Temple Entry Movement in Tamil Nadu – Vaikom & Travancore Context, Meenakshi Temple Entry 1939, Temple Entry Acts 1939 & 1947, Archakas | TNPSC Notes

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The **Temple Entry Movement** was the struggle to open Hindu temples to castes that custom had kept out – chiefly Dalits (then called "Harijans" or the "Depressed Classes") and, in some temples, Nadars. In the Madras Presidency it reached its high point on **8 July 1939**, when **A. Vaidyanatha Iyer** led Dalit workers into the **Madurai Meenakshi temple**, and in the **Madras Temple Entry Authorisation and Indemnity Act, 1939** of the **Rajaji ministry**. It was completed by the **Madras Temple Entry Authorisation Act, 1947** and then by **Article 17** and **Article 25(2)(b)** of the Constitution. The **Vaikom Satyagraha** (1924–25), the **Guruvayur Satyagraha** (1931–32) and the **Travancore Temple Entry Proclamation** (1936) form its background.

தமிழில் படிக்க

These notes are written for TNPSC Group 1, 2/2A and 4 aspirants and are meant to be complete on this topic. Temple entry is a core topic in the unit **History, Culture, Heritage and Socio-Political Movements of Tamil Nadu** (social reform movements, Rajaji ministry, Vaidyanatha Iyer, Kakkan) and in **History, Culture of India and Indian National Movement** (Gandhi's campaign against untouchability, Vaikom and Guruvayur, the Harijan Sevak Sangh). The constitutional and legal side – Article 17, Article 25(2)(b), the Protection of Civil Rights Act – belongs to **Indian Polity**, and the later reforms on archaka appointments and temple administration link to **Indian Economy and Development Administration in Tamil Nadu** (social justice and social harmony). Read each section, then use the tables, the quick revision table and the key points at the end.

Background: Why a Temple Entry Movement?

- **Exclusion by custom:** in many Hindu temples of South India, people of castes treated as "untouchable", and in some temples other groups such as the Nadars, were not allowed inside. In Travancore they could not even use some public roads around temples.
- **Courts upheld custom:** trustees could not open a temple to excluded castes on their own, because courts treated the custom of the temple as binding. In the **Kamudi temple case** (Ramanathapuram region), the **Privy Council in 1908** upheld a decision against Nadars who claimed the right to worship in the temple. This is why reformers came to believe that **legislation** was needed.
- **Gandhi's campaign against untouchability:** after the **Poona Pact (1932)**, Gandhi made the removal of untouchability a national programme. The **Harijan Sevak Sangh** was formed, and its Tamil Nadu branch became the main organiser of temple entry in the Presidency.
- **Social reform in Tamil Nadu:** the Self-Respect Movement and the Justice Party had questioned caste privilege; temples had been brought under a government board by the **Madras Hindu Religious Endowments Act** of the Justice Party period (1926–27).
- **Political change:** the 1937 elections brought a Congress ministry under **C. Rajagopalachari (Rajaji)**, which could legislate on the subject.

The Kerala Context: Vaikom, Guruvayur and the Travancore Proclamation

Three events in present-day Kerala shaped the movement in Tamil Nadu. TNPSC often asks them together with the Madras laws.

Event	Year	Place / ruler	Key facts
Vaikom Satyagraha	30 March 1924 – 23 November 1925	Vaikom Mahadeva temple, Travancore State (now Kottayam district)	Struggle for the right of all castes to use the public roads around the temple; leaders included T. K. Madhavan, K. P. Kesava Menon and K. Kelappan; Periyar joined in April 1924 and was jailed (hence "Vaikom Veerar"); ended in a compromise opening the roads except the eastern road
Guruvayur Satyagraha	1931–32	Guruvayur Sri Krishna temple, Malabar district of the British Madras Province	Led by K. Kelappan, with A. K. Gopalan among the volunteers; Kelappan's fast in 1932 ended at Gandhi's request; a referendum among caste Hindus of Ponnani taluk in 1932 showed a majority in favour of entry
Temple Entry Proclamation	12 November 1936	Travancore State – Maharaja Sri Chithira Thirunal Balarama Varma	Opened all temples under the Travancore government to all Hindus irrespective of caste; Gandhi welcomed it warmly

- **Why Guruvayur stayed closed after 1936:** the Travancore Proclamation applied only to the princely State of Travancore. Guruvayur was in British Malabar, part of the Madras Province, so its opening depended on Madras law. It was opened to all Hindus only in **June 1947**, when the Madras Temple Entry Authorisation Act, 1947 came into force.
- **Tamil Nadu link:** Periyar, and among Congress workers K. Kamaraj, took part in the Vaikom struggle; Gandhi visited Vaikom in March 1925.

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Attempts at Legislation in Madras (1932–1938)

Year	Measure	What happened
1932	Temple Entry Bill of **Dr P. Subbarayan** in the Madras Legislative Council	Supported by Gandhi, who said it was meant to undo the effect of court decisions upholding exclusion; in **January 1933** the Viceroy (Lord Willingdon) refused sanction for its introduction, saying the question should be dealt with by an all-India measure
1933	Untouchability Abolition Bill of **C. S. Ranga Iyer** in the Central Legislative Assembly	The Viceroy allowed its introduction in January 1933
1937–38	Temple entry bill of **M. C. Rajah** (Dalit leader) in the Madras Legislature	Rajaji at first encouraged it but later did not pursue it; M. C. Rajah complained to Gandhi
1938	**Malabar Temple Entry Act, 1938** (Madras Act XX of 1938)	Passed under the Rajaji ministry; applied only to **Malabar district**; allowed trustees to open temples to excluded classes under conditions laid down in the Act

Exam tip: the **1938** Act was only for **Malabar**; the **1939** Act covered the **whole Province of Madras**.

The Madurai Meenakshi Temple Entry – 8 July 1939

Preparation: Gandhi's visit to Madurai in **January 1934**, during his tour against untouchability, gave the local campaign a push. Its leading workers were **A. Vaidyanatha Iyer**, **N. M. R. Subbaraman** and **P. Kakkan**. Vaidyanatha Iyer was then **President of the Tamil Nadu Harijan Sevak Sangh**.

- **Date: 8 July 1939**. (A few later accounts give 8 August 1939; contemporary records, including Gandhi's comment in **Harijan** in July 1939, support 8 July.)
- **Leader: A. Vaidyanatha Iyer** (1890–1955), a Gandhian lawyer of Madurai.
- **Those who entered with him:** Dalit workers **P. Kakkan**, **Muruganandam**, **Chinnaiah**, **Poovalingam** and **Muthu**, together with a Nadar participant. They entered and worshipped in the temple.
- **Support:** the temple authorities, including **R. S. Naidu**, made arrangements for the group to worship; **Pasumpon U. Muthuramalinga Thevar** publicly backed the entry.
- **Opposition:** orthodox caste Hindu groups strongly opposed it and protested.
- **Other temples:** soon afterwards other temples in the region, including the **Azhagar (Kallazhagar)** temple near Madurai and the **Srivilliputhur Andal** temple, were also opened.
- **Gandhi's response:** in **Harijan** (July 1939) Gandhi hailed it as a great event in the campaign against untouchability.
- **Gandhi's own visit:** Gandhi worshipped in the Meenakshi temple on **3 February 1946**, during his last visit to Madurai.

Madras Temple Entry Authorisation and Indemnity Act, 1939

- **Number: Madras Act XXII of 1939**; passed by the **Rajaji ministry** (Congress, 1937–39).
- **Area:** the **whole Province of Madras**.

- **"Authorisation":** it authorised trustees of Hindu temples to **throw open their temples** to the classes excluded by custom; its preamble referred to the growth of public opinion in favour of removing these disabilities.
- **"Indemnity":** it protected trustees and others from legal action for allowing such entry.
- **Limitation:** it was **permissive** – opening a temple still depended on its trustees. The 1947 Act later stated that the 1939 Act was inadequate for full implementation of the policy.

Madras Temple Entry Authorisation Act, 1947

Passed in the ministry of **O. P. Ramaswamy Reddiyar** (Premier from 23 March 1947), this Act turned temple entry from a permission into a **right**. It is today called the **Tamil Nadu Temple Entry Authorization Act, 1947**.

Feature	Provision
Number	Madras Act V of 1947
Assent and publication	Assent on 11 May 1947; published in the Fort St. George Gazette on 13 May 1947
Commencement	Section 1 from 13 May 1947; Sections 2 to 11 from **2 June 1947**
Purpose (preamble)	To remove disabilities imposed on certain classes of Hindus against entry into Hindu temples, since the 1939 Act was inadequate
Section 3 – right of entry	Every Hindu, irrespective of caste or sect, may enter any Hindu temple and worship on the same terms as Hindus in general; includes bathing in or using the sacred tanks and wells of the temple
Section 4 – trustees	May make rules for order and decorum, but not discriminate on the ground of caste or sect
Section 6 – disputes	Whether a place is a temple is decided by the Government, subject to a civil suit within six months
Section 7 – penalty	Preventing a Hindu from using this right: first offence – fine up to Rs 100; later offences – imprisonment up to six months, or fine up to Rs 500, or both
1949 amendment	Madras Act XIII of 1949 (in force 28 June 1949): extended the Act to temples of a section of Hindus as well, and made offences cognizable

Exam tip: the Supreme Court applied this 1947 Act in **Sri Venkataramana Devaru v. State of Mysore** (8 November 1957) to a denominational temple at Moolky (South Kanara), holding that Article 25(2)(b) – throwing open Hindu religious institutions of a public character – prevails over a denomination's right under Article 26(b) to manage its religious affairs, while allowing some limited exclusions for particular ceremonies.

After Independence: Constitution and Central Law

Provision	Year	What it says
Article 17	1950	"Untouchability" is abolished and its practice in any form is forbidden; enforcing any disability arising out of it is an offence punishable by law
Article 25(2)(b)	1950	The State may make laws for social welfare and reform or for **throwing open Hindu religious institutions of a public character to all classes and sections of Hindus**
Untouchability (Offences) Act	1955 (Act 22 of 1955; in force 1 June 1955)	Made it an offence to prevent anyone, on the ground of untouchability, from entering a place of public worship or using its sacred tanks and wells
Protection of Civil Rights Act	Renamed by Act 106 of 1976 (from 19 November 1976)	Section 3 (religious disabilities): imprisonment of one to six months and fine of Rs 100 to Rs 500

Later Developments: Archakas (Priests) from All Castes

Once entry was secured, reform turned to who may perform worship inside the sanctum. The main steps are:

Year	Step
1959	Tamil Nadu Hindu Religious and Charitable Endowments (HR&CE) Act, 1959 governs the administration of Hindu temples
1970	Amendment to Section 55 of the HR&CE Act: vacancies of archakas to be filled by trustees; no one can claim the post merely as next in hereditary line
1972	**Seshammal v. State of Tamil Nadu**: Supreme Court upheld the 1970 amendment, but said appointees must satisfy the requirements of the Agamas of the temple
2006	State government order (and an ordinance, which later lapsed) allowing qualified Hindus of any caste to be appointed as archakas
2007	Government archaka training centres opened to Hindus of all castes
16 December 2015	**Adi Saiva Sivachariyargal Nala Sangam v. Government of Tamil Nadu**: Supreme Court held that appointments must follow the Agamas but cannot exclude anyone on the basis of caste or birth; validity to be decided case by case
August 2021	Chief Minister M. K. Stalin gave appointment orders to **24 trained non-Brahmin archakas**, and a woman **odhuvar** (singer of Tamil hymns) also received a posting

Key People of the Temple Entry Movement

Person	Role
A. Vaidyanatha Iyer (1890–1955)	President, Tamil Nadu Harijan Sevak Sangh; led the Meenakshi temple entry, 8 July 1939; postage stamp 1999
P. Kakkan (1908–1981)	Dalit Congress worker from Melur taluk (Madurai); took part in the 1939 entry; later Minister in Madras State (Home Minister 1963–67); postage stamp 1999
C. Rajagopalachari (Rajaji)	Premier of Madras 1937–39; Malabar Temple Entry Act 1938 and the 1939 Authorisation and Indemnity Act
O. P. Ramaswamy Reddiyar	Premier of Madras 1947–49; Temple Entry Authorisation Act, 1947
Dr P. Subbarayan	Sponsored a temple entry bill for the Madras Legislative Council (1932); the Viceroy refused sanction for its introduction in January 1933
M. C. Rajah	Dalit leader; moved a temple entry bill in 1937–38
N. M. R. Subbaraman	Madurai Congress leader; among the organisers of the 1939 entry
Pasumpon U. Muthuramalinga Thevar	Publicly supported the 1939 entry
K. Kelappan	Leader of the Guruvayur Satyagraha (1931–32); also active at Vaikom
Periyar E. V. Ramasamy	Took part in the Vaikom Satyagraha; called Vaikom Veerar
Maharaja Chithira Thirunal Balarama Varma	Issued the Travancore Temple Entry Proclamation, 12 November 1936
Mahatma Gandhi	Led the national campaign against untouchability; visited Madurai in 1934; praised the 1939 entry in Harijan; worshipped at the temple on 3 February 1946

Outcomes and Significance

- **From custom to law:** exclusion that courts had upheld as custom was removed step by step – by permission (1938, 1939), by right (1947) and by the Constitution (1950).
- **Peaceful method:** the Madurai entry of 1939 was carried out without violence, through persuasion, local support and government backing.
- **Model for India:** Madras laws on temple entry came before the Constitution; Article 25(2)(b) and the 1955 Act gave the same principle all-India force.
- **New leadership:** Dalit workers such as P. Kakkan who took part later held high public office.
- **Unfinished agenda:** legal equality in entry led to the next question – equality in priesthood – and disputes over temple entry in some villages still reach the courts.

Writing Mains Answers on the Temple Entry Movement (Group 1 / Group 2)

Descriptive papers ask about social reform movements and legislation in Tamil Nadu. Use these frameworks and support every point with a fact from the notes.

The Temple Entry Movement in the Madras Presidency (about 200–250 words)

- **Introduction:** exclusion of Dalits and others from temples by custom; courts upheld custom (Kamudi case, Privy Council 1908).
- **Kerala context:** Vaikom (1924–25), Guruvayur (1931–32), Travancore Proclamation (12 November 1936).
- **Legislative attempts:** Subbarayan bill (1932) – sanction refused (1933); M. C. Rajah bill; Malabar Temple Entry Act, 1938.
- **Turning point:** Meenakshi temple entry, 8 July 1939, led by A. Vaidyanatha Iyer with P. Kakkan and others; Act XXII of 1939.
- **Completion:** Act V of 1947 – right of every Hindu; amendment of 1949; Article 17 and Article 25(2)(b); Untouchability (Offences) Act, 1955.
- **Conclusion:** a peaceful reform that turned social justice into law; later extended to archaka appointments.

Compare the 1939 and 1947 temple entry Acts (about 150 words)

- **Nature:** 1939 – permissive (trustees may open); 1947 – mandatory (every Hindu has the right).
- **Indemnity:** 1939 protected those who had already allowed entry; 1947 protected every Hindu from suits for entering.
- **Penalty:** 1947 – fine and, for repeat offences, imprisonment; 1949 made offences cognizable.
- **Ministries:** Rajaji (1939); O. P. Ramaswamy Reddiyar (1947).

Archaka appointments – from hereditary priesthood to trained priests (about 150 words)

- 1970 amendment ended automatic hereditary succession; Seshammal (1972) upheld it subject to the Agamas.
- 2006 order for qualified Hindus of all castes; training centres from 2007.
- Supreme Court (16 December 2015): no exclusion on caste or birth, Agamas to be followed.
- August 2021: 24 trained non-Brahmin archakas posted – entry reform carried into the sanctum.

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Practice: Match the Following

Item	Match
12 November 1936	Travancore Temple Entry Proclamation
Madras Act XX of 1938	Malabar Temple Entry Act
Madras Act XXII of 1939	Temple Entry Authorisation and Indemnity Act
8 July 1939	Madurai Meenakshi temple entry
Madras Act V of 1947	Temple Entry Authorisation Act – right of every Hindu
2 June 1947	Main sections of the 1947 Act in force; Guruvayur opened
Madras Act XIII of 1949	Sectional temples included; offences cognizable
K. Kelappan	Guruvayur Satyagraha
Seshammal case (1972)	Hereditary archaka succession
3 February 1946	Gandhi worships at the Meenakshi temple

Common Mistakes to Avoid

- **Travancore vs Madras:** the 1936 Proclamation was by the Travancore Maharaja and covered only Travancore State temples; the 1939 and 1947 Acts were laws of the Madras legislature.
- **Guruvayur:** it was in British Malabar (Madras Province), not Travancore – so it opened only in 1947.
- **1938 vs 1939:** the Malabar Act (1938) covered only Malabar; the Authorisation and Indemnity Act (1939) covered the whole Province.
- **Permission vs right:** the 1939 Act allowed trustees to open temples; the 1947 Act made entry a right of every Hindu.
- **Premier in 1947:** O. P. Ramaswamy Reddiyar, not Rajaji or Kamaraj.
- **Date of the Madurai entry:** 8 July 1939 (Gandhi wrote about it in Harijan the same month; a few later accounts wrongly give 8 August); 3 February 1946 is Gandhi's own visit.
- **Leader of the entry:** A. Vaidyanatha Iyer led it; P. Kakkan was among those who entered.
- **Vaikom:** a struggle for the use of roads around the temple (1924–25), not a temple entry law.

Quick Revision Table

Year / date	Event
1908	Privy Council rules against Nadars in the Kamudi temple case
1924 (30 Mar) – 1925 (23 Nov)	Vaikom Satyagraha, Travancore
1931–32	Guruvayur Satyagraha led by K. Kelappan
1932	Poona Pact; Subbarayan's temple entry bill; Ponnani referendum
1933 (Jan)	Viceroy refuses sanction to the Subbarayan bill
1934 (Jan)	Gandhi visits Madurai on his tour against untouchability
1936 (12 Nov)	Travancore Temple Entry Proclamation
1937	Rajaji ministry takes office in Madras
1937–38	M. C. Rajah's temple entry bill
1938	Malabar Temple Entry Act (Madras Act XX of 1938)
1939 (8 Jul)	Meenakshi temple entry led by A. Vaidyanatha Iyer
1939	Madras Temple Entry Authorisation and Indemnity Act (Act XXII of 1939)
1946 (3 Feb)	Gandhi worships at the Meenakshi temple
1947 (11 May)	Assent to the Madras Temple Entry Authorisation Act (Act V of 1947)
1947 (2 Jun)	Main sections in force; Guruvayur opened to all Hindus in June 1947
1949 (28 Jun)	Amendment Act XIII of 1949 in force
1950	Constitution: Article 17, Article 25(2)(b)
1955	Untouchability (Offences) Act
1957 (8 Nov)	Sri Venkataramana Devaru v. State of Mysore
1970 / 1972	HR&CE amendment on archakas / Seshammal judgment
1976 (19 Nov)	Act renamed Protection of Civil Rights Act
2006 / 2007	Order for archakas of all castes / training centres begin
2015 (16 Dec)	Supreme Court judgment in Adi Saiva Sivachariyargal Nala Sangam case
2021 (Aug)	24 trained non-Brahmin archakas given postings

TNPSC Key Points (PYQ-style facts)

- Meenakshi temple entry, Madurai: 8 July 1939; leader A. Vaidyanatha Iyer (President, Tamil Nadu Harijan Sevak Sangh).
- Entrants included P. Kakkan, Muruganandam, Chinnaiah, Poovalingam, Muthu and a Nadar participant.

- Madras Temple Entry Authorisation and Indemnity Act: 1939, Act XXII of 1939, Rajaji ministry, whole Province.
- Malabar Temple Entry Act: 1938, Act XX of 1938, Malabar district only.
- Madras Temple Entry Authorisation Act: Act V of 1947; O. P. Ramaswamy Reddiyar ministry; assent 11 May 1947; in force 2 June 1947.
- Amendment Act XIII of 1949: sectional temples covered; offences cognizable.
- Travancore Temple Entry Proclamation: 12 November 1936, Maharaja Chithira Thirunal Balarama Varma.
- Vaikom Satyagraha: 30 March 1924 – 23 November 1925; Periyar = Vaikom Veerar.
- Guruvayur Satyagraha: 1931–32, K. Kelappan; Guruvayur in British Malabar; opened June 1947.
- Subbarayan's temple entry bill (1932): Viceroy refused sanction in January 1933.
- Gandhi praised the Madurai entry in Harijan (July 1939); worshipped at the temple on 3 February 1946.
- Article 17 – abolition of untouchability; Article 25(2)(b) – throwing open Hindu religious institutions of a public character.
- Untouchability (Offences) Act 1955 → Protection of Civil Rights Act (renamed 1976).
- Archakas: 1970 amendment; Seshammal (1972); 2006 order; Supreme Court 16 December 2015; 24 postings in August 2021.
- A. Vaidyanatha Iyer and P. Kakkan: commemorative postage stamps in 1999.

Frequently Asked Questions

What was the Madras Temple Entry Authorisation and Indemnity Act, 1939?

It was Madras Act XXII of 1939, passed by the Congress ministry of C. Rajagopalachari (Rajaji). It applied to the whole Province of Madras, authorised temple trustees to throw open their temples to castes that custom had kept out, and protected (indemnified) those who had allowed or taken part in such entry. It came in the same year as the Madurai Meenakshi temple entry of 8 July 1939.

Who led the Madurai Meenakshi temple entry of 1939 and who took part?

A. Vaidyanatha Iyer, then President of the Tamil Nadu Harijan Sevak Sangh, led the entry on 8 July 1939. With him were Dalit workers including P. Kakkan, Muruganandam, Chinnaiah, Poovalingam and Muthu, along with a Nadar participant. Gandhi praised the event in his paper Harijan in July 1939.

How was the 1947 Temple Entry Act different from the 1939 Act?

The 1939 Act was permissive: it allowed trustees to open temples. The Madras Temple Entry Authorisation Act, 1947 (Act V of 1947), passed in O. P. Ramaswamy Reddiyar's ministry, gave every Hindu, irrespective of caste or sect, the right to enter any Hindu temple and worship on the same terms as other Hindus, and made obstruction punishable. Its main sections came into force on 2 June 1947.

Why did the 1936 Travancore Temple Entry Proclamation not open the Guruvayur temple?

The Proclamation of 12 November 1936 by Maharaja Chithira Thirunal Balarama Varma applied only to temples under the Travancore State. Guruvayur was in Malabar district of the British Madras Province,

so it remained closed to the excluded castes until June 1947, when the Madras Temple Entry Authorisation Act, 1947 came into force.

What later steps were taken on appointing archakas (priests) from all castes in Tamil Nadu?

A 1970 amendment to the Tamil Nadu Hindu Religious and Charitable Endowments Act, 1959 ended the automatic hereditary right to the post of archaka; the Supreme Court upheld it in Seshammal v. State of Tamil Nadu (1972), subject to the Agamas. In 2006 the State ordered that qualified Hindus of any caste could be appointed, and training centres began in 2007. The Supreme Court, on 16 December 2015, left validity to be decided case by case, and in August 2021 the Government gave postings to 24 trained non-Brahmin archakas.

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Practice questions

1. When was the Travancore Temple Entry Proclamation issued?

A. 30 March 1924
B. 12 November 1936
C. 8 July 1939
D. 2 June 1947

2. Which Maharaja of Travancore issued the Temple Entry Proclamation of 1936?

A. The Zamorin of Calicut
B. Swathi Thirunal
C. Marthanda Varma
D. Chithira Thirunal Balarama Varma

3. Who led the Guruvayur Satyagraha (1931–32)?

A. K. Kelappan
B. T. K. Madhavan
C. Periyar
D. A. Vaidyanatha Iyer

4. In the 1930s, the Guruvayur temple was located in:

A. Cochin State
B. Travancore State
C. Malabar district of the Madras Province
D. Mysore State

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5. In which year was the Malabar Temple Entry Act passed?

A. 1936

B. 1939

C. 1938

D. 1947

6. What is the number of the Madras Temple Entry Authorisation and Indemnity Act?

A. Act XXII of 1939

B. Act XX of 1938

C. Act V of 1947

D. Act XIII of 1949

7. On which date did Dalits enter the Madurai Meenakshi temple?

A. 12 November 1936

B. 2 June 1947

C. 3 February 1946

D. 8 July 1939

8. In 1939, A. Vaidyanatha Iyer was the President of:

A. Self-Respect League

B. Tamil Nadu Harijan Sevak Sangh

C. Justice Party

D. Depressed Classes Federation

9. Who took part in the 1939 Meenakshi temple entry and later became Home Minister of Madras State?

A. Rettaimalai Srinivasan

B. M. C. Rajah

C. P. Kakkan

D. N. Sivaraj

10. The Madras Temple Entry Authorisation Act, 1947 was passed during whose ministry?

A. K. Kamaraj

B. C. Rajagopalachari

C. T. Prakasam

D. O. P. Ramaswamy Reddiyar

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11. From which date did Sections 2 to 11 of the Temple Entry Authorisation Act, 1947 come into force?

A. 2 June 1947
B. 11 May 1947
C. 15 August 1947
D. 26 January 1950

12. Which statement about the Temple Entry Authorisation and Indemnity Act, 1939 is correct?

A. It applied only to Malabar
B. It authorised trustees to open temples and protected them from legal action
C. It made temple entry a Fundamental Right
D. It was passed by a Justice Party ministry

13. What did the 1949 amendment (Madras Act XIII of 1949) do to the Temple Entry Act of 1947?

A. Repealed it
B. Removed the penalty
C. Limited it to Malabar
D. Covered temples of a section of Hindus and made offences cognizable

14. Which Article of the Constitution lets the State make laws throwing open Hindu religious institutions of a public character to all classes of Hindus?

A. Article 17
B. Article 26(b)
C. Article 25(2)(b)
D. Article 15(2)

15. "Untouchability is abolished and its practice in any form is forbidden" – which Article?

A. Article 17
B. Article 15
C. Article 14
D. Article 25

16. What was the original name of the Protection of Civil Rights Act, 1955?

A. Temple Entry Authorisation Act
B. Untouchability (Offences) Act
C. Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act
D. Hindu Religious Endowments Act

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17. Under the 1947 Act, what was the punishment for a first offence of preventing a Hindu from entering a temple?

A. Two years' imprisonment
B. Six months' imprisonment
C. Fine of Rs 1,000
D. Fine up to Rs 100

18. In Sri Venkataramana Devaru v. State of Mysore (1957), the Supreme Court harmonised Article 25(2)(b) with which Article?

A. Article 32
B. Article 29
C. Article 26(b)
D. Article 368

19. Whose temple entry bill for the Madras Council was refused sanction by the Viceroy in January 1933?

A. C. S. Ranga Iyer
B. Dr P. Subbarayan
C. M. C. Rajah
D. C. Rajagopalachari

20. The Kamudi temple case decided by the Privy Council in 1908 concerned the claim of which community to worship?

A. Nadars (Shanars)
B. Ezhavas
C. Pulayas
D. Maravars

21. On which date did Gandhi worship at the Madurai Meenakshi temple?

A. January 1934
B. 8 July 1939
C. 30 January 1948
D. 3 February 1946

22. Seshammal v. State of Tamil Nadu (1972) dealt with:

A. Ending hereditary succession to the post of archaka
B. Ceiling on temple lands
C. Abolition of the devadasi system
D. Temple entry fees

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23. In August 2021, how many trained non-Brahmin archakas were given postings in Tamil Nadu?

A. 12
B. 36
C. 24
D. 100

24. Match: (a) 1936 (b) 1938 (c) 1939 (d) 1947 — (1) Malabar Temple Entry Act (2) Temple Entry Authorisation Act (3) Travancore Proclamation (4) Authorisation and Indemnity Act

A. a-1, b-3, c-2, d-4
B. a-3, b-1, c-4, d-2
C. a-3, b-4, c-1, d-2
D. a-4, b-1, c-3, d-2

25. Which of the following statements is NOT correct?

A. The 1947 Act gave every Hindu the right of temple entry
B. The Vaikom Satyagraha was for the right to use the roads around the temple
C. The 1939 Act applied to the whole Province of Madras
D. The 1936 Travancore Proclamation opened the Guruvayur temple

Answers with explanations

1. **B) 12 November 1936** – The Travancore Proclamation was issued on 12 November 1936.

2. **D) Chithira Thirunal Balarama Varma** – Maharaja Sri Chithira Thirunal Balarama Varma issued it.

3. **A) K. Kelappan** – K. Kelappan led the Guruvayur Satyagraha.

4. **C) Malabar district of the Madras Province** – Guruvayur was in British Malabar, so the 1936 Travancore Proclamation did not apply to it.

5. **C) 1938** – The Malabar Temple Entry Act is Madras Act XX of 1938.

6. **A) Act XXII of 1939** – It is Madras Act XXII of 1939.

7. **D) 8 July 1939** – The Meenakshi temple entry took place on 8 July 1939 (a few later accounts give 8 August; Gandhi wrote about it in Harijan in July 1939).

8. **B) Tamil Nadu Harijan Sevak Sangh** – He was then President of the Tamil Nadu Harijan Sevak Sangh.

9. **C) P. Kakkan** – P. Kakkan was Home Minister from 1963 to 1967.

10. **D) O. P. Ramaswamy Reddiyar** – It was passed when O. P. Ramaswamy Reddiyar was Premier (from 23 March 1947).

11. **A) 2 June 1947** – 11 May 1947 was the date of assent; Sections 2–11 came into force on 2 June 1947.

12. **B) It authorised trustees to open temples and protected them from legal action** – This Rajaji-ministry Act gave trustees across the Province authority and indemnity.

13. **D) Covered temples of a section of Hindus and made offences cognizable** – The 1949 amendment widened the definition of temple and, by Section 7-A, made offences cognizable.

14. **C) Article 25(2)(b)** – Article 25(2)(b) provides for this.

15. **A) Article 17** – Article 17 abolishes untouchability.

16. **B) Untouchability (Offences) Act** – The Untouchability (Offences) Act was renamed the Protection of Civil Rights Act in 1976.

17. **D) Fine up to Rs 100** – First offence – fine up to Rs 100; later offences – up to six months, or fine up to Rs 500, or both.

18. **C) Article 26(b)** – The Court held that a denomination's right under Article 26(b) is subject to Article 25(2)(b).

19. **B) Dr P. Subbarayan** – Subbarayan's bill was refused sanction; Ranga Iyer's central bill was allowed.

20. **A) Nadars (Shanars)** – The Privy Council upheld the decision against the Nadars' claim to worship at Kamudi.

21. **D) 3 February 1946** – He worshipped there on 3 February 1946, during his last visit to Madurai.

22. **A) Ending hereditary succession to the post of archaka** – The Supreme Court upheld the 1970 HR&CE amendment ending hereditary succession of archakas.

23. **C) 24** – Chief Minister M. K. Stalin gave appointment orders to 24 of them.

24. **B) a-3, b-1, c-4, d-2** – 1936 – Proclamation; 1938 – Malabar Act; 1939 – Indemnity Act; 1947 – Authorisation Act.

25. **D) The 1936 Travancore Proclamation opened the Guruvayur temple** – Guruvayur, in British Malabar, opened only in June 1947.

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