

# Self-Respect Movement

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The **Self-Respect Movement** is a [South Asian](#) movement with the aim of achieving a society where [backward castes](#) have equal [human rights](#),<sup>[1]</sup> and encouraging backward castes to have [self-respect](#) in the context of a [caste](#)-based society that considered them to be a lower end of the hierarchy.<sup>[2]</sup> It was founded in 1925 by [S. Ramanathan](#)<sup>[3]</sup> who invited [E. V. Ramasamy](#) (also known as Periyar by his followers) to head the movement in [Tamil Nadu](#), India against [Brahminism](#). The movement was extremely influential not just in Tamil Nadu, but also overseas in countries with large [Tamil](#) populations, such as [Malaysia](#) and [Singapore](#). Among [Singapore Indians](#), groups like the Tamil Reform Association, and leaders such as [Thamizhavel G. Sarangapani](#) were prominent in promoting the principles of the Self-Respect Movement among the local Tamil population through schools and publications.

A number of political parties in Tamil Nadu, such as [Dravida Munnetra Kazhagam](#) (DMK) and [All India Anna Dravida Munnetra Kazhagam](#) (AIADMK) owe their origins to the Self-respect movement,<sup>[4]</sup> the latter a 1972 breakaway from the DMK. Both parties are [populist](#) with a generally [social democratic](#) orientation.<sup>[5]</sup>

## ^ The Principles of Self-Respect

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Periyar was convinced that if man developed *self respect*, he would automatically develop [individuality](#) and would refuse to be led by the nose by schemers. One of his most known quotes on Self-Respect was, "we are fit to think of 'self-respect' only when the notion of 'superior' and 'inferior' caste is banished from our land".<sup>[6]</sup>

Periyar did not expect personal or material gain out of this movement. He used to recall in a very casual manner that as a human being, he also was obligated to this duty, as it was the right and freedom to choose this work. Thus, he opted to engage himself in starting and promoting the movement.<sup>[7]</sup>

Periyar declared that the *Self-Respect Movement* alone could be the genuine freedom movement, and political freedom would not be fruitful without individual self-respect. He remarked that the so-called 'Indian freedom fighters' were showing disrespect of self-respect, and this was really an irrational philosophy.<sup>[8]</sup>

Periyar observed that political freedom as conceived by nationalists such as [Gandhi](#) and [Jawaharlal Nehru](#) and others did not cover individual self-respect. To him neither revival of the original spirit of [Hindu religion](#) and ancient traditions which formed part of Gandhi's conception of freedom, nor complete [liberation](#) from the [British rule](#) which was considered by Nehru to be the meaning of freedom or both of them together could ensure individual self-respect or the eradication of social ills from Indian society. In his opinion, the task of fulfilling the need for self-respect would have to be faced whatever be the extent of [political freedom](#) gained. Pointing out that even the [British monarch](#) in a [sovereign](#) independent nation had no freedom to marry a person of his choice and had to [abdicate his kingdom](#), Periyar raised a

question whether Gandhi's vision of freedom or Nehru's concept of independence contained even an iota of individual self-respect.<sup>[8]</sup>

Periyar believed that self-respect was as valuable as life itself and its protection is a birthright and not *swaraj* ('political freedom'). He described the movement as *Arivu Vidutalai Iyakkam*, that is, a movement to **liberate** the intellect.<sup>[9]</sup>

The terms *tan-maanam* or *suya mariyadai* meaning 'self-respect' are traceable in ancient **Tamil literature** considered a virtue of high valor in **Tamil society**. Periyar once claimed that to describe the ideology of his movement, no dictionary or language in the entire world could provide a word better than or equal to *suya mariyadai*.<sup>[9]</sup>

Started as a movement (*Iyakkam* in Tamil) to promote rational behavior, the Self-Respect Movement acquired much wider connotation within a short period of time. Periyar, speaking with M.K. Reddy at the First Self-Respect Conference held in 1929, explained the significance of self-respect and its principles. The main principles of the Self-Respect

Movement in society were to be: no kind of **inequality** among people; no difference such as rich and poor in economic life; men and women to be treated as equals in every respect without differences; attachments to caste, religion, **varna**, and country to be eradicated from society with a prevalent friendship and unity around the world; with every human being seeking to act according to reason, understanding, desire, and perspective, and shall not be subject to slavery of any kind or manner.<sup>[9]</sup>

**Equality** with stress on economic and **social equality** formed the central theme of the *Self-Respect Movement* and was due to Periyar's determination to fight the inequalities ingrained in the **caste system** as well as certain religious practices. Working on the theme of liberating the society from the baneful social practices perpetrated in the name of **dharm**a and *karma*, Periyar developed the idea of establishing this movement as the instrument for achieving his objective.<sup>[10]</sup>

# ^ Anti-Brahmanism



Main article: [Anti-Brahminism](#)

Periyar was an advocate of [anti-Brahmanism](#). Periyar's ideology of anti-Brahmanism is quite often confused as being anti-Brahmin. Even a non-Brahmin who supports unequal caste system was seen as a supporter of brahmanism. Periyar called on both Brahmins and non-Brahmins to cast out [brahmanism](#). *[citation needed]* Nevertheless, Periyar on several occasions claimed that to eliminate caste system, we have to eliminate Brahmins<sup>[11][12]</sup>

In 1920, when the [Justice Party](#) came to power, Brahmins occupied about 70 percent<sup>[13][14]</sup> of the high level posts in the government. After reservation was introduced by the Justice Party, it changed this trend, allowing non-Brahmins to rise in the government of the [Madras Presidency](#).<sup>[14]</sup> Periyar spoke against the unbalance of the domination of Brahmins who were only 3 percent<sup>[13][15]</sup> of the population, over [government jobs, judiciary](#) and the Madras University.

Periyar, in regard to a DK member's attempt to assassinate [Rajagopalachari](#), "expressed his abhorrence of violence as a means of settling political differences".<sup>[16][17]</sup> But many suggest that the values of the non-Brahmin movement were explicitly anti-Brahmin.<sup>[18][19][20]</sup>

# Social change

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For the concept of [human biological development](#) developed by [Erik Erikson](#), see [psychosocial development](#). For social development in children, see [Social emotional development](#).

For the academic journal, see [Social Development \(journal\)](#).

**Social change** involves alteration of the [social order](#) of a [society](#). It may include changes in [social institutions](#), [social behaviours](#) or [social relations](#).



# ^ Definition



Social change may refer to the notion of [social progress](#) or [sociocultural evolution](#), the philosophical idea that society moves forward by evolutionary means. It may refer to a [paradigmatic](#) change in the socio-economic structure, for instance the transition from [feudalism](#) to [capitalism](#), or hypothetical future transition to some form of [post-capitalism](#).

**Social Development** refers to how people develop social and emotional skills across the lifespan, with particular attention to childhood and adolescence. Healthy social development allows us to form positive relationships with family, friends, teachers, and other people in our lives.<sup>[1]</sup>

Accordingly, it may also refer to [social revolution](#), such as the [Socialist](#) revolution presented in [Marxism](#), or to other [social movements](#), such as [Women's suffrage](#) or the [Civil rights movement](#). Social change may be driven through cultural, religious, economic, scientific or technological forces.

# ^ Current examples

## Global demographic shifts

Main article: [Demographics of the world](#)

One of the most obvious changes currently occurring is the change in the relative global population distribution between countries. In recent decades, developing countries have become a larger proportion of the world population, increasing from 68% in 1950 to 82% in 2010, and the population of the developed countries has declined from 32% of the total world population in 1950 to 18% in 2010. China and India continue to be the largest countries, followed by the US as a distant third. However, population growth throughout the world is slowing. Population growth among developed countries has been slowing since the 1950s and is now at 0.3% annual growth. Population growth among the less developed countries excluding the least developed ones has also been slowing since 1960 and is now at 1.3% annually. Population growth among the least developed countries has slowed relatively little and is the highest at 2.7% annual growth.<sup>[15]</sup>

## Gendered patterns of work and care



In much of the [developed world](#), changes from distinct men's work and [women's work](#) to more gender equal patterns have been economically important since the mid-20th century. Both men and women are considered to be great contributors<sup>[16]</sup> to social change worldwide.<sup>[17]</sup>

# Freedom of the press in British India



See also: [Censorship in Pakistan](#) and [Censorship in India](#)

**Freedom of the press in British India** or **freedom of the press in pre-independence India** refers to the censorship on [print media](#) during the period of [British rule](#) by the [British Crown](#) on the [Indian subcontinent](#) from 1858 to 1947. The British Indian press was legally protected by the set of laws such as [Vernacular Press Act](#), [Censorship of Press Act, 1799](#), [Metcalfe Act](#) and [Indian Press Act, 1910](#), while the media outlets were regulated by the [Licensing Regulations, 1823](#), [Licensing Act, 1857](#) and [Registration Act, 1867](#). The British administrators in the India subcontinent (in modern-day [Republic of India](#), [Islamic Republic of Pakistan](#) and [People's Republic of Bangladesh](#)) brought a set of rules and regulations into effect designed to prevent circulating claimed [inaccurate](#), [media bias](#) and [disinformation](#) across the subcontinent.

In pre-independence, the government formulated several legal actions, including Gagging Act, comprised a set of rules for publishing, distributing and circulating news stories and operating media organizations working independently or running in the subcontinent. These rules primarily compelled regional and English-language newspapers to express their concerns under the selected provisions. During the period, government allowed a journalist or [media industries](#) to cover any story and brought it to the audiences without impacting sovereignty of [British Empire](#) in subcontinent.<sup>[1][2]</sup>

## ^ History



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The British administrators are often credited for introducing the "[independent journalism](#)" (English press) in the subcontinent. During the period, the press became an instrumental for leaders, activists and the government itself. [James Augustus Hicky](#), also referred to as "father of Indian press", a British citizen known for introducing first newspaper during the reign, and hence India's press foundation was originally led by the British administration

despite the self-censorship by the [imperialism](#).<sup>[3][4]</sup> Hicky wrote articles independently on [corruption](#) and other [scandals](#) without naming the officials. To avoid [lawsuits](#), he used multiple nicknames while referring to the authorities throughout his articles.<sup>[5]</sup> In 1807, *Hicky's Bengal Gazette* was seized by the authorities for publishing anti-government articles.<sup>[2]</sup>

The history of the press in pre and modern India is covered by a book titled *War over Words: Censorship in India, 1930-1960* by Devika Sethi. It was published by the [Cambridge University Press](#) in 2019.<sup>[6]</sup>

## ^ Censorship on press



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During the reign, administration was claimed to have involved in direct and [self-censorship](#), leading some newspapers to stop publishing articles after licenses were revoked. Prior to the [Indian Rebellion of 1857](#), the press was actively involved in [independence movement](#) and in [demonstration](#) coverages, leading the government to get involved in self-censorship on the press freedom. Later, [Lord Lytton](#) enacted Gagging Act to control the

publications in the subcontinent, and while it compelled every newspaper, particularly English-language publications, the media organizations had to apply for a license upon ensuring "nothing was written against the government". The Gagging Act didn't affect the media, and it continued working until the new measures were taken. During 1870s, the regional newspapers, including *Amrita Bazar Patrika* published vernacular language were also involved in encouraging people against the rule. *Amrita Bazar Patrika*, 1868's Bengali weekly newspaper caught government attention after it published about [Indigo revolt](#).

In the 1880s, the government formulated several new laws following the role of the press in freedom movement, and later the government. However, after formation of the [Indian National Congress](#), the government enacted numerous sections in 1898 such as section 565, 124A and 153A of the [Indian Penal Code](#). The government later enacted four new laws, comprised a comprehensive set of rules for media organizations. Among those were the Newspapers (Incitement to Offences) Act 1908, the Prevention of Seditious Meetings Act 1911, the [Indian Press](#)

[Act, 1910](#), the Criminal Law Amendment Act 1908, and the [Secrets Act 1903](#).

The Press Act 1910 impacted almost all newspapers. It is believed around 1,000 publications were prosecuted under the Act, and government collected ₹500,000 of securities and forfeitures from the papers during the period of first five years the Act was enacted. Several journalists and publications, including the *Amrita Bazar Patrika* were charged under [sedition](#) law for publishing anti-government articles. In the later period, the Press Emergency Act 1931 was actively exercised amid [Satyagraha](#), a [nonviolent resistance](#) or press advocacy (rally the masses) against the British rule.

Following the [Salt March](#), the Act played significantly in [Bombay](#), [Uttar Pradesh](#), [Bengal](#), [Madras](#), [Delhi](#) and [Punjab](#) for British administration to maintain a self-censorship on speech, public communication, or other information, on such material was considered objectionable. It is claimed the rule was involved in [propaganda](#), while international news was also filtered. In November 1939, the authorities restricted newspapers from



writing about the [hunger strikes](#), which were held by prisoners across the country.

The editors later raised concerns regarding the [freedom of expression](#) and safeguard of the press. The *All-India Newspapers Editors' Conference* also emerged during the period. It demanded the government to lift the restrictions on the press. In 1941, [Mahatma Gandhi](#) criticised the authorities for restricting media, citing "In the name of the war effort, all expression of opinion is effectively suppressed". Despite [varieties of criticism](#), the government continued to prohibit the press. The government subsequently asked *The Hitavada* newspaper to reveal the name of its reporter. The authorities also conducted investigations at the office of *Hindustan Times*. It restricted the press and rebellion activities under the [Defence of India Act 1915](#) from making announcements to the masses. It also extended imprisonment to five years, while the Official Secrets Act was passed to provide [death sentence](#) to those involved in anti-government editorials.

In 1942 following the [Quit India Movement](#), the press was instructed not cover any news about [political parties](#). The *All-India*

*Newspaper Editors' Conference* subsequently compiled the government order stating the newspapers will observe caution and refrain from publishing on Quit India Movement.<sup>[7]</sup>

## ∨ Protests

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## ∧ Major newspapers

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In 1780, [James Augustus Hickey](#) launched *Hicky's Bengal Gazette* in [Kolkata](#), which was later banned in 1872 following the anti-government editorials. In the later period, more newspaper and journals were launched such as the *Bengal Journal*, the *Bombay Herald*, *The Calcutta Chronicle and General Advertiser* and *Madras Courier*.<sup>[1]</sup> The subcontinent saw numerous publications such as *Samachar Sudha Varashan*, *Payam-e-Azadi*, *Sultan-ul-Akhbar* and *Doorbeen*. All newspapers played significant role in [Indian independence movement](#), while numerous publications, including *Payam-e-Azadi* were banned or seized by the government over spreading information which was considered "objectionable".<sup>[9]</sup>

## Journalists arrested



The British Indian journalists experienced difficult situation due to comprehensive set of rules. [Bal Gangadhar Tilak](#), was the founder of two newspapers such as *[Kesari](#)* and *[Mahratta](#)*. He used to run the both to criticise the rule and also defended [Shivaji VI](#) when government declared him "mad". Later, government arrested Tilak and charged him with sedition. [G. Subramania Iyer](#), a social reformer and journalist created two newspapers such as *[The Hindu](#)* and *[Swadesamitran](#)*. He used to encourage [Tamils](#) through his writings to participate in the resistance movement. The government arrested and charged him with [defamation law](#), leading him to serve in jail.

During the 1910s, a Malayalam publication and journalist [Swadeshabhimani Ramakrishna Pillai](#), used to wrote for a journal owned by [Vakkom Moulavi](#). Pillai was actively involved in writing against [P. Rajagopalachari](#), and later he was arrested and displaced by the government, leading him to spent his last days in [Tirunelveli](#), Tamil Nadu.<sup>[10]</sup>

# Tamil Nadu Physical Music Drama Forum

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**Tamil Nadu Iyal Music and Drama Forum** is a [government](#) organization established with the objective of promoting the Tamil traditional [arts in Tamil Nadu](#) .

## ^ Origin

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*Tamil Nadu Sangeetha Nataka Association* named [1955](#) the year started.

Associations were registered on 27-11-1956 under the Registration Act. Later in 1973 it was renamed as *Tamil Nadu Science Musical Theater* .

## ^ Activities

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The [Kalaimamani Awards](#) are given to artists who excel in the [arts](#) through this organization . Apart from this, the beneficiaries are being selected and given grants under some other schemes like monthly allowance for the

disabled artist and monthly allowance for the family of the disabled artist.

## ^ Chairman



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On August 3, 2014, Jayalalithaa appointed Deva as the President of the Tamil Nadu Science and Drama Council and Chitra Vigneswaran as the Secretary. <sup>[1]</sup>

Deva is the composer of the Tamil Nadu Science and Drama Society. <sup>[2]</sup>