ban order on Periyar was passed by the Magistrate on
- a) 13-05-1924                      b) 14-05-1924  
c) 15-05-1924                      d) 16-05-1924
- 48) Periyar defied the ban order and was imprisoned at
- a) Vaikom lock-up                      b) Karur Police station  
c) Poojapuram Prison<sup>f</sup>                      d) Kottayam Lock-up
- 49) The person who ordered that it was not good for the sathyagrahis to receive the free food from the charity house of the Akalis (Sikhs)and that they should stop it at once was
- a) C.Rajagopalachari                      b) Gandhi  
c) Tamil Nadu Congress Committee  
d) Kerala Congress Committee
- 50) When Periyar was locked up in prison, the Namboodiri Brahmins and some orthodox Hindus jointly conducted a yaga to destroy both the Sathyagraha and persons like Periyar. The name of the yaga was
- a) Aswametha Yagam                      b) Buddira Kameshti Yagam  
c) Sathru Sangara Yagam                      d) Rajasooya Yagam
- 51) Gandhi asked the members of the Congress Working Committee not to participate in the Sathyagraha and also the non-Hindus should not participate. This was condemned by a Kerala magazine on 24-5-1924. The magazine was
- a) Malayala Manorama                      b) Srivazhum Kodu  
c) Bowran                      d) Malayalee
- 52) When EVR Maniammai along with 4 women, tried to enter the temple, Mrs. Govindan Sanar alone was not allowed to enter the temple and hence, Mrs.EVR also refused to enter the temple. This happened on
- a) 18-05-1924                      b) 19-05-1924  
c) 20-05-1924                      d) 21-05-1924







of the sins committed by the Ezhavars and Panchamars, they were born so. Gandhi replied

- a) Yes
- b) No
- c) I shall respond after deep thought on it
- d) That he would consult the Pundits and say

67) Gandhi met the Queen in Varkalai on

- a) 10-03-1925
- b) 11-03-1925
- c) 12-03-1925
- d) 13-03-1925

68) Periyar reached Varkalai on

- a) 10-03-1925
- b) 11-03-1925
- c) 12-03-1925
- d) 13-03-1925

69) Narayana Guru met Gandhi on

- a) 10-03-1925
- b) 11-03-1925
- c) 12-03-1925
- d) 13-03-1925

70) The magazine 'Mathru Boomi' wrote an editorial on the information that the Eastern Road also would be open on

- a) 20-11-1925
- b) 21-11-1925
- c) 22-11-1925
- d) 23-11-1925

71) Sathyagraha was stopped as the Eastern Road was opened on

- a) 23-11-1925
- b) 24-11-1925
- c) 25-11-1925
- d) 26-11-1925

72) A report was released that there would be consultations on the eradication of castes, and the celebration of the victory of the Sathyagraha and a meeting to take decisions on these issues was to be conducted on 29-11-1925 and this would be presided over by Periyar. The report was released by

- a) K.Kelappan
- b) A.K.Pillai
- c) T.K.Madhavan
- d) Lawyer Madhavan

73) A leader spoke with emotional gratitude to both Periyar and Nagammai for their sacrifice, leadership and commitment. He was

- a) Mannath Padmanabha Pillai    b) T.K. Madhavan  
c) K.Kelappan    d) Kesava Pillai
- 74) **The magazine Pakish Kanth Bharath wrote that the Vaikom Sathyagraha was an inspiration to the struggle of Ambedkar in the year**
- a) 1925    b) 1926  
c) 1927    d) 1928
- 75) **On 29-11-1925, the address of victory by Periyar was published in Kudi Arasu on 06.12.1925. Periyar therein severely warned that they would have to wear the meaningless poonool (sacred thread), and render the meaningless Sandyavandhanam also if they go on**
- a) Brahma Samajam    b) Prarthana Samajam  
c) Arya Samajam    d) Theosophical Sangam
- 76) **“What he has rendered in Vaikom is immeasurable. He was once a revolutionary in the national struggle. The only one whom the revolutionaries should follow is Periyar” This was said by**
- a) N. Sivaraj B.A.,B.L.,    b) Kakkan  
c) Sivashanmugam Pillai    d) Thondu Veerasamy
- 77) **An Englishman remarked in his report of the Vaikom struggle that only after Periyar joined Vaikom struggle it got a new life and a new strength. He was**
- a) Mr. Bit    b) Cotton I.C.S  
c) Mr. Norton    d) Mr. Wood
- 78) **A Congress man accused that Periyar did not show proper account of money he received for the Vaikom struggle. It was**
- a) C.N.Muthuramalinga Mudaliar  
b) V.O. Chidambaram Pillai  
c) Dhandapani Pillai  
d) Srinivasa Iyenger



**ANSWERS**

(1)	b	(2)	c	(3)	a
(4)	c	(5)	c	(6)	c
(7)	a	(8)	a	(9)	a
(10)	d	(11)	d	(12)	c
(13)	b	(14)	c	(15)	c
(16)	c	(17)	c	(18)	d
(19)	b	(20)	a	(21)	c
(22)	b	(23)	a	(24)	a
(25)	d	(26)	c	(27)	c
(28)	a	(29)	a	(30)	b
(31)	a	(32)	b	(33)	a
(34)	c	(35)	a	(36)	b
(37)	d	(38)	d	(39)	b
(40)	b	(41)	a	(42)	a
(43)	a	(44)	b	(45)	c
(46)	a	(47)	b	(48)	c
(49)	b	(50)	c	(51)	c
(52)	a	(53)	d	(54)	b
(55)	b	(56)	c	(57)	a
(58)	d	(59)	d	(60)	c
(61)	a	(62)	b	(63)	a
(64)	c	(65)	b	(66)	a
(67)	c	(68)	c	(69)	c
(70)	b	(71)	a	(72)	a
(73)	a	(74)	c	(75)	c
(76)	a	(77)	b	(78)	a



## CHERANMADEVI

• **Dr. P. Rajadurai M.A., Ph.D.,**

- 1) **Cheranmadevi is in the District of**
  - a) Tiruchirappalli
  - b) Thanjavur
  - c) Tirunelveli
  - d) Kovai
- 2) **The national school that was started in this town is**
  - a) Education ashram
  - b) A school
  - c) Thamizh Gurukula school
  - d) Patasala
- 3) **This Tamil Gurukula vidyalaya was founded by**
  - a) Bharathiar
  - b) Sathyamurthy Iyer
  - c) Madurai Vaidyanatha Iyer
  - d) Va.Ve.Su. Iyer
- 4) **Va.Ve.Su. Iyer hailed from**
  - a) Arumuganeri
  - b) Varaganeri
  - c) Vepery
  - d) Karumbalaperry
- 5) **What did he want to establish in this school?**
  - a) The development of Tamil literature
  - b) English Medium Education
  - c) Indian Culture
  - d) Hindu principles
- 6) **Cheranmadevi Gurukulam was started in the year**
  - a) 1923
  - b) 1924
  - c) 1925
  - d) 1926



- 13) The Gurukulam was expected to offer National Education without caste discriminations. The son of a Chief Minister (at a later period) studied there. This Chief Minister was
- a) P.S.Kumarasamy Raja
  - b) M.Bakthavatchalam
  - c) O.P. Ramasamy Reddiar
  - d) Dr. P.Subbarayan
- 14) After learning from his son that caste discrimination practices were continued in Gurukulam. Mr. Reddiar advised his son to meet at once
- a) Varadharajulu Naidu
  - b) Thiru Vi.Ka
  - c) S.Ramanathan
  - d) E.V.Ramasamy
- 15) On a meeting of enquiry by the Tamil Nadu Congress Committee on 17-1-1925, it was established that there were discriminating treatment accorded to students based on caste in the Gurukulam. It was decided to withhold the balance amount of Rs. 5000 by
- a) Varadarajulu Naidu and Periyar E.V.R
  - b) S.Ramathanan & Thanga Perumal Pillai
  - c) Thiru Vi.Ka. and Halasyam Iyer
  - d) Santhanam and Ganapathy Sankagiri Sasthri
- 16) Immediately after this decision, the very next day Va.Ve.Su. Iyer collected the balance amount of Rs. 5,000 secretly from
- a) K.Santhanam
  - b) S.Ramanathan
  - c) Thiru Vi.Ka.
  - d) Thangaperumal Pillai
- 17) When the fact of the discriminatory practices was brought to the notice of Gandhi, he made an arrangement that all students might eat together but the cook should be a Brahmin. But this was protested and a demand that Va.Ve.Su. Iyer should return the amount he received from the Congress Party by
- a) Thiru Vi.Ka.
  - b) P. Varadarajulu Naidu
  - c) Thanga Perumal Pillai
  - d) V. Rajagopalachariar

- 18) Based on this development in the public meeting in Salem, a strong warning was issued that before the Britishers leave India the issues between the Brahmins and the non-Brahmins should be sorted out, otherwise things would deteriorate fast. This was by
- a) P.Varadha Rajulu Naidu                      b) Thiru Vi.Ka  
c) S.Ramanathan                                      d) Periyar E.V.Ramasamy
- 19) Va.Ve.Su. Iyer announced his resignation from the Presidentship of the Gurukulam through the news paper dated 21-04-1925
- a) The Hindu    b) New India  
c) Justice    d) The West Coast Spectator
- 20) On 28-4-1925 the person who was chosen as the President of the Gurukulam was
- a) T.R.Mahadeva Iyer                              b) Halasyam Iyer  
c) T.S.S.Rajan    d) T.V.Saminathan
- 21) A magazine wrote that Periyar resigned from the Congress to fight against the domination of the Brahmins and to remove it from Tamil Nadu and that one of the many reasons for this action is the issue of Cheranmadevi Gurukulam issue. This magazine was
- a) New India    b) Justice  
c) The Hindu    d) The West Coast Spectator



ANSWERS						
(1)	c		(2)	c	(3)	d
(4)	b		(5)	c	(6)	a
(7)	d		(8)	c	(9)	a
(10)	b		(11)	a	(12)	c
(13)	c		(14)	d	(15)	a
(16)	a		(17)	b	(18)	d
(19)	a		(20)	a	(21)	c





## **KANCHEEPURAM**

- 1) **The important turning point in E.V.R.'s political life is**
  - a) That all castes should become eligible to the profession of Archakas
  - b) Use of Tamil as a language of worship in the temples
  - c) Eradication of Hindi in Tamil Nadu
  - d) Community reservation in government jobs
- 2) **When Periyar was the President of the Tamil Nadu Congress Committee, its secretary was**
  - a) Kovai Ayyamuthu
  - b) Thangaperumal Pillai
  - c) S.Ramanathan
  - d) Singaravelu Chettiar
- 3) **When the Tamil Nadu Congress Conference was held in Thanjavur in 1921, Periyar announced that there would be a meeting where the non-Brahmin representatives were staying in order to**
  - a) Study independence for India
  - b) To find solution for language issue
  - c) To talk about the non-Brahmins
  - d) To study the preparations for the election
- 4) **Periyar said "We are still in Congress. There is a party called Justice Party against us. They claim that they are working for the welfare of the non-Brahmins. Under these circumstances, we should discuss and decide on the stand to be taken by the non-Brahmins, along with finalizing our duties and rights. This**

meeting is convened only for that purpose.” In reply to this one leader said that he did not agree with this view and that all they needed at that movement was freedom. This leader was

- a) Dr.P.Varadharajulu Naidu
- b) Thiru Vi.Ka
- c) S.Ramanathan
- d) Singaravelu Chettiar

5) On hearing this E.V.R. told Ramanathan that it was a meeting meant for the non-Brahmins and hence he did not have any right to speak there. Ramanathan laughed on hearing this because

- a) He wanted to calm down Periyar
- b) He was a non-Brahmin
- c) He was troubled seeing the caste fight
- d) There was no link in this matter to Congress

6) The President for the Congress Conference held in Thiruvannamalai in 1924 was

- a) E.V.Ramasamy
- b) Thiru Vi.Ka
- c) S.Ramanathan
- d) Dr. Varadharajulu Naidu

7) The one who brought a hundred non-Brahmin paid workers to protest against Periyar when he made the Presidential address was

- a) Srinivasa Iyengar
- b) Rajagopalachariar
- c) Santhanam
- d) Sathyamurthy Iyer

8) When it was suggested that support of both Annie Beasant and Srinivasa Sasthri should be obtained, it was also suggested that the President of the Justice Party Thiagarayar also be requested for support. This suggestion came from

- a)Dr. Varadharajulu Naidu.
- b) Kovai Ayyamuthu
- c) S. Ramanathan
- d) Thanjavur Venkatakrisna Pillai

9) The supporters of Srinivasa Iyengar abused Thiagarayar saying that he was

- a) Ignorant
- b) Tyer, the cruel man
- c) A betrayer
- d) The enemy of the Congress

- 10) In 1925, the Congress Conference was held in Tamil Nadu in  
a) Madurai  
b) Tirunelveli  
c) Kanjipuram  
d) Madras
- 11) The President of this conference was  
a) S.Ramanathan  
b) Srinivasa Iyengar  
c) Thiru Vi.Ka.  
d) Singaravelu Chettiar
- 12) A leader proposed in this Conference that considering the welfare and the national unity a resolution should be passed that henceforth all the jobs in the Government should be proportionately allotted, as per the population strength of the Brahmins, non-Brahmins and the untouchables. The Congress should be pressured to take up this proposal. This proposal was made by  
a) Dr.P.Varadharajulu Naidu  
b) S.Ramanathan  
c) Sarkarai Chettiar  
d) E.V.Ramasamy
- 13) This proposal of E.V.Ramasamy was seconded by  
a) Arya Menon  
b) Thanjavur Venkatakrishna Pillai  
c) Sarkarai Chettiar  
d) S.Ramanathan
- 14) “Even while the Britishers are ruling now, people are prevented from walking in certain streets and drawing water from certain tanks besides many such discriminations and hardships. If the ruling power goes in the hands of people who discriminate like this, the others would have to suffer much more. Such fears can be removed from the affected, what the intention behind that statement of Periyar?  
a) The reservation of jobs is sanctioned such fears would be removed  
b) The caste bias should be reduced  
c) The untouchability would vanish  
d) The communal harmony would emerge
- 15) Thiru Vi.Ka. did not allow Periyar to present this proposal for reservation (castewise) in the Kanchipuram Conference because  
a) The proposal was unconstitutional  
b) It was unnecessary  
c) This would split people  
d) It was anti-national

- 16) Periyar blamed Thiru Vi.Ka. that he rejected the proposal on the advice of a few Brahmins. Thiru Vi.Ka. replied that
- It was in the interest of the nation
  - The Conference should pass without confusion
  - Reservation was the preamble of Justice Party
  - Reservation was against the Congress policies
- 17) On hearing the reply of Thiru Vi.Ka. to accept his proposal for Caste wise Reservation in government jobs and admission in educational institutions, E.V.Ramasamy made a challenging public remark that he would destroy such a Congress in his lifetime amidst the congregation of 4000 workers. After saying this, Periyar
- Regretted
  - He quit both the Congress and the Conference
  - Was waiting for an appropriate opportunity
  - Gathered his supporters
- 18) After leaving Congress and this Conference venue, in order to achieve his plan of reservation based on castes, Periyar
- Started Self-respect Movement
  - Sent a request to the Congress High Command
  - Started propagation among people
  - Started supporting Justice Party



### ANSWERS

(1)	d	(2)	c	(3)	c
(4)	c	(5)	b	(6)	a
(7)	a	(8)	c	(9)	b
(10)	c	(11)	c	(12)	d
(13)	c	(14)	a	(15)	a
(16)	a	(17)	b	(18)	a



- c) Gave up all the nine honorary jobs he was holding  
d) Gave up all the 29 honorary jobs he was holding
- 5) **The organisation that appointed Periyar as Vice-President in order to oppose Justice Party was**  
a) Home Rule Movement  
b) Madras State Association  
c) South Indian Welfare Association  
d) Association of the most fierce activities
- 6) **The Association that was started with Periyar as the Vice-President to oppose the Home Rule Movement was**  
a) The South Indian Welfare Association  
b) The Association of fierce activities  
c) Home Rule Movement  
d) The Madras State Association
- 7) **Gandhi non-cooperation movement attracted Periyar because of**  
a) Eradication of untouchability and caste discrimination  
b) Periyar's resignation of offices  
c) Decision not to attend the Assembly, or accepting any office there.  
d) All of these
- 8) **The Tamil leader who condemned Panjab (Jollianwalabagh) massacre by travelling throughout the country was**  
a) Bharathiar  
b) Thanthai Periyar  
c) Kamarajar  
d) Sathyamurthiyer
- 9) **The one who strengthened Khadi Movement in Tamil Nadu was**  
a) Thanthai Periyar  
b) Rajagopalachariyar  
c) Panagal Raja  
d) Kaivalya Samiar
- 10) **The one who showered praises on Periyar for strengthening and developing Congress in Tamil Nadu**  
a) Thiru Vi.Ka.  
b) Bharathi Dasan  
c) Sami Chidambaranar  
D) Poet Karunanandam
- 11) **The famous writer who served the Khadi Angadi (shop) opened by Periyar in Tiruchengode was**  
a) Kalki  
b) Maraimalai Adigal  
c) Ma.Po.Si.  
d) Puthumai Pithan



- 19) **The place where Periyar and the Congress leaders decided on the protest against toddy shops is**
- a) Sabharmathi Ashramam
  - b) Vardha
  - c) Periyar's residence in Erode
  - d) Sevagramam
- 20) **Periyar was shut in prison on the charge of hatred against Government and community on**
- a) 11-09-1902
  - b) 11-9-1924
  - c) 11-9-1935
  - d) 11-9-1946
- 21) **The conference organised by Periyar to thwart the influence of the Justice Party in Erode in the year 1919 was**
- a) The Tamilar Conference
  - b) Self Respect State Conference
  - c) Madras State Association Conference
  - d) The Conference to eradicate the Brahminical imperialism
- 22) **The Congress leader who stayed in Periyar's residence in Erode in the year 1922 was**
- a) Panditha Motilal Nehru
  - b) Vittal Bai Patel
  - c) Dr. Ansari
  - d) All the three
- 23) **From 1922 to 1924 Periyar ran a school in Erode at his own expenses to teach 30 students**
- a) Tamil
  - b) Malayalam
  - c) Sanskrit
  - d) Hindi
- 24) **The one who staunchly opposed Chitharanjan Das who started Swarajya Party with an object of capturing all State Assemblies, while lending support to the Government was**
- a) Gandhi
  - b) Periyar
  - c) Rajagopalachariar
  - d) All the three
- 25) **The person who gave the title the 'Vaikom Hero' to Periyar was**
- a) Gandhi
  - b) Sami Chidambaranar
  - c) Thiru.Vi.Ka.
  - d) Anna



- 26) **The Vaikom struggle was**
- a) A temple entry struggle
  - b) Fighting for the rights to the untouchables to walk in streets around the temple
  - c) Struggle for freedom for the nation
  - d) Salt satyagraha
- 27) **When Periyar left for Vaikom struggle, he handed over the responsibility of the President to**
- a) Thiru Vi.Ka.
  - b) Va.Ve.Su.Iyer
  - c) Varadarajulu Naidu
  - d) Rajagopalachari
- 28) **The sentence written on advertising board just a few yards from Vaikom Mahadeva Temple was**
- a) The untouchables can worship from here
  - b) The untouchables should not go beyond this
  - c) The untouchables may enter the temple without upper garment
  - d) The untouchables may enter the temple with small pots hung around their necks
- 29) **The person who sent a telegram to Periyar to participate in the Vaikom struggle was**
- a) George Joseph
  - b) T.M.Nair
  - c) K.Kelappan
  - d) Neelakandan Namboodhri
- 30) **The reason for Periyar being invited to participate in the Vaikom struggle was**
- a) He was the President, Tamil Nadu Congress Committee
  - b) He was very vigorous about eradication of untouchability
  - c) He was a friend to Travancore King
  - d) He was a trusted person for Gandhi
- 31) **The day on which Periyar was arrested to Vaikom Struggle was**
- a) 22-4-1923
  - b) 22-4-1924
  - c) 22-4-1925
  - d) 22-4-1929

- 32) Periyar was imprisoned for a month for Vaikom struggle in the jail of
- a) Aruvikuthi
  - b) Travancore Central Jail
  - c) Andaman
  - d) Madras Central Jail
- 33) After the Vaikom struggle, Periyar was awarded six months of rigorous imprisonment and was jailed in
- a) Aruvikuthi
  - b) Travancore Central Jail
  - c) Bellary
  - d) Andaman
- 34) After the release from one month's prison sentence for Vaikom struggle, Periyar
- a) Stopped the struggle
  - b) Returned to Erode
  - c) Sought the support of Gandhi
  - d) Got arrested again for violating the order of banishing from the State
- 35) The person who was arrested along with Periyar in Vaikom Struggle was
- a) Gandhi
  - b) Rajagopalachariar
  - c) Ayyamuthu
  - d) Kamarajar
- 36) The women who led the struggle at Vaikom after the arrest of Periyar were
- a) Kasthuribai & Annee Besant
  - b) Nagammai and Kannammal
  - c) Maniammal and Mrs. Bitt
  - d) None of these
- 37) Periyar who was sentenced for six months jail
- a) Disappeared without going to prison
  - b) Was jailed for more than six months
  - c) Was released in four months
  - d) None of these
- 38) A person called for the end of the Vaikom struggle advising that persons belonging to other faiths should not participate in it but instead they should work for the conversion of the minds of the people concerned. This was
- a) Gandhi
  - b) Kamarajar
  - c) Nehru
  - d) Subash Chandra Bose







- 61) The person who presided over the Belgaum Congress conference and expressed support for Vaikom struggle was  
a) Gandhi  
b) Nehru  
c) Periyar  
d) Rajagopalachari
- 62) The year in which the protest against the Gurukulam was conducted in  
a) 1922  
b) 1925  
c) 1929  
d) 1932
- 63) The Gurukulam run by Va. Ve. Su. Iyer in Cheranmadevi created in the minds of the students  
a) A national loyal feeling  
b) Caste discrimination  
c) Love of rationalism  
d) desire for terrorism
- 64) Periyar Started 'Kudi Arasu'  
a) After starting the Self respect Movement  
b) After becoming the leader of the Justice Party  
c) While he was in Congress  
d) During the World War II
- 65) Periyar said, "We should find a permanent solution to the caste issue while the Britishers are ruling us. Otherwise, instead of democracy there would be only Brahminocracy." This was in  
a) Salem  
b) Erode  
c) Tiruchirappalli  
d) Thanjavur
- 66) Periyar said it in the year  
a) 1919  
b) 1920  
c) 1924  
d) 1925
- 67) The event that caused this incident was  
a) Vaikom struggle  
b) Gurukulam struggle  
c) Non-cooperation Movement  
d) Protest against toddy shops
- 68) A person joined Periyar in this issue even against Gandhi was  
a) P. Varadharajulu  
b) Thiru. Vi. Ka  
c) C. Rajagopalachari  
d) V. O. C

- 69) **There was a voting in the Congress Working Committee protesting against the caste discriminatory practices in Cheranmadevi. The for and against in that order was**
- a) 6/20
  - b) 15 11/15
  - c) 13/13
  - d) 19 6/19
- 70) **The solution that Gandhi offered for the Gurukulam issue was**
- a) To close down the Ashram
  - b) Students should eat separately based on their castes
  - c) A Brahmin cook should cook
  - d) The person in charge of the Ashram should be changed
- 71) **The strategy that Periyar used in order to closedown Gurukulam was**
- a) He brought a resolution of condemnation on Va.Ve.Su. Iyer
  - b) Periyar complained to Gandhi against Va.Ve.Su.Iyer
  - c) He requested the Tamils who were offering financial assistance to the Ashram to stop them all
  - d) He dismissed Va.Ve.Su.Iyer from the Congress
- 72) **The person who fought along with Periyar in removing the Gurukulam that encouraged caste discrimination having the name of the National Institute was**
- a) Dr.Varadharajulu Naidu
  - b) S.Ramanathan
  - c) Thiru Vi.Ka.
  - d) All the above three
- 73) **In the Tamil nadu Congress Committee meeting held in Tiruchirappalli, a resolution of condemnation for whipping anti Brahmin sentiments was brought against**
- a) Periyar
  - b) Dr. Varadharajulu
  - c) S.Ramanathan
  - d) Dhandayuthapani Pillai
- 74) **The resolution of condemnation against Varadharajulu for his anti-Brahmin activities was defeated in the Congress Committee meeting held at Tiruchirappalli with an effective speech by**
- a) Periyar
  - b) Thiru Vi.Ka
  - c) S.Ramanathan
  - d) Ayyamuthu

- 75) The one who contested against Periyar for the post of Secretary to Tamil nadu Congress was  
 a) Rajagopalachariar      b) Srinivasan Iyengar  
 c) Thyaraya Chettiar      d) Adhinarayanan Chettiar
- 76) The Congress Conference which was cause for Periyar's exit from Congress was  
 a) Tiruchirappalli conference      b) Kanjipuram Conference  
 c) Tirunelveli Conference      d) Madras Conference
- 77) The 30th Congress Conference was held in Kanchipuram in  
 a) November 21,22-1923      b) November 21,22 -1924  
 c) November 21,22-1925      d) November 21,22-1926
- 78) The Conference in which Periyar fought that the Congress party should accept the principle of communal reservation was held in  
 a) Tiruchirappalli Conference of 1919 and Tirunelveli Conference of 1920  
 b) Thanjavur Conference of 1921, Tiruppur Conference of 1923 and Thiruvannamalai Conference of 1924  
 c) The Kanchipuram Conference of 1925  
 d) All of these
- 79) Is the following matching is correct?  

Conference	President
Tiruchirappalli	Somasundara Bharathiyar
Tirunelveli	Srinivasa Iyengar
Tiruvannamalai	Periyar

 a) All are right      b) All are wrong  
 c) 1 and 4 are right      d) 2 and 3 wrong
- 80) The Conference that introduced the resolution for temple entry when Periyar was in the Congress was held at  
 a) Tiruchirappalli Conference of 1919  
 b) Thanjavur Conference of 1921  
 c) Tiruppur Conference of 1922  
 d) Kanjipuram Conference of 1925





- 87) Periyar said, "I cannot accept that Swarajya is that which is when the country is ruled, not by the foreigners, but by her own citizens." It was said
- a) Before Periyar entered public life
  - b) When he was in the Congress Party
  - c) When he supported Justice Party
  - d) When Dravidar Kazhagam was started
- 88) It was said, "If we want Swarajya, the arrogance of the rich, the humiliation of the poor, the hardships faced by the lower community people should be eradicated first. That alone is the battle for Swarajya". This was said by
- a) Gandhi
  - b) Periyar
  - c) Queen Victoria
  - d) Mount Baton
- 89) Periyar was elected as the President of the Tamil Nadu Congress Party by majority of voters. But within one hour of this election, a non-confidence motion was brought by
- a) Rajagopalachariar
  - b) Srinivsa Iyengar
  - c) Va.Ve.Su.Iyer
  - d) Vijayaraghavachariar
- 90) The reason for Periyar leaving Congress was
- a) The conspiracy of the Brahmins
  - b) The rejection of the policy of communal reservation
  - c) The domination of the Brahmins
  - d) All of these
- 91) The person who told Periyar who was fighting Brahmin domination in Congress that the Justice Party is 100 times better than Periyar, was
- a) T.M.Nair
  - b) Rajagopalachariar
  - c) Thyagarayar
  - d) Va.Ve.Su.Iyer

- 92) When Periyar was in Congress**
- a) He insisted on communal reservation rights
  - b) He opposed untouchability
  - c) He insisted on temple entry
  - d) All these three
- 93) While being in Congress Periyar supported the Justice Party rule for**
- a) Communal reservation
  - b) The protection of Hindu Endowment Department
  - c) The act of Indianising the Medical Department
  - d) Granting voting rights for women



## ANSWERS

(1)	c	(2)	a	(3)	a
(4)	d	(5)	b	(6)	b
(7)	d	(8)	b	(9)	a
(10)	d	(11)	a	(12)	d
(13)	d	(14)	c	(15)	a
(16)	d	(17)	a	(18)	a
(19)	c	(20)	b	(21)	c
(22)	d	(23)	d	(24)	d
(25)	c	(26)	b	(27)	d
(28)	b	(29)	a	(30)	b
(31)	b	(32)	a	(33)	b
(34)	d	(35)	c	(36)	b
(37)	c	(38)	a	(39)	a
(40)	b	(41)	b	(42)	b
(43)	b	(44)	b	(45)	a
(46)	a	(47)	b	(48)	a
(49)	b	(50)	b	(51)	d
(52)	a	(53)	d	(54)	b
(55)	a	(56)	d	(57)	b
(58)	d	(59)	a	(60)	b
(61)	a	(62)	b	(63)	b
(64)	c	(65)	a	(66)	c
(67)	b	(68)	a	(69)	d
(70)	c	(71)	c	(72)	d
(73)	b	(74)	a	(75)	d
(76)	b	(77)	c	(78)	d
(79)	a	(80)	c	(81)	d
(82)	d	(83)	a	(84)	b
(85)	d	(86)	a	(87)	b
(88)	b	(89)	c	(90)	d
(91)	b	(92)	d	(93)	b



## CHAPTER - IV

# THE ADVENT OF SELF-RESPECT MOVEMENT- ITS EVOLUTION 1925 - 1931

• **S.Arivukkarasu, M.A., M.Phil.,**

- 1) The Congress leader who spoke in support of the Hindu Endowment Security Act implemented by the Justice party in 1924 was
  - a) Kuthi Kesavapillai
  - b) Varadharajulu Naidu
  - c) Periyar
  - d) V.O.C
- 2) The magazine Kudi Arasu was started on
  - a) 02-05-1925
  - b) 09-01-1927
  - c) 11-05-1953
  - d) 22-11-1925
- 3) The Publisher of 'Kudi Arasu' was
  - a) Nagammai
  - b) E.V.Krishnasamy
  - c) Periyar
  - d) Thanga Perumal

- 4) The person who inaugurated 'Kudi Arasu' was  
a) Periyar  
b) Thiru Vi.Ka  
c) V.O.C.  
d) Gnaniar Adigal
- 5) A resolution was passed in the Congress Conference complimenting the Queen who granted the rights for everyone to walk along the four roads around the temple and Periyar who relentlessly struggled and made innumerable sacrifices for the success of Vaikom struggle. This conference was conducted in  
a) Kerala Congress Conference  
b) Travancore-Cochin Congress Conference  
c) Kanchipuram Congress Conference  
d) Thiruvannamalai Congress Conference
- 6) The person who made a proposal in the Madurai Ramanathapuram Conference of the non-Brahmins in 1928 that the first Self Respect Movement Conference should be convened was  
a) Kari Varadha Sami  
b) Pattukottai Azhagiri  
c) Sivaganga Ramachandran  
d) Soundara Pandyan
- 7) Gandhi wrote in Young India about Vaikom Struggle wherein he had mentioned Periyar's name  
a) Nowhere  
b) only once  
c) Thrive  
d) 17 times
- 8) The person who wrote a letter to Periyar on 08-01-1925 that they all should sink their differences and move further, not to offend Gandhi, was  
a) Rajagopalachariar  
b) Thiru Vi.Ka.  
c) P. Varadharajulu Naidu  
d) V.O.C
- 9) The person who extended an invitation to conduct the Second Self Respect Conference , Erode was  
a) C.S. Rathinasabapathi  
b) Periyar  
c) E.V.Krishnasamy  
d) Chickaya Naicker
- 10) The person who proposed the name of Periyar to be the President of the two day conference of South Indian Revolutionaries during 26 and 27 November 1928, was

- a) Panagal King
  - b) Ma.Singaravelar
  - c) Revolutionary Poet Bharathi dasan
  - d) Kuthoosi Gurusamy
- 11) **The Justice party people wanted to snatch a magazine from Periyar for writing vigorously against the entry of the Brahmins in the Justice Party. The magazine was**
- a) Kudi Arasu
  - b) Dravidan
  - c) Viduthalai
  - d) Andhra Prakasa
- 12) **As a result of the struggle against the Gurukulam in Cheranmadevi**
- a) Periyar quit Congress
  - b) Va.Ve.Su. Iyer got out of Gurukulam
  - c) The Congress itself started running Gurukulam
  - d) P.Varadharajulu Naidu was appointed President of the Gurukulam
- 13) **The first non-Brahmin's meet was convened by Periyar**
- a) on 25 & 26 December 1926 in Madurai
  - b) On 22-11-1925 in Kanchipuram
  - c) In July 1927 in Kovai
  - d) On 17 & 18, Feb. 1929 in Chengleput
- 14) **The reason for Periyar leaving Congress was**
- a) The Cheranmadevi Gurukulam Struggle
  - b) The Congress did not accept the communal reservation proposal
  - c) Gandhi left out the name of Periyar in his article on Vaikom Struggle
  - d) Periyar violated party discipline and hence was dismissed
- 15) **The final action by the Brahmin supporters including Rajagopalachariar and Va.Ve.Su.Iyer in the Gurukulam struggle was**
- a) They dismantled the Gurukulam
  - b) they resigned from the Congress Working Committee
  - c) Created another organization
  - d) Started protesting against Periyar

- 16) In the issue of Cheranmadevi Gurukulam the magazines of Tamil nadu (Varadarajulu Naidu) Kumaran and Navasakthi (Thiru Vi.Ka.)
- a) Supported Va.Ve.Su.Iyer
  - b) Opposed
  - c) Observed neutral stand
  - d) None of these
- 17) The Brahmin who proclaimed the inflammation discriminatory statement that he would starve for ten days if he heard that a Brahmin boy had his meals along with a non-Brahmin boy was
- a) M.K.Acharya
  - b) C.Rajagopalachari
  - c) Va.Ve.Su.Iyer
  - d) Sathyamurthy Iyer
- 18) The day on which the Queen ordered that the people belonging to Ezhava Community also could use the four roads around the temple on
- a) 02-05-1925
  - b) 21-06-1925
  - c) 29-11-1925
  - d) 9-03-1925
- 19) Periyar proclaimed “I am running these journals neither for fame to increase my influence nor for a living. I am in such a position. If I am forced to a state when the ideas that I want to propagate, I shall myself write, I myself compose, print and read. I shall publish it unminding the loss. This was about
- a) Viduthalai
  - b) Puratchi
  - c) Kudi Arasu
  - d) Revolt
- 20) Periyar said “ when all the other journals and magazines fear to publish what they realized to be true, the magazine which I began shall reveal truth as it is to all”. This magazine was,
- a) Viduthalai
  - b) Dravidan
  - c) Puratchi
  - d) Kudi Arasu
- 21) A Saivite leader declared. “In our country there is much arrogance on the upper and lower castes. A feeling of equality should be spread everywhere. I have as much interest as Periyar has in this magazine”. It was
- a) Gnaniar Adigal
  - b) Maraimalai Adigal
  - c) Thiru Vi.Ka.
  - d) Kundrakudi Adigalar
- 22) The person who wrote in Kudi Arasu with the pen name Agappaiair (wooden spoon) was



- a) Periyar  
c) Samy Chidambaranar
- b) Kaivalyam  
d) Thirumalaichamy
- 23) **The Conference of Isai Velalar (Music community) participated by Periyar, Thiru Vi.Ka., S.Ramanathan and Dhandapani Pillai was held in 1925 in**
- a) Thiruvarur  
c) Mayiladuthurai
- b) Thirukuvalai  
d) Thirugokarnam
- 24) **Periyar wrote an article titled, “Betrayal of Tamil and the secret of Hindi” in his Kudi Arasu in the year**
- a) 1936  
c) 1926
- b) 1938  
d) 1927
- 25) **An editorial was written in Kudi Arasu that the untouchables should be allowed to enter Suseendram Temple in the year**
- a) 1934  
c) 1926
- b) 1928  
d) 1927
- 26) **Periyar wrote in Kudi Arasu on hearing the car of Thiruvarur temple was burnt, that it was a good news and instead they might now build an industry or a college on**
- a) 10-04-1934  
c) 07-03-1923
- b) 09-06-1926  
d) 01-11-1042
- 27) **The Justice Party leader who made a legislation that no knowledge of Sanskrit was required for the study of Medicine, thereby releasing the Medical Education from the English to the Tamils, was**
- a) The king of Panagal  
c) A.B.Bathro
- b) The king of Bobbili  
d) A.Subbarayalu Reddi
- 28) **On 31-10-1926, there was an article in Kudi Arasu. It raised an important question. “A sishya (disciple) who was born in this soil, and our caste, who grew in this land, bearing our name, worshipping our god, and worshipping our Guru, is prevented from seeing the Ratha Utchavam (car festival) of our god. Can anyone grant us independence for a country such as ours? Can we trust you to hand over the power snatching it away from the British?” The person who wrote it was**
- a) Periyar  
c) Kaivalyam
- b) Nagammai  
d) M.Singaravelar



- 35) **The magazines that wrote against self respect movement were**  
a) Dharmiga Hindu & The Hindu  
b) Tamil Nadu and Desabandu  
c) Navasakthi and Swathesamithran  
d) Dhinasari and The Mail
- 36) **The President of the All India Khadi Board, when Kudi Arasu condemned the domination of the Brahmins in Khadi Board was**  
a) C.Rajagopalachariar  
b) M.K.Achary  
c) S.Ramanathan  
d) Kovai Ayyamuthu
- 37) **Periyar had forced his mother and wife to wear the rough Khadi clothes. But the same Periyar said that after all the Khadi principle was to keep the Sudras down for ever, in the year**  
a) 1927  
b) 1925  
c) 1928  
d) 1937
- 38) **In his editorial in Kudi Arasu on 11-12-1927, Periyar termed as the representations of the dumb illiterate masses ill treated by the Brahmins and the Government. The Committee so termed so was**  
a) Simon Committee  
b) Montagu Chemsford Committee  
c) The Round Table Conference  
d) The Madras Governing Council
- 39) **When Dr. Subbarayan's ministry was about to accept the Congress demand that they should boycott Simon Commission, a leader advised Subbarayan Ministry to welcome Simon Commission. It was**  
a) The King of Panagal  
b) Periyar  
c) Arogyaswamy Mudaliar  
d) The King of Bobbili
- 40) **On 16-12-1928, Periyar wrote a comparison "Like the general dying during the war" describing the death of**  
a) T.M.Nair  
b) The King of Panagal  
c) Sir Thiagarayar  
d) Sir A.T.Panneerselvam

- 41) A Brahmin Congress leader informed that there were no Indians fit to hold the Government posts like the President of District Boards, and they were not fit for self rule. This was said
- During the inquiry of the Montague Chemsford
  - In the Simon Commission's inquiry
  - In the Round Table Conference
  - In the Working Committee of the Congress
- 42) The year in which the South Indian Railway employees strike took place in Nagapattinam in
- 1920
  - 1916
  - 1927
  - 1948
- 43) The President of the Railway Employees strike was
- P.Ramamurthy
  - M.Singaravelar
  - Nagai Kaliappan
  - T.Krishnasamy
- 44) The President who led the strike of the Railway employees belonged to
- The Self respect movement
  - The Communist party
  - The Indian Kissan Maban Movement
  - Congress Party
- 45) The friend of Periyar who proclaimed that they were fools who did not understand that the communal reservation was crucial to the future and the progress of the people. This friend of Periyar was
- Chidambaram Dhandapani
  - S.Ramanathan
  - V.O.C.
  - P.Varadharajulu Naidu
- 46) The weekly Kudi Arasu was printed from 1927 from
- Kudi Arasu Press
  - Dravidan Press
  - Unmai Vilakkam (Interpretation of Truth)
  - Self respect propaganda press
- 47) A friend of Periyar clearly explained that the Saivite leaders should renounce Sanskrit and the worship of Sivalinga image to counter caste discriminations enshrined in Sanskrit literatures. It was
- Kundrakudi Adigal
  - Maraimalai Adigal
  - Thiru Vi.Ka.
  - V.O.C



- 54) In the 1927 Self Respect Conference in Tirunelveli a leader said, "The reason for the outstanding popularity of Kudi Arasu, is not his linguistic power and simplicity. We are really fortunate to have Periyar who gives us this magazine." This was said so by
- Navalar Somasundara Bharathiyar
  - T.K. Chidambaranatha Mudaliar
  - Gnaniar Adigal
  - M.S.Poornalingam Pillai
- 55) The hero of the Self Respect who slapped the Brahmin who used the word 'Sudran' in a marriage was
- Soundara Pandian
  - Pattukottai Azhagiri
  - Kaivalyam
  - Mayavaram Natarajan
- 56) In 1928 a Tamil poet belonging to the Self respect Movement wrote asking the sun "Do you set on the west, being ashamed of our pathetic condition?" This poet was
- Pena Narthanam Thirumalaisamy
  - Chandrasekara Pavalar
  - Revolutionary poet Bharathi Dasan
  - Prof. E.M.Subramaniam
- 57) The communal G.O. was implemented by Sirkazhi Muthiah Mudaliar in the year
- 1921
  - 1925
  - 1928
  - 1929
- 58) When Periyar was 50 in 1928, a leader praised Periyar that the only young man who was serving the cause of social reformation in South India was Periyar . This leader was
- Thiru Vi.Ka.
  - Sir A.Ramasamy
  - Rev- Bitman
  - M.R.Jayakar
- 59) The movement that was responsible for the success of the Ehava's struggle for the rights to walk in the streets of Brahmins in Palakad Kalpathy was
- The movement of Narayana Guru
  - The Movement of Kerala Theears
  - Congress party
  - The Self-respect movement



- 67) Periyar spoke in the Conference of the untouchables in 1928 and said “If you are tortured in villages, you should migrate to cities. If it continues there also, you should leave your religion. You cannot achieve anything if you are not prepared to risk your lives to break the barriers”. This Conference was held in
- a) Madras  
b) Chidambaram  
c) Ramanathapuram  
d) Kallakurichi
- 68) The Self-respect Conference that passed a resolution condemning Hindi in 1930 was held in
- a) Lalgudi  
b) Erode  
c) Nannilam  
d) Tirunelveli
- 69) The reason why Periyar accepted communism was
- a) He had toured Soviet Russia  
b) he had an instinctual tendency for communism  
c) His close association with Ma.Singaravelar  
d) His close association with Pa.Jeevanandam
- 70) Periyar exhorted in the Conference of Adi Dravidar at Kallakurichi to “Violate, reject and fight the Brahmins and Brahminism” in the year
- a) 1929  
b) 1939  
c) 1949  
d) 1919
- 71) Periyar said in 1929 “The Vaishnava Pandits proved that the Saiva myths were all mere lies. In the same way, the Saiva Pandits proved that the Vaishnava myths were all lies. If we often thought that both these findings are true”. This was said by Periyar in
- a) Erode  
b) Chingleput  
c) Tirunelveli  
d) Virudunagar
- 72) A great man said “ I fought so that I should open the picture of Periyar. The President Govindan said he was going to do that. But the leader, pitying on me gave that fortune to me. I thank him and my friends for the same. This great man was
- a) V.O.C.  
b) Rasigamani T.K.C  
c) Maraimalai Adigal  
d) Thiru Vi.Ka



- 73) The Movement that publicly announced that the food cooked by the Nadars considered as low castes could be served during the feast for all castes together, thereby effecting a great change in the society was
- a) Congress  
b) Justice Party  
c) Self-respect Movement  
d) Communist Movement
- 74) The Self - Respect Conference convened on behalf of the Ezhavas in Kottayam, Kerala and participated by Periyar was on
- a) 07-05-1929  
b) 02-12-1933  
c) 17-09-1931  
d) 01-11-1936
- 75) The Self Respect Conference in Chengalpattu was convened on
- a) 17 & 18-02-1929  
b) 17 & 18-02-1928  
c) 27 & 28-02-1929  
d) 10 & 11-03-1930
- 76) The period engaged in publishing the research on Ramayana, Periya Purana and Bharatham by Periyar was in
- a) 1945  
b) 1929  
c) 1946  
d) 1925
- 77) The hero who announced that henceforth he would never appoint any Brahmin, who resigned his minister's post and who gave up his caste suffix, following the resolution at the Chingleput Self Respect Conference was
- a) Soundara Pandiyan  
b) V.V. Ramasamy  
c) Sivaganagai Ramachandran  
d) Nagerkoil Chidambaram
- 78) A famous literary work in Tamil was advertised in the Kudi Arasu in 1929 that it promoted equality, fraternity, denials of discrimination by birth and women's liberation. Such an old Tamil literature with a detailed explanation was available just for 8 annas (50 paise). This literature was
- a) Silapathigaram  
b) Thirukkural  
c) Muthollayiram  
d) Kalladam
- 79) The persons who proclaimed in the Chengalpattu Self Respect Conference that four year had passed since the birth of Periyar Era. It was
- a) Soundara Pandyan  
b) P.T.Rajan  
c) S.P.Muthu Nadar  
d) Doctor Subbarayan

- 80) The Congress passed a resolution that no government employee should be paid more than Rs. 500 per month. But as precedence a resolution was passed in a conference no Govt. employee should be paid more than Rs. 1000 a month. It was in
- Communist Party Conference
  - Congress - socialism Conference
  - Chingleput Self-respect Conference
  - Justice Party Conference
- 81) The Self Respect Conference was conducted in Puducherry on
- |               |               |
|---------------|---------------|
| a) 21-01-1929 | b) 28-02-1929 |
| c) 10-03-1931 | d) 01-11-1944 |
- 82) The Conference in which the following social reformatory resolutions were passed
- The four varna discrimination should be eradicated
  - Should not wear caste distinct marks
  - Should not use the caste suffix to the names
  - The communal reservation should be accepted. It was in
- The Self respect Conference in Puducherry
  - First Self-respect Movement
  - Erode Self-respect Conference
  - Madurai non-Brahmins Conference
- 83) The following resolutions for women's liberation were passed
- The marriage age for women should be 16. (14 was the rule at this time.)
  - Rights for divorce
  - Rights for remarriage
  - Only women to be appointed as teachers. This was in
- 1938 women's Conference
  - 1929 Self-respect Conference
  - 1931 Self-respect Conference
  - Lalgudi Self Respect Conference

- 84) Some revolutionary resolutions were passed like (i)should not build temples (ii)should abolish archaka practices (iii) should not spend money on god or temples (iv)the properties of the temples and the Matams shouldbe spent on industry, commerce and research. This was in
- a) 1933 Atheists' Conference
  - b) 1929 Chingleput first Self Respect Conference
  - c) Erode Self Respect Conference in 1930
  - d) 1929 Puducherry Self Respect Conference
- 85) The legislation on the abolition of Devadasi system was made on
- a) 02-03-1929
  - b) 10-03-1932
  - c) 02-02-1929
  - d) 02-12-1929
- 86) The one who introduced the bill on the abolition of the Devadasi system was
- a) Dr. Nair
  - b) Dr. Muthulakshmi
  - c) A.B.Bathro
  - d) Panagal King
- 87) The Congress leader who severely attacked the Bill on the abolition of the Devadasi system in the Assembly was
- a) Rajagopalachari
  - b) SathyamurthyIyer
  - c) Paravasthu Rajagopalachari
  - d) K.S.Ramasamy
- 88) The Self Respect Conference that was held in Thiagaraya Nagar, Panagal King Pandal, and T.M.Nair Hall was in
- a) Chingleput
  - b) Virudunagar
  - c) Erode
  - d) Tirunelveli
- 89) The Self Respect Conference in 1929, in which Pa.Jeevanandam participated for the first time was in
- a) Thanjavur
  - b) Mayuram
  - c) Erode
  - d) Pattukottai
- 90) Only a few joined together, but conducted conferences in the name of Saivaperiyor (greatmen)Saiva Sithantham, Varnashram and Asthigam against Self Respect Movement in
- a) Thirupathiripuliyur
  - b) Tirunelveli
  - c) Kallidaikurichi
  - d) Nagapattinam









- 117) The Conference that passed a resolution that, as the religions developed superstitions, they should be eradicated and consequently had to face the ire of the Hindus and Muslims was
- Kovai Non-Brahmins Conference
  - Madurai Non-Brahmins Conference
  - Erode Self Respect Conference
  - Virudunagar Self Respect Conference
- 118) In a letter written on 14-05-1931, it was mentioned “I might have suffered owing to carrying the burden of an object but I had never felt ashamed of doing it.” This was written by
- Sir A.T.Panneerselvam
  - Periyar
  - Kaivalyam
  - Soundarapandian
- 119) Periyar lavishly praised a person in Kudi Arasu on 27-03-1931 saying “we say that he is an honest man. We firmly believe that his principles are badly needed for India. We praise him whole heartedly.” The person who was praised was
- Lala Lajapathy Rai
  - Vanji Ayyar
  - Bhagat Singh
  - Rash Behari Gosh
- 120) The President of the first Self Respect Conference was
- Sivagangai Ramachandran
  - Sir P.T.Rajan
  - Periyar
  - W.P.A. Soundara Pandian
- 121) The one who inaugurated the first Self Respect Conference, and who proclaimed that the only object of the Self Respect Movement was to eradicate the discrimination by birth, was
- Periyar
  - Sir P.T.Rajan
  - A. Ponnambalanar
  - Pattukottai Azhagiri
- 122) The Self Respect Conference that included the Youth Conference, the Women’s Conference, the Prohibition Conference and the Music Conference was convened in
- Chengalpattu
  - Virudunagar
  - Erode
  - Puducherry
- 123) The President of the Virudunagar Self Respect Conference was
- Sir R.K.Shanmugam
  - V.V.Ramasamy
  - A.V.P. Asaithambi
  - Periyar





- 131) A thinker wrote in Kudi Arasu on 30-8-1931 that it was hypocrisy of the Congressmen who praised Virudhunagar Self Respect Conference and at the same time kept poonool (sacred thread) and Sandya Vandhanam intact. This thinker was
- a) Ma.Singaravelar                      b) Kaivalyam  
c) Periyar                                      d) V.O.C
- 132) The national leader who condemned the non-admission of the lower caste and Muslim students in 1927, in Pachaiyappa's college was
- a) Gandhi                      b) Nehru                      c) Malavia                      d) Patel
- 133) The person who told in 1927 Gandhi that it would hurt the feelings of the believers in sastras, if the Adi Dravidars entered the temple. He was
- a) M.K. Achary                      b) Rajagopalachariar  
c) Kanchi Sankarachariar                      d) Sringeri Sankarachariar
- 134) The Conference that resolved that women should be appointed not only for teaching and nursing professions, but also for police and army was
- a) Virudhunagar Self Respect Conference  
b) Chengalpattu Self Respect Conference  
c) Puducherry Self Respect Conference  
d) Erode Self Respect Conference
- 135) The year in which Periyar issued a statement that May Day must be celebrated in the year
- a) 1933                      b) 1931                      c) 1935                      d) 1952
- 136) The book 'Who is who' giving details about Periyar and Nagammai was published in
- a) 1933                      b) 1923                      c) 1944                      d) 1947
- 137) Natarajan who participated in the anti-Hindi agitation died on 15-01-1939. The other Thalamuthu died on
- a) 15-01-1939                      b) 10-12-1938  
c) 15-03-1939                      d) 12-03-1939



## ANSWERS

(1)	c	(2)	a	(3)	a
(4)	d	(5)	c	(6)	b
(7)	a	(8)	a	(9)	c
(10)	a	(11)	b	(12)	b
(13)	b	(14)	b	(15)	b
(16)	b	(17)	a	(18)	b
(19)	c	(20)	d	(21)	a
(22)	b	(23)	c	(24)	c
(25)	c	(26)	b	(27)	a
(28)	c	(29)	b	(30)	c
(31)	a	(32)	b	(33)	c
(34)	b	(35)	b	(36)	c
(37)	a	(38)	a	(39)	b
(40)	c	(41)	b	(42)	c
(43)	d	(44)	a	(45)	c
(46)	c	(47)	d	(48)	c
(49)	a	(50)	a	(51)	b
(52)	a	(53)	c	(54)	b
(55)	c	(56)	c	(57)	c
(58)	c	(59)	d	(60)	d
(61)	d	(62)	b	(63)	b
(64)	d	(65)	a	(66)	d
(67)	c	(68)	c	(69)	b
(70)	a	(71)	c	(72)	b
(73)	c	(74)	a	(75)	a
(76)	b	(77)	c	(78)	b
(79)	c	(80)	c	(81)	a
(82)	b	(83)	b	(84)	b
(85)	c	(86)	b	(87)	b
(88)	a	(89)	d	(90)	b
(91)	c	(92)	c	(93)	a
(94)	c	(95)	c	(96)	b
(97)	c	(98)	d	(99)	a
(100)	b	(101)	a	(102)	a
(103)	b	(104)	b	(105)	c

(106)	c	(107)	d	(108)	c
(109)	a	(110)	a	(111)	b
(112)	d	(113)	a	(114)	c
(115)	b	(116)	d	(117)	d
(118)	b	(119)	c	(120)	d
(121)	b	(122)	c	(123)	a
(124)	b	(125)	c	(126)	a
(127)	d	(128)	b	(129)	a
(130)	c	(131)	a	(132)	a
(133)	c	(134)	a	(135)	b
(136)	a	(137)	d	(138)	b
(139)	a	(140)	c	(141)	a
(142)	d	(143)	b	(144)	d



# PERIYAR

## 1000 Questions & Answers

(All about Periyar E.V.Ramasamy)

## CHAPTER - V

# PHILOSOPHY, THOUGHTS AND OBJECTIVES

• **Prof. G.V.K.Aasaan, M.A., B.L.**

### I. PUBLIC SERVICE

- 1) Periyar used to say that there are two environs which should be possessed by those who opt for public service. They are
  - a) Traditional family repute and wealth
  - b) Higher education with connections with the great
  - c) Not having desire for fame or monetary benefits
  - d) Political experience and knowledge of economics
  
- 2) Periyar denounces the following for a person in public service
  - a) Power and office
  - b) Consideration of time, opportunity and personal honour
  - c) Love of the nation and mother tongue
  - d) All of these

- 3) **Periyar lays emphasis on not living above the standard of their families for**
- |                |                          |
|----------------|--------------------------|
| a) Officers    | b) Men of public service |
| c) Politicians | d) Teachers              |

## II. COMMUNITY, POLITICS AND ADMINISTRATION

- 4) **Periyar used a comparison. He said, "The silvery handcuffs are now exchanged for golden handcuffs. This was about**
- |   |
|---|
| a) When the Justice Party came to power in 1920                           |
| b) The impending transfer of the British rule to the Brahmin Rule in 1947 |
| c) India becoming a Republic country in 1950                              |
| d) None of these  |
- 5) **In 1938 December, Periyar referred to the Dravidians in the Justice Party Conference which included**
- |                           |
|---------------------------|
| a) Sudhras                |
| b) Muslims and Christians |
| c) The lower caste people |
| d) All the above three    |
- 6) **Periyar referred, in his address, what was needed to end the Purohit (Brahmin) Rule, in the Justice Party presidential conference in 1938**
- |   |
|---|
| a) Political awareness  |
| b) Discipline to the party                                      |
| c) The wonderful unity and rational abilities of the Dravidians |
| d) Love of the community and mother tongue                      |
- 7) **On 07-03-1973 Periyar called for a separate Dravidian Land on condition that**
- |   |
|---|
| a) All are treated as equal by law                                |
| b) Self rule for the States                                       |
| c) Rights for the national communities to decide on their welfare |
| d) The imposition of Hindi should be given up                     |

- 8) Periyar felt that the original inhabitants of the land were subordinated to the Aryans because of
- Their white skin
  - Inability to counter their shrewdness
  - The Aryans established their culture destroying the culture of the original inhabitants
  - The Arya's victory in wars
- 9) Periyar insisted on not tolerating one discrimination among the state the Central Government officials. It was
- Educational Qualification
  - The age of retirement
  - Community rights
  - Pay
- 10) Periyar said that the Government jobs, when obtained should be done with responsibilities without thinking that it is
- For personal protection
  - Not our own duty
  - Abode for taking rest
  - Working for someone else
- 11) Periyar said the kings who ruled India till now were
- Fighting with each other
  - Tormenting their citizens
  - Slaves to the Brahmins
  - Taxed their citizens too much

### III. GENERAL

- 12) Periyar mentioned that Tamil was a very great language once upon a time, but today it is gone backward like a left hand because of the mixture of Sanskrit. The main reason for this according to Periyar was
- Tamil language was entangled in the hands of religious people
  - The kings accepted the Brahmins' domination from the time of Pallava Kings
  - Sanskrit had become the language of worship
  - Sanskrit has occupied even home functions
- 13) Periyar considers as morality
- Be free from the cutt of god
  - Not belonging to any religion
  - Doing to others what we expect them to do to us
  - Not lying, not stealing and being honest



- 14) **Periyar says that before we achieve communism we should**
- a) Achieve the freedom of the country
  - b) Liberate ourselves from superstitions
  - c) Achieve Common rights
  - d) All the above three
- 15) **Periyar held that god, religions and spirituality are private beliefs, and we can survive without them, but morality, honesty and truthfulness are public properties. Therefore he emphasized that**
- a) It was harmful if there are no morality, truthfulness and honesty
  - b) He who is without morals harms others
  - c) He who is without sincerity and honesty lives cheating and harming others
  - d) All the above three
- 16) **Which of the following was said by Periyar**
- a) Greed, foolishness and fear drive man to believe in god, thereby losing his reason and consequent self destruction
  - b) For those who believe that all are natural, have no sorrow or problems
  - c) The reason for the presence of faith in god and piety is nothing but greed, not to make a person morally sound or helpful to others
  - d) All the above three
- 17) **Periyar said “once upon a time, we considered nation, nationality and love of the nation as civilization. But today we have thrown away all of them.” Periyar considers now as real civilization**
- a) The use of scientific inventions
  - b) The love of humanism
  - c) The universal brotherhood
  - d) Not having any attachment
- 18) **Which of the following is not Periyar’s definition of civilization**
- a) Accepting every religion
  - b) Trying for others also to get whatever good one has got
  - c) The total progress of all the human beings
  - d) Progressing based on the scientific inventions of today and making life pleasant

- 19) We shall not hesitate to use as much as possible, and as much as useful the following
- a) Old ones
  - b) Films
  - c) Journals
  - d) Politics of election
- 20) Besides progress through scientific inventions according to Periyar, we can also
- a) Get to know the world as it is
  - b) increase our job opportunities
  - c) be reader of nature
  - d) be liberated from superstitions
- 21) Periyar believed that the human society would live in total peace without worries and anxieties if the following was implemented properly. It was
- a) Equality
  - b) Co-operation
  - c) Communism
  - d) Self-respect
- 22) Periyar mentioned that man is not to continue without end to what he has been doing. He is endowed with rationalism and therefore he is a
- a) a Developing species
  - b) a Higher category of living super being
  - c) Morally sound
  - d) Capable of ruling other living beings
- 23) Periyar defined as the real happiness which was
- a) The joy of serving others
  - b) The joy of one man one woman family
  - c) The joy derived from great literature
  - d) The fellowship with persons of clear thinking
- 24) Periyar stated that we could understand the richness of a language and the outlook of the people who speak that language from
- a) The antiquity of the literature of the language
  - b) Mostly from the great thoughts emerging from its literature
  - c) The simplicity of the language
  - d) the sweetness of the songs in that language

- 25) **The means of achieving progress in life according to Periyar is**
- a) Education
  - b) Industrial training
  - c) Listening to others
  - d) Kindness, courage and humbleness
- 26) **Periyar released a statement in the court on 05 and 6, December 1938 in the case relating to Hindi agitation. He emphasized that even to achieve a great objective, we should pay the price of**
- a) Going to prison
  - b) Getting punished
  - c) Suffering trials and hardships
  - d) Accepting the loss
- 27) **One of the following, from the letter written by Periyar on 14-5-1931 to his friend, is not true. It is**
- a) Those who assume to be great and expect compensation beyond their efforts, will always suffer
  - b) If a person wants to be happy and contented he should not expect to be as rich and highly placed as others
  - c) The main reason from inadequate earning, and being in debts is our greed and unmanly, a sequence of our weakness
  - d) I have suffered carrying heavy weight on my shoulders, but I have never felt ashamed of it. In the same way, if we control our mind, all will be good
- 28) **Periyar said that it would give worries and jealousy for those who live with only**
- a) Physical labour
  - b) Greed
  - c) Without reasoning out
  - d) Being lazy
- 29) **Periyar insists that education should be changed from being a mere means of employment to**
- a) A capacity to lead pure politics
  - b) Get jobs in foreign countries
  - c) Render public service
  - d) Improve one's knowledge to do his own job

- 30) In 20-6-1956, Periyar said, “the very human society is not needed if it does not have”
- a) Self-respect
  - b) Freedom
  - c) Sense of duty
  - d) Morality and love
- 31) Periyar says that as long as two factions exist in a country, the status of being suppressed will ever continue. They are
- a) The Capitalist and the laborer
  - b) He who eats from his labour and he who eats without doing anything
  - c) The poor and the rich
  - d) The landowner and the labourer
- 32) Periyar said that the Muslims, the Christians and the Hindus all saved their religion through violence. He believes that he can save his movement of Self Respect and its principles through
- a) Violence
  - b) Co-operation of the Government
  - c) Generating clarity of thinking to people
  - d) Suppressing the Brahmins
- 33) Periyar firmly believes that it is a grace for man if he
- a) Dresses simply
  - b) Is clean physically
  - c) Sense of honour and knowledge
  - d) Is humble
- 34) If a country had been civilized, and shown genuine interest in her people, so many evils in the name of religion and god could not have continued. One such great evil according to Periyar was
- a) Varnashrama Dharma
  - b) Untouchability
  - c) Animal sacrifice
  - d) Devadasi system
- 35) On what basis Thanthai Periyar supports chastity?
- a) Health of mother, General character, Hygiene
  - b) Culture of the Tamils
  - c) Good Name
  - d) Rationalism

- 36) Periyar blamed the principle that chastity is only for women and not for men, because it was all based on
- a) God
  - b) The puranic tradition
  - c) Arya tradition
  - d) capitalism
- 37) Can there be freedom granted by cats to rats? Can there be freedom granted by foxes to hens and goats? Can there be freedom granted by the capitalists to the labourers? Can the British rulers help the Indian to grow their wealth? Can there be equality given by the Brahmins to the non-Brahmins? By raising these questions Periyar highlights
- a) Freedom to women will never be granted by men
  - b) Freedom to blacks will never be granted by the whites
  - c) Humanism will never be shown by the religious fanatics
  - d) None of the above
- 38) Periyar asserts that everything done by men can be done also by women. At the same time Periyar reprimands women, who are mad about ornaments and dresses and he terms it as
- a) Slavery
  - b) Baseness
  - c) Lack of self respect
  - d) All the above three
- 39) In married life, man is a company to woman and woman is a company to man. By “Company” he means
- a) A friendship
  - b) Assistance
  - c) Equal contribution
  - d) All the above three
- 40) Periyar cites as the link between education and chastity is
- a) Education will not affect chastity
  - b) When educated, they will not bother about chastity
  - c) Chastity should be insisted upon in education
  - d) Education will empower women to safeguard both their chastity and the chastity of men
- 41) The methodologies that Periyar suggests for women’s liberation are
- a) Equal rights in education, employment, office and property
  - b) Rights to choose grooms and to family planning
  - c) Rights to divorce and remarriage
  - d) All the above three

- 42) The word that refers to chastity for women means their slavery to men. This word is
- a) Pariyai
  - b) Sthree
  - c) Pathivirathai
  - d) Nari
- 43) The main reason for Periyar supporting prevention of pregnancy is
- a) Woman obtain freedom and independence
  - b) Woman becomes healthy
  - c) The fundamental growth of a country
  - d) The family property is kept intact
- 44) Periyar used to conclude that it was not natural, but the powerful men suppressing the powerless, whenever he found or thought of
- a) The capitalists exploiting the labouring classes
  - b) The landlords treating the farmers
  - c) The affairs of widows
  - d) The upper castes suppressing the lower castes
- 45) The method that Periyar suggests to eradicate the slavery among human beings is
- a) The Blacks and Whites should live without differences
  - b) Economic equality should be achieved
  - c) The arrogance of men ill treating women should be eradicated
  - d) There should be a world government
- 46) One of the following sentences was NOT said by Periyar. It is
- a) There should be no difference in clothes between men and women. The vain make ups will deteriorate women society
  - b) Practice of spending on vain dress should be abolished
  - c) Man and woman should be dressed like the Europeans
  - d) Woman growing their hair long is both meaningless and unnecessary, and should crop their heads
- 47) The Central Law Minister asked Periyar what one should do if he got two girl children. Periyar replied
- a) Birth control should be made mandatory
  - b) Voting rights should be denied to those having more than two children

- c) Equal opportunities in jobs for women and man should be ensured
- d) People should be educated that both men and women are equal

#### IV RELIGION, GOD

- 48) Which of the following is said by Periyar?
- a) We are ruled today by the Black marketers
  - b) Those who rule us today are selfish people
  - c) The rule today is based on caste only
  - d) After the rule of the white, today there is the rule of the robbers
- 49) Periyar made an allusion. If a woman keeps a board on her house with the words “This is the house of a chaste woman”, what would it mean to other houses in this street? This allusion was in response to
- a) Brahmins who call themselves Brahmins announce that the others are Shudras
  - b) No one should have a caste association
  - c) To condemn being identified by means of a language
  - d) That people should not boast of their country
- 50) Periyar used a comparison. We are not enemies to mosquitoes if we use mosquito net. If we clean our houses often to escape bug bites, we are not enemies to bugs
- a) When we insist on caste wise rights
  - b) When we hate Brahmins
  - c) When we deny religion
  - d) When we break idols of gods
- 51) A resolution was passed that the differences created by Aryan conspiracy and methodology should be destroyed. The differences that exist among the Dravidians themselves should be eradicated. This was passed during
- a) Erode Self Respect Conference 1930
  - b) In Thiruvavur Justice Party Conference in 1940
  - c) In Justice Party Conference, Salem in 1944
  - d) In none of the above three

- 52) Periyar said that all the present day politicians are trying to destroy us and they do not bother about finding a solution for
- a) Illiteracy
  - b) Superstition
  - c) Caste
  - d) Religious fanaticism
- 53) Periyar said on 27-5-'953 during the agitation of breaking the Vinayaka idol, that this democratic government is functioning not for any good of the citizens, but in order to protect
- a) Manudharma
  - b) Varnashrama Dharma
  - c) Sanathana Dharma
  - d) Mythological puranic dhrama
- 54) Periyar propogated that the Brahmins had taken all measures to protect their domination, perpetuating caste discriminations at the cost of the citizen's welfare. They used the following as their defence
- a) God, religion and superstitious beliefs about them
  - b) Nation and nationality
  - c) The Vedha, mythological puranas and dharma sastras
  - d) All the above three
- 55) The huge obstacle for people's common rights, according to Periyar was
- a) The caste structure that discriminates people on birth
  - b) religious beliefs
  - c) The suppressive measures of the government
  - d) The domination of the land owners and the capitalists
- 56) Periyar used to point out the difference between man and the god he created which was
- a) God is almighty
  - b) God is all knowing
  - c) God is omnipresent
  - d) Unlike man, capable of instantly achieving whatever he wills
- 57) Periyar was convinced that many of those who are humiliated, exploited and who are languishing in poverty do not realize that those who are responsible for such a sorry state are the



**unjust governmental laws, the conspiracy of the rich and the cunningness of the lazy. They are not able to realize this because**

- a) Belief in fate
  - b) Belief in Karma of the previous birth
  - c) Belief in the will of god and the command of god
  - d) All the above three
- 58) **One of the following was not said by Periyar. Which one is that?**
- a) Our main target is to break the superstitions of the people to liberate them from their sufferings
  - b) We were forced to study god, religion and belief, because they were placed on our way for progress.
  - c) I accept the concept of Gandhi that truth is God.
  - d) We keep saying that god and god's deeds are those that cannot be explained by reason
- 59) **Periyar wished that the wealth and the properties of the fourth caste Sudhras and fifth caste Panchamas and Avarnas should be spent on**
- a) Realizing one's sense and honour
  - b) To remove the humiliation by birth
  - c) To achieve progress and forward thinking
  - d) For all the above three
- 60) **Match the following**
- |                             |                           |
|-----------------------------|---------------------------|
| 1. There is no god, no god; | a) A barbarian            |
| 2. One who created god is   | b) a rogue                |
| 3. One who spread god is    | c) There is no god at all |
| 4. One who worships god is  | d) A fool                 |
- 61) **Match the following**
- |   |                      |
|---|----------------------|
| 1. One who created soul, heaven, hell, the next world and rebirth | a) A very very rogue |
| 2. One who believes this  | b) A fool            |
| 3. One who reaps benefit from this                                | c) A rogue           |

- 62) According to Periyar the religion began with a belief that it was all meant for human welfare, as man changed from being a barbarian to a period when
- Man was living on hunting animals
  - There was no research of any kind
  - There were no proper schools
  - People lived in small groups
- 63) The religious people according to Periyar, insist on religious principles that they
- Cannot be changed; should not be changed as they are good for all ages
  - It was created by our forefathers for our own good
  - We should believe in god, his avatars and all things said about him
  - All the above three
- 64) According to Periyar, knowledge and foolishness or natural and the unnatural things indicate
- Man and religion
  - Science and superstition
  - Peace and war
  - Equality and discrimination
- 65) Periyar finds the following defects in religions. They are
- They cannot make their followers lead a life of honesty and good conduct
  - They could not teach the benefit of living together
  - Make them feel satisfied in hypocrisy and piety
  - All the above three
- 66) Human beings can be classified as wise and foolish, as good and bad, those who work for the public good and those who work for selfishness. They cannot be classified as
- Those who have god's power or Quality - those who had not attained their
  - Higher and Lower
  - Persons with brain and without brain
  - Touchable and untouchables

- 67) Periyar said that, however big a religion, it must have been the creation of an intelligent person interested in common good. But, it cannot stand any scientific research if it claims that it was created by
- a) God
  - b) The Avatar of god
  - c) The messengers of God
  - d) Special powers of God of those with special divine powers and privileges
- 68) Life according to Periyar is
- a) Soul itself
  - b) Wind
  - c) We cannot understand it
  - d) a physical structure operated by food and bodily functions
- 69) On 08-02-1961, Periyar spoke in Erode that his action was that all human beings should live with humanism. It was different with Rajagopalachariar, who as a friend personally, but different in public life as his aim was
- a) Make man spiritual
  - b) To develop his Swatantra party which promoted capitalism
  - c) To form government based on Manu Dharma
  - d) To prevent the non-Brahmins from getting educated and government jobs
- 70) The basic difference between a believer and an atheist according to Periyar was
- a) A believer believes in god, but an atheist denies it
  - b) The believer believes all the puranas but the atheist disagrees with all of them
  - c) A believer goes to temple but an atheist does not go
  - d) A believer obeys his forefathers, but an atheist does not.

## V SELF-RESPECT

- 71) Periyar wants people to consider the following as equal to their lives
- a) Independence for the mother land
  - b) The family honour
  - c) Self-respect
  - d) Rational faculty

- 72) According to Periyar the qualities that identify human beings who developed from the state of barbarism to humanism were
- a) Persons with honour, sense of freedom and a desire to serve others with intelligence and advanced thoughts and wish the wealth of nature equalized
  - b) Constructive and courageous
  - c) Those who opposed religion and god
  - d) Those who were deeply involved in arts and literature
- 73) Periyar asserted that freedom was not in contradiction with
- a) Economic equality
  - b) Reason
  - c) Self respect
  - d) English learning
- 74) In the 1931 Virudunagar Self Respect Conference for youth, a resolution was passed regarding those who could not offer equality and freedom. They were
- a) Those who believed in Varnashramam and god's will
  - b) Congressmen
  - c) Religious people
  - d) The English Rulers
- 75) The uses of Self Respect marriages, established by Periyar were
- a) Those who were married this way, were above caste, religion, language and nation
  - b) They entered married life without any of the superstitious religious rites
  - c) Men and women were united on equal terms
  - d) All of the above
- 76) Periyar referred as the philosophy of self respect movement to
- a) Not having belief in next or another birth
  - b) Not having belief in god
  - c) There was nothing beyond sensual pleasures
  - d) Do anything with reason. leave the corrections to the reason and respect its results
- 77) Periyar said "I have not come here to prevent you from worshipping of god, but to ask you to define what god is. What was the problem Periyar referred to here?"
- a) The untouchables entering the temple
  - b) The Hindu Muslim unity

- c) The rights for all communities to become archakars
- d) Making Tamil as the language of worship

78) **One of the following was NOT said by Periyar. It is**

- a) Atheism is the basis of self respect movement
- b) The principle of Self Respect is to deny caste discrimination
- c) Self respect movement was created to achieve equality to everyone and unity among all
- d) The birthright of every man was self respect and the Swarajya. will never be

## VI SOCIAL JUSTICE

79) **In 02.05.1925 the object of 'Kudi Arasu' was stated on the day it was started as**

- a) Every community should progress. Self respect and equality among people and fraternity to get freedom should flourish
- b) The English should be gradually sent out
- c) The Hindu Muslim Unity should be developed
- d) God and religion should be given up

80) **In the 1948 Tuticorin Dravidar Kazhagam Conference there was a resolution for communal reservation**

- a) For communal reservation, a time limit should be set
- b) As long as there are castes in this country community reservation should be followed
- c) Economic criterion also be included in the communal reservation

81) **A Chief Minister supported by Periyar challenged "Show me a person who died because a lower caste Doctor wrongly injected or show me a building collapsed because it was built by a low caste Engineer" It was**

- a) Omandur Ramasamy Reddiar
- b) Kamarajar
- c) Arignar Anna
- d) Kalaignar M.Karunanidhi

## VII RATIONALISM

- 82) **The source and method of Periyar's propaganda was**
- a) Rationalism
  - b) Love of the race
  - c) Love of the nation
  - d) Opposition to religion
- 83) **That which ensured success for Periyar's campaign against superstition, according to him, was**
- a) Natural way and scientific progress
  - b) People's sharp intelligence and interest
  - c) The support of the government and the laws
  - d) The increase in educational institutions
- 84) **Periyar points out the reason for the increase of his knowledge in the beginning was**
- a) Reading books on general knowledge
  - b) The arguments he had with the pundits on the Puranas and Sasthras
  - c) Listening to the speeches of the political leaders
  - d) None of the above three
- 85) **Periyar blamed the Tamil poets because**
- a) They did not create their own ideas, but were promoting the outdated puranic tales
  - b) They do not have any sense of their own but propagate puranas
  - c) Did not take any new ideas to people
  - d) All the above three
- 86) **Periyar appealed not to inflict on him under any circumstance, with any trait which was against humanism because**
- a) He did not want to compete with those who created religions
  - b) He did not possess such great qualities of the great men
  - c) If we believed in divine power, we would lose all faith in social equality
  - d) Of the respect he had on god
- 87) **In 'Kudi Arasu' Periyar wrote that there ought to be progress of true knowledge in people. What he means by true knowledge is**

- a) Atheism
  - b) Love of struggle for independence
  - c) The removal of unwanted ancient habits and beliefs
  - d) Considering all lives are equal
- 88) **Periyar illustrates that other countries are more advanced than India, through**
- a) The eradication of superstitions by the people there
  - b) Respect for rationalism
  - c) Spending their wealth on research
  - d) All the above three
- 89) **Periyar pointed out that, though we are well aware that they are superstitions, we don't change even a little because**
- a) The god, religion, smritis and puranas act as obstacles
  - b) We fear not to violate the principles laid down by our forefathers
  - c) We don't want to go against the traditions of caste
  - d) All the above three
- 90) **Periyar indicates as the reason for most of us remaining foolish because of**
- a) Educational institutions are not sufficient
  - b) The education system introduced by Maccaulay
  - c) Slavery to the system created by our forefathers
  - d) Election - politics, films and journals
- 91) **Periyar emphasizes that our Pandits are not foolish but what prevents them from becoming reasonable is**
- a) The role of English education
  - b) The learning of puranic fables
  - c) Not having enough experience in social issues
  - d) Ignorance of politics
- 92) **Periyar believes that great thoughts occur in our minds because of**
- a) The persistent interest and thinking on the line of truth and reason
  - b) The thought of denying religion'
  - c) The thought of common good
  - d) The thought of atheism

- 93) Periyar said “Whatever you come across in this world, you should investigate it deeply and get at the truth. This alone is
- The fruit of education
  - Sign of an educated person
  - The use of reason
  - The specialty of atheism
- 94) Periyar says that we love things because
- The antiquity of the objects
  - Their beauty
  - Their newness
  - Their quality and uses
- 95) Periyar often used to insist on
- Not to believe whatever says as such, and do not hasten to act accordingly
  - Thinking freely and accepting them after conviction only
  - Doing anything that is right according to one’s knowledge and conscience
  - All the above three
- 96) Some animals do what man can never do like flying and smelling, but man alone can act based on his
- Reason
  - Hands
  - Physical structure
  - Good opportunity
- 97) The rationalist forum may oppose certain things, but certainly not
- Law and order
  - Justice
  - Equality
  - Self-respect
- 98) According to Periyar, superstition was to accept without reasoning but reason was to
- Become clearer based on proofs
  - Have mental evaluation
  - To deny outdated ones
  - To accept new things

## VIII OBJECTIVES

- 99) In 1994, in an interview with Malan for ‘Dinamani’ Dr.Veeramani asserted that the objective of Periyar was
- Opposing the North Indians and the Brahmins
  - Opposing Hindi



- c) Denial of god
  - d) Self-respect, reason, humanism and equality
- 100) **Dr.K.Veeramani, in the training session conducted on 22-10-2000 in Kovai, noted as the integral part of Dravidar Kazhagam's ideas, the following:**
- a) Liberation of Tamil Nadu
  - b) Abolition of the imposition of Hindi
  - c) Eradication of castes and discrimination against women
  - d) Denial of god and religion
- 101) **Periyar held from the beginning to the end of his life, as the objective of his public life was**
- a) Destruction of caste and Varnasrma Dharma
  - b) Establishing social justice by achieving communal reservation as long as castes continued to exist
  - c) Conducting agitations spreading rationalism
  - d) All the above three
- 102) **In the editorial written in Viduthalai on 06-03-1967, Periyar said " My principle is eradication of castes. Until the castes are eradicated totally there will be**
- a) Continuous agitations
  - b) Unending propaganda
  - c) Right for communal reservation
  - d) Protest against Brahmins
- 103) **According to Periyar, the primary duty of the officers is**
- a) Serving people honestly
  - b) Behaving without partiality
  - c) The above two
  - d) Doing one's duties unminding of time and duration
- 104) **Periyar considered the following as the Tuber closis of a society**
- a) Those who attempt to earn money and fame through politicis
  - b) The superstitious
  - c) The religious fanatics
  - d) The black marketers and the smugglers

- 105) According to Periyar he who deserves to be a man is**
- a) An educated person
  - b) He who helps others
  - c) He who renders social service
  - d) He who is honourable
- 106) Periyar gives the reason for black shirts as**
- a) It is not a symbol of an aggression
  - b) It is symbol of our slavery in the society
  - c) A symbol of struggle against humiliation
  - d) All the above three
- 107) Periyar blames the astrologers, magicians and the temple priests for**
- a) The slavishness of the people
  - b) For the greed and foolishness of the people
  - c) For the festivals and the wasteful expenditure
  - d) For the rituals
- 108) Periyar asserts that for the progress of the people and the country, very important requirement is**
- a) reduction of population
  - b) Removal of god and religion
  - c) The progress of scientific attitude and moral uprightness
  - d) eradication of corruption
- 109) Periyar announced slogans to promote denial of god in**
- a) 1929 Chingelpattu First Self Respect Conference
  - b) 1946, Madurai, Black Shirt Conference of the Dravidians
  - c) 1967 Vidayapuram Rationalism Training Camp
  - d) 1973 the Conference of Abolition of castes, Chennai
- 110) One of the following was NOT written by Periyar in 1947 about the eradication of castes. It was**
- a) The caste suffixes should be banned officially
  - b) By obtaining political freedom and communism, castes will vanish automatically
  - c) Laws should be enacted that, henceforth all should marry in inter castes only
  - d) The caste indicators like sign on foreheads, dress and poonool should be legally banned

- 111) **Periyar says that a person without greed and selfishness does not need**
- a) Women and wealth
  - b) Titles and offices
  - c) Politics and economics
  - d) God and heaven
- 112) **When jobs are not assigned based on caste or tradition, Periyar believes that**
- a) There will be progress
  - b) The social discrimination will go
  - c) Labour will be respected
  - d) Unemployment will go
- 113) **Periyar defines reformation as**
- a) Keeping only useful things and throwing away unused ones
  - b) Giving up superstitions
  - c) Destroying Varnasrama Dharma
  - d) Denying god and religion
- 114) **Periyar stated that three things are important for the progress of the suppressed people. But the following is NOT one of them. It is**
- a) Education
  - b) Self respect
  - c) Political awareness
  - d) rationalism
- 115) **Periyar said that, for people getting married, the identification of the matching was the duty of**
- a) The bride and the groom
  - b) The doctor
  - c) The parents
  - d) The astrologer
- 116) **As Periyar has stated, Just as a goat is useful to a fox, the following is useful**
- a) The labourers to the capitalist
  - b) The Indian to the foreigner
  - c) The illiterate to the educated
  - d) the lower castes to the upper castes
- 117) **Periyar declared that the Dravidar Kazhagam attempts for the flourishing of communism through**
- a) Intellectual and peaceful way
  - b) The separation of the country
  - c) Revolutions
  - d) The assistance of the Communist countries

- 118) Periyar's general ideas of food was**
- a) We can continue the existing habits
  - b) Gathering nutrients contents from all sources and eating without wasting
  - c) We should eat the food of the Westerners
  - d) Non-vegetation food is better
- 119) Periyar's opinion about cooking was**
- a) Using equipments recently invented, cook fast
  - b) Men and women should share cooking duties
  - c) Can cook in a common place and share the food to save labour time and money
  - d) All the above three
- 120) According to Periyar a good family is that which**
- a) Is helpful to neighbours
  - b) Serves all the neighbours
  - c) Is not wasting money
  - d) Avoids politics
- 121) By decrying the use of machines Periyar means**
- a) Man's knowledge should not increase
  - b) Production should not increase
  - c) The quality of products will not improve
  - d) Physical labour will increase
- 122) Periyar prescribes, for everyone to get everything the following**
- a) No one should take more than he needs
  - b) Should not have more than two children
  - c) Agriculture should be mechanized
  - d) A planned economic measure
- 123) The proof of public service, according to Periyar is**
- a) Accepting punishment of jail
  - b) Accepting troubles
  - c) Bearing accusations of others
  - d) Getting fame

- 124) **The first amendment of the Constitution, that came into force in 1950, was made**
- a) for abolition of untouchability
  - b) To ensure communal reservation
  - c) To ensure property right for women
  - d) None of the above
- 125) **The person who led the protest for the amendment of the Constitution was**
- a) Babu Jagajeevan Ram
  - b) Annai Maniammai
  - c) Ambedkar
  - d) Thantahi Periyar
- 126) **The First Amendment of the Indian Constitution was made in the year**
- a) 1952
  - b) 1955
  - c) 1950
  - d) 1951
- 127) **The circumstance that led Periyar to agitate for the communal reservation was**
- a) Reservation for the backward classes was very little in jobs
  - b) The Central Government resolved to invalidate the Communal Reservation
  - c) The State Government resolved to invalidate communal reservation
  - d) The High Court and the Supreme Court declared as invalid the communal reservation for professional courses
- 128) **A Brahmin argued that judgment should be passed invalidating the communal reservation basing on privileges. It was**
- a) Sathyamurthy Iyer
  - b) Alladi Krishnasamy Iyer
  - c) Srinivasa Iyer
  - d) Krishnamachari
- 129) **A celebrity remarked in the Parliament that because of the agitation held in Tamil nadu, the first Amendment in the Parliament had to be passed. The celebrity is**
- a) Vijayalakshmi Pandit
  - b) Nehru
  - c) Indra Gandhi
  - d) Lal Bahadur Sasthri

- 130) The great friend of Periyar who made the proposal for the First Amendment of the Constitution was
- a) Ambedkar, the law minister in 1951
  - b) Rajagopalachari
  - c) Mohamad Ali Jinna
  - d) Jeya Prakash Narayan
- 131) In the caste eradication agitation by Periyar in 1951, 10,000 participated and 3000 were sent to prisons. Manalmedu Vellaichamy and Ramasamy died including
- a) 15
  - b) 13
  - c) 16
  - d) 20
- 132) In 1940 the world leader who congratulated Periyar's success in removing the imposition of Hindi was
- a) Mohamed Ali Jinnah
  - b) Bernard Shaw
  - c) Gorpachev
  - d) Krushev
- 133) A writer wrote a book titled "Gandhiar Shanti Adaiga!" (May Gandhi rest in peace) and joined politics, but he remained a man of self respect until his death
- a) A.V.P.Asaithambi
  - b) N.V.Natarajan
  - c) E.V.K.Sampath
  - d) Arignar Anna
- 134) The day on which Periyar held the agitation of breaking Pillaiyar's idols was
- a) 10-03-1953
  - b) 27-5-1953
  - c) 02-12-1854
  - d) 01-11-1953
- 135) Anna issued an order of recognition of all Self Respect Marriages with retrospective effect on
- a) 27-11-1967
  - b) 10-12-1968
  - c) 17-09-1968
  - d) 10-01-1969
- 136) The leader who led the Tamil heroes who came on foot from Tiruchirappalli on 01-08-1938 crossed 234 towns, spoke in 87 meetings walking for 42 days continuously was
- a) Manavai Thirumalaisamy
  - b) Pattukottai Azhagiri
  - c) Moovaloor Ramamirtham
  - d) Arignar Anna

- 137) Periyar, in order to achieve communal reservation conducted an agitation along with students on
- a) 26-01-1950                      b) 14-08-1950  
c) 02-12-1951                      d) 01-11-1950
- 138) The day on which the Madras High Court passed the judgment that Self Respect Marriage was not legal, was
- a) 26-01-1950                      b) 30-01-1952  
c) 26-08-1953                      d) 01-08-1956
- 139) The day on which Periyar agitated burning Rama's picture was
- a) 01-08-1956                      b) 02-12-1956  
c) 10-03-1971                      d) 28-02-1971
- 140) The one who strongly condemned the burning of Rama's picture was
- a) Rajaji                      b) Dr. Subramaniam  
c) Kamaraj                      d) M. Bakthavatchalam
- 141) The Conference in which both Periyar and Anna participated before the rift was
- a) The triple Tamil Conference  
b) The Self Respect Conference  
c) Dravidar Kazhagam Conference  
d) The non-Brahmins' conference
- 142) The one who took initiative to conduct the Muthamiz conference was
- a) C.S. Rathinasabapathy Mudaliar  
b) R.K. Shanmugam  
c) G.D. Naidu  
d) T.K. Avinasingam Chettiar
- 143) The leader who spoke in the Exhibition of G.D.Naidu's inventions, that as the State Government did not offer due recognition to these inventions, all of them should be broken to pieces, was
- a) Periyar                      b) Arignar Anna  
c) Mohan Kumaramangalam                      d) Pa. Jeevanandam



## ANSWERS

(1)	c	(2)	b	(3)	a
(4)	b	(5)	c	(6)	d
(7)	a	(8)	c	(9)	d
(10)	c	(11)	c	(12)	a
(13)	c	(14)	c	(15)	d
(16)	d	(17)	b	(18)	a
(19)	a	(20)	c	(21)	b
(22)	a	(23)	a	(24)	b
(25)	c	(26)	c	(27)	b
(28)	d	(29)	d	(30)	d
(31)	b	(32)	c	(33)	c
(34)	d	(35)	a	(36)	d
(37)	a	(38)	d	(39)	d
(40)	d	(41)	d	(42)	c
(43)	a	(44)	c	(45)	c
(46)	c	(47)	c	(48)	d
(49)	a	(50)	b	(51)	b
(52)	c	(53)	b	(54)	d
(55)	a	(56)	d	(57)	d
(58)	c	(59)	d		
(60)	(i)C (ii)D (iii)B (iv)A			(61)	a (i) c (II) b (iii)
(62)	b	(63)	c		
(64)	a	(65)	d	(66)	a
(67)	d	(68)	d	(69)	c
(70)	b	(71)	c	(72)	a
(73)	c	(74)	a	(75)	c
(76)	d	(77)	c	(78)	a
(79)	a	(80)	b	(81)	b
(82)	a	(83)	a	(84)	b
(85)	d	(86)	c	(87)	d
(88)	d	(89)	d	(90)	c
(91)	b	(92)	a	(93)	c
(94)	d	(95)	d	(96)	a
(97)	b	(98)	a	(99)	d
(100)	c	(101)	d	(102)	c
(103)	c	(104)	a	(105)	d
(106)	d	(107)	b	(108)	c
(109)	c	(110)	b	(111)	d
(112)	c	(113)	a	(114)	c
(115)	a	(116)	c	(117)	a
(118)	b	(119)	d	(120)	c
(121)	a	(122)	a	(123)	c



(124)	b	(125)	d	(126)	d
(127)	d	(128)	b	(129)	b
(130)	a	(131)	c	(132)	a
(133)	a	(134)	b	(135)	a
(136)	b	(137)	b	(138)	c
(139)	a	(140)	a	(141)	a
(142)	c	(143)	b		



# PERIYAR

## 1000 Questions & Answers

(All about Periyar E.V.Ramasamy)

## CHAPTER - VI

# LITERATURE

• **Prof. N.Vetrialagan, M.A., B.Ed.,**

- 1) The poet who sang praising Periyar as a flower garden where great thoughts blossom, was
  - a) Poet Kannadasan
  - b) Pavalar Balasundaram
  - c) Revolutionary poet Bharathi Dasan
  - d) Kavignar Suratha
- 2) Dr.K.Veeramani has published the principle of Periyar, on behalf of the Self Respect Propaganda Institution, in several volumes in the name of
  - a) Collections of Periyar
  - b) Periyar Karuthu Kalanjiam (collection of Periyar's thoughts)
  - c) Periyar Kalanjiam
  - d) Periyar Treasure
- 3) The book by Periyar on the greatness of the woman as head of the family was
  - a) Kudumba Vilakku (Family light)
  - b) Kudumbathalaivi (The head woman of the family)

- c) Kudumba Chudar (Family Shine)  
d) Vazhkai Thunai Nalam (The welfare of the conjugal life)
- 4) **The speech made by Periyar on 24-04-1927 in the Polur Conference for Elementary School teachers has been published in the form of a book titled**
- a) Bear the light of Rationalism (Pagutharivu Chudar yenduveer)  
b) Bear the torch of revolution (Puratchi Chudar yenduveer)  
c) Bear the torch of education (Kalvi Chudar Yenduveer)  
d) Bear the light of self respect ( Suya Mariyadai Chudar Yenduveer)
- 5) **The book written by N.D.Sundaravadivelu on Periyar is**
- a) Puratchi Chudar Periyar (Periyar, the light of revolution)  
b) Arivu Peroli Periyar (The great light of knowledge)  
c) Puratchialar Periyar (Periyar, the revolutionary)  
d) Kalvi Chudar Yenduveer (Bear the light of education)
- 6) **The speech delivered by Periyar on 10-02-1960 in the Madras Law College Triple Tamil Association which was presided over by A.S.P.Iyer has been published as a book. Its title is**
- a) Tamil Literature  
b) The Tamil Literature Grove  
c) Tamil Culture  
d) Tamil and Tamil literature
- 7) **The book written by Tamil Vanan on Periyar's greatness in question answer form**
- a) Periyar  
b) Who is Periyar  
c) The Leader Periyar  
d) Periyar E.V.R
- 8) **The editor of 'Periyar, the multifaceted' is**
- a) K.T.Thirunavukkarasu  
b) Palani Arangasamy  
c) S.Arivukkarasu  
d) Dr. Kalai Arasu
- 9) **The book written by Periyar on slavery of women is**
- a) Liberation of women  
b) Let us eradicate women's slavery  
c) Why did woman become a slave?  
d) Proclamation of women's rights

- 10) The person who wrote about Periyar's code of living with the title "Periyar, a way of life" is
- a) Poet Kudi Arasu                      b) Poet Mudi Arasu  
c) Poet Kali Poongundran              d) Poet Thamizhamudhan
- 11) The book written by Mayilai Nathan on Periyar is
- a) The path of Periyar                      b) The great life of Periyar  
c) Periyar                                      d) Periyar E.V.R
- 12) The person who wrote the book "Periyar's Literary Thoughts" for the Doctoral Thesis is
- a) A.Arulmozhi                              b) Dr.Pirainuthal selvi  
c) Arasu Manimegalai                      d) R.Rajeswari
- 13) The book written by Periyar explaining the atrocities of Manudharma Sastra was
- a) Manu Dharmam  
b) Arya Aneedhi (Arya Injustice)  
c) Manuneechi one dharma for one caste  
d) Manu Aneedhi (Manu Injustice)
- 14) The person who said "The only leader I followed and found is Periyar" is
- a) Pattukottai Azhagiri                      b) Kuthoosi Gurusamy  
c) Arignar Anna                              d) K.A.P.Viswanathan
- 15) Anna refers to the period during which he was serving with Periyar as
- a) My golden time                              b) My sweet days  
c) My spring season                              d) That special period
- 16) The Central Minister who interviewed Periyar on Population Explosion was
- a) Santhanam                                      b) C.Subramaniam  
c) Maragatham Chandrasekaran              d) Dr. Chandrasekar
- 17) A Brahmin scholar praised Periyar and wrote in 1938 in the magazine 'Gandhi' "The Great fortune of creating an awareness among the Tamils who were without any sense of self respect belongs only to Periyar. The scholar was
- a) Aacur Anandachary                      b) Salem Vijayaragavachari  
c) G.Subramania Iyer                              d) Va.Ra

- 18) **The book written by the scholar A.S.K. on Periyar is**
- Leader of Self respect
  - The perfect man of revolution (Seerthirutha Chemmal)
  - Tower of thinking
  - Periyar, the tower of Rationalism
- 19) **A great man wrote on the commemorative issue of Periyar on his 114th birthday that it was the historic leader Periyar who liberated the society immersed in superstition and who made them lead a life of respect holding their heads high. This person was**
- Professor fessor Gnanasambandam
  - Professor Anbu Ganapathy
  - Selvi Jeyalalitha
  - Navalar Nedunchezhiyan
- 20) **The title of the articles written by Periyar on his parents is**
- My parents
  - The father and mother who begot me
  - The parents who begot me
  - The poor who begot me
- 21) **The great man who wrote praising Periyar as “the son of Nature; the groom that married this earth!” is**
- Va.Ra.
  - Maraimalai Adigal
  - Ka.Appadurai
  - Kalaivanar N.S.K
- 22) **The first complete biography of Periyar in Tamil “Thanthai Periyar” was written by**
- Poet Kali. Poongunran
  - Poet Senguttuvan
  - Poet Karunanandam
  - Poet Ramanujam
- 23) **The book, based on simple literature style, and written by Professor Dr. M.Singaravelan is**
- Periyar Thoothu (Periyar’s messenger)
  - Periyar Pillai Thamizh
  - Periyar Andhathi
  - Periyar Ula



- 31) **The Tamil scholar who termed Periyar as “the other name for briskness” was**
- a) Dr. A.Chidambaranathan Chettiar
  - b) Dr. T.P.Meenakshi Sundaranar
  - c) Dr. Muthu Kannappan
  - d) Dr. M. Rajamanickanar
- 32) **The book written by Arasu Manimegalai on Periyar’s women’s rights was**
- a) Periyar and women
  - b) The women liberation conceived by Periyar
  - c) The Feminism in Periyar’s view
  - d) Women in Periyar’s reflections
- 33) **The English magazine that complimented Periyar as the Bertrand Russel of England and Sequiero of Mexico, in atheistic principles was**
- a) Shankar’s weekly
  - b) The Illustrated weekly
  - c) Blitz
  - d) Onlooker
- 34) **The Kannada book titled “Magileyara bage Periyar” meaning Periyar about women was written by**
- a) Devaraj Urs
  - b) Basavalingappa
  - c) Nicoba
  - d) Nijalingappa
- 35) **The English book titled “Periyarana” was written by**
- a) K.P.Aravanan
  - b) K.M.Balasubramaniam
  - c) A.M.Dharmalingam
  - d) A.P. Janarthanam
- 36) **A foreign woman scholar who wrote the research book titled “Periyar E.V.Ramasamy - A study of the influence of a personality in contemporary South India” was**
- a) Marry Milton
  - b) Agatha Christie
  - c) Anita Dayal
  - d) Angeline Mary
- 37) **The institute that published the book titled “Periyar in Tamil History” written by Dr. Pon Kothandaraman, Prof. K.V.K.Asan and Dr. K.P.Aravanan, was**
- a) Bangalore Tamizh Sangam
  - b) Delhi Tamizh Sangam
  - c) Madurai Tamizh Sangam
  - d) Bombay Tamizh Sangam

- 38) Periyar wrote an article of condolence, similar to Elegy Literature when this person died.
- a) Kannammai                      b) Neelavathy Subramaniam  
c) Nagammai                      d) Panagal King
- 39) The Supreme Court Judge who remarked that the dream of Ambedkar, Periyar and Ram Mohan Lohia had come true in the judgement regarding Mandal Commission issue was
- a) Justice Venkatachaliah  
b) Justice Rathinavel Pandian  
c) Justice Chinnappa  
d) Justice Varadarajan
- 40) The weekly 'Unmai' (Truth) edited by Dr.K.Veeramani, was started in the presence of Periyar in the year
- a) 1975                      b) 1960                      c) 1970                      d) 1972
- 41) The day on which Periyar's speech on test tube baby was published for the first time in Kudi Arasu on
- a) 31-08-1940                      b) 31-07-1939  
c) 31-01-1938                      d) 31-05-1938
- 42) The one who complimented on Periyar that he spoke truth fearlessly and he had a stout heart for it, was
- a) Ka. Subramania Pillai  
b) Avvai Doraisamy Pillai  
c) T.K.Chidambaranatha Mudaliar  
d) Navalar Somasundara Bharathiar
- 43) Sir A.Ramasamy commented on Periyar that he was
- a) Socrates of Tamil Nadu                      b) Rouseou of Tamil Nadu  
c) Ingersoll of Tamil Nadu                      d) Lenin of Tamil Nadu
- 44) The History scholar R.Edison Raja has remarked that no one in Asia is equal to Periyar in propagating rational thoughts among the illiterates. This was in the book
- a) History of Tamil Nadu  
b) History of Modern India  
c) History of South India  
d) History of Modern Tamil nadu



- 45) **The following is one of the research books written by Periyar on Ramayana. It is**
- a) History of Ravana
  - b) Ravana Charithiram
  - c) Ravana, the great hero
  - d) The characters of Ramayana
- 46) **The book by Periyar titled 'The Characters in Ramayana' was published in the year**
- a) 1935
  - b) 1944
  - c) 1945
  - d) 1948
- 47) **The book which Periyar wrote in 1964 in connection with Ramayana research was**
- a) The essence of Ramayana
  - b) The evaluation of Ramayana
  - c) The Emperor of Ilangai
  - d) Some notes on Ramayana
- 48) **Lalbai Singh Yadav translated into Hindi, Periyar's "Ramayana a True Reading" with the title**
- a) Sathya Ramayana
  - b) Ramayana Katha
  - c) Ramakatha
  - d) Sachi Ramayan
- 49) **The research book on astrology by Periyar is**
- a) The lie of astrology
  - b) Is astrology necessary?
  - c) Research on astrology
  - d) The cheating of astrology
- 50) **Periyar has published his autobiography with the title**
- a) My history
  - b) My thoughts
  - c) That which occurred to E.V.R
  - d) Those that stayed in my heart
- 51) **Periyar has written a foreword to a book by Maniammai regarding a mythology. It is**
- a) Both Kandha Purana and Ramayana are one and the same
  - b) Research on Periya Purana
  - c) Obscenity in Puranas
  - d) The bluff of Puranas

- 52) **The philosophical explanation of god, religion and soul by Periyar is in his book**
- a) Inquiry into soul
  - b) The argument on soul
  - c) Materialism
  - d) The bluff about god
- 53) **Periyar has written that, the country ruled by a Brahmin or where he is a judge, would be a mere jungle inhabited by tigers. This is in his book**
- a) Where is justice?
  - b) What is justice?
  - c) The shadow of justice
  - d) By whom was justice ruined?
- 54) **The book which Periyar wrote on the festivals celebrated by Hindus is**
- a) The festivals that ruin
  - b) The festivals of the Hindus
  - c) Should we celebrate festivals?
  - d) Of what use are festivals?
- 55) **The book in which there is an article ‘The wretchedness of Arya Religion’, is**
- a) The lowness of Hindu religion
  - b) Are the Tamils Hindus?
  - c) The Hindu religion and the Tamils
  - d) The meaningless Hindu religion
- 56) **Periyar stated that the villages were in the status of a Panchaman, This was in his book**
- a) Rights Community
  - b) Villages and towns
  - c) The village reformation
  - d) The South Indian reformation
- 57) **The speech delivered by Periyar on the 2501st year celebration of Buddha’s day on 15-05-1957 has been published as a book titled**
- a) The teachings of Buddha
  - b) The Buddha, enemy of the Aryans
  - c) Buddha Margam
  - d) Buddha’s principles

- 58) One referred on 10-08-1962 Viduthalai by Periyar as “a good opportunity for Dravidar Kazhagam. He was
- a) Kuthoosi Gurusamy
  - b) Arignar Anna
  - c) T.P.Vedachalam
  - d) K.Veeramani
- 59) The Historian N. Subramanian wrote in an English book that henceforth whichever party ruled in Tamil Nadu, it would be like the rule of Periyar what was the name of the books?
- a) The Tamil Brahmins
  - b) The Brahmins’ role in the Tamil Nadu history
  - c) The Brahmins in the history
  - d) The Brahmins in the Tamil country
- 60) The book which Dr.K.Veeramani wrote in order to fulfill Periyar’s last wish to make it known about the wretchedness of Gita, was
- a) Gita is an intoxication
  - b) Gita? or scribbling?
  - c) Gita that lost its way
  - d) The other side of Gira
- 61) The book written by Professor G.V.K.Aasaan explaining the principles of Periyar was
- a) Humanism
  - b) The significance of Periyar in the war of Human rights
  - c) Periyar’s love of humanity
  - d) Periyar’s humanism
- 62) The book compiled by Prof.N.Vetriazhagan in the form of questions and answers by Periyar was
- a) Question and answers of Periyar
  - b) The answers of Periyar
  - c) The replies of Periyar
  - d) Answers by Periyar to 100 questions
- 63) The author of the book ‘Periyar a complete revolutionary’, is
- a) Poet Ma. Nannan
  - b) Poet N. Ramanathan
  - c) Prof. Iraiyan
  - d) Poet Thanga Prakasam

- 64) A compilation was edited with the warning that unless the problems of the non-Brahmins were not solved during the rule of the British itself the non-Brahmins would be subjected to severe hardships under the Brahminocracy. This was in
- Illustrated weekly of India
  - A hundred years of the Hindu
  - The Indian Express
  - The Madras Mail
- 65) A magazine from Singapore remarked 'Dr.Veeramani is propagating the basic principles of Periyar till today, without any deviation or showing signs of tiredness! This magazine was
- Ponni
  - Singai Murasu
  - Singapore Messenger (Thoothuvan)
  - Tamil Murasu
- 66) The writer of the English book 'Periyar, Father of the Tamil race' is
- A.S.Venu
  - Balasubramaniam of Sunday Observer
  - M.D.Gopalakrishnan
  - K.M.Balasubramaniam
- 67) An Australian magazine run by the Australian Socialists has published a research article on Periyar with his photo. This magazine is
- The Nature
  - The free thinker
  - The Guardian
  - Humanist
- 68) "In the western countries, the Rationalists' forums are functioning only in the lecture halls. But Periyar has developed it into a people's movement". This article that contains this statement was written on the March 27, 1996 issue of the Guardian, by the Australian atheist scholar. He is
- Paul Power
  - Louis Fisher
  - J.R.Jones
  - Norman Taylor
- 69) The writer who first published the first half of Periyar's life under the title 'The Leader of the Tamils' is,
- Kovai Ayyamuthu
  - A.S.Venu
  - Poet Imayavaramban
  - Sami Chithambaranar

- 70) **The book written by Dr.K.Veeramani in 1997 explaining Periyar's principles of Self Respect Marriage is**
- a) Thamizhar Thirumanam (Marriage)
  - b) Dravidar Thirumanam
  - c) Why Self respect marriage?
  - d) The principle and history of Self respect marriage
- 71) **There was an article in the magazine 'The Week' on 22-03-1992, appreciating Periyar's stand on family planning. The author of this article is**
- a) A.S.Raman
  - b) Kushwant Singh
  - c) Karanjia
  - d) Reshmi Saxena
- 72) **A book ' Professor, fully enlightened' was written about Periyar by**
- a) S.S.Vasan
  - b) Kali Krishnamoorthy
  - c) T.S.Sokkalingam
  - d) A.N.Sivaraman
- 73) **The writer who complimented Periyar that he is the leader who made the society stand upright, from being upside down, is**
- a) G.D.Naidu
  - b) K.V.Retty Naidu
  - c) S.Muthiah Mudaliar
  - d) U.P.A. Soundara Pandiyan
- 74) **The English weekly that praised Periyar that he was a great revolutionary, who staunchly opposed religion, is**
- a) Blitz
  - b) Wisdom
  - c) Caravan
  - d) Daily telegraph
- 75) **The question raised by Periyar is : 'Are god and religion to serve people or are the people to serve god and religion?' This was written by**
- a) Maraimalai adigal
  - b) Thiru Vi.Ka
  - c) Arignar Anna
  - d) Kunrakudi Adigalar
- 76) **The institute honoured Periyar and awarded a title in 1970. In its citation it mentioned "Periyar is the propher of the New Age, the Socrates of South East Asia; Father of the Social Reform Movement and Arch enemy of ignorance, superstition, meaningless customs and base manners." This institution is**
- a) Madras University
  - b) UNESCO
  - c) Leningrad university
  - d) Chicago University

- 77) Periyar wrote an elegiac note “ My heart trembles; my body shivers; my eyes are covered with tears. My hands are trembling, preventing me from writing. This was on the death of
- a) Arignar Anna                      b) Sir A.T.Panneerselvam  
c) Dr. Ambedkar                      d) Gandhi
- 78) Dr.K.Veeramani has commented on the statement issued by Periyar in the court case of Malaiyappan for the disrespect of the court as follows:
- a) The proclamation of the Tamils  
b) The clarion call of the Dravidians for their rights  
c) The inner agitation of the Tamils  
d) The declaration of the Tamils’ rights
- 79) A booklet titled ‘The 21st century is only Periyar century’ was written by
- a) V.S.Kulandaisamy                      b) M.Ilanchezhan  
c) K.Veeramani                      d) Tha.Pandian
- 80) The speech made by Kundrakudi Adigalar praising Periyar has come in the form of a book titled
- a) Leader Periyar                      b) Periyar the lover of humanity  
c) Periyar the great                      d) periyar the world leader
- 81) The famous penname of Periyar is
- a) Indhirachithan                      b) Ravanamithran  
c) Chithira Puthiran                      d) Iranian
- 82) The poet who celebrated Periyar calling him ‘The red sun that is clothed in black shawl’ was
- a) Perum Chithirananar                      b) Adalarasan  
c) Poet Pulamaipithan                      d) Poet Suradha
- 83) A poet sang praising Periyar saying ‘ the beard of the white clouds gently moves in the sky; there is no end to the wealth of his thoughts.’ This poet was
- a) Nara. Nachiappan                      b) Poet Mudiarasana  
c) Poet Vanidasan                      d) Poet Kannadasan

- 84) **The author of 'Periyar whom I have found' is**  
 a) Kovai Ayyamuthu                      b) A.S.K  
 c) Sathankualam Raghavan              d) J.S.Kannappan
- 85) **The first doctoral thesis in English on 'The contributions of Periyar in Vaikom Struggle' was**  
 a) Dr. Gunasekaran                      b) Dr.T.K.Ravindran  
 c) Dr. Thamizhannal                      d) Dr.Vanangamudi
- 86) **The Tamil Book written by A.S.Venu on Periyar was**  
 a) The great life of Periyar  
 b) The history of Periyar  
 c) The historical great Periyar  
 d) Periyar, a history
- 87) **The book that Periyar wrote with a prophetic vision is**  
 a) The lectures in Elangai              b) The feast of Knowledge  
 c) The world to come                      d) High thoughts
- 88) **The book that contains the last speech of Periyar is**  
 a) The last speech of Periyar              b) Puratchi (Revolution)  
 c) Thoughts and reasons                      d) Bear the light of reason
- 89) **Periyar terms the person who benefits from soul, hell, heaven and ancestral world as**  
 a) Fool    b) wicked person  
 c) Rogue    d) A big big rogue
- 90) **The person who published in 1930 a book with Periyar's preface titled 'The songs of Self-respect Principle' on his own was**  
 a) Pavalar Balasundaram  
 b) Pavalar T.A.Venkatasamy  
 c) Kadambangulam P.Narayanan  
 d) Pudhuvai Sivapragasam
- 91) **The three part compilation of Periyar's thoughts is published in a book titled**  
 a) The Thoughts of Periyar  
 b) The ideas of Periyar  
 c) The Thoughts of Periyar E.V.R  
 d) The Principles of Periyar

- 92) The English magazine Blitz lauded Periyar in the following words
- Lenin of Tamil Nadu
  - Indian Socrates
  - Karlmarx of South India
  - Kamal Batcha of the South India
- 93) The comparative research book by S.V.Rajadurai and V.Geetha on Periyar's principles is
- Periyar and Equality
  - Periyar's Self respect principles
  - The Equality discovered by Periyar
  - Periyar's Self Respect-equality
- 94) The series of lectures delivered by Dr.K.Veeramani in Periyar Thidal on Periyar's principles has come in the form of a compilation called
- Periyariyal
  - Periyarism
  - The principles of Periyar
  - Periyar's Thought Process
- 95) Periyar has insisted on many Tamil script reforms . One of them was given a statutory sanction by M.G.R. Government. It is
- Tamil as the official language
  - Script reform
  - Tamil Medium Education
  - Pure Tamil
- 96) The one who referred to Periyar as 'the memorial of the sentiments of the backward and suppressed castes' was
- Dr. Ambedkar
  - Jayaprakash Narayan
  - Dr. Mallala Segara
  - Dr. Ram Manohar Lohia
- 97) A person lauded Periyar saying 'What Buddha did to the people of this country 2500 years ago, is being done today by Periyar!' That person is
- M.Karunanidhi
  - Navalar Nedunchezhiyan
  - Annai Maniammaiar
  - Dr. P.Rajadurai





- 104) The English book 'Periyar - A pen portrait' was written in the penname of "an admirer". This writer was
- a) P.R.Kuppusamy
  - b) M.Balasubramanian
  - c) D. Rajagopalan
  - d) A. Ramasamy
- 105) On the 78th Birthday issue of Periyar, it was mentioned 'A dangerous politician who attracts even diplomats; brain that cannot be easily analyzed; a great leader of patience.' The writer was
- a) Poet Ramanathan
  - b) Arignar Anna
  - c) Kalaivanar N.S.K.
  - d) Justice Somasundaram
- 106) Periyar has described the person who worships god as
- a) rogue
  - b) Big big rogue
  - c) Mad
  - d) Barbarian
- 107) "The primary objective of this great man is to preserve Periyar's philosophy as much as possible and to develop it. An American magazine Secular Subject" praised a person in the above words. This person is
- a) C.N.Annadurai
  - b) M.Karunanidhi
  - c) Dr. K.Veeramani
  - d) Pattukottai Azhagiri
- 108) The English magazine that described Periyar on 10-07-1947 as more popular than the Prime Ministers is
- a) Oriental Illustrated
  - b) Statesman
  - c) The New Age
  - d) Current
- 109) Periyar wrote on 24-09-1958 in an English magazine from North India, "The social structure of today must be totally reorganized. We should then bring forth a new social order where there is no caste or racial discrimination. This is my only objective!" The magazine was
- a) Out look
  - b) Organiser
  - c) Current
  - d) The Week



## ANSWERS

(1)	c	(2)	c	(3)	d
(4)	a	(5)	c	(6)	d
(7)	d	(8)	c	(9)	c
(10)	c	(11)	c	(12)	d
(13)	c	(14)	c	(15)	c
(16)	d	(17)	d	(18)	d
(19)	c	(20)	d	(21)	a
(22)	c	(23)	b	(24)	c
(25)	d	(26)	c	(27)	b
(28)	d	(29)	d	(30)	b
(31)	d	(32)	d	(33)	a
(34)	c	(35)	c	(36)	c
(37)	a	(38)	c	(39)	b
(40)	c	(41)	c	(42)	d
(43)	b	(44)	c	(45)	d
(46)	c	(47)	d	(48)	d
(49)	c	(50)	c	(51)	a
(52)	c	(53)	d	(54)	b
(55)	c	(56)	c	(57)	d
(58)	d	(59)	d	(60)	d
(61)	b	(62)	d	(63)	b
(64)	b	(65)	d	(66)	c
(67)	c	(68)	d	(69)	d
(70)	d	(71)	d	(72)	b
(73)	a	(74)	c	(75)	d
(76)	b	(77)	b	(78)	c
(79)	c	(80)	d	(81)	c
(82)	c	(83)	d	(84)	a
(85)	b	(86)	d	(87)	c
(88)	a	(89)	d	(90)	c
(91)	c	(92)	d	(93)	d
(94)	a	(95)	b	(96)	b
(97)	c	(98)	d	(99)	c
(100)	c	(101)	d	(102)	d
(103)	d	(104)	b	(105)	c
(106)	d	(107)	c	(108)	a
(109)	c	(110)	d	(111)	c
(112)	a	(113)	c	(114)	c



## CHAPTER - VII

# PARTY STRUCTURES AND INSTITUTIONS

### • Durai.Chakravarthi, M.A.

- 1) The Charity Trust to promote the propagation of Self Respect was started by Periyar in
  - a) Madras
  - b) Erode
  - c) Vellore
  - d) Tiruchirappalli
- 2) The Self Respect Propaganda Institution was registered in
  - a) 1949
  - b) 1925
  - c) 1952
  - d) 1947
- 3) The first Life time Secretary for Self Respect Movement was
  - a) Nagammai
  - b) Maniammai
  - c) K.Veeramani
  - d) Kuthoosi Gurusamy
- 4) The Periyar Maligai (Palace) was opened in Tiruchirappalli in
  - a) 1950
  - b) 1951
  - c) 1952
  - d) 1953
- 5) Periyar requested the following person to inaugurate Periyar Maligai in Tiruchirappalli
  - a) Erode Shanmuga Velayudham
  - b) Sivagangai Shanmuganathan
  - c) Vellore Thirunavukkarasu
  - d) Thirupathiripuliyur Gnaniar

- 6) Periyar chose Tiruchirappalli for his stay because
- a) The Kazhagam friends wanted it
  - b) Maniammai desired so
  - c) Periyar Maligai was purchased
  - d) Tiruchirappalli was the central place in Tamil Nadu
- 7) The Institute started by Periyar to train teachers who will propagate rationalism and serve the society is in
- a) Erode
  - b) Vellore
  - c) Tiruchirappalli
  - d) Madras
- 8) For the same purposes and for the progress of women The Nagammai Training School in Tiruchirappalli was started in the year
- a) 1957
  - b) 1958
  - c) 1960
  - d) 1961
- 9) The Thanthai Periyar Elementary School in Tiruchirappalli was started in the year
- a) 1952
  - b) 1954
  - c) 1956
  - d) 1957
- 10) The Nagammai child welfare Home for the orphan girl children which is functioning in Tiruchirappalli was started by
- a) Maniammai
  - b) Periyar
  - c) Nagammai
  - d) Dr.K.Veeramani
- 11) When the Nagammai Home for the children was started in 1961, the children there were
- a) 37
  - b) 38
  - c) 39
  - d) 40
- 12) The initial used before the name of the orphan children in the Nagammai Children Home is
- a) P
  - b) M
  - c) EVRM
  - d) EVR
- 13) The woman who studied in this Children Home and who later became graduate engineer is
- a) Arivumani
  - b) Anbumani
  - c) Kalaimani
  - d) Azhagumani
- 14) Periyar donated a sum for the building of Maniammai Children's ward in Tiruchirappalli Government Hospital. The donated amount was

- a) Rs. one lakh  
b) Rs. two lakh  
c) Rs. 50,000  
d) Rs. three lakh
- 15) **The Chief Minister who inaugurated the Maniammai Children's ward at Trichirappalli Government Hospital was**  
a) Kamarajar  
b) Bakthavathsalam  
c) Arignar Anna  
d) Rajaji
- 16) **The institution started by Dr.K.Veeramani in Tiruchirappalli to propagate Periyar's principles among the youth is**  
a) Nagammai Teacher Training Centre  
b) Periyar Teachers Training Institute  
c) Periyar Community College of continuing education  
d) Periyarism Training School
- 17) **The duration of Periyarism Training College is**  
a) One month  
b) Two months  
c) Three months  
d) One year
- 18) **The Periyar College of Pharmaceutical Science for Girls in Tiruchirappalli was started in the year**  
a) 1980  
b) 1981  
c) 1982  
d) 1983
- 19) **The town that has a large number of Periyar's educational institutions is**  
a) Tiruunelveli  
b) Tiruchirappalli  
c) Thanjavur  
d) Madras
- 20) **The former Prime Minister of India who said that if anyone wanted to run educational institutions in a successful way, he should ask Dr.K.Veeramani. This was said by**  
a) Indira Gandhi  
b) V.P.Singh  
c) Chandrasekar  
d) Deve Gouda
- 21) **The land area of the campus that holds many educational institutions of Periyar in Tiruchirappalli is**  
a) 10 acres  
b) 12 acres  
c) 15 acres  
d) 17 acres
- 22) **The Periyar Computer Centre at Tiruchirappalli was inaugurated by**  
a) Dr. Muthukaruppan  
b) Dr.Jagatheesan  
c) Dr.Anandkrishnan  
d) Dr. Raja

- 23) Periyar college of advanced computer education as per the wishes of Periyar was started in Tiruchirappalli in the year  
a) 1992                      b) 1993                      c) 1994                      d) 1995
- 24) The institution in memory of Periyar's Centenary which was started by Dr.K.Veeramani in Tiruchirappalli is  
a) Periyar Computer Centre  
b) Periyar Centenary Memorial Matriculation Higher Secondary School  
c) Kaivalyam House for the Aged  
d) Periyar Hospital
- 25) The Swamy Kaivalyam Home for the aged that serves more than sixty aged persons is functioning in  
a) Puthur Periyar Maligai  
b) Erode Periyar Mandram  
c) Vallam Periyar Maligai  
d) Tiruchirappalli Education Campus
- 26) A computer college has been started by Dr.K.Veeramani in Orathanadu (Tanjore) to specially educate the students from rural areas. This was inaugurated by  
a) G.K.Moopanar                      b) J.Jayalalitha  
c) Levy Fragal                      d) R.Nallakannu
- 27) The Periyar Maniammai Higher Secondary School now functioning in the Periyar Centenary Campus was started in the year  
a) 1971                      b) 1972                      c) 1973                      d) 1974
- 28) The Headquarters of Dravidar Kazhagam is in  
a) Erode                      b) Tiruchirappalli  
c) Salem                      d) Chennai
- 29) The Periyar Museum is set up in  
a) Madurai                      b) Chennai  
c) Kovai                      d) Tiruchirappalli
- 30) The Silver Throne in Periyar's Museum was offered to Periyar in  
a) Salem                      b) Chennai  
c) Thanjavur                      d) Madurai



- 31) **The archives of Periyarism started by Dr.K.Veeramani is functioning in**  
a) Chennai  
b) Tiruchirappalli  
c) Thanjai  
d) Erode
- 32) **The Periyar Library and Research Centre is in**  
a) Thanjavur  
b) Tiruchirappalli  
c) Madurai  
d) Chennai
- 33) **The Periyar Rationalist Library now developing into an international library was started in the year**  
a) 1973  
b) 1974  
c) 1975  
d) 1976
- 34) **The Periyar Rationalist Library has life members ( till Dec. 2001)**  
a) 196  
b) 75  
c) 200  
d) 250
- 35) **Periyar Library Readers Forum has conducted so far (December 2001)meetings numbering**  
a) 500  
b) 700  
c) 1000  
d) Above 1246
- 36) **The international organisation to propagate Periyar's philosophic principles in the North and throughout the world was started by**  
a) Periyar  
b) Manimammai  
c) Dr.K.Veeramani  
d) None of the three
- 37) **The correspondence course on Periyar's principles was started by an international institution to propagate Periyar's ideals in**  
a) Erode  
b) Chennai  
c) Madurai  
d) Tiruchirappalli
- 38) **The Director of Periyar correspondence course appointed in 1982 is**  
a) N.Ramanathan  
b) P.Rajadurai  
c) A.Iraiyar  
d) P.Subramaniam
- 39) **The Honorary Award offered to those who lecture on Periyar's philosophy is**  
a) Expert on Periyar  
b) Periyar Lecturer  
c) Periyar Researcher  
d) Research fellow

- 40) **The Trust that offers the Award for those who lecture on Periyar is**
- a) Periyar Self Respect Propaganda Institution
  - b) Dravidar Kazhagam
  - c) Periyar Maniammai Trust
  - d) Aruppukottai Kailasam Trust
- 41) **The first person to get the award for having made research based lectures for three days is**
- a) Nannan
  - b) G.V.K.Aasaan
  - c) A. Iraiyan
  - d) N.Ramanathan
- 42) **The Periyar Training Centre for IAS and IPS, run by the Periyar International Propagating Association was started functioning from**
- a) 1985
  - b) 1987
  - c) 1988
  - d) 1989
- 43) **Periyar Training Centre that conducts training programmes for the advancement of education for the suppressed class students is functioning in**
- a) Periyar educational campus
  - b) Tiruchirappalli Periyar Maligai
  - c) Erode Periyar Mandram
  - d) Chennai Periyar Thidal
- 44) **The Periyar Self Respect Marriage Bureau with an objective of social change and eradication of castes is in**
- a) Thanjavur
  - b) Thiruvarur
  - c) Chennai
  - d) Madurai
- 45) **The Periyar Mobile Library, that spreads Periyar's principles all over the country was started on**
- a) 25-12-1996
  - b) 21-02-1997
  - c) 21-03-1997
  - d) 24-04-1997
- 46) **The Publishing House that publishes lakhs of books on Periyar's principles is**
- a) Kudi Arasu Pathipagam
  - b) Pagutharivu Pannai
  - c) Periyar Self Respect Propaganda Institution
  - d) Dravidan Book Centre

- 47) **The Book Centre that sells books of Periyarism for lakhs of rupees every year is**  
a) Dravidan Book Centre  
b) Periyar Book Centre  
b) Maniammai Pathipagam  
d) Kudi Arasu Pathipagam
- 48) **The person who started Thanthai Periyar Muthamizh (Triple Tamizh) Mandram was**  
a) Periyar  
b) Maniammai  
c) Dr.K.Veeramani  
d) None of them
- 49) **The Periyar Free Legal Assistance Cell was first started in**  
a) Cuddalore  
b) Tiruchirappalli  
c) Madurai  
d) Chennai
- 50) **Periyar Centre for Youth Counselling to help Adi Dravidar and the Tribals to get jobs was started in**  
a) 1980  
b) 1984  
c) 1989  
d) 1990
- 51) **Counselling Centre for the married, run at the Periyar Life Centre is headed by**  
a) Professor Gnana Ayyachamy  
b) Dr.V.S.P.Bashyam  
c) Dr.K.Veeramani  
d) Justice M.Marudhamuthu
- 52) **The Periyar Maniammai Free Clinic functioning in Periyar Thidal was started in the year**  
a) 1978  
b) 1979  
c) 1980  
d) 1981
- 53) **Periyar City Family Welfare Centre in Chennai is in**  
a) Vepery  
b) Adayar  
c) Royapettah  
d) Thyagarayanagar
- 54) **The Tamil nadu Chief Minister who first donated to Periyar's Charitable Trust, on the merit of its effective functioning was**  
a) C.N. Annadurai  
b) Kamaraj  
c) M.Karunanidhi  
d) J.Jayalalitha

- 55) The number of hospitals run by the Periyar Charitable Trust is  
a) 4                      b) 5                      c) 6                      d) 7
- 56) The number of specialities in Chennai Periyar Maniammai Hospital is  
a) 7                      b) 8                      c) 9                      d) 10
- 57) The person who handed over the house in which Periyar lived in Erode to Tamil nadu Government was  
a) Periyar                      b) Maniammai  
c) Dr.K.Veeramani                      d) None of these
- 58) The house in which Periyar lived in Erode is today called  
a) Venkata Naicker Illam                      b) Periyar Illam  
c) Periyar Mandram                      d) Periyar Anna Memorial
- 59) Why is the house in which Periyar lived in Erode named after Anna also?  
a) The wish of Periyar  
b) Maniammai's wish  
c) It belongs to Anna  
d) Anna stayed there for sometime
- 60) The articles used by Periyar are kept in the houses where Periyar lived. The largest numbers of them are in  
a) Erode                      b) Tiruchirappalli  
c) Chennai                      d) Yercadu
- 61) The Periyar Educational Institution that was started with the donation collected a rupee by rupee, for the technical education for women was  
a) Periyar Maniammai Women's Engineering College  
b) Periyar Centenary Women's Polytechnic College  
c) Periyar Community College of continuing education.  
d) Periyar women's Technical Training Centre
- 62) The Periyar Centenary Women's Polytechnic College won the first International Achievement Award for the best college in Asia on 03-02-2000, for having achieved very effectively, the growth of women's education, women's progress and eradication of poverty. The country that gave away this award is  
a) Canada                      b) America  
c) France                      d) England

- 63) **The first women's engineering college in the world is Periyar Maniammai Women's Engineering College. It was started in**  
a) 1987                      b) 1988                      c) 1989                      d) 1990
- 64) **The First Periyar educational institution that has got the ISO 9002 certification is**  
a) Periyar Maniammai High School  
b) Periyar Maniammai Women's Engineering College  
c) Periyar Women's Polytechnic College  
d) None of these
- 65) **The Chief Minister who gave a grant of Rs. 10 lakhs to the world's first women engineering college 's is Maniammai Hostel**  
a) Chandrababu Naidu of Andhra Pradesh  
b) Mayavathi of Uttara Pradesh  
c) Jyothi Basu of West Bengal  
d) Sharad Pawar of Maharashtra
- 66) **Periyar organisation for bio-technic and eco system is in**  
a) Tiruchirappalli                      b) Thanjavur  
c) Vallam                      d) Chennai
- 67) **Periyar organisation for bio-technic and eco system won the award of World Environment Congress in the year**  
a) 1996                      b) 1997                      c) 1993                      d) 2000
- 68) **A Periyar Trust has been established on behalf of the Periyar Self Respect Propaganda Institution by its lifetime Secretary Dr.K.Veeramani. It organizes an annual Research Endowment Lecture in the University of**  
a) Madras University  
b) Annamalai University  
c) Sundaranar University  
d) Bharathi Dasan University
- 69) **Periyar a Higher Research Centre has been created by the Tamil Nadu Government in**  
a) Madras University  
b) Madurai Kamarajar University  
c) Bharathi Dasan University  
d) Alagappa University

- 70) Periyar E.V.R. College was started with the donation of land, two buildings and 5.5 lakhs of rupees from Periyar, for the welfare of the suppressed boys' education. It is in
- a) Thanjavur                      b) Erode  
c) Tiruchirappalli              d) Salem
- 71) The value of the Endowment created in the Tiruchirappalli Periyar E.V.R. College started by Maniammai is
- a) Rs. 10,000                      b) Rs. 12,000  
c) Rs. 15,000                      d) Rs. 20,000
- 72) The Government Hospital in Erode was named Periyar E.V.Ramasamy General Hospital on
- a) 31-08-1974                      b) 31-07-1974  
c) 31-08-1975                      d) 30-06-1975
- 73) The Periyar E.V.Ramasamy Government Polytechnic College is in
- a) Thanjai                              b) Salem  
c) Vellore                              d) Chennai
- 74) The Periyar University is situated in
- a) Kovai                                b) Madurai  
c) Tiruchirappalli                  d) Salem
- 75) The total land area of the planetarium situated in the Periyar Science Centre in Guindy Engineering College campus is
- a) 20 acres                              b) 21 acres  
c) 22 acres                              d) 23 acres
- 76) The Tamil Nadu Government awards annually the Periyar Award of Social Justice to those who have served creditably in social justice. This award value is
- a) 1 sovereign                      b) 3 Sovereign  
c) 4 sovereign                      d) 5 sovereign
- 77) The person who first won the Award of Periyar's Social Justice, given by the Government of Tamil nadu is
- a) V.P.Singh                              b) Sitaram Kesari  
c) K.Veeramani                      d) None of them



- 87) The Award given by Periyar International Centre to those who work for Social Justice in India is called
- a) Social Justice Award
  - b) International Social Justice Award
  - c) Periyar Social Justice Award
  - d) K.Veeramani Social Justice Award
- 88) The First Indian leader who received the K.Veeramani Social Justice Award was
- a) Kundrakudi Adigalar
  - b) Chandrajit Yadav
  - c) V.P.Singh
  - d) Sitaram Kesari
- 89) The organisation called POWER is meant for
- a) Youth
  - b) Students
  - c) Women
  - d) The Senior citizens
- 90) Dr.K.Veeramani removed one word from the title “Nagammai Orphan Children’s Home.” It is
- a) Nagammi
  - b) Orphan
  - c) Children
  - d) Home
- 91) Periyar quit Congress which did not accept Periyar’s request and started the Self Respect Movement to convert the Dravidians into respectable and knowledgeable people in the year
- a) 1923
  - b) 1924
  - c) 1925
  - d) 1926
- 92) Periyar was made the President of the Justice party when he was in
- a) Erode
  - b) North Indian Tour
  - c) The prison of Bellary
  - d) Vaikom
- 93) In the State Conference in Salem it was decided to merge the Self Respect Movement and the Justice Party into one party called Dravidar Kazhagam in August 1944 on
- a) 21st
  - b) 23rd
  - c) 25th
  - d) 27th
- 94) Periyar started the Rationalists’ Forum so that the Government workers and officials could participate in it in the year
- a) 1971
  - b) 1972
  - c) 1973
  - d) 1974



- 95) Periyar started Dravidian Agriculturer's Union in the year  
a) 1950                      b) 1951                      c) 1952                      d) 1953
- 96) Periyar started the Southern Railway Employees' Union in  
a) Chennai    b) Madurai  
c) Tiruchirappalli    d) Nagapattinam
- 97) On 29-07-1979, in the land that belonged to Kundrakudi Mutt, Periyar Cashew Labourer's Co-operative Society was started by  
a) Kundrakudi Adigal    b) K.Veeramani  
c) M.G.Ramachandra    d) M.Karunanidhi
- 98) In the Tirunelveli District, the first Periyar Blood Donation Camp was started and is now functioning very well. It was in  
a) Courtalam    b) Cheranmadevi  
c) Veeravanallue    d) Keezha pavur
- 99) Besides Malaysia and Singapore, Dravidar Kazhagam branches were started while Periyar was alive also in North America it was started in January 2001. This was in  
a) Washington    b) New York  
c) Chicago    d) Illinois
- 100) Dravidar Kazhagam joined the World Atheists' Association in the year  
a) 1997                      b) 1994                      c) 1999                      d) 2000
- 101) The statue of Periyar opened by Atheist leaders from 49 countries together is in  
a) Tiruchirappalli    b) Vallam (Tanjore)  
c) Dindigul    d) Chennai
- 102) The Computer Graphics Research Centre run by Periyar Maniammai Science and Technology Institute is  
a) PCC    b) PACE  
c) PECRA    d) VIBGYOR

- 103) The Periyar Education Institute that runs most number of branches in Tamil nadu is
- a) VIBGYOR
  - b) Periyar Training Centre
  - c) Periyar Community College of continuing education
  - d) Teachers' Training Institute
- 104) The Chief Minister who proposed to erect a statue in memory of Periyar at Vaikom for his success in social agitation was
- a) K.Kamaraj
  - b) M.G.Ramachandran
  - c) Arignar Anna
  - d) M.Karunanidhi
- 105) The Chief Minister who erected Periyar's statue and constructed Periyar Memorial Park and Periyar Library in Periyar Memorial of Vaikom was
- a) M.G.Ramachandran
  - b) V.N.Janaki
  - c) J. Jayalalitha
  - d) M.Karunanidhi
- 106) The person who presided over the opening of Periyar Memorial in Vaikom was
- a) Dr.R.Nedunchezian
  - b) E.K.Naiyanar
  - c) J.Jayalalitha
  - d) M.Karunanidhi
- 107) The Vaikom Periyar Memorial was opened in the year
- a) 1924
  - b) 1994
  - c) 1971
  - d) 1997
- 108) A Namboodhiri practised untouchability towards Gandhi, by making him sit in a separate hut outside his house, when Gandhi came to Vaikom to mediate between the agitators and the Namboodhiris. This Namboodhiri was
- a) Padmanaban Indan Thuruthi
  - b) Indan Thuruthi Nambeesan
  - c) Neelakanton Namboodhiri
  - d) None of the above
- 109) Computer Science is taught in Tiruchirappalli Periyar Educational campus for students from the age of
- a) 3
  - b) 4
  - c) 5
  - d) 6

- 110) **The Charity Trust started by Maniammai is**  
a) Periyar Self Respect Organisation  
b) Thanthai Periyar Charity Trust  
c) Periyar Maniammai Educational Charity Trust  
d) None of the three
- 111) **The Periyar Maniammai Charity Trust has come to be called Institute of Periyar Maniammai Science and Technology from the year**  
a) 1999                      b) 1998                      c) 2000                      d) 2001
- 112) **The person who started Dravidar Kazhagam Trust is**  
a) Periyar    b) Maniammai  
c) Nagammai    d) K.Veeramani
- 113) **The Periyar Science Centre at Guindy was started by the AIADMK government headed by**  
a) M.G.Ramachandran    b) V.N.Janaki  
c) J. Jayalalitha                      d) Navalar Nedunchezhiyan
- 114) **All the Science centres were named after Periyar during the celebration of Periyar's Centenary to promote scientific attitude among people. This was in the year**  
a) 1979                      b) 1980                      c) 1981                      d) 1982



## ANSWERS

(1)	d	(2)	c	(3)	b
(4)	a	(5)	c	(6)	d
(7)	c	(8)	d	(9)	d
(10)	b	(11)	c	(12)	c
(13)	c	(14)	a	(15)	c
(16)	d	(17)	b	(18)	c
(19)	b	(20)	b	(21)	d
(22)	c	(23)	d	(24)	b
(25)	d	(26)	b	(27)	d
(28)	d	(29)	b	(30)	a
(31)	a	(32)	d	(33)	b
(34)	a	(35)	d	(36)	c
(37)	b	(38)	a	(39)	b
(40)	d	(41)	d	(42)	b
(43)	d	(44)	c	(45)	a
(46)	c	(47)	a	(48)	c
(49)	d	(50)	c	(51)	d
(52)	b	(53)	a	(54)	d
(55)	a	(56)	d	(57)	b
(58)	d	(59)	d	(60)	a
(61)	b	(62)	a	(63)	b
(64)	b	(65)	b	(66)	c
(67)	d	(68)	a	(69)	c
(70)	c	(71)	a	(72)	a
(73)	c	(74)	d	(75)	c
(76)	d	(77)	c	(78)	d
(79)	a	(80)	b	(81)	c
(82)	c	(83)	a	(84)	a
(85)	b	(86)	c	(87)	d
(88)	c	(89)	c	(90)	b
(91)	c	(92)	c	(93)	d
(94)	a	(95)	c	(96)	c
(97)	b	(98)	d	(99)	c
(100)	b	(101)	b	(102)	d
(103)	c	(104)	b	(105)	c
(106)	a	(107)	b	(108)	b
(109)	a	(110)	c	(111)	c
(112)	d	(113)	a	(114)	b



## CHAPTER - VIII

# THE CONTEMPORARIES

### • Prof. A. Iraiyan, B.A., B.T.

- 1) The lady who called Periyar as “comrade” is
  - a) Nagammai
  - b) Maniammai
  - c) Kannammal
  - d) Chinnathayammal
- 2) The one who attempted to include Periyar in the Congress Movement was
  - a) Gandhi
  - b) Ambedkar
  - c) Rajagopalachari
  - d) A.T.Panneerselvam
- 3) As a token of gratitude on behalf of the Ezhavar Community, a one day life of Periyar was filmed by
  - a) Priya Dharsan
  - b) Ramu Kariat
  - c) Shagid
  - d) Nedumudi
- 4) The Bengal intellect who called Periyar “My Atheism Guru” was
  - a) Tharkunde
  - b) Gora
  - c) Kovoov
  - d) M.N.Roy





- 19) The famous American Magazine that published a note of appreciation in 1957 for Periyar's agitation of burning Constitution is
- a) New York Today                      b) Washington Post  
c) Times                                      d) New York Times
- 20) The All India Communist leader who gratefully appreciated Periyar for his contribution to the victory of the United Front in the first general elections of Tamil nadu is
- a) S.A. Dange                                b) Y.W. Mathew  
c) Ranadive                                 d) A.K.Gopalan
- 21) The Justice Party Chief Minister who introduced Hindu Endowment Board, while Periyar was still in Congress, and for which he was appreciated by Periyar was
- a) Subbarayulu Reddiar  
b) Panagal King Ramaraya Ningaru  
c) K.V.Reddy  
d) Bobbili King
- 22) The multi linguist who actively participated in the anti-Hindi agitation though he was a Congress member was
- a) Maraimalai Adigal                      b) Appadurai  
c) Navalar Somasundara Barathiyar  
d) Marai Thirunavukkarasu
- 23) The President of the meeting in which Periyar spoke on Tamil Music in Annamalai University in 1944 was
- a) Ka. Subrmania Pillai  
b) Dhandapani Desigar  
c) Vellai Varanarar  
d) V.S.P.Manickam
- 24) Though he was a senior national leader, he referred to Periyar, who joined Congress much later than himself as "My leader". He is
- a) Thiru Vi.Ka.                                b) Varadharajulu Naidu  
c) Rajaji                                        d) V.O.C.



- 25) **The Communist Party leader who wrote a book about Periyar titled “Periyar the Tower of Rationalism” is**
- a) Balathandayutham                      b) A.S.K  
c) Jeeva                                        d) Manali Kandasamy
- 26) **The graduate who married a woman from the Isaivelalar community as per the resolutions of the first Self Respect Conference was**
- a) Kuthoosi Gurusamy                      b) N.D.Sundara Vadivelu  
c) Pattukottai Azhagiri                      d) Vellaiyan
- 27) **The Movement of the Suppressed classes that invited Periyar to be their All India President is**
- a) Indian Communist Party  
b) Forward Block  
c) Indian Republican Party  
d) Marxist Communist Party
- 28) **The Brahmin writer who appreciated Periyar that he could listen to only Periyar for more than two hours, is**
- a) Ki.Va.Ja.                                      b) V.Ramasamy  
c) S.S.Vasan                                      d) Kalki Krishnamurthy
- 29) **The Periyar family woman member who actively participated in the early activities of Periyar was**
- a) Maragatham                                b) Ponnuthai  
c) S.R. Kannammal                              d) E.V.Krishnasami
- 30) **The lady who seconded Periyar’s Law of Abolition of Devadasi System was**
- a) Dr. Muthulakshmi Reddy                      b) Meenambal  
c) Neelambigai                                d) Dharmambal
- 31) **The Justice Party leader who called Periyar “Rousseau of India” was**
- a) R.K.Shanmugam  
b) Lakshmanasamy (Mudaliar)  
c) Arcot Ramasamy (Mudalair)  
d) T.M.Nair









- 60) The English book written by Nagerkoil advocate, who showed great enthusiasm in spreading Periyar's principles, was
- Temple Entry
  - Temple in Tamil Nadu
  - Temple city Madurai
  - Thanjavur Temple
- 61) A nationalist leader presided over the second State Self Respect Conference said "Thiru E.V.R. considers as the primary duty of his very existence serving people not bothering about Assemblies or Governments." This person was
- R.K. Shanmugam
  - M.R.Jeyakar
  - W.P.A. Soundara Pandiyan
  - P.T.Rajan
- 62) Periyar was conferred citizenship honour when he visited
- Germany
  - Sri Lanka
  - Russia
  - England
- 63) The General Secretary, Indian Labourer's Association of Delhi, remarked "A competent strong weapon to fight for the economic and social liberation of the thousands of non-Brahmins of the South is only the Dravidar Kazhagam of Periyar". This person was
- V.P. Karnic
  - Rmanujam
  - Ranadive
  - Jawaharlal Nehru
- 64) The Chinese Professor declared that the reason for the very fast progress of the Tamils living in Malaya was Periyar of Tamil Nadu. This Chinese was
- C.S.Lee
  - Sun-iat-son
  - Ma.Tse.Thung
  - Cheng-ui-Hawangdi
- 65) The Oxford University Professor who drew a comparison between Periyar and William Maurice, both in nature and appearance is
- Basil Mathew
  - Lasky
  - B. Dalton
  - Silverman









- 88) Periyar, on 22-4-1973, in Nagapattinam opened the statue of  
 a) Kayaroganam Pillai                      b) Maraimalai Adigal  
 c) Thiru Vi.Ka.                              d) Qaid-e-Millat
- 89) The law was passed on 02-12-1970 in Madras Assembly without any opposition on  
 a) Land Ceiling Act  
 b) Act on worship in Tamil in temples  
 c) Act on all communities becoming eligible to be archakas  
 d) Tamil as official language
- 90) In a family marriage function of the film personality Velumani, Periyar was praised as “one who lives only for us.” This praise was by  
 a) M.G.R.                                      b) A.V.M  
 c) Madurai Somu                              d) National Perumal
- 91) Periyar complimented Nedunchezhan for his refusal of prasadam of sacred ash when he was the minister in the following words  
 a) Baleh baleh                              b) good, good  
 c) Very much pleased                      d) lovely, lovely
- 92) The National Brahmin member who strongly opposed the proposal of the abolition of the Devadasi system, in the name of Hindu religion was  
 a) Rajaji                                      b) Sathyamoorthy  
 c) T.S.S.Rajan                              d) Sambamoorthy
- 93) The Bengal intellect who met Periyar on 09-12-1955 and exchanged ideas was  
 a) Gopalakrishna Gokale                      b) Rabindranath Tagore  
 c) Subash Chandra Bose                      d) Hari Krishna Gokale
- 94) The member who spoke in the Karnataka Assembly on 23-7-1972 that every village of his state needs a Periyar each, was  
 a) Devaraj urs                              b) S. M. Chandra Sekar  
 c) Nijalingappa                              d) C.V.Raman

- 95) On 21-1-1971, the High Court of Uttar Pradesh struck down as not sustainable the seizure of Periyar's book
- Bharath Araichi
  - God and man
  - Man and Religion
  - The Characters of Ramayana
- 96) Mr. Panan interviewed Periyar on 27-12-1972 on behalf of
- Ananda Vikatan
  - Navasakthi
  - Kalaimagal
  - Desa Bakthan
- 97) The Buddhist leader who met Periyar in Burma in 1954 and had a talk was
- Dalai Lama
  - Mallava Sekara
  - Raj boj
  - Siddharth
- 98) The Chief Minister who said in Tamil Nadu Assembly "This Government itself is dedicated to Thanthai Periyar", was
- Kamarajar
  - Bakthavathsalam
  - Arignar Anna
  - M.G.Ramachandran
- 99) "The Raman whom I praise is not Seetharaman or Dasaratha raman" This was said during the Dravidar Kazhagam agitation against Ramayana by
- Somasundara Bharathiar
  - Gandhi
  - Ambedkar
  - Babu Jagajivan Ram
- 100) In the non-Brahmin Conference at Nellore on 5-10-1929, it was said "Exactly like the Sathya Shodak Movement held by JothiRao Phule in Maharashtra, the sensational encouragement shown by E.V.Ramasamy Naicker's social revolution in Tamil Nadu has been the cause for our mutual love and appreciation." This was said by
- P. Rmachandra Reddy
  - Sir A.T.Panneerselvam
  - R.K. Shanmugam
  - Soundara Pandiyan

- 101) In the Madras Robinson Park the 73rd Birthday of Periyar was celebrated in 1950. In that meeting a speaker said “what Periyar opposed single handed 30 years back, today everyone is opposing. His exposure of the exploitations by a group of people in this country continued for ages made him one of the great social reformers of the world.” The speaker was
- S.Ramanathan
  - N. Ramanathan
  - K.Veeramani
  - R.Nedunchezhiyan
- 102) In the 73rd Birthday Celebrations of Periyar held in Robinson Park, Madras in 1950, a speaker proclaimed. “Periyar is the head of the Dravida Nadu. He alone is capable of achieving success in his war of liberation and annihilating the Brahminical exploitation. We all should gather under his leadership.” This was spoken by
- Kudanthai V. Chinnathambi
  - Sunday Observer P.Balasubramaniam
  - A.V.P. Asai Thambi
  - Thina Thanthi S.B.Adithanar
103. “Hardwork without rest, unparalleled thoughts, courage to speak truth without fear, public service without a tinge of selfishness” This was Periyar’s greatness as summed up by
- Annathurai
  - Kamarajar
  - K. Veeramani
  - V.P.Singh
- 104) “The daily newspaper ‘Viduthalai’ is an elixir that cures the non-Brahmins of their slavish life. The panacea ‘Viduthalai’ should be in the hands of every non-Brahmins.” This declaration was in the August 1935 in a Self Respect Movement magazine. The magazine and the writer are
- Manavai Thirumalai samy in NakaraThoothan (Messenger of city)
  - K.A.Punnamuthu in ‘Vazhikatti’ (Guide)
  - M.N.Muthukumarasamy Pavalar in ‘Seerthirutham’ (Reform)
  - K. Sarangapani in Thamizh Murasu

- 105) The city where Anna met Periyar for the first time was  
a) Mayiladuthurai                      b) Thiruppur  
c) Chennai                                d) Thanjavur
- 106) The year in which Anna met Periyar for the first time was  
a) 1937                      b) 1938                      c) 1939                      d) 1940
- 107) The city where Dr.K.Veeramani met Periyar for the first time was  
a) Cuddalore                              b) Thirupathiripuliyur  
c) Pudhupet                                d) Nellikuppam
- 108) The year in which Dr. Veeramani met Periyar is  
a) 1943                      b) 1944                      c) 1945                      d) 1946
- 109) The revolutionary poet Bharathi Dasan met Periyar for the first time in the town  
a) Mayavaram (Mayiladurai)        b) Puducherry  
c) Karaikal                                d) Cuddalore
- 110) The revolutionary poet Bharathi Dasan met Periyar for the first time in the year  
a) 1926                      b) 1927                      c) 1928                      d) 1929
- 111) The Municipal Chairman of Virudhunagar who courageously abolished the system of separate places for the Brahmins and the Sudras in hotels in his territory was  
a) M.S.P.Senthilkumara Nadar  
b) P.C.Chidambara Nadar  
c) V.V.Ramasamy  
d) M.S.P. Nadar
- 112) The District Board President of Ramnad District, who issued an order in 1930 that the licenses of the buses that refused to admit the Adi Dravidas would be cancelled, was  
a) W.P.A. Soundara Pandyan  
b) Udaiyappa  
c) S. Ramachandram Servai  
d) S. Ramasamy Naidu

- 113) Three leaders of the Justice party from Virudhunagar sent a telegram that the State Chief Minister Rajagopalachari and the Chief Secretary would be held responsible, if Periyar who was arrested in 1938 anti-Hindi agitation was not immediately released and for the consequent outcome in the state. Those three Self Respect Justice Party frontline leaders were,
- a) M.S.P.Senthil Kumara Nadar, P.C. Chidambara Nadar and V.V.Shanmuga Nadar
  - b) S.Uthandam, K. P. Mahalingam and T.C.K. Mariappa
  - c) V.A.M. Vellaiyappan, S. Rathinam and Sambantham
  - d) M.S.P. Nadar, A.V. Palaniappan & V.P.Vadivel
- 114) The one who used to give Periyar the sweet 'Globe Jamun' whenever he met Periyar was
- a) V.V. Ramasamy
  - b) Kudanthai V. Chinnathambi
  - c) S.T. Nayagam
  - d) O.V.K. Neerkathalingam
- 115) The snacks that Periyar enjoyed most was
- a) Sweet Gingily ball
  - b) Poli (Ombittu)
  - c) Mysore Pahu
  - d) Murukku



**ANSWERS**

(1)	a	(2)	c	(3)	b
(4)	d	(5)	b	(6)	c
(7)	a	(8)	b	(9)	d
(10)	a	(11)	c	(12)	b
(13)	d	(14)	d	(15)	a
(16)	b	(17)	a	(18)	b
(19)	d	(20)	a	(21)	b
(22)	c	(23)	a	(24)	d
(25)	b	(26)	a	(27)	c
(28)	d	(29)	c	(30)	a
(31)	c	(32)	d	(33)	b
(34)	d	(35)	a	(36)	b
(37)	d	(38)	a	(39)	b
(40)	a	(41)	c	(42)	d
(43)	d	(44)	a	(45)	d
(46)	b	(47)	b	(48)	d
(49)	a	(50)	b	(51)	c
(52)	d	(53)	a	(54)	b
(55)	c	(56)	c	(57)	a
(58)	b	(59)	c	(60)	a
(61)	b	(62)	c	(63)	a
(64)	a	(65)	a	(66)	c
(67)	d	(68)	a	(69)	b
(70)	d	(71)	a	(72)	b
(73)	c	(74)	a	(75)	b
(76)	c	(77)	a	(78)	d
(79)	a	(80)	c	(81)	a
(82)	d	(83)	a	(84)	b
(85)	c	(86)	b	(87)	d
(88)	a	(89)	c	(90)	a
(91)	a	(92)	b	(93)	d
(94)	b	(95)	d	(96)	c
(97)	b	(98)	c	(99)	b
(100)	a	(101)	a	(102)	b
(103)	a	(104)	b	(105)	b
(106)	b	(107)	a	(108)	b
(109)	a	(110)	c	(111)	c
(112)	a	(113)	a	(114)	a
(115)	a				



# PERIYAR

## 1000 Questions & Answers

(All about Periyar E.V.Ramasamy)

## CHAPTER - IX

### PHOTO INFORMATIONS

#### • Poet Kali.Poongunran

- 1) Who is the leader who said that the power to continue or giving up the agitation against toddy shop was in the hands of E.V.R's wife and sister?
- 2) Who is the leader who said that both Periyar and 'Viduthalai' were his lovable enemies?
- 3) Periyar had detailed negotiations regarding the division of the country and social religious matters in 1940 in Bombay. Who are those who participated in those negotiations?
- 4) Who is the person who introduced Periyar in a Conference in Calcutta that he was his mentor in atheism and he was the one who worked along with Lenin in Russia and who was a great rationalist?
- 5) Whom did Periyar select as the successor of his movement?
- 6) Who is the leader who was introduced as "Complete Thamizhan" by Periyar and who was responsible for the educational revolution in Tamil Nadu?
- 7) Who wrote the biography of Periyar "Thamizhar Thalaivar"?
- 8) Who was appointed as the leader of the first anti Hindi agitation in 1938 by Periyar?
- 9) Who is the Chief Minister who dedicated the Government of Tamil Nadu to Periyar?



- 10) Who is the person who offered to give up his profession of lawyer, in obedience to Periyar's request in order to shoulder the responsibilities of the movement?
- 11) How was the appearance of Periyar when he toured Russia?
- 12) Who was the lady who took charge of Kudi Arasu when Periyar was touring the West?
- 13) Who was the person who was very helpful to purchase the land in Chennai Vepery a property which is called Periyar Thidal?
- 14) Who gave the title 'Vaikom Hero' to Periyar?
- 15) Who is the poet who wrote the poetic forms of Periyar's principles and who united himself in Dravidar Kazhagam?
- 16) Who was the leader introduced to Periyar on the May Day in 1932, when he was touring Russia?
- 17) An Economist said to Gandhi "The spiritual leader for my self respect principles is Periyar" Who is he?
- 18) Who is the Chief Minister of Tamil Nadu who gave a legal status to Tamil Script reform?
- 19) "Naickar (Periyar) is the greatest revolutionary leader in Tamil Nadu; we request that we pay homage to his picture in the morning, noon and evening." Who said this?
- 20) Who was the first leader of the Self Respect Movement started by Periyar?
- 21) Who said "the Daily Viduthalai" is the information board for the houses of all the Tamils"?
- 22) Who is the Chief Minister who told Periyar that he was occupying the chair which should have been occupied by Periyar?
- 23) A State Prime Minister accepted Periyar's demand that the knowledge of Sanskrit as a requisite should be abolished and issued an order to this effect. Who is he?
- 24) Who are the foreign leaders who participated in the Buddha Conference convened by Periyar in 1954?

- 25) A leader said, “The inspiration for the agitation for the rights of the untouchables to drink water from the tank in Magath was the Vaikon struggle carried out by Periyar”. Who is this leader?
- 26) Who is the Prime Minister who mentioned the name of Periyar without forgetting, when Mandal Commission recommendations were implemented in Parliament?
- 27) A Justice party leader, presided over the Justice Party Conference, which was to be presided over by Periyar, as he was in jail for his anti-Hindi agitation. He also garlanded the portrait of Periyar, with the garland that was offered to him. Who is this?
- 28) Who termed Periyar as the Rousseau of Tamil Nadu?
- 29) Who is the writer who convincingly exposed in the ‘Kudi Arasu’ the wretchedness of the Veda Sasthra, purana and mythologies?
- 30) Who is the Chief Minister of Tamil Nadu, belonging to the Justice party, who accepted Periyar’s proposal for the Employment plan and supported it?
- 31) Who is the person who came to Periyar’s residence in Erode and persuaded him to join the Congress organization?
- 32) Which event does this picture indicate?



33) What is indicated in this picture?



34) Which city and which place does this picture show?



35) Who is the Comrade who assisted Periyar in drafting Erode Plan of equality?

36) Who was the personal secretary of Periyar for the last fifteen years of Periyar's life?

37) Who is the artiste who said that it was only the green cover 'Kudi Arasu' of Periyar was his mentor?

38) Describe the photo.



39) Who did Periyar recommend that his name should be given to a person in every house?

40) Who is the Srilankan leader who met Periyar?

41) Who is the Tamil scholar who said that Periyar would help even his enemy if he was a non-Brahmin?

42) Who was the lady who was the publisher of 'Kudi Arasu'?

43) Describe the photo



- 44) Who designed the Dravidar Kazhagam flag as per the direction of Periyar?
- 45) Who was described the Black Shirt hero?
- 46) He was a very ardent disciple of Periyar; he was the Sivaganga Taluk Board President; heresolved that his hand would never issue an appointment order to any Brahmin. Who is this leader of Justice Party?
- 47) Give the details of this event participated by Periyar.



- 48) Who accompanied Periyar in his tour of the West?
- 49) Who is the President of India who participated in the Birthday celebrations of Periyar?
- 50) Who is the leader who met Periyar to learn from him his expertise on family welfare?
- 51) Who is the Chief Minister who arranged for the burial of Periyar with State honours?

52) Give the details of this photo

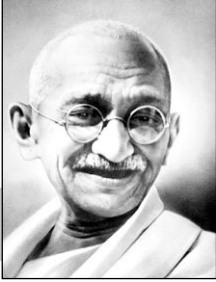


53) Who is the Chief Minister who took strong measures to implement Social Justice of Periyar, and who was responsible for effecting the Amendment of the Constitution?

54) In whose name Periyar dedicated a Hall?

## ANSWERS

(1)



Gandhi

(2)



Rajaji

(3)



Sunday Observer Balasubramaniam, D.A.V. Nathan,  
Mohamed Ali Jinnah, Dr. Ambedkar

(4)



M.N. Roy

(5)



E.V.R.Maniammai

(6)



K.Kamaraj



(7)



Sami Chidhambaranar

(8)



C. D. Nayagam

(9)



C.N. Annadurai

(10)



Dr. K. Veeramani

(11)



Periyar in coat and turban at Moscow

(12)



E.V.R. Nagammai

(13)



G.D.Naidu

(14)



Thiru Vi.kalyanasundaram

(15)



Poet Bharathi Dhasan

(16)



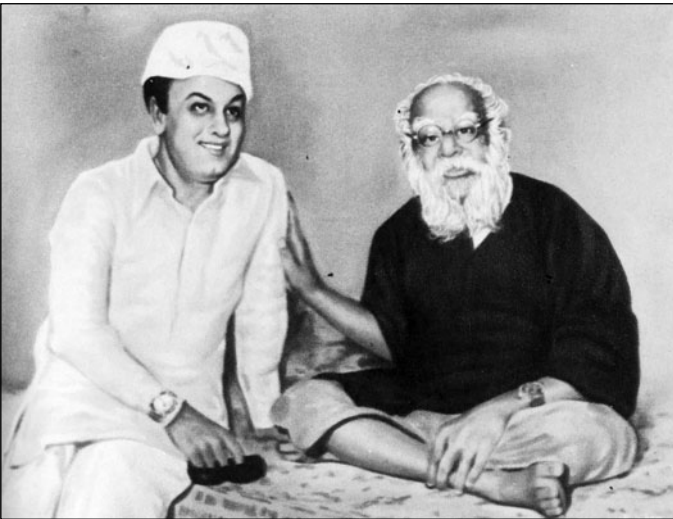
Stalin

(17)



R.K.Shanmugam

(18)



M.G.Ramachandran

(19)



V.O.Chithambaram

(20)



W.P.A.Soundara Pandiyan

(21)



Kundrakudi Adigalar

(22)



Omandur Ramasamy Reddiar

(23)



P. Ramaray Ningar (Panagal King)

(24)



Dr. Mallarasekara Raj Boj

(25)



Dr.B.R.Ambedkar

(26)



Viswanatha Pratap Singh  
(V.P. Singh)

(27)



Sir A.T. Panneerselvam

(28)



Dr.A.Ramasamy Mudaliar

29)



Sami. Kaivalyam

(30)



Rao Swetha Chalapathy  
Ramakrishna Range Rao (Bobbili king)

(31)



Jayaprakash Narayan



(32)



The event of Periyar being given rupee coins equal to his weight in Thanjavur on 03-11-1957

(33)



Periyar in front of the statue of Socrates of Athens in Greece (1932)

(34)



The street in which Periyar agitated against untouchability in Vaikom

(35)



Ma. Singaravelar

(36)



Poet K.Imyavaramban

(37)



Kalaivanar N.S.Krishnan

(38)



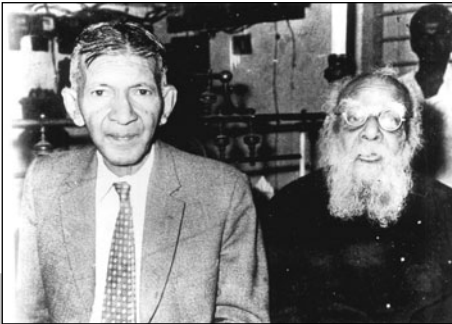
The last public address made by Periyar in Madras. The Malaysian Dravidar Kazhagam President Thiruchudar K.R.Ramasamy is speaking, from the van. (19.12.1973)

(39)



S.Muthiah Mudaliar

(40)



Selvanayagam

(41)



Maraimalai Adigal

(42)



S.R.Kannammal, sister of Periyar.

(43)



The house of Periyar where he was born

(44)



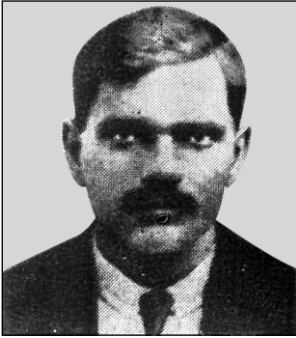
Erode Shanmuga Velayutham

(45)



Pattukottai K.V.Azhagiri

(46)



Sivangai S. Ramachandran

(47)



Thanthai Periyar, Dr. Ambedkar and Maniammai in the World Buddhist Conference in Rangoon in 05-02-1954

(48)



S. Ramanathan

(49)



Giani Zail Singh

(50)



Dr. Chandrasekar,  
The Central Minister

(51)



Kalaingar M.Karunanidhi

(52)



The family of Periyar - Periyar, his mother, brother Krishnasamy, Sister in law Renganayaki, Ramasamy, brother-in-law, S.R.Kannammal his sister, Ammayee his niece and E.V.K.Sampath, his nephew.

(53)




Selvi J. Jayalalitha

(54)



Nadigavel M.R. Radha





Annexure 1

# THE WORLD TO COME



# Introduction

**W**hat was the world yesterday? What is the world today? What is going to be the world tomorrow? What changes would take place as centuries go on? Only the rationalists would have an idea of all these things. It is very difficult for the religious Pundits to know them. Why do I say so?

These Pundits know by rote memory of the sastras, the absurd puranic literature, and about things which do not stand the test of reasoning and thinking. Some of them having learnt all these by heart, blindly believe that all the things they learnt are quite true. But that is not the way of the rationalists. They take into consideration, their past experiences, the qualities of the things they have seen, the natural changes matters undergo, the origin and development of various species, the scientific developments, the wisdom of the great men of the world, and various other factors for personal investigation and research. The Pundits consider the truths about the past as

unchangeable. They are not for any change in the popular opinions of the past, whereas the rationalist is of the firm belief that the world is advancing towards a new change every second. They seek the better and the new. I do not mean the Pundits all over the world are the same. So far as the Pundits here are concerned, we say that most of them are against rationalism. They are not free to think or develop their rational outlook. The educational system and the examinations are unhelpful and prevent them from thinking freely. They are drowned in marsh. They are completely sunk in the stink of Puranas. Blind beliefs and irrational thoughts have poisoned them as deadly snakes.

Our religious leaders, particularly of the Hindu religion are much worse than our Pundits. If the Pundits advise the people to go 1000 years back, these religious leaders want the people to go many thousands of years backward. They would even drive the people many eras backward. Rationalism is unsuited to both these sections. They love only things which are inhuman, absurd and senseless. That is why I say that in the new world these people envisage that the world would be only barbarous. Only those who are unthinking and blind would follow that those who regard the old as gold, could never appreciate the changes and the benefits thereon.

We rationalists do not totally reject the old. We have to take the good. But it is important to evince interest in seeking good and new things. Only then, we will be able to invent new things. The society will not progress, unless we welcome the changes for the better.

People elsewhere in the world, were not content with the old world. They sought a new world of changes with advancement and progress. They were unbiased. That is why they were able to invent wonderful things. Today people everywhere in the world are enjoying the benefits of their novel inventions.

So, it is only those who realise these truths, will be able to foresee what the changes would be after a few centuries.

- **E.V. Ramasamy**

# THE WORLD TO COME

**A** peep into the past and the opinions of great historians point out that there will be no monarchy in the years to come. The precious gold and silver will cease to be the monopoly of the privileged few. In such a world there is no need of a king or his rule. There will be no restrictions imposed in the way in which it is done now for the life of man and the means of livelihood and peace.

Today the manual labour and the time spent for earning the livelihood is long and the time spent to enjoy the fruits of one's labour is comparatively very short. There are plenty of food grain resources and consumer goods including the luxury variety. But we have plenty of people who are poor and starving unable to lead an average life. They have no food to eat and no means to enjoy life. There is ample scope for individualism and self-determination. But even in this there are only a very few people who enjoy them. The avenues of production and the raw materials are increasing in plenty. Yet, we find more people enjoy

the minimum needs in life. The indispensable essentials needed for society are also denied to a lot of people, who are now leading a hard life in misery. We have adequate land. Yet the landless people are many. In such a world which has all adequate amenities for a happy life, we have also starvation, poverty, worries, and a life confronted with struggles.

Is there any relationship between all these and god?

Is there any relationship between all these and man?

There are people who relate the matters in the world with god. But, we do not see any one blaming god anywhere for all these worldly evils. Can it be said that people have no ability and intelligence to overcome all these evils?

Of all the living creatures man is the most intelligent. It is man who created god, religion, philosophy and spiritualism. It is also said that extra ordinary men have actually succeeded in realising god. Some are said to have become one with god itself. I venture to ask, why even such greatmen have not found out a solution for all these follies of the world. Is it not clear that because people have not learnt to realise through their practically gained extra knowledge that these affairs of the world have nothing to do with god, religion, spiritual direction, justice, discipline, governance etc., and that they are not able to think and judge independently?

In the west, many have started to think reasonably, because with such thoughts, they have achieved great wonders and miraculous inventions, which eventually led to the renunciation of spirituality and such self-deceptions and superstitions. They have come to the conclusion that the old world cannot survive and thus they have started concentrating on new world.

Why are we born? Why should any one struggle for food, when we have a world rich in all resources? Why should people die? These questions were once staggering the human mind. But today it is not so. Many things are exposed correctly in the rational way nowadays. This trend will one day, not only reform the society but also revolutionalise it. A time will come, when there will be no money in the form of coin. No political governance will ensure. No one need to strive hard.

There will be no job that will be deemed mean. There may not be a government vested with full power as we have now. There will be no slavery at all. There will be no need to depend on others for sustenance. Women will not require special protection, safeguards and support.

In the world to come, it will be enough for a man to work for merely one or two hours a day to lead a happy life as that of Mahatmas (Gandhi), Zamindars, religious heads as Matathipathis and the Brahmins. Labour for merely two hours would be quite sufficient to enjoy all the pleasures of life. Even as an individual complains of pain in the leg, ear, nose, stomach, bone and so on, in the new world to come, the difficulties and drawbacks of any single individual would not be tolerated by the society. Such a society based on co-operation and unity would be in the world shaped to come.

Wars as waged now, would not take place in that world. People will not be forced to lose their lives in wars, plunders and murders. There will be no unemployed people, struggling hard for food and jobs. People may seek jobs only with the motive of keeping a healthy body. Rare articles, wonderful sights and scenes, worthy exhibitions, would be easily available for all people to enjoy. There will be no money lenders, private businessmen, industries and private concerns dominated by capitalists. There will be no agents, brokers and middlemen seeking profit.

The Navy, Army and Air force would be an anachronism in the cooperative world state of the future. Warships and arms meant to destroy the population will not exist. The task of seeking a job for livelihood would be very easy and within the reach of every human being. Pleasures would increase in leaps. The longevity of man would go on increasing by fresh research. Whatever might be the phase of increase of the population, the efforts and time needed to produce the necessities for life would be minimised.

To cite an illustration, there were days when it was possible to knit only 150 yarns in one minute. Today there are machines which create varieties of cloth at a speed of 45,000 yarns a minute. Similarly in the early days it would not have been possible to produce 2 or 3 cigarettes a minute. Today one machine is able to produce 2500 cigarettes a minute. That too, by our mere putting the leaves on one side, we

get the cigarettes nicely packed and ready for transport and export. Moreover, the machine itself condemns the damaged cigarettes. So you can very well imagine what wonders the machines would do in the world to come. We find the machines for newer and newer things in all our walks of life. The technical knowledge is advancing fast. As such in the new world to come, it will be enough for a man to work only for two weeks, to secure the necessities needed for one full year.

You need not fear that people would be rendered lazy and idle for the rest of their time. No one need to have such a fear. Even as ways and means are found out to improve and quicken the amenities needed for life, similar steps would automatically be taken to find ways and means to utilise the man power usefully throughout the year. Plans would be chalked out for utilising the leisure hours and rest time, gainfully. There will be no end or limitation to the wonderful advancement. There will be work for all the people and particularly to the intelligent, thinking progressive members of the society.

That sort of work will not be for earning wages. It will be more for recreation to the mind. Every one will be busy. No one will work with a profit motive.

The youngsters, as they observe their elders, would naturally be prompted to do something wonderful and useful in life. Yet some people may think that there will also be lazy fellows in such a world. I do not think so. Even granting that a few would remain idle and lazy, they would not be a burden on that society. The progress of the society will be affected least on account of them. If any one should persist in remaining idle, it will be bad for himself and not for the society. In fact in the world to come, everyone would feel ashamed of remaining idle or lazy. There will be a race for seizing an opportunity to do something useful. There will be more work and there will be no dearth of hands for any work.

No one will be accused of not doing any work.

You may ask whether there will be men to do mean and nasty work. What we consider as mean and nasty would not be considered so in the world to come. For example scavenging, sweeping, washing plates and utensils will be done with the aid of the machines. Manual effort will decrease. Man might have to learn the technique of operating the

machines. Man need not carry heavy loads on his head or drag and pull heavy things. Nothing would be deemed dishonourable. Poets, artists, penmen, sculptors would be competing to create a new world. Rightmen will do the right jobs and earn a name and fame.

There will be no men without character and dignity. As all means to personal profit is extinct, no one would stoop to bad behaviour. There will be no people to connive at an immoral act. Such conditions would prevail making everyone highly ethical, civilised and sensible. If there is high and low, privileged and unprivileged there may be cause for disgust, hatred and when such things are absent there will be no scope for immorality. No one need to steal anything in the new world. Those who reside on the banks of River Ganges, need not steal the water of Ganges! They will take only as much as they actually require. They will not keep the water secretly for use in the future. When one has plenty of what he needs he will never think of stealing. Similarly there will be no need to utter lies and falsehoods, because there can be no gain. Drinks will not harm anyone. There will be no need to think of murder. Gambling and betting may be for a timepass and no one will be financially ruined by them.

There will be no prostitution for cash or for kind. In a self-respecting society no one can dominate the other. No one would yield to the other for any favour. The society will have very advanced views on sex and life. Only by the knitting of the hearts there can be lovely life. Moreover people will have clear and advanced views. They will mind their health. Everyone would have self-respect. Both males and females will deem it unwanted and unconnected to seek love by force. There will be no subordination of women. Males will not dominate. There will be no need to use force. As such there will be no prostitution.

There may be need for taking steps to cure the mentally disordered people. Even that may be resorted to only when such people are a nuisance to others. There will be no necessity to impose any restriction on both the sexes, as everyone would be fully conscious of the defects and merits.

Means of transport would mostly be in the air and at a great speed. Wireless communicative devices pocketable in shirts (mobile phone) would be provided for all. Radio might be in the hats of everyone



Equipments, enabling the despatch of images through mail would be in enormous usage. Convenience in conversation could be possible, face to face through such mailing mechanism (Skype). One will be able to contact instantly any one anywhere. Education could be imparted easily far and wide. Nutritive food needed for a full week might be made available in a small capsule.

The human life longevity of 100 years may be doubled or even more.

There may not be any necessity for a potent male and female perform intercourse, for begetting a child. Even as strong and sturdy bulls are specially brought up to improve the cattle, men with sound and healthy body may be specially induced to part with their semen scientifically and by injection methods the extracted male semen might be let into the uterus of the female.

That will be the way to create new children with sound body and sound mind. Birth of a child would be different, having nothing to do with the intercourse of the couple. The population would be easily controlled with the willing cooperation of all people.

There will be many changes in the articles we now use. For example the weight of the present-day automobiles would be reduced considerably. Petrol consumption would be reduced. Nay, cars may run out of electricity or rechargeable power. Electricity would be consumed in such a way that every one shares the benefits in life. It will be very useful to humanity. Such advancement will take place. Science will advance further very rapidly and there will be more and more useful inventions.

There will be no scope for any particular individual to exploit inventions. Today the government takes up responsibility through its departments for safeguarding the property, maintenance of law and order, justice, administration, education etc. All these methods would become obsolete and unwanted. The prevailing perception about them would become meaningless.

One would be eager to know about the idea of god in 'The World to Come'.

The idea of god does not arise suo moto. It is a process of faith which is conveyed and preached to the youngsters by the elders. In '

The World to Come', the people who speak about god and the betrayers would vanish. Even if glimpses of god prevails, it would disappear in due course. Man thinks about god out of sheer necessity. If the intricacies involved in every issue are known, if human needs are satisfied with due provision of the requirements without difficulties, no necessity would arise to anyone to think about god and its design. If a man lives in the so called heaven-like environment, no need would arise in him to think and believe in heaven which is contrary to science and research. No need for him to aspire to abode the so called heaven. When there is no room for the rising of need, it tolls the death knell of god. That is the peak of intellectual supremacy. There is no space for god in the spread of science and development.

If man is able to realise himself, he needs no god. If man deems this world as heaven for him, he will not believe the fantastic heaven above and the hell below. If people have the awakening they will not accept anything that is irrational. Where there are no wants there god is dead! Where science triumphs there god is buried.

In common parlance, there can be a sole assumption for certainty. What is that? What is that illusive factor? Yes; it is construed as 'God'! For the scientists, construing thus is absurd. In practical life, how God's deed is construed? We compromise and consent to ourselves in the every exposure of our experience. We exhibit our ignorance which is not known to us. This could be the ideal approach adoptable about the origin of the world and its historical endurance. No reasonable man would worship god even as an attribute, when the reason for certain worldly affairs are not known.

One should gain knowledge and change himself. That is the order of the world. If one does not probe the reasons, he quietly shelters himself under the tree of ignorance summoning god to his help! Such a state of affairs would be absolutely unsuited to the world to come.

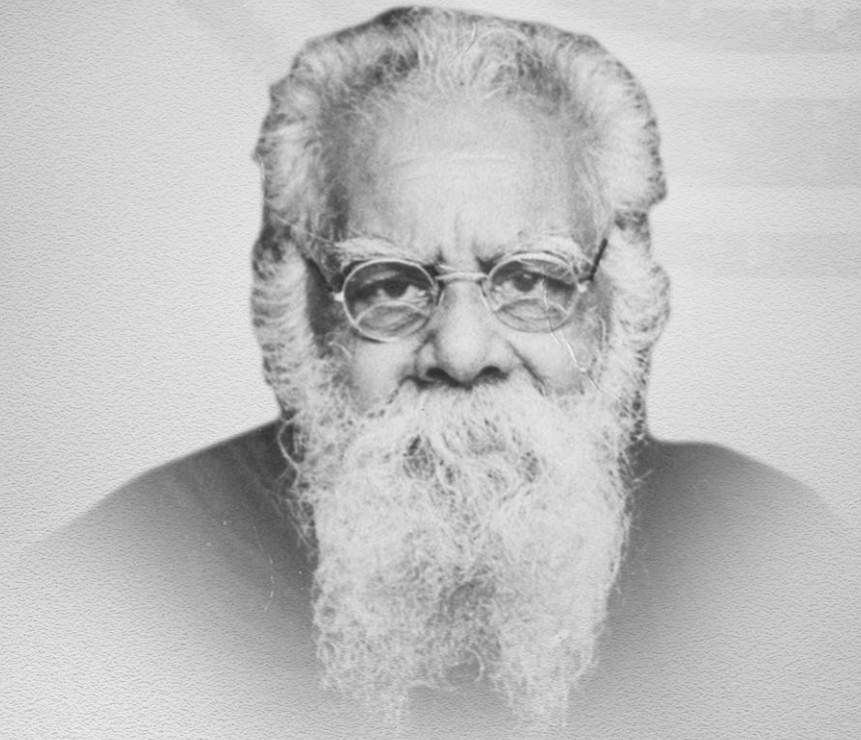
In the world to come, there will be no hell or heaven because there will be no scope to do anything evil or bad. No one will need the help of the other. Unless one becomes mad, no one will harm others. So heaven and hell will become obsolete. So the relevance of the heaven and hell will become meaningless to mankind.

Such an ideal world would not come all on a sudden. By gradual stages such a world will definitely be created by those who strive hard for the change in the generations to come. In the pursuit to solve the tough problems facing society and in the yearning to make life an eternal bliss for all, a new path be perfected to reach the new world.

No one would talk “What can we do? Everything is god’s work.” Whatever drawbacks humanity might face, people will not keep quiet. They will resolve to set right things. There will be no talk of fate and destiny. Every act will be based on self-determination. Whatever the evils were created by man, they would be tackled in a deft manner to make a better society.

Today the blind faith in the old customs, rituals etc., has made them unthinking and irrational. They have put a hurdle in the progress of the world. It is quite natural that the vested interests who have much to gain by these old senseless things, are opposed to the creation of a new world of happiness, peace, progress and plenty. Yet it is those who boldly combat the ignorance of the people and the selfish interests of the vested interests who would be able to carve out a new world. Let us join and strengthen the ranks of the creators of the new world. It is for the youths and rationalists to bestow their thoughts, energy and efforts for the creation of a new world to come.





**PERIYAR E.V. RAMASAMY**  
**A biographical Sketch**

Annexure 2

# PERIYAR E.V. RAMASAMY

## - A BIOGRAPHICAL SKETCH -

- 1879 Sep-17 PERIYAR E.V. RAMASAMY was born at Erode town in Tamil Nadu State - India
- Father** : VENKATA (NAICKER)
- A popular rich merchant; Ardent devotee of Hindu religion. (A Vaishnavite)
- Mother** : CHINNA THAYAMMAL alias MUTHAMMAL
- Brother-Elder** : E.V. KRISHNASAMY
- Sisters-Younger** : KANNAMMAL;  
PONNUTHOY
- 1885 Age - 6 \* He was sent to a small primary school normally run at a House - pial in those days.
- 1889 Age - 10 \* His school career ended within 5 years.
- 1891 Age - 12 \* He entered into his father's trade.
- 1895 \* He used to hear Tamil Vaishnav religious Gurus talks on mythologies at his house, enjoying their hospitability. As a boy, he started questioning the contradictions and illusions in the fables of Hindu deities spread by the Aryan Race ie., Brahmins for subjugating Dravidian Race.
- \* Blossoming of rationalism and atheism slowly in the brain of this youth - Ramasamy.
- 1898 \* He married NAGAMMAL, aged 13.
- \* He reformed his orthodox wife and sowed rationalistic views in her mind.
- 1900 He became the father of a female - child which expired within 5 months and thereafter he had no children.

1904

- \* He undertook “renunciation” of family because of the harsh reprimand by his father.
- \* He went first to Vijayawada in Andhra State. Then he proceeded to Hyderabad and Kolkatta.

### INSULT AT KAASI ENLIGHTENS HIS RATIONALISM

- \* He reached Kaasi (Varanasi), a noted sacred town of Hindu pilgrimage on the bank of the River Ganges. There he could not get free meals easily at choultries which exclusively fed Brahmins forbidding other Hindu castes.
- \* Having starved severely for some days, this handsome young man Ramasamy found no other better way than to enter a choultry with the appearance of a Brahmin wearing a thread on his bare chest. But his moustache betrayed him. So the gate-keeper not only prevented his entry but also pushed him rudely to the street.
- \* At that moment, as the feast was over inside the choultry, the leaves with food left over were thrown at the street.

The unbearable burning of starvation for the past few days forced Ramasamy to compete with the street - dogs in eating the remnants of food in the leaves.

- \* While eating that food, the eyes of Ramasamy looked at the letters carved at the frontal wall of the building. They revealed the truth that the choultry exclusively occupied by the highest caste viz., Brahmins, had been built only by a wealthy merchant of Dravidian Race from Tamil Nadu.
- \* Suddenly in the mind of this young man, some questions could have sparked such as:  
 “Why and how the Brahmins can obstruct the Dravidians from taking meals in the choultry although the choultry was built with the money of a Dravidian Philanthropist? Why the Brahmins behaved so mercilessly and

fanatically as to push the communities of the Dravidian race even to starvation - death by adamantly enforcing their evil casteism?"

- \* No justifiable answers came to convince the judicious thinking of Periyar on the above questions.
- \* The disgrace inflicted by the Brahmins at KAASI upon him without the least mercy, made a deep wound in the heart of Periyar and it inflamed intense hatred towards that Aryan race and their creation of innumerable Gods.
- \* Though Kaasi (Varanasi) has been acclaimed as the most "sacred town" by the Brahmins, the worst ugly scenes of immoral activities, prostitution, cheating, looting, begging crowds for alms, floating dead bodies on the River Ganges turned Periyar to abhor that so-called holy-town. Consequently, a re-thinking on his renunciation led him to return to his family life.
- \* On returning to Erode - his father delegated all his trade rights to this second son and renamed his major commercial concern under the title: "E.V. Ramasamy Naicker Mandi"

### **SELFLESS SOCIAL SERVICES**

1905 onwards

- \* Besides being a well-known wealthy businessman in Erode Mr. E.V.R. entered into public life by rendering social services selflessly.
- \* One noteworthy instance: Once the dreadful contagious disease plague attacked Erode. Hundreds of people died and thousands fled for saving their life. But this noble man did not desert his native town like other rich merchants. He himself carried the dead bodies on his back to the cremation ground while even the close kith and kin did not touch the expired persons for last rites due to the fear of the contagion of the plague disease.

- \* He commanded enormous influence over other traders in the bazaar street of Erode. He mediated and solved many disputes among the businessmen with neutrality and uprightness.

### FRIENDSHIP OF TAMIL SCHOLARS

1905-06

- \* In his youthful years he was attracted by the Tamil scholar **Pandithamani Ayothidhaasar** who vehemently condemned the caste - system and Hindu religion of Brahmins with the principles of rationalism and Buddhism.
- \* There was a Tamil Scholar by name: PULAVAR MARUDHAIYA PILLAI at Karur. His logical arguments and daring condemnation of Hindu religion, caste-system, deceptive myths in the epics and Vedic sasthanas (Hindu Dogmas) spread by the Brahmins, had attracted admiration of even the ordinary rural people in the areas around Erode and Karur.

His bosom - friendship played a major role in inculcating atheism firmly in the mind of Periyar and in moulding the latter as a probing rational thinker.

Intimacy of another Tamil Scholar Sage KAIVALYAM had also enriched the rational intuition of Periyar.

Many higher officials and learned persons like Engineer P.V. MANICKA NAICKER befriended this Erode Beacon, because of his kindling progressive views.

1909

- \* Unyielding to stiff protest of orthodox family members, Periyar arranged the remarriage of his sister's daughter who became a child widow at the age of 9.

### SACRIFICES FOR FREEDOM MOVEMENT

1918

- \* He became the Chairman of Erode Municipality
- \* Despite his intense hatred towards the Hindu religion and its caste - system - particularly the cruel 'Untouchability' exerted by the Brahmins



to suppress the Dravidian race - the executive efficiency and the unshakable honesty of E.V.R. fetched the awards of many posts in various public institutions.

- \* Periyar was made Honorary Magistrate by the British Government.
- \* He held many honorary positions like the President, the Secretary, Vice-President etc., in various public institutions numbering 29 such as - District Board, Taluk Board, Urban Bank, Religious Davasthanam (Trust), Public Library, War Recruitment Committee, Association of Agriculturists, Association of Merchants, Mahajana School Committee... etc.,
- \* Many essential welfare schemes were implemented effectively by him. Particularly the drinking water scheme was skilfully executed.

1918 \* While Periyar was the Chairman of Erode Municipality, friendship blossomed between himself and MR. C. RAJAGOPALACHARIYAR (Rajaji) who later became Governor - General of India.

1919 \* Mr. P. VARADHARAJULU NAIDU and Mr. C. Rajagopalachariyar persuaded Periyar to join the National Congress party led by MR. M.K. GANDHI.

Resigning the Chairmanship of Erode Municipality, Periyar enrolled himself as member of that Congress party.

1920 \* He ardently participated in the Non-Co-operation movement launched against the British rule by 'Mahatma' Gandhi.

On the latter's clarion call, Periyar resigned all the 29 public positions held by him. He gave up the family trade and closed the business concern which was earning Rs. 20,000 annually (in those days) when the price of a single gold sovereign was not even Rs. 10!.

- \* He defied the prohibitory order of section 144, promulgated at Erode for the first time and courted arrest.
- \* Periyar trusted and accepted Mahatma Gandhi as his leader.

So, as a true disciple he began to execute every word of Gandhi into deed.

One such example is Khadhi yarn spun by hand with Chakra. As soon as the command of Gandhi for wearing Khadhi cloth was announced, Periyar immediately shed away all his costly foreign clothes and began to wear Khadhi. Also he forced all the members of his family, including his mother, aged 80 years to wear Khadhi dress only!

- \* Forsaking pomp hitherto enjoyed, Periyar implicitly enforced simplicity in every aspect of his life-journey.

### UPHOLDER OF PROHIBITION POLICY

1921

- \* The policy of Prohibition of Liquors was first conceived only at the house of Periyar. When Gandhi came to Erode and stayed at his residence, his wife Nagammal and his sister Kannammal explained unbearable agony of the wives tortured by their drunkard husbands and strongly stressed to draw a policy on prohibition of liquors. They also pleaded to launch an agitation in this regard.
- \* Their worthy suggestion was accepted at once by Gandhi. He announced that the Congress party men should undertake picketing in front of toddy shops throughout the country for urging the British Government to implement the policy of liquor-prohibition.
- \* To accomplish the command of Gandhi for upholding the policy of liquor - prohibition, Periyar had cut and uprooted more than 500 coconut - trees in his vast groves, from

- which toddy was procured. Such was his commitment to prohibition
- 1921 \* At Erode, Periyar was leading the agitators and picketed before the toddy - shop.
- He was arrested and sentenced to undergo imprisonment for one month.
- 1922 \* His wife Nagammal and Sister Kannammal also bravely jumped into the agitation and they led women volunteers for picketing in front of liquor-shop.
- \* When some Congress front-line leaders requested 'Mahatma' Gandhi to stop that agitation, he seriously told them that such a decision of stopping the agitation was not at the hands of himself but of two women at Erode, implying the wife and the sister of Periyar!

### **PRESIDENT OF TAMIL NADU CONGRESS**

- \* Then, Periyar became the President of Tamil - Nadu Congress Committee.
- \* At the provincial conference of that party held at Tiruppur, he moved a resolution which urged that all the 'Untouchables' of Dravidian race, should be allowed to enter the temples for worship. But the Brahmins of the Congress Committee obstructed the passing the resolution.
- Provoked by their frenzy of caste - 'Varuna Dharma' Periyar declared that he would burn 'Manusmiruthi', 'Ramayana', etc., because these had been utilised by the wily Brahmins, as their religious weapons to suppress the Dravidian race with evil caste and superstition.
- 1923 \* The Government of Justice Party headed by Raja of Panagal passed an Act in the Madras State Legislative Council to create the Hindu Religious Endowment Board to end the exploitation of the Brahmins in Hindu temples.

Though he was a Congress leader, Periyar supported that legislation brought by the Justice Party Government, due to his sincere concern for securing social justice as well as the rights of education, employment, economy, etc., to the Dravidian race oppressed by the Hindu Aryans.

### FIGHTER FOR SOCIAL JUSTICE

- 1924 \* Periyar appreciated the measures of the Justice Party Government for implementing the policy of Communal Reservation in education and employment through Government Order.
- 1924 \* To abolish the cruel system of 'Untouchability' sternly observed by the Brahmins as a mode of oppressing the Adhi-Dravidas (the lowest of the Hindu Castes) like slaves - Periyar daringly led the agitation at VAIKOM town in Kerala State defying the prohibitory law order.
- \* In the temple town of Vaikom, the low caste people (Ezhavas) were not allowed to walk in the streets around the temple. So that 'Sathyagraha' - agitation was started by local Congress party people.
- \* They requested Periyar to come from Tamil Nadu to take up the leadership of Sathyagraha. He led the agitation. Hence, he was arrested and sent to jail. In that case, he was sentenced twice to undergo imprisonment for six months for each term. The Sathyagraha went on for one year.
- Then the streets were thrown open to the Untouchables.
- \* That courageous social sacrifice and fight for the human rights, secured victory. The title of honour as 'Hero of Vaikom' was conferred on Periyar.
- 1924-Sep. 11 \* He was awarded jail sentence for his earlier propagation for Khadhi cloth and for boycott of the foreign goods imported by the British Rule.

1924

- \* Discrimination was shown by V.V.S. Iyer, a Brahmin in charge of the National Training School hostel called 'Gurukulam' at Cheranmaadhevi near Thirunelveli, between the students of Brahmin caste and the Non- Brahmin castes, although that hostel-attached institution was funded by Tamil Nadu Congress Committee and also by Dravidian philanthropists.

V.V.S. Iyer's caste-oriented approach in favour of the Brahmin students segregating the Dravidian students with caste-fanaticism, infuriated Periyar. Hence this Great humanist resigned the post of Secretary of Tamil Nadu Congress Committee.

- \* However Periyar was then elected as the President of Tamil Nadu Congress Committee.

He presided over the provincial conference of the Congress party held at Tiruvannamalai in November - 1924.

- \* Since 1920, he had been moving a resolution in Congress conferences demanding the Communal Reservation in Government jobs and education for the Non-Brahmins (Dravidians) to drive out their degradation and attain higher positions in all spheres of life on par with the dominating Brahmins. Similarly he proposed such a resolution at Tiruvannamalai Congress Conference also.

But it was defeated by the Brahmins as they plotted at the Conferences of Tirunelveli (1920), Thanjavur (1921), Tiruppur (1922) and Salem (1923).

1924

- \* Speaking at a public meeting at Salem, Periyar cautioned that unless the right of communal representation for the Non-Brahmins was attained during the British Rule itself, the Brahmin supremacy could not at all be ended and the Dravidian race had to suffer under the tyranny of 'BRAHMNOCRACY' (The "Hindu"

Centenary Special Number: page 337). Thus he even coined that new word.

1925 - May 2:

Periyar published a Tamil Weekly under the title "KUDI ARASU" edited by himself to spread the principles of Self-Respect for the awakening of the Dravidian race against the oppression by the Brahmins with their cruel caste - system and superstition of Hindu Religion.

- \* The first issue of 'Kudi Arasu' was released by the reputed Tamil Religious Scholar and eloquent orator by name Thiruppathiripuliyur - GNANIYAR SWAMYGAL.

1925 - Nov.:

- \* Again at the Congress conference held at Kancheepuram under the Chairmanship of the great versatile Tamil author, editor, orator and labour leader THIRU. VI. KALYANA SUNDARANAR, (Thiru. Vi. Ka.), the resolution was introduced demanding Communal Reservation for 50% for the Non-brahmins by Periyar .
- \* As usual, the cunning Brahmins stalled its passage. That defeat enraged Periyar to such a brink of hatred as to quit the Congress Party, the hierarchy of which was completely captured and dominated by the Brahmins.
- \* While bidding farewell to the Congress, Periyar thunderously vowed that his only future task was to destroy that Brahmin Raj in party by all means. On his leaving the conference, a large group of front line leaders and volunteers also followed him.

### **FOUNDER OF SELF-RESPECT MOVEMENT**

1925 December

- \* At the same town Kancheepuram, Periyar organised shortly a parallel conference of Non-Brahmins.

In his address, Periyar declared that the difference of racial identity between the Dravidians and the Aryans (Brahmins) had

always been existing from very ancient times and its prevalence in the Congress Party also could not at all be denied. Therefore, he stressed the compelling need of the Dravidians to preserve the SELF-RESPECT of their race, language, and culture which had been degraded by the Brahminical dominance of their caste-system and superstition of Hindu religion.

- \* Thus Periyar founded the SELF-RESPECT MOVEMENT in 1925 after his exit from the Congress Party.
- 1926
- \* He participated in many Non-Brahmin Conferences held at various places of Tamil Nadu and propagated the principles of his SELF-RESPECT Movement to kindle the awakening of the Dravidian race for freeing themselves from the slavery enforced by Brahmins.
- 1927
- \* Periyar met the Congress leader M.K. Gandhi at Bangalore and strongly argued that unless the poisonous caste-system called 'Varnashrama Dharma' was uprooted, the eradication of the 'Untouchability' stubbornly practised by the Brahmins could not at all be made possible.
- He also emphatically told Gandhi that before fighting for the freedom of India, three threatening evils - viz., (1) The Congress Party (Under the command of more Brahmin office - bearers), (2) Hindu religion with its caste - system and (3) the Dominance of Brahmins in the society should be put an end to first.
- \* When the strike of the workers of the Railway workshop at Nagappattinam broke out, Periyar, as the supporter of labourers was arrested and sent to jail.
  - \* With the active support of Periyar, Mr. S. MUTHAIYA (Mudaliar), a Minister in the Dr. P. SUBBARAYAN'S Independent Government,

- implemented the Communal Reservation scheme of the Justice Party.
- 1928 \* Periyar published an English magazine under the title "Revolt" on 7-11-1928.
- 1929 \* The first provincial conference of Self-Respect Movement was organised by Periyar at Chengalpattu in February 1929. Mr. W.P.A. Soundara Pandian, presided over that conference.
- 1929 \* Periyar introduced a new rationalist marriage system called 'Self-Respect Marriage'. While conducting it, all the religious rituals and uttering of 'Mantras' by Brahmins in Sanskrit should be forbidden. It would be enough for the new couple to garland each other and declare the wedding affirmation in mother-tongue. The marriage should not be arranged pompously but should be very economic. These are the conditions laid down by Periyar for his reformatory wedlock system. By this new matrimonial arrangement, he has secularized the marriage. Any person irrespective of any religion could conduct the marriage by asking the bride and the bridegroom to exchange garlands and make a declaration for becoming life-partners.
- \* Besides this new wedding system, Periyar also encouraged inter-caste marriages and widow marriages.

### FIRST FOREIGN JOURNEY TO MALAYA

- 1929 Dec-15 \* On invitation from Tamilians in Malaya Country (now Malaysia), Periyar started his voyage in a ship from Nagapattinam. He was accompanied by his wife Nagammal and some other followers.
- Dec. 20: \* At Penang harbour, rejoicing reception was accorded to Periyar and his group by more than 50,000 Malay Tamils.



- Dec. 23: \* At IPOH (Malaysia), Periyar inaugurated the Tamils Conference convened by the Tamils Reformatory Sangam.
- Dec. 26: \* At Singapore, warm welcome was given to Periyar and his group. He addressed the conference organised by Malaya Indian Congress. (Then Singapore was a province of Malaya nation under the British rule. Now it is an independent sovereign State)
- \* He addressed many meetings at various places like Kuala Lumpur, Taiping, Malacca, Sungeipattani etc., propagating the principles of the 'Self-Respect Movement'.
- 1930 Jan-16 \* Periyar and his group returned from Malaya to Tamil Nadu.
- \* As a pioneer, Periyar published his book on 'Family Planning' (Birth Control) and propagated restriction of number of children. He was the first rationalist leader and author of a book in India, who stressed the prime need of Family Planning even before the Government of India implemented that scheme.
- May 10, 11: \* At Erode, the Second Provincial Conference of the Self Respect Movement was convened by Periyar under the chairmanship of Mr. M.R. Jayakar, a rationalist leader from Pune. Youth conference, Women's conference, Prohibition of Liquor Conference, Tamil Music patronage conference were also conducted there at that time.
- \* He actively supported the Bill for the abolition of Devadasi system (setting apart young girls from a particular community playing musical instruments in Hindu temples as dancing girls).
- Dr. Muthulakshmi (Reddy) a woman reformer brought that Bill which was passed in the Madras Legislative Council despite stout

- opposition by the caste-fanatic Brahmin leaders.
- 1931 Dec 13 \* Periyar started his Journey to Europe from Chennai harbour by ship. Mr. S. Ramanathan and Mr. Raju of Erode accompanied him.
- 1932 \* He visited many European Countries like Egypt, Greek, Turkey, Soviet Russia, Germany, England (Britain), Italy, Spain, France, Portugal etc.,
- \* At Berlin, capital of Germany, Periyar visited several Socialist Associations and offices of Socialist magazines.
- \* In Russia (formerly Soviet Union) his stay was extended for a lengthy period of three months because he was invited to address many workers' meetings. Being the First Nation of Karl Marx's Communism, established by the great leader Mr. Lenin, the former Soviet Union (Russia) captivated very much the heart of Periyar.
- 1932 June 20 \* In England (Britain) Periyar addressed a huge labourers' public meeting with more than 50,000 people. He explained his principles on Rationalism as well as Socialism.
- Nov. 11 \* Returned to Erode after completing the European journey via Colombo, Capital of Ceylon (Srilanka).
- 1932 Dec 28-29 \* In Erode at the residence of Periyar, a plan of Socialist Programme drafted by the great thinker Comrade M. SINGARAVELU was discussed by the followers of Self-Respect Movement.
- 1932 \* Periyar addressed many meetings throughout Tamil Nadu, propagating the 'Erode Plan of Socialism'.
- 1933 May 11: \* Mrs. E.V.R. Nagammal, the beloved wife of Periyar passed away and the burial took place the very next day.

- \* On 12-5-1933, he immediately left for Tiruchirappalli where he conducted an Inter-religious (Christian) Self-Respect Marriage defying the section 144 promulgated in this connection and got arrested.
- Nov. 26: \* Periyar convened the conference of Self-Respect and Socialism at Erode.
- 1933 \* Because of the repression by the British Rule, 'Kudi Arasu' - Tamil Weekly was banned. Another magazine 'Puratchi' (Revolution) was published by Periyar.
- 1933 Dec - 30: \* Periyar and his sister Kannammal were arrested and awarded imprisonment for an editorial in 'Kudi Arasu' weekly.
- 1934 \* The reputed Socialist leader later known as 'Lok Nayak' JAYA PRAKASH NARAYAN met Periyar at his residence and requested him to join the Socialist Party (Founded by Jaya Prakash).
- 1934 \* He brought out the Tamil weekly 'Pagutharivu' (Rationalism) on 12-1-1934.
- 1935 \* Periyar began to extend his support to the Justice Party. It started the Tamil weekly paper "Viduthalai" on 1-6-1935. Then it was entrusted to Periyar who published 'Viduthalai' as Tamil Daily Newspaper from 1-1-1937.
- \* From 13-1-1935 Periyar's Reform of Alphabets in Tamil language was adopted in all the papers and books published by him.
- 1936 \* In the conference held at Kanchipuram he arranged a resolution to be passed to oppose Hindi imposition.
- 1937 \* Periyar published 'Viduthalai' as a Tamil Daily Newspaper from 1-1-1937 undertaking its ownership.
- \* Having become the Prime Minister of the former composite Madras Province, Mr. C. Rajagopala Achariyar announced that Hindi would be made a compulsory subject in school curriculum.

- 1937 Dec. 26
- \* At Truchirappalli, 'Tamils Conferance' was convened. There Periyar declared that to defeat the dominance of Hindi over Tamil and Dravidian race, the only solution would be 'A separate Sovereign State' ie., 'Tamil Nadu for Tamils'.
- 1938
- \* In his book entitled as "The world to come" Periyar visuvalised many scientific inventions including the possibility of the "Test Tube Baby" which is now a reality!
  - \* Periyar opposed the introduction of compulsory Hindi in schools by Mr. C. Rajagopala Achariyar (Rajaji) as Prime Minister of Madras Presidency who had earlier announced its introduction on 25-2-1938 but he actually introduced it on 23-4-1938. Periyar began to picket in front of the Hindu Theological School, Chennai from 4-6-1938 where Hindi was introduced as compulsory. He courted arrest and was sentenced on 6-12-1938 to undergo imprisonment for 2 years. He was lodged in the Govt. Central prison at Madras (now Chennai) and then he was transferred to the Bellary Jail (Andhra).
  - \* While launching that agitation Periyar announced that Mr. C.N. ANNADURAI (Former Chief Minister of Tamil Nadu) would be the First General in leading the picketing against Hindi.
  - \* On 29-12-1938 Periyar was elected President of the Justice Party even when he was in Bellary Jail (Andhra).
  - \* The title "Periyar" was conferred on him by Tamil Nadu Women Conference held in Madras on 13-11-1938 under the presidentship of NEELAMBIGAI AMMAIYAAR daughter of MARAIMALAI ADIGAL, a veteran pure Tamil Scholar.
- 1940
- \* He toured North India where he met Dr. B.R. AMBEDKAR and MOHAMMED ALI

JINNAH in Bombay. Mr. C.N. ANNADURAI (affectionately called as 'Anna'), accompanied him.

- \* When the Congress party Ministry of Mr. C. Rajagopala Achariar resigned Periyar was invited by MR. ARTHUR HOPE Governor of Madras to form alternative Ministry since he was elected the leader of the Justice Party.  
But to concentrate fully on Social Reformation only, he rejected that enviable political offer.
- 1940 \* He raked up the issue of the demand for a separate Dravida Nadu to save Dravidian race and Tamil language from the dominance of Hindi and North Indian Hindu Capitalists at Thiruvarur Conference.
- 1944 \* On 27-8-1944 the name of the Justice Party was changed as 'Dravidar Kazhagam' to signify purely as a social revolutionary movement for the emancipation of Dravidian race oppressed by Brahmins at the Provincial (special) Justice Party conference held at Salem and also not to contest elections and accept the titles given by British Govt.
- 1946 \* On 11-5-1946, the famous "Blackshirts Conference" was held on the sands of the River Vaigai in Madurai when the conference pandal was set on fire by Brahmin - instigated hooligans. Periyar and his followers were stranded for the whole day.
- 1947 Aug - 15 \* When the whole of India and the world were jubilant on the attainment of Indian "Independence" on 15-8-1947, Periyar boldly called it a 'mourning' day for Tamils with foresight. He called Independence of India was nothing but a 'made over' to Brahmins and North Indian Merchants (Baniyas) from British because the demand for separate sovereign nation to Dravidian Tamils was not fulfilled as done in the case of Muslims' demand for Pakistan.

- 1947 \* On 14-9-1947, the Dravida Nadu separation conference was held at a moffusil town, Cuddalore.
- 1948 \* The Blackshirts volunteer corps was banned by the Congress Government. The 18th Dravidar Kazhagam's State Conference was held at Tuticorn on 8-5-1948 and 9-5-1948 under the presidentship of Periyar when many thousands of Periyar's followers assembled, irrespective of Caste and Religion.
- \* Periyar and Mr. C.N. Annadurai ('Anna') participated in the Anti-Hindi Volunteers Conference held under the leadership of Maraimalai Adigalar (the Champion for purity of Tamil) in Chennai.
- \* On 30-1-1948 Mr. Mahathma Gandhi fell a victim to the bullets of assassin Nathuram Godse, a Marathi Brahmin at New Delhi at his prayer meeting. Periyar condemned the assassination at all meetings held thereafter in Tamil Nadu. He suggested that India be named as "Gandhi Nation (Nadu)", a new religion with rationalism may be created as "Gandhi Religion" to mark his martyrdom.
- 1948 Aug - 10 \* The second Anti-Hindi Agitation started at Kumbakonam on 10-8-1948 on the directive of Periyar.
- 1948 Aug - 22 \* It was decided to show Black Flags to Mr.C.Rajagopalachariar when he visited Madras on 23-8-1948 as Governor General of India. Periyar organised a Black flag demonstration and his followers were arrested and kept in the central jail at Madras (Chennai) from 22-8-1948 to 27-8-1948 and were released on 27-8-1948.
- 1949 \* Periyar's marriage with Mani Ammai was held just to guard his health as well as the Movement's properties so that the Reformation movement would go on in future without stagnation.

- 1950
- \* He declared the Republic Day, 26-1-1950, as a Mourning Day for Tamils to condemn the oppressive rule of North Indian Capitalist Hindi fanatics.
  - \* On 22-01-1950 Periyar was sentenced to undergo imprisonment for the publication of his book 'Ponmozhigal' (Golden sayings).
  - \* The Communal G.O. (Government Order) which was very dear to his heart was struck down as ultravires of the Constitution of India by the Madras High Court which was confirmed by the Supreme Court. Periyar roared like a lion, toured the whole of Tamil Nadu and awoke the people to see the danger ahead.
- 1951
- \* Sensing the formidable opposition engineered by Periyar, Constitution of India was amended for the first time by the Nehru Govt. at the Centre. This was the first Amendment to the Indian Constitution. Ultimately sub clause (4), was added to the Article 15 to admit of the provisions of Communal G.O. to preserve the rights and equal opportunities of Backward classes of India.
- 1952
- \* Periyar opposed the scheme of New Elementary education on the basis of the parents hereditary occupation, introduced by the then Chief-Minister Mr. C. Rajagopalachari (Rajaji).
  - \* Periyar and his followers erased with tar the Hindi-name-Boards in all Railway stations all over Tamil Nadu.
- 1953
- \* In order to condemn idolatry worship and to show to the world that there was no divine power in idols, he organised a campaign. His followers and himself broke the idol of PILLAIYAR (Vinayaga) at public places.
  - \* The intensity of Periyar's opposition against the educational reform-programme of Rajaji according to which all students should learn in schools their parents' profession was so

formidable that made Mr. C. Rajagopala Achari (Rajaji) to quit the post of Chief - Minister. The indignation of Dravidian Race-Members of Legislative Assembly (M.L.A.s) also added fire to his downfall. (Rajaji) to quit the post of Chief-Minister. Consequently MR. K. KAMARAJ came to power as Chief-Minister of Tamil Nadu and he cancelled the much opposed educational reform as advocated by Periyar.

- 1954
- \* Periyar convened the Conference on Buddhism at Erode.
  - \* Periyar along with his wife and some friends visited Myanmar (Burma) and Malaysia. At Mandalay (Myanmar) he attended the World Buddhist Conference where he met Mr. Mallala Sekara, a Buddhist Scholar and Dr. B.R. Ambedkar. He conversed with the latter for a long time and the subject of conversion to Buddhism came up for the discussion. He strongly advised Dr. B.R. Ambedkar not to leave Hinduism; because by his conversion to Buddhism he would forfeit his right to criticise Hinduism and its untouchability.
- Periyar did not prefer conversion so that he could sustain the right to condemn the evils of Hindu religion.
- 1954 Dec
- \* Periyar undertook his second tour to Malaysia and propagated his rationalistic principles in many places.
- 1955
- \* After returning to Tamil Nadu Periyar announced and fixed a date to set fire to the Indian National Flag in protest against the compulsory scheme of imposition of Hindi in Tamil Nadu, much against the wishes of the people.
  - \* Periyar was arrested for his public agitation of burning the pictures of Rama - a Hindu deity at all public places, as a symbolic protest against the Aryan domination and degradation of the Dravidian leaders according to the Ramayana epic.



- \* The Trichi District Collector Mr. R.S. Malayappan a sympathizer of the Untouchables was given wantonly strictures in a judgement of the Madras High Court by two Brahmin Judges. Periyar exposed this judgement since R.S. Malayappan was an Officer from a Backward community. Periyar criticised the High Court judges for their hatred towards the depressed class officers in a public meeting held at Trichi Town Hall Square.
- 1957 Jan - 18
- \* The historic meeting between PERIYAR and VINOBA BHAVE, the Founder-leader of 'Land Donation Movement' took place at Tiruchirappalli.
- 1957 April - 23
- \* For criticising the judgement of Madras High Court delivered by two Brahmin Judges in the case of Trichi District Collector Mr. R.S. Malayappan, Periyar was charged with contempt of court and when the final hearing was heard (Before the judges Justice P.V. Rajamannar and Justice A.S. Panchapakesa Iyer) he made a statement in the High Court, explaining how Brahmins conducted themselves with racial motive in several cases and opined that it was their inborn natural 'Dharma' (Divine Duty) to annihilate uprising Shudras and Panchamas of Dravidian Race.
  - \* Probably this was then the first time that the judgement of High Court Judges came to be criticised publicly for which Periyar and his wife E.V.R. Maniammai were convicted.
- 1957
- \* On 3-11-1957 at Thanjavur a big conference was held to weigh Periyar against silver coins to commemorate his birthday.
  - \* On the same day a resolution was passed calling upon the people of Tamil Nadu to come forward to burn the excerpt of Articles in the Constitution of India on 26-11-1957 as a protest against the inclusion of Article supporting casteism. Some 10,000 people burnt the excerpts of the Constitution of India.

Only about 3000 of them were arrested and sentenced to undergo imprisonment from 6 months to 3 years Rigorous Imprisonment. This agitation rocked the whole of Tamil Nadu and that was the first time that such a big agitation against casteism was started. Some 15 to 18 persons died in and out of jail due to incarceration (A special act was passed to convict them).

- 1958
- \* Against the caste system, another big agitation was started by Periyar. Brahmins used to inscribe the name in their Hotel-Name-Boards as 'Brahmin Hotel' to spread the impression that Brahmins were superior caste. Periyar requested all his followers to erase the name 'Brahmin' in the Hotel Name Boards. Accordingly a campaign was started to erase the Brahmin-Name-Board in all Brahmin Hotels in Tamil Nadu. As a result of this agitation, the name 'Brahmin' in the hotel-name-boards disappeared.
  - \* Periyar was arrested as a case was foisted on him by the Govt. of Tamil Nadu that he exhorted his followers to physically attack the Brahmins in his speeches delivered at Pasupathipalayam (Karur), Kulitalai and Tiruchirapalli and was sentenced to undergo imprisonment for 6 months by the District Sessions Court at Tiruchirapalli.
  - \* Periyar and Ram Manohar Lohia, the Socialist leader of North India, met at Chennai and discussed their social and political service to the people.
- 1959
- \* He undertook a tour of North India addressing meetings at Kanpur, Lucknow, New Delhi and other places.
- 1960
- \* He burnt the map of India excluding Tamil Nadu, explaining that the Central Government Raj (Rule) is a Brahmin Raj.
  - \* A protest day was observed by Periyar all over Tamil Nadu against the Supreme Court

- judgement which had crippled the operation of the Tamil Nadu Land Ceiling Act which was rectified by Amendment to the Constitution.
- 1967
- \* Mr. C.N. ANNADURAI became the Chief-Minister of Tamil Nadu, his party (DMK) having secured the majority of seats in the Tamil Nadu Assembly. He went to Tiruchirappalli and sought Periyar's greetings, goodwill and advice.
  - \* Periyar decided to extend his support to the D.M.K. Ministry. Mr. C.N. Annadurai declared in the State Assembly that he dedicated his 'Ministry' to Periyar. He also enacted the Self-Respect Marriage Act legalising all the marriages so far conducted on Self-Respect Marriage System devoid of rituals.
  - \* Mr. C.N. Annadurai, a lieutenant of Periyar, brought a legislation renaming Madras State as Tamil Nadu State and also introducing the two language formula (Tamil and English) for Tamil Nadu, instead of the 3 language formula prescribed by the Central Govt. then. These three achievements are the mile stones of his ministry.
- 1968
- \* As a true rationalist disciple of Periyar the Chief Minister ANNA directed to throw away the pictures of all Hindu deities from the Govt. offices through a circular signed by the then Brahmin Chief Secretary.
- 1968
- \* Periyar observed a day for "Condemnation of the exploitation of North Indian Business Magnates".
  - \* He was invited to address Minorities Conference at Lucknow (Capital of Utter Pradesh province).
  - \* The Ramayana, Epic of Aryans, was burnt all over Tamil Nadu as a mark of protest against cruel treatment of Dravidians by the Aryans in the Ramayana.
- 1969 Feb - 3
- \* Chief Minister ANNA expired. Periyar plunged into profound grief and expressed that the

future of entire Tamil Nadu had become darkened due to the demise of ANNA.

- 1969
- \* Periyar announced a Programme of agitation to enter the Sanctum Sanctorum of temples to eradicate the caste discrimination practised, according to which only Brahmins could become Archakas (Priests) and perform worship (poojas) in Sanskrit language only instead of Tamil.
- 1970
- \* The Tamil Bi-monthly, the "Unmai" (Truth) was first started at Tiruchirapalli by Periyar. First issue was released by Dr. K. Veeramani, then General Secretary of Dravidar Kazhagam.
  - \* The UNESCO, an international branch organisation of the United Nations, conferred on Periyar a glorious title, the citation of which read as "Periyar the prophet of New Age, Socrates of South East Asia, Father of the social Reform Movement, and Arch enemy of ignorance, superstitions, meaningless customs and baseless manners" - UNESCO 27-6-1970. The award was presented by the Union Education Minister Dr. TRIGUNA SEN under the presidentship of Chief Minister KALAINGAR M. KARUNANIDHI.
  - \* Periyar inaugurated a new forum, called the Rationalist Forum, a non-political social organisation, enlisting the Government and private Employees and also others who subscribe to the views of "Rationalism".
  - \* A legislation was passed in the Tamil Nadu Legislative Assembly, enabling persons belonging to all castes to become Archakas (Priests) in Temples. Periyar demanded such a legislation, to abolish castes and to establish equality of persons irrespective of caste at all places.
  - \* Periyar inaugurated the English monthly, the "Modern Rationalist", the need for which was keenly felt by English knowing Rationalists.

- 1970 Nov-1: \* Mumbai (formerly Bombay) Dravidar Kazhagam arranged Birth-Day Celebrations for Periyar (September 17) and Anna (Sep. 15). Accompanied by EVR Mani Ammai and General Secretary of Dravidar Kazhagam Mr. K. Veeramani, Thanthai Periyar travelled in his van from Chennai and attended the above two functions besides some more meetings in Mumbai for three days from First November, 1970.
- 1971 Mar: \* After the 1971 Assembly election to Tamil Nadu, the new D.M.K. Ministry was sworn in under the Chief Ministership of Kalaighnar M. Karunanidhi.
- \* Thanthai Periyar graced that grand function. After assuming charge of Ministership, every Minister came before Periyar and received his hearty greetings.
- 1971 Sep-17: \* At Erode, the home-town of Periyar, his statue was unveiled by the Chief Minister of Tamil Nadu Hon. Kalaighnar M. Karunanidhi. Revered Kundrakudi Adigalar Dheivasigamani presided over that function.
- 1971 Nov-11: \* At Salem, a splendid function was held. A throne of silver was presented to Periyar by the Public of Salem.
- 1972 Aug-13: \* At Cuddalore, the statue of Periyar was unveiled by the Chief Minister of Tamil Nadu, Hon. M. Karunanidhi. The Chairman of the Legislative Council Mr. C.P. Chitrarasu presided over the function.
- 1973 Sep-16,17: \* Periyar happily participated in his 95th Birth-Day Celebrations. The Anna Dravida Munnetra Kazhagam (A.D.M.K.) General Secretary M.G. RAMACHANDRAN offered laurels and a purse to Periyar.
- 1973 Sep-30: \* A huge 'Conference of Blackshirts' was conducted at Madurai City. The statue of Thanthai Periyar was unveiled by Tamil Nadu

Minister Naavalar Dr. V.R. NEDUNCHEZHIAN under the Chairmanship of Minister PANRUTI S. RAMACHANDRAN.

- 1973 Dec. 8, 9: \* As his last agitational social service, Periyar convened the 'Conference for Eradication of Social Degradation' with extreme enthusiasm at Periyar Thidal, Chennai - 600 007. Many historic resolutions were then passed. On the 2nd day of that conference, Periyar made a clarion call to all Tamilians to strive hard for the abolition of casteism and social degradation imposed by Brahmins.
- 1973 Dec. 19: \* At Thiyagaraya Nagar, Chennai - Periyar delivered his last but immortal speech (the Swansong) like an ever memorable dying declaration.
- 1973 Dec. 20: \* Due to unbearable acute pain of Hernia disease - Periyar was admitted in the Government General Hospital in Chennai.
- 1973 Dec. 21: \* On his wish Periyar was taken to the Christian Medical College (C.M.C.) Hospital at Vellore.
- 1973 Dec. 24: \* The Greatest Original Thinker and the Resolute Rationalist of the World, Periyar, breathed his last, putting billions of rationalists, Tamilians of Dravidian race and admirers all over the globe into unbearable agony with ocean of tears.
- \* An official State mourning was announced by the Chief-Minister Kalaingar M. Karunanidhi and Gazette extraordinary was issued by the Govt. of Tamil Nadu.
- 1973 Dec. 25: \* A state funeral with police honours was arranged at Madras. His body was kept in the Rajaji Hall for the public to pay their respects when dignitaries, his followers, friends, and a host of others assembled in millions. The funeral procession started in the evening and reached the Periyar Thidal at Vepery, Chennai - 600 007 where his body was laid

to rest. Leaders like former Chief Minister Mr. K. Kamaraj and Kalaignar Karunanidhi were by the side of the body till the burial. A Govt. holiday was declared on 24-12-1973 by the State Govt of Tamil Nadu.

- 1974 Jan 6 : After Periyar's death Mrs. E.V.R. Maniammai headed this Social Revolutionary Movement (Dravidar Kazhagam) and lived upto 1978.
- 1978 March 16 : Mrs. EVR Maniammal passed away.
- 1978 March 17 : Then Mr. K. Veeramani, who was nominated as General Secretary by Periyar in 1960, continued as the Secretary General of the movement and still he carries the torch.
- \* He has established numerous institutions as permanent Memorials to the Greatest Universal Rationalist Thinker - PERIYAR E.V. RAMASAMY.
  - \* As an ardent disciple of that revolutionary leader in upholding his principles, **Mr. K. Veeramani**, the President of Dravidar Kazhagam has founded 'PERIYAR CENTRE' in NEW DELHI, the capital of INDIA.



