

Dr. VARADARAJULU - AS A SOCIAL REFORMER OF TAMILNADU

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Introduction

So wrote Rabindranath Tagore in the early 20th century in his book Gitanjali. Here, the poet imagines India as a world without foreign domination and fear, oppression, poverty and absurd superstitions. Drs. Varadarajulu was one of the noble sons of the mother of India who tried to change the action and the action, the vision and the dream of the great Nobel Prize in India. Like Rabindranath Tagore, Mahatma Gandhi, Jawaharlal Nehru, Abul Kalam Azad and Ambedkar, Dr. Varadarajulu wanted India to emerge from the real heaven of true political freedom from British foreign rule, economically free from poverty, spiritually free from superstition and irrational culture and free from social class and various forms of injustice perpetrated in the name of religion and culture. Even as a child, in 1906 he was expelled from high school when he greeted his classmates with the slogan Vande Matharam and planned to boycott British goods that are usually made of Indian materials. The motto used by the little boy reflects his political prowess; the boycott of 190 foreign goods organized by him reflects his desire for economic freedom in the weaker parts of the Indian people. Dr. Varadarajulu gave his whole life for the sake of political freedom and social development of his people. The secret of his work was his unfailing sympathy for the poor and oppressed, as well as his zeal for the fight against injustice perpetrated in the name of class and religion. In all of these activities, at the beginning of the 20th century, there were three prominent people working together in the office of the President of Madras, Dr. Varadarajulu, E.V.R. Periyar and Thiru Vi.Ka. Dr. Varadarajulu Naidu was a pragmatist student who knew that it was easier to change than to change society. He knew that teaching by example was better than preaching. So as a true reformer and as a man of deep conviction, from 1947 onward.

Non-Brahmin Struggle to Use the Roads around the Vaikam and Kalpathi Temples

"Do not dwell in the temple area". This is a popular saying in South India. Hindus have a large number of gods and goddesses, large and small, and an equally large number of temples, some beautiful and large, and many smaller and more common. From ancient times, probably from the time of the Rishi Manu, Hindus

have had a very strict system, the clergy class. The Brahmins, who should have been very high in the class system, took only the temples of the great gods such as Siva, Vishnu, Krishna, Rama, Lord Muruga, Ganesha, etc., which were large and magnificent, often built in the center part of villages, towns and cities. The common people had to be content with the smaller temples on the streets and in the streets.¹ Wealthy, powerful Brahmins often prevented what so-called sophisticated Hindu communities not only entered their huge, magnificent temples but also from the surrounding streets great temples, called Aghrahams, where they lived. These temples in Kerala are closed to the unaffected, inaccessible and invisible people. At the beginning of the 20th century, the above practice was hated by some lower-class leaders, especially when they were rich and educated, and when their people were numerous. In this way, in 1923, wealthy, educated lawyers and businessmen like T.K. Madhavan, Kesava Menon and NeelakandaNamboodri in Vaikam and the above leaders and well-known Ezhuva leader Sri Narayanaguru in Kalpathi in Kerala have organized themselves and their people and demand that the roads around the Shiva temple in Vaikam and the Krishna temple in Kalpathi be properly open for use by all communities, including non-Brahmins and oppressed classes; they also wished to offer services by serving in these temples.²

The Role of Dr. Varadarajulu in the Vaikam Struggle

At this site, the Malayali editors of Satyagraha in Vaikam, T.K. Madhavan, Kesava Menon, K.M. Panikkar and NeelakandaNamboodri met Gandhi at the Kakinada Congress Session in 1923 and asked him to help them in their efforts. It was the beginning of Vaikam Satyagraha. With the blessings of Sri Narayana Guru, the beloved Hindu spiritual Guru who participated in the social and religious reforms of Kerala, they started the Satyagraha Movement in early 1923 and demanded Congress leadership in the Presidency of Madras and because for days the local Travancore was part of the Madras Presidential Office.³ time and George Joseph, a Malaysian Christian, living in Madurai took the lead in Vaikam, and Dr. Varadarajulu and Srinivasa Iyengar providing financial and other practical assistance. Dr. Varadarajulu sent to the Vaikam Satyagraha Committee a Money Order of Rs.100/-, in those days a very large amount and promised to send them Rs.100/- every month. Drs. Varadarajulu toured the entire Madras Presidential Office to encourage volunteers to travel to Vaikam, and he did so effectively and efficiently by sending his wife Rukmani Ammal to Vaikam to participate in Satyagraha from Salem to Vaikam.⁴ In response to a request from Dr. Varadarajulu, dozens of volunteers who participated in the Vaikam Satyagraha, prominent among them namely Dr. E.M. Naidu, Sivathanu Pillai, Mayavaram Chinniah Pillai, Kaliya Perumal, Thandapani Pillai and Abdul Hameed Khan. During the struggle, these

volunteers were housed in the large house of Dr. Varadarajulu and the ashram of Sri Narayana Guru at Travancore. During this time, E.V.R. "Periyar" was arrested on April 22, 1924, but the Satyagraha Movement was successfully carried on by his wife Nagammai and friend Ramanathan.⁵

E.V. R. Periyar was imprisoned for 6 months, and this only added to the strength of the struggle, and E.V.R. Periyar was called Vaikam Veerar or Vaikam Hero. On May 30, 1924, Drs. Varadarajulu criticized the Travancore government's attitude toward the arrest of E.V.R. Periyar during a public meeting in Vaikam. During this time, Gandhi visited Vaikam on 9 March 1925 at the invitation of Dewan of Travancore, CP Ramaswamy Iyer. Drs. Varadarajulu also went to Vaikam and met Gandhi there. On March 10, 1925, Gandhi met the Orthodox Hindus. On March 12, 1925, his meetings with Maharani Regent and Sri Narayana Guru had a positive effect on both sides. An honorable agreement was reached in favor of Vaikam Satyagrahis between Gandhi, Maharani Regent, Dewan of Travancore C.P. Ramaswamy Iyer and Mr. Pitt, British Police Commissioner of Travancore, March 17, 1925. Dr. T.K. Ravin4ran, a historian, commends the honest role played by the British Police Commissioner in Travancore in taking a lot of pain to resolve the issue peacefully. As a result, the streets around the Shiva temple were opened for public use, without prejudice to class or belief. At the Vaikam Satyagraha Conquest Conference held in Travancore on November 29, 1925, Padmanabha Pillai, Kelappan Nair and T.K. Madhavan paid for Gandhi, E.V. R. Periyar, Dr. Varadarajulu and others. The Madras Provincial Congress Conference held in Kanchipuram in 1925 also passed resolutions recommending E. V. R. Periyar, Dr. Varadarajulu and others involved in Vaikam Satyagraha.⁶

The Leadership of Dr. Varadarajulu in the Struggle Kalpathi Rashta

Non-Brahmin, especially the Ezhuva following the Sri Narayana Guru were not allowed to use the agraharam roads around the Krishna temple in Kalpathi in the Palghat region. In addition, local authorities also barred Aryasamajists, many of whom were not Brahmins, from participating in the Kalpathi Motor Vehicle Festival. The inhabitants of Kalpathi believed that the ban was due to the influence of Dewan C. P. Ramaswamy Iyer, so they concluded that the British authorities were much better off than the Brahmins. The people of Kalpathi naturally organized Satyagraha seeking permission to use agraharam roads. At the request of Kalpathi Satyagrahis, Dr. Varadarajulu took the leadership of the struggle here. He published an article entitled, The Kalpathi Issue – a Warning, dated December 20, 1925, criticizing the actions of Dr. C. P. Ramaswamy Iyer. Dr. Varadarajulu also wrote several articles in favor of the Ezhuvus. In another similar article in Tamil Nadu, Dr. Varadarajulu said:⁷

“The Brahmins in the world ... are of the highest order and treat others with contempt. With the help of the Dewan family, they prevented the Ezhuva from entering agraharam roads during the Kalpathi Motor Vehicle Festival. Ezhuva has the right to cross those roads. Impact in all forms should be eliminated; all persons should have the right to enter the temples as equals of the upper class. Our aim is for the people of this country to unite to achieve freedom and equality and to live a dignified life”.

At the Kanchipuram Provincial Conference in 1925, Dr. Varadarajulu passed a resolution condemning racism in Kalpathi, saying, "As long as there is no mistreatment, the discussion of Sarajya was nothing more than a deception of the poor". More recently, "there should be no discrimination on the basis of birth. If Congress opposed such social reforms, there would be no moral right to ask for a Swarajya".⁸

Dr. Varadarajulu's role in the Kalpathi struggle revived the British government. As a result, the government sent Sir Arthur Knapp to inquire about the matter. Finally, the efforts of Dr. Varadarajulu, decision of the Madras Legislative Council, Vaikam reforms in favor of non-Brahmins and other oppressed classes and a good report by Sir. Arthur Knapp paved the way for lifting the Ezhuva ban on the surrounding roads. Krishna Temple in Kalpathi with the support of Mr. Pitt, the British Commissioner of Police in Travancore.⁹

Dr. Varadarajulu and the Temple Entry Movement

"Let our untouchable brethren have
first hand taste of the excellence of our temples
and our temple culture"

"I am even against the gods
who permit social discrimination on the basis of birth
as Brahmins, non-Brahmins and untouchables".

- So said Dr. Varadarajulu.

Dr. Varadarajulu was not trapped in the country's liberation struggle but worked to uplift the untouchables. The removal of the ban was dear to the heart of Dr. Varadarajulu. He said discrimination was the real opposite of freedom and democracy. So he urged the people to remove the foolishness from the temples at least in front of the gods. Thus the Temple Entry Movement began in the Office of the President of Madras in the 1920s and 1930s vigorously.¹⁰

Following the origin of the movement, the Temple riots were started by the people of Nadar who were retreating in 1872, when they demanded access to the Lord Subramania Swamy Temple in Tiruchendur on the southernmost tip of India. Then, in the middle of the 20th century, there were a number of temple requirements

in various regions of the Madras Presidency. Drs. Varadarajulu worked for the welfare of the untouchables and their entry into the temple. He appealed the decision at the Madras Provincial Conference in Tirunelveli in 1923, favoring entry into the non-Brahmin temple. On 22 August 1924, R. Srinivasan, the leader of the oppressed sect, submitted the first decision to enter the Temple to the Madras Legal Council, but it was won by Brahmin Councilors. Dr. Varadarajulu and E.V. R. Periyar views the question of entry into the temple as a matter of personal and civil rights. Dr. Varadarajulu, E.V.R. Periyar, P. Subbaroyan, and Dr. Muthulakshmi Reddi played a key role in the Second Irrigation Summit held in Madras on 9 and 10 February 1927, and insisted on allowing the untouched to enter the temples.¹¹ In 1932, P. Subbaroyan, Prime Minister of the Presidency of Madras, introduced the Temple Entry Bill to the Temple to allow those who could not be touched in the temples. As a result of their relentless efforts, the Temple Entry Bill was passed by Council with the support of M.C. Rajah, the leader of the depressed classes in the Province. But this Act could not be implemented at a reasonable level for many years. Initially, the Temple Entry Bill was not sponsored or demanded by any of the leaders of the oppressed sect but by the Hindus of the sect. Dr. Varadarajulu, while chairing the Trichy Welfare Conference on August 20, 1934, quoted Malavia's speech as indicating that all Hindus could enter temples even without Council's permission.¹¹ However, Dr. Varadarajulu emphasized the government's approval of these social reforms. While M.C. Rajah passed the Temple Entry Bill in 1938 and the judge asked him to repeal the Bill. M.C. Rajah wondered why the Rajaji led ANC government rejected the Temple Entry Bill. The two argued over the matter and complained to Gandhiji. When the Judge became Prime Minister, he planned to introduce the Temple Entry Bill in only one constituency on probation, but it did not satisfy M.C. Rajah, Dr. Varadarajulu, E.V. R. Periyar, etc. Finally, the Judge introduced the Malabar Temple Entry Bill on the basis of 1938 inspections. Gandhiji also supported the Judge's view. But even this limited Bill failed during the vote. However, thanks to the tireless efforts of Dr. Varadarajulu, E.V.R "Periyar", M.C. Rajah, etc., on August 26, 1939, passed the same Bill, and opened all temples for the people of the oppressed class. Dr. Varadarajulu also supported the Temple-Entry Movement in Guruvayoor for the displaced. With that in mind he wrote a letter to Mathruboomi, a Malayalam newspaper. Later, in 1941, Dr. Varadarajulu found the Krishna temple in Coonoor opened to the Harijans.¹²

The Efforts of Dr. Varadarajulu for Promoting Depressed Classes

Dr. Varadarajulu supported M.C. Rajah's position on the welfare of the oppressed classes. While Drs. Ambedkar, M.C. Rajah and R. Srinivasan demanded a Different Voter Program for the oppressed classes, which Gandhi resisted and made

an epic fast until his death, while imprisoned in Yerawada. Dr. Varadarajulu and Judge pleaded with M.C. Rajah adopts the Joint Voting system, thereby saving Gandhi's precious life and bringing the Poona Pact between Gandhi and M.C. Rajah on 26 September 1932. M.C. Rajah's adoption of the Integrated Selection Program Recommended by Dr. Varadarajulu in his book Tamil Nadu on May 21, 1933. During his State of the Nation Address at the Kerala Youth Conference, held in Payyanur on May 27, 1928, Dr. Varadarajulu said: "A true believer in Swaraj does not know the difference in class, religion or color." Dr. Varadaraulu presided over the Tiruchy Social Transformation Conference on 20 August 1934. As a Member of Parliament, between 1950 and 1956, Dr. Varadarajulu spoke on the welfare and promotion of depressed classes. He wanted the government to increase employment opportunities for the depressed.¹³

Dr. Varadarajulu and Communal Representation

"Communal Justice and Inter-communal harmony are necessary preludes to Swaraj"

That's what Dr. Varadarajulu said. The 3rd Session of the INC held in Chennai in 1887 passed resolutions for the betterment of minority religions and ethnic groups. The Minto-Morley Act of 1909 provided for separate voters from Muslims. As such, non-Brahmins and leaders of the Justice Party T.M. Nair and P. Thiagaraya Chetti has raised the issue of Public Representation or equitable representation in the Council and in employment and education opportunities. Therefore, in an effort to test the growing popularity of the Justice Party, Brahmin leaders such as Rajaji planned to establish an MPA, a non-Brahmin Non-Brahmin Party in Congress in 1917 comprising Dr. Varadarajulu, P. Kesava Pillai, E.V.R Periyar and Thiru Vi.Ka. P. Kesava Pillai, President of this MPA demanded more than 50% reservations. Of the 63 seats they want 36 seats. But Dr. Varadarajulu saw that it would be an obstacle to the national organization and therefore offered his resignation to the MPA. He wrote to P. Kesava Pillai: "As a nationalist, I think, this tribal conflict between the Brahmins and the non-Brahmins is detrimental to the continued growth of national unity. I think it is patriotic and suicidal to allow it to grow".¹⁴ As a result of the Montague-Chelmsford Revolution in 1919, no Justice Party ran in two general elections and ruled over the Madrasan Presidency from 1921 to 1936. They work hard for the Commission Representation. Non-Brahmin leaders in the ANC, especially Dr. Varadarajulu, E.V.R. Periyar and Thiru Vi. Ka also took efforts throughout the MPCC Conference to raise the issue of Public Representation, which sought to be booked by non-Brahmin communities in the Legislature and in the Public Service. At the 27th Provincial Conference in Tirupur in 1922 chaired by Chakkarai Chettiar, a committee formed by Singaravelu Chettiar, E.V.R. Periyar, Dr. Varadaraulu, Thiru

Vi.Ka working for Public Representation and the decision came from a heated debate that led to a conflict between Brahmin and non-Brahmin leaders in the Congress. In 1923, Dr. Varadarajulu also conducted a non-Brahmin Conference at Coimbatore. C.R.Das attended the Conference and expressed his sympathy for the non-Brahmins' claims to the Congress, hi in 1923, a friend of Dr. Varadarajulu, Thandapani Pillai also rescinded the decision to book at the 19th Provincial Conference in Salem. But E.V.R Periyar did not press the matter to the Conference on the advice of Dr. Varadarajulu and George Joseph. Although, E.V.R Periyar presided over the Thirtyvannamalai Thirty-Congress Conference, he was unable to pass the same resolution due to Srinivasa Iyengar's efforts to challenge this. At this time, the AICC was held in Belgaum in 1924. There, Drs. Varadarajulu, E.V.R.Periyar, R.K.Shanmugam Chettiar discussed in detail the policy of Public Representation with Gandhiji.¹⁵

Gandhiji also promised to show kindness to non-Brahmins. At the Belgaum Congress in 1924, Drs. Periyar. At this Conference, non-Brahmins criticized the Swarajya Party and suspected that the formation of the Swarjaya Party was a ploy by the Brahmin Congressmen to enter the legislature and be considered a Vaidik Non-Co-operation. Remembering all these problems, E.V.R. Periyar wrote to Kudi Arasu on November 3, 1925 emphasizing that the MPCC should decide on the provision of legal status on the principle of equal representation at its forthcoming Kanchipuram Conference. There, Dr. Varadarajulu introduced the decision to represent the community. But the Judge advised Dr. Varadarajulu to review the decision at the next Session. At that time, E.V.R.Periyar and Dr. Varadarajulu and other non-Brahmin leaders in the ANC are happy with the election of a non-Brahmin leader Thiru Vi.Ka as President of the 3rd Regional Conference in Kanchipuram. But it was temporary. On the 21st and 22nd of November 1925, E.V.RPeriyar delivered an advertisement inviting all non-Brahmins from various sects to participate in the Non-Brahmin Conference of Non-Brahmin in support of Public Representation.¹⁶ The name of Thiru Vi.Ka.s suggested by C.V. Naidu is also supported by Srinivasa Iyengar and Drs. Varadarajulu. E.V.R. Periyar used to call Non-Brahmin Conferences before or after the Conference Meetings in the same place. At the end of the 1st day meeting on November 21, 1925 Thandapani Pillai announced a non-Brahmins meeting in the example of E.V.R Periyar. Along with E.V.R.Periyar, Dr.Varadarajulu, Chakkarai Chettiar, R.K. Shanmugam Chettiar, C.R. Reddi, T.A. Ramalingam Chettiar, S.Ramanathan, S.Muthiah Mudaliar, M. Singaravelu Chettiar, J.S. Kamiappar, N.Thandapani Pillai, T.P. Meenakshi Sundaram Pillai, C.V. Naidu, M. Adhi Kesavalu Naicker, etc. participated in the meeting. T.A. Ramalingam Chettiar presided over the meeting. Many Justice Party leaders like Shanmugam Chettiar, O. Kandasamy Chettiar attended this non-Brahmin

Conference at Congress Pandal. E.V.R. Periyar delivered a resolution emphasizing equal representation of non-Brahmins and other oppressed classes on the basis of their human potential. It also decided to insist on this decision in the Congress.¹⁷

In acknowledging this, Thandapani Pillai spoke of the decision. On the second day in the morning, before the Kanchipuram Conference, non-Brahmin leaders convened a meeting under the T.A Presidency. Ramalingam Chettiar. At the second day of the meeting, they unanimously decided to submit their decision to the Heads of State Conference Committee. Chakkarai Chettiar, Krishnasamy Pavalar, Rampathiraudaiyar and C.R. Reddi talked about the decision. When the Provincial Conference was held in Kanchipuram on the second day of November 22, 1925, Krishnasamy Pavalar proposed a non-Brahmin Conference sponsored by Thandapani Pillai. Then there is Thiru Vi. Ka, the President of the Conference has resigned from the decision of the Public Representation to vote. But unfortunately, it lost by 4 votes to the Sub-Committee. Immediately, Srinivasa Iyengar asked Krishnasamy Pavalar to reverse the decision. However, a supporter, Thandapani Pillai, reiterated the decision. During this time, Drs. Varadarajulu intervened and proposed a new resolution that read "In the interest of national unity and the resolution of the Brahmin and non-Brahmin question, a committee should be formed to conduct the provincial elections". Dissatisfied with the move, E.V.R Periyar again took a decision at the Kanchipuram Conference. As a result, he was asked to prepare a new 25-word resolution. While busy preparing for the new decision with the help of Thandapani Pillai, Thiru Vi.Ka rejected the resolutions proposed by Dr. Varadarajulu and E.V.R Periyar. Soon, E.V.R. Periyar suspected that Dr. Varadarajulu and Thiru Vi.Ka. They were trapped. It was Srinivasa Iyengar and played a balanced role. Therefore, E.V.R Periyar criticized Srinivasa Iyengar, Thiru Vi.Ka and Dr. Varadarajulu and canceled the meeting with Chakkarai Chettiar and S. Ramanathan. Thus, Srinivasa Iyengar and other The Brahmin used this Kanchipuram Conference to divide the three non-Brahmin, Thiru Vi.Ka. Dr. Varadarajulu and E.V.R. Periyar. Thiru Vi. Ka and Dr. Varadarajulu became cartoons in the hands of Srinivasa Iyengar.¹⁸

However, various Tamil dailies including Dr. Varadarajulu of Tamil Nadu criticized Thiru Vi. Ka's approach to the Tamil Nadu Conference on November 29, 1925, states: "The decisions taken by Thiru Vi. Ka to the Heads and Conference Committee on Public Representation were unfair yet". His moderate stance probably caused irreparable loss in his reputation and his mass support seems to have waned. On November 26, 1925, Hindu stated: "Dr. Varadarajulu, who has a reputation for his moderate and non-judgmental approach, saw the seriousness of the question of Public Representation".¹⁹

However, it also reported that Dr. Varadarajulu has never opposed the Public Representation policy. At the Conference, S. Satyamurthi expressed his opposition to the Public Representation by using the word 'crazy'. But it was soon opposed in the House by S. Srinivasa Iyengar. Then S. Satyamurthi apologized. Dr. Varadarajulu, being the ANC, continued to emphasize Public Representation throughout the State. The question of Public Representation therefore became deeply ingrained in the minds of ordinary people as a result of the efforts of E.V.R Periyar and Dr. Varadarajulu. Their movement met with many minerals over the years until G.O. in favor of Public Representation was finally accepted by the Madras Legal Council through the efforts of the Justice Department again.²⁰

Dr. Varadarajulu and Anti-Hindi Agitation

The Indian subcontinent has more than 200 languages, 14 of which are major languages. If the early Indian freedom fighters, Dhadabai Naoroji who speaks Persian, Surendranath Banerjee who speaks Bengali, Lala Lajpat Rai who speaks Punjabi, Bala Gangadar Tilak who speaks Marathi and Gopala Krishna Gokhale, George Joseph who speaks Malayalam. , Tamil-speaking SubramaniaBharatiar and V.O.C. the cause of national liberation. It was English, introduced in schools by Lord William Bentinck and Lord Macaulay, those tribal leaders who used it as their common language or means of communication. These leaders were also joined by activists such as Alan Octavian Hume, one of the founders of the INC in 1885, and Dr. Annie Besant, promoter of the Home Rule Movement from 1916 onwards. While the use of English as a means of communication between leaders was inevitable, the development of indigenous languages was equally important. In the 1930's, Mahatama Gandhi promoted Hindustani as a means of communication. Perhaps it was because of the fact that there were many Hindi-speaking people in North India. He also spoke for Urdu-speaking Muslims who supported Jinnah's move to build a separate Pakistan, in order to unite the two groups. Since 1917, Subramania Bharati, V.O.C, Subramania Siva, Rajaji, Satyamurthi, Dr. Varadarajulu, E.V.R. Periyar, Thiru Vi. Ka and other leading men of Congress used Tamil in speeches made at political rallies and in newspapers and magazines that were used to promote nationalism among the masses. These leaders, especially Dr. Varadarajulu, have saved the Tamil from the excessive mix of English. The Brahmins, familiar with Sanskrit, could easily understand Hindi; so most of them liked the use of Hindi as a language that should unite the freedom fighters.

At this point, in 1937, the Minister of the Conference in the Presidency of Madras led by a Judge wanted to introduce Hindi as a compulsory subject in schools. On 11 August 1937, Rajaji announced to the media that Hindi would be introduced as a compulsory subject in a Form I to III school curriculum (now in Std 6

to 8) to replace English and Hindi as a common African language country. The Judge's move was naturally viewed with suspicion and opposed by E.V.R. Periyar, Dr. Varadarajulu, Thiru Vi.Kawith others. However, Rajaji introduced the Hindi medium to 125 schools in Standard VI to VIII. Soon, E.V.R.Periyar started his first anti-Hindi riot, raising the slogan, Tamil Nadu for Tamil. Dr. Varadarajulu also criticized the forced introduction of Hindi to schools because it was thought that the placement of Hindi could gradually affect the growth and development of Tamil. E.V.R Periyar wrote a series of planning programs in Kudiarasu that gave fulfillment to the entire anti-Hindi movement. Conflicts against Hindi are held and school looting. Therefore, E.V.R. Periyar was arrested on December 6, 1938. Dr. Varadarajulu, S. Srinivasa Iyengar did not simply challenge the verdict handed down in E.V.R. Periyar however also took without using the Criminal Law Amendment Act to punish him. Dr. Varadarajulu also warned that government policy would increase public outrage and damage the cause of the national organization. As a result of increasing pressure, the government reversed the harsh imprisonment granted by E.V.R. Periyar in simple arrest.²¹

During this time, Drs. Varadarajulu played a key role in resolving the issue amicably. He called on ANC men to discuss the matter and consider Hindi complaints; and suggested to the government how consensus should be given to students if their parents disagree with Hindi and that failure in Hindi should not affect promotion to higher classes. Later, G.O. was released on this. So E.V.R. Periyar and Drs. Varadarajulu defended Tamil culture and language from the Hindi domination. History repeats itself in 1965 when the Central Government of India issued decrees, including English in Hindi as the only official language of communication, which led to a series of anti-Hindi protests in Tamil Nadu under the leadership of E.V.R. Periyar, C. N. Annadurai, M. Karunanidhi and others. The non-Hindi hotspot formed the main board of the 1967 DMK election manifesto. Voters decided in favor of the DMK led by C.N. Aimadurai. Thus the issue of language was finally resolved.

Dr. Varadarajulu and the Welfare of Women

Dr. Varadarajulu was a consistent champion of the cause of womanhood. His morals were very high. When a Congress of his colleague violated the principle of monogamy, Dr. Varadarajulu criticized his works for portraying a timely cartoon in his magazine Tamil Nadu which had a negative impact on community leaders. Also, when an organization planned to send some girls to dance at the British exhibition held at Wembley in London in mid-1922, Drs. She also pointed out that a society that denied women's rights would not prosper. He condemned child marriage and supported the remarriage of widows and criticized the 'Temple-girls' center called

the Devadasi system. As a result, she authored a number of articles on gender equality. While Dr. Varadarajulu, who ran in the 1934 election, accused the ANC of excluding a single woman candidate. In her constituency, she was ready to resign in favor of ANC candidate RadhabaiSubbaroyan if the ANC candidate resigns. Dr. Varadarajulu used to express concern about the safety and security of women through her organizers in Tamil Nadu. He encouraged equality between men and women. He praised the Saratha Act which prohibited child marriage in the Office of the President of Madras, but also advised that the Act be amended to prevent child marriages in the nearby Puducherry. At the Teachers' Conference, held on November 19, 1955, Dr. Varadarajulu spoke of the need for the hiring of female teachers at the grassroots level.²²

Dr. Varadarajulu and the Hindu Religious Endowment Act

Dr. Varadarajulu was the first ANC leader to support the Hindu Religious Bill, which was introduced by the leader of the Justice Party, Raja of Panagal, to the Madras Legal Council in 1923. The Bill attracted widespread criticism of the Brahmins who felt that it was revengeful. T. Rangachari called it a "dangerous measure". The Bill was re-introduced in 1925. It did not go through all its stages before the second Council was dissolved. The Justice Party convened an assembly on January 26, 1926, and introduced the Bill. Non-Brahmin Congressmen also attended the meeting. It therefore reappeared in the 3rd Council election campaign in 1926. S. Srinivasa Iyengar declared his opposition to the Bill. But Drs. Varadarajulu, after winning the CheranmadeviGurukula struggle, despite opposition from Brahmin leaders within the Congress Party, openly supported the Hindu Religious Authorization Act. Therefore, Satyamurthi accused Dr. Varadarajulu generously the secret support of the Justice Group. Soon, former friends of Dr. Varadarajulu to Member of Parliament A, E.V.R. Periyar and Thiru Vi.Ka provided support for Varadarajulu and the Bill. Finally, the Bill became law in 1938, with a time of 3.²³

The Battle of Dr. Varadarajulu against Judge Kulakalvi Thittam

Dr. Varadarajulu did an excellent and commendable service in promoting education in the State. He emphasized that education should be provided to every boy and girl, regardless of race or religion. He emphasized the importance of scientific education. He saw the need for education to be above our culture and values. He wishes the syllabus and textbooks are appropriate for the students involved. He felt that instead of teaching religion, he should be taught morality. He stated to the Madras Legal Council in 1952 that primary education should be free and compulsory. He thus became a pioneer in raising the voice of the free Mid-day Meal program in Tamil Nadu. The term usually refers to a person who has been

abandoned 'in certain terms' to a 'eater' in the community. Here, Chandala means a heretic, and some Brahmin people regard him as a heretic in their community. However, this same Judge, during his tenure as Prime Minister of the Presidency of Madras in 1951 was introduced at KulakalviThittam Primary School or Education based on the work of the parents of each student. The people in the background and the organized people believed that the new education system was based on the Varanashrama Dharma which had already pushed them to the lowest level in the public sphere. And now they call the Judge Chandala or heretic. Drs. Varadarajulu and many other legislatures feared that the education system, which promoted student learning and participation in parental work, would surely further the classification process. They feared that the new education system was in conflict with the interests of the underprivileged classes. They believed the new system was not in line with educational and community development. Drs. Varadarajulu, who also strongly believed in the ruling party, led the legislature in opposition to the Rajkalvi regime, even though Rajaji was his friend and had offered him a place in his department.²⁴

In this case, E.V.R. Periyar and Viduthalai supported Dr. Varadarajulu and his efforts. DMK also led a riot against this under C. N. Annadurai. Despite this opposition, it was passed by a single majority vote. It was considered the culmination of an Aryan Dravidian struggle in Tamilnadu. Under the leadership of Drs. Varadarajulu, a memorandum was prepared against the "Rajaji" and sent to Nehru, then Prime Minister. Drs. Varadarajulu and other legislatures have asked the Judge to summon the Council. But this job was considered childish and absurd by Judge and Nehru respectively. However, the Judge with the help of Nehru refused to summon the Council. Then, Dr. Varadarajulu and others urged the Judge to convene a meeting of members of Parliament to elect another leader. It was also rejected by the Judge. Finally Dr. Varadarajulu submitted a motion of no confidence in the Judge. Feeling we have 'Run out of gas' emotionally. Due to the strong opposition of Dr. Varadarajulu, the Judge had to withdraw his education. This was a victory for Dr. Varadarajulu. It also paved the way for non-Brahmin leadership in Tamil Nadu with the entry of K. Kamaraj as Prime Minister.²⁵

K. Kamaraj who became the Prime Minister instead of the "Judge" ended the Kulakalvi program. Kamaraj, who came from a poor family, and who had only two khaddar shirts to wear, fully understood the needs of the masses, especially where education was concerned. He knew that it was not enough for poor students to be given free education; they also needed to fill their stomachs while studying. Thus, the views of Dr. Varadarajulu to extend free education for all children up to Std VIII and to provide them with Free Mid-Day Food was used by Kamaraj, formerly known as Kala Gandhi, Black Gandhi, in North India.

Conclusion

Power did not fail him, for he ruled as king. Caste could not defile him, as he walked among the casteist men. Money could not make him rich while he was working as a doctor. The temples could not prevent him from entering its place. He could not tolerate the mistreatment of the brothers by the brothers. A powerful speaker, a successful doctor, a nationalist, a journalist, a dedicated social worker, a human rights activist, a higher education scholar, a dedicated labor leader, and above all, a strong national activist of the highest caliber. Dr. Varadarajulu, was a great peacemaker like Calhon, a great American peacemaker and human rights activist like Martin Luther King and a brave warrior like Mazini and Garibaldi.

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