

**Social Justice through Affirmative Action:
A Study of Reservation Policy with Special Reference to Scheduled Castes in
Tamilnadu**

Dr. A. Ranjithkumar¹

Abstract

The Indian constitution guarantees fundamental rights of equality and equal protection under law to all its citizens. At the same time, it throws reasonability upon the state to give special protection for Scheduled Castes in order to improve their status. The reservation policy is one of the instruments to improve the socio-economic conditions of Scheduled Castes which is among the most deprived sections of the society. The union government provides 15 per cent reservation for Scheduled Castes in all sectors. Every welfare programmes and polices are implementing through the state government. State government makes law particularly state list in favour of development activities. Tamilnadu government provides welfare programmes for SCs. Seventy six communities of Scheduled Castes have been notified in Tamilnadu government. Present study deals with issues of reservation policy and the impact of welfare programmes and polices on the 76 Scheduled Castes. This study concentrates issues of the Scheduled Castes reservation policy with in quota for Arunthatiyars in Tamilnadu.

Introduction

Injustice is a universal issue in developed as well as developing countries. Social justice is the product of social injustice and seeks to remove social and economic inequality. India takes special interest in promoting social justice. In India social justice consists of weeding outmoded social system and freeing people from the tyranny of caste and loosening the bonds of custom, tradition and superstition which kept them under subjugation and prepare them to fight a just social order (Samel 2004:195). The main purpose of social justice is to create socio-economic as well as political equality among

¹ .M.A., B.P.Ed.,PGDIRLL.,Ph.D., UGC - Post - Doctoral Fellow ,Department of Political Science and Development Administration Gandhigram Rural Institute - Deemed University,Gandhigram, Dindigul Tamil Nadu.

all kinds of communities. India is a secular democracy with many castes/communities. The government of India classified communities groups into Scheduled Caste and Scheduled Tribes, Other Backward Classes and General Categories. At the same time all communities have sub-castes. Even though, Indian government decides to create social justice.

Reservation policy was adopted to advance the prospects of the weaker section of society. However while doing so care should be taken not to exclude admission to higher educational centers of deserving and qualified candidates of other communities. Reservation under the article 15(4) and 16(4) must be within reasonable limits (Mahajan 1975: 68-69). The Supreme Court of India highlighted that reservation should not exceed above 50 per cent. According to P.P.Vijayan, reservation is mainly in the area of admissions in educational institutions, employment in government service and seats in the union and state legislatures, there is practically no dispute. Moreover this reservation is only for Scheduled Caste and Scheduled Tribes and originally this reservation was only 10 years but it has been extended till 2010 through amendment to the constitution (ibid). The term of Scheduled Caste and Scheduled Tribes are defined in the constitution of India.

The term Scheduled Castes signifies those group of people who were out of the caste system or the Varna Hierarchy (Larbeer 2003:2). They comprise the bulk of untouchable or untouchable caste. These groups or castes have been discriminated against by the superior castes through the ages and they never had any kind of social acceptance from the majority or the people who belonged to the upper castes (Rao 2004:262). Reservation is a more important consideration for bringing in social justice. Among the caste or communal disputes have been going on in south India. For example there are 76 Scheduled Castes (Tamilnadu 1976) in Tamilnadu such as Pallan, Paraiyan, Chakkiliyan and Arunthathiyar etc. The union government provides 15 per cent reservation in all sectors, in Tamilnadu 18 per cent reservation for Scheduled Caste. Tamilnadu government recently passed 3 per cent reservation bill for Arunthathiyar communities within 18 per cent of total reservation of Scheduled Caste. Will it benefit Arunthathiyar? Whether the 3 per cent reservation policy helps Arunthathiyars to come up in life? Will

reservation policy broken among the Scheduled Caste unity? Will the government taken legal steps to implement the 3 per cent reservation policy in all sector? Both primary and secondary data have been collected for this study. Primary data has collected from dalit political leaders, focus group discussion and interview schedule. Secondary data has generated form relevant books, newspapers, journals and government reports and documents etc.

This Study is divided into eight parts namely conceptual framework of social justice, Positive Discrimination of Scheduled Caste in Indian Constitution, Growth and Development of Reservation Policy in India, Pre-Independence Dalit Movement in Tamilnadu, Development programmes for Scheduled Caste in India and Tamilnadu, Reservation for Scheduled Caste in Tamilnadu and finally conclusion.

Conceptual Framework of Social Justice

Affirmative action originated in the United States. Affirmative action is a generic term for programmes which take some kind of initiative either voluntarily or under the compulsion of law, to increase maintain, or rearrange the number or statues of certain group member usually defined by race of gender, within a larger group (Bacchi 1996: x). Affirmative action, also referred to as positive and reverse discrimination, describes the deliberative policy of giving preferential treatment to some groups in a society on the grounds that they have hitherto been disadvantaged either by governmental policies or as a result of popular prejudice (Robertson 2004:7).

The effort to improve the employment and educational opportunities of women and members or minority groups through preferential treatment in job hiring college admission, and awarding of government contracts, and the allocation of other social benefit (Napas 2004:27). Affirmative action is a plan or programme to remedy the effects of past discrimination in employment, education or other activity and to prevent its recurrence. Affirmative action implies and action taken in order to advance the political vision underlying a doctrine of legal rights (Chaturved 2003:8).

In India is using as terms of reservation policy. The term of Scheduled Caste is a political and legal one. It was first coined by the Simon Commission in 1928 and followed by Government of India act 1935. The word scheduled refers to a list or table. D.N.Majumber uses the term Scheduled Caste to refer mainly to the untouchable caste. He defines: 'the untouchable castes are those who suffer various social and political disabilities many of which are traditionally prescribed and socially enforced by higher castes' (Rao 2004:262). G.S. Ghurge says that the 'Scheduled Castes are those groups which are named in the Scheduled Castes in force from time to time' (ibid).

The issue of injustice is an ongoing debate in developing and developed countries. Social justice is a dynamic term which provides substance to the rule of law. It helps in the establishment of just social structure by removing social and economic inequality with the help of law, and ensures freedom for optimal personality development of the individual. It is favour of removal of structural inequalities, equalization by providing special opportunities to the weaker and vulnerable section of society. The justice refers to the maintenance of law in a court of law so as to ensure social justice.

The key objective of social justice is to remove man made inequalities, political, economic and social, particularly by guaranteeing equal opportunities to all citizens in various types of political economic and social activities. The justice is not only a new concept, but it is based on utilitarianism, human rights and equality. It can be defines as the way in which human rights are manifested in the everyday lives of people at every level of society. The justice leads to moral philosophy. According to Cicero, "Justice is the second place out of the four essential virtues, namely wisdom, justice courage and temperance that go into the making of moral goodness"(Srilathi 2004:33). He argues the justice holds society together and allows people of pursuer the common good for whose sake society exist. According to Stoics, justice is for a common good. He believed that morality promotes moral good.

According to Marx, justice is of two types namely; appropriate for socialist society and communist society. The socialist society, in which bourgeois ownership and exploitation have been abolished, holds that distribution is just when each receives that

which is in accord with his labour contribution to the social product. The communist society is formula of distributive justice is 'from each according to his ability, to each according to his needs' (ibid). He argues that the justice is based on the behalf of society. Adam Smith argues the justice is a distributive concept. He also highlights justice in terms of moral principles (The Theory of Moral Sentiments). Every political philosopher talks something about justice. The contribution of political philosophers, like Plato's, Aristotle, John Locke, John Rawls, and Dr.B.R.Ambedkar are very relevant to justice. Present day our society is engrossed in casteism, inequality, injustice, caste discrimination, untouchability, anti-reservation, and these viruses are hindering development of nation.

Justice is a fundamental concept for development activities in democratic countries. The theory of social justice refers to the social humanism. The aim of social justice is to remove all inequalities and affording equal opportunist to all citizens in social, political and economic affairs under the law. Above the scholars are illustrates various aspects of the justice in ancient and modern era. The government has a vital role to maintain the law and order (social, economic and political justice) and peaceful society. Social justice is fundamental principle of the government. The government is discussing to create welfare state through reservation policy and affirmative action. Social justice is as a concept of moral rightness based on ethics, rationality, natural rights, natural law, law and order, liberty and equity. The concept of justice is one of the key features of society. Justice is varying from society to society and person to person. It requires the maximization of the total welfare across all relevant individuals.

Plato's justice as an ideal justice by moral values. His justice is based on division of work between three classes of societies. These classes are doing separate work accordance with natural of work. Justice is belonging to the individual organism (Virtue & Soul) and Social Organism which is consisting of three Classes of the societies (Hath 2004:104). Plato's justice is carrying out to the class-discrimination, working discrimination and social discrimination. His justice reflects that the Indian social structure and Hindu caste system (the Brahmins-teachers, scholars and priests, the Kshatriyas-kings and warriors, the Vaishyas-traders, and Shudras-agriculturists, service

providers, and some artisan groups). Plato's concept of justice is not applicable to the democratic countries. However, all human being lives in welfare society. The democracy leads to rule of law, administrative law, constitution law, and legislatives acts to create a welfare state. According to G.D.H.Cole, the welfare state is a society in which as assumed minimum standard of living and opportunity becomes the possession of every citizen. Plato's justice does not focus welfare state. He argues that division of labours.

Aristotle's justice is also ideal concept, but it may be applicable to both democracy and monarchy forms of government. His justice covers rule of law. Aristotle sees that two kinds of justice. Special justice has divided into two, distributive justice and corrective justice. General Justice provides in common well, it is a systematic account of happiness and virtue. Special justice illustrates equality and fairness. Corrective justice concerned with voluntary commercial transaction. Distributive justice means distributive shares given to all citizens. John Locke's theory refers to social contract between the societies. John Locke has given two contract one is social contract and governmental contract (political contract). Contract deals with between society and people. The peoples are one of the elements of the state. His argues that social contract theory creates to civil society. The fundamental concept of social contract theory covers that a nature rights and nature law, both are preliminary key of the justice. This theory of justice provides that the welfare state. However, contract theory needs to utilitarian functions to promoting good government in favour of civil society.

John Rawls is one of the great contributors to social justice. His briefly touches with utilitarian, socialism, feminism, social contract and welfare of state for evaluation of justice. The Theories of Justice mainly contributes to the modern political philosophy. He also attempts to moral values on bases of distributive justice (social, economic and political justice). The justice is foundation concept of Equality in democratic countries and it essentials to crates a social justice. This theory focuses on liberty, equality and freedom to maximum good of the people.

B.R.Ambedkar was a socio-economic and political thinker. He was one of the social as well as dalit reformers. B.R.Ambedkar had not agreed with the Hindu caste

system. In India, Hindu caste system has in favour of higher caste communities. Constitution of India gives safeguard for special groups of peoples to maintain the social justice through the legislative acts. B.R.Ambedkar believes that equality, liberty and fraternity are the Soul of Constitution. His agrees the caste system is against the justice. Social justice wants to egalitarian societies. At present the developed and developing countries are anticipating various problems particular injustice and inequality in the regional and international levels. America has have been introducing the affirmative action and India has been introducing reservation policy for promoting equality to all kinds of people.

Positive Discrimination of Scheduled Caste in Indian Constitution

Constitution of India highlights that legal right to provides social justice for all section of communities. For these purpose researcher illustrates relevant article of the constitution of India. The article 46 of the Indian constitution assurances that “the state shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation”(Constitution of India 2007: Article 46). This article comes under Directive Principle of State Policy (DPSP). It instruments to government for the social change through law making in favour of weaker section of the people particularly scheduled caste and scheduled tribes. The Directive Principle of State Policy is not enforceable in the any court. At the same time, constitution is giving certain legal provisions to promote social security and social justice.

The preamble of the constitution provides three kinds of justice, namely social, political and economic justice. Justice deals with common good to secure all kinds of people under the law.

1. Social justice is abolishing the artificial social barriers.
2. Economic justice highlights that attainment of equality in economic status and promotion of the equitable distribution of material resources.

3. Another one of the importance justice is as political justice. It is powerful source of the constitution of India. It maintains fair and free participation of the people in the political process on bases of Universal Adult Suffrage (above 18 years in India).

Part III of the constitution deals with fundamental rights. Fundamental rights can be reasonable to all kinds of people and it's applicable to all. It means any citizen move to the judiciary (Supreme and High Court) for seek enforcement of the fundamental rights. Fundamental rights cover seven broad categories namely,

1. Rights to Equality,
2. Rights to Freedom,
3. Rights to Against Exploitation,
4. Rights to Freedom of Religion,
5. Culture and Education Rights,
6. Rights to Property and
7. Rights to Constitutional Remedies.

Of these the rights to property eliminated by the 44th Constitution Amendment Act (1978) so that only six rights now remain as fundamental rights. Right to equality comes under the article 14 to 18 of the constitution. Equality is one of the basic concepts as a social justice. Article 14 provides that the state shall not deny to any persons equality before the law or the equal protection of the laws with in the territory of India This article assures equality before law to all persons whether they are citizens of India or not. There is no unfair discrimination between one group of citizens and another group of citizen or between citizens and foreigners. However, this does not mean that there can be no fair discrimination. While government can law making discrimination in matter of taxation between the rich and the poor offend against this article.

Dicey says that the Equality before Law is the second corollary form the 'Rule of the Law' (Fadia & Fadia 2008:98). It means that no man is above the law of the land and that every person, whatever is his rank or status, is subject to the ordinary law. Equality before the law is a some what native concept implying the absence of any special

privilege in favour of any individual and the equally subjection of all classes to ordinary law of the land, administered by ordinary law courts. In this argues that the constitution gives positive discrimination in favour of certain citizens. Equal protection of laws is more positive concept, implying equality of treatment in equal circumstances.

According to article 15, the state shall not discriminate against any citizen on grounds only or religion, race, caste, sex, place of birth, or any of them. Further, on the basis of any these grounds a citizen can not be denied access to stops, public restaurants or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to use of the general public(Fadia& Fadia 2008:98).

However, in this article gives two exceptions in its application; first, it permits the state to make special provision for the benefit of women and children, second, it allows the state to make any special provision for the advancement of any socially and educationally backward classes of citizen or for the scheduled castes and the scheduled tribes. These exception classes of people require special protection and hence and legislation which is necessary for the making of provision of persons of these classes. It is not an unconstitutional law. The significance of this article guarantees in favour of Women and Children & Scheduled Castes and Scheduled Tribes. In this article broadly deals with reservation policy or affirmative action in favour of those people. The state gives reservation to certain communities which are related to education, political economic, social and service sector.

Article 16 guarantees that there shall be equality of opportunity for all citizens in matters relation to employment or appointment to any office under the state. No citizen shall, on grounds only of religion, race, caste sex decent, place of birth or any of them, be ineligible for or discriminated against in the respect of any employment or office under the state (Fadia & Fadia 2008:98).Some exceptions to be above rule of equality are;

1. residence with in the state may be laid down by parliament as condition for particular classes of employment or appointment under the state or other local authority,
2. the state may reserve any post of appointment in favour or any backward classes of citizens who, in the opinion of the state, are no adequately represented in the services under the state,
3. the claim of the member of scheduled castes and scheduled tribes shall be taken into consideration in the matter of a appointment to service and posts under the union and the states, as far as may be consistent with the maintenances of efficiency of the administration.

Article 16 also provides reservation in favour of scheduled castes and scheduled tribes as well as women and children. This article mainly focuses that the reservation in pubic employment for Scheduled Castes and Scheduled Tribes. Article 17 provides that untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law (ibid).

Based on this article parliament has enacted two major laws i.e. The Untouchability (Offences) Act of 1955, the Scheduled Caste and Scheduled Tribes (Preventing of Atrocities) act. Former was intended to provide enforcement of article 17 of the constitution and renamed as the Protection of Civil Rights Act in 1976. The Scheduled Caste and Scheduled Tribes (Preventing of Atrocities) act came into force in 1989. Parliament shall have power to make laws in the respect purpose that the equality of opportunity in matters of pubic employment and abolition of untouchability for the purpose of economic security and social security.

The union and state government have given reservation to certain special communities. The constitution of India provides that reservation of seats for scheduled castes and scheduled tribes in the house of the people under the article of 330. Delimitation of Parliamentary and Assembly Constituencies Order in 1978 has announced that the total reservation seats for Scheduled Castes are 79. The

Delimitation of Parliamentary and Assembly Constituencies Order in 2008 has announced that the total reservation seats for Scheduled castes are 84(Delimitation of India: 2008).

Article 332 deals with reservation of seats for Scheduled Caste and Scheduled Tribes in the legislative assemblies of the state. Delimitation of Parliamentary and Assembly Constituencies Order in 1978 has announced that the total reservation seats for Scheduled castes are 567 in state legislative assemblies of all the state. The Delimitation of Parliamentary and Assembly Constituencies Order in 2008 has announced that the total reservation seats for Scheduled castes are 607(ibid) in state legislative Assemblies of all the States. Indian government also gave reservation in local government through the 73rd and 74th amendments in 1992. Article 243 (d) and 243 deals with reservation for Scheduled Castes, Scheduled Tribes and Women

These provisions are temporary in nature i.e. first 10 years from its enactment After 68 years of the republic, till now those provisions are not omitted. Politician has maintained this provision through the amendments for the purpose of vote banking from SCs/STs communities. All the political parties are playing 'Power Game' with Scheduled Caste and Scheduled Tribes. It is one of the tools for occupying power and authority. This type of political path creates a new political party as a 'Caste Party' which is also known as 'Dalit Political Parties'. Therefore, caste based political parties has been emerged. People want social, economic, political and cultural security.

Article 335 provides that the claims of the member of the scheduled caste and scheduled tribes shall be taken into consideration consistently with the maintenance of efficiency of administration, in the making of appointments to services and post in connection with the affairs of the union or of a state. Under the article 338 says that there shall be a special officer for the Scheduled Castes and Scheduled Tribes to be appointed by the president. It shall be the duty of special officer to investigate all matters relating to the safeguards provided to them under this constitution and report to the president upon the working for those safeguards at such intervals as the president may direct, and the president shall cause all such reports to be laid before each house of

parliament. National commission for SCs/STs was constituted in 1992 with broader functions and power. In 2003, 89th constitution amendment act has passed by parliament to divide the functions of National Commission for SCs/STs into National Commission for Scheduled Caste and National Commission for Scheduled Tribe to do their function in an efficient manner.

Why constitution has given special provision for SCs/STs? Untouchability was major social problems before the Indian independence. Why constitution makers had given special provision for SCs/STs. Is this provisions are making the SCs/STs people to uphold their dignity in the caste society. During independence movement, dalit communities were suffering from upper caste communities. Even though till now these kinds of practice is going on in society.

Growth and Development of Reservation Policy in India

In 1881 census simply described and enumerated castes in the various provinces and states. Verna categories were often used to group them and so the dalit jatis generally appeared at or here the end of the list. The 1891 census adopted a standard classification of castes according to the occupation assigned in each by tradition. Dalit communities were thus included within such occupational categories as field labourers, leatherworkers, scavengers, watch man and village menials.

The 1901 census classified Hind castes in order of social precedence as recognized by native public opinion (Dutta2005:2-3). The 1911 census provided a separate enumeration of those castes and tribes which either did not conform to or were excluded from certain aspect of what was considered to be generic Hindu religion (ibid). The census of 1911 classified the population into three a. Hindu, b. Animists and Tribals and c. the Depressed Classed. Thus the plight of the depressed classed was addressed for the first time (Vijayan2006:46).

In 1858 the government of Bombay Presidency declared that all schools maintained at the sole cost of government shall be open to all classes of its subjects without discrimination (ibid: 45). In 1880s the British administration set up scholarships,

special schools and other beneficial programmes for the depressed classes (ibid: 46). In 1958 the State of Mysor passed an order that the all communities exception the Brahman community fell within the definition of socially and socially backward classes and Scheduled Castes and Scheduled Tribes and 75% of seats in education institution were reserved for them (Mahajan 1975: 68).

After the partition of Bengal, the British government passed of 1909 which was known as Government of India Act 1909. This act gave separate electorates for Muslims specified classes such as land lord, universities, chambers of commerce, mill-owners associating etc. seats were reserved for the Muslims, and only Muslim could elect such representative (Gupta & Mathur 1962:58). In this act was first land mark for welfare of minority's communities. After that various Dalit leaders were demented to government for the separate reservation to local bodies and legislative council and uplift of Dalit.

After the Second World War British government again passed another act which was known as the Government of India Act 1919 addressed minority safeguarded including the particular vexing issue of communal electorates. Montague and Chelmsford confidently rejected communal electorates. Both were mentioned that charactering the system as a perpetual or of class division and a very serious hindrance to the development of the self governing principle. The authors pointed our another related problem that 1a minority which is given special representative owing to its weak and backward state, is positively encouraged to settle down into a feeling of satisfied security; it is under no inducement to educate and qualify itself to make good ground it has lost compared with the stronger majority, and second one the later will be tempted to feel that they have done all they need do for their weaker fellow county men and that they are free to use their power for their own purpose. The give and take which is essence of political life is lacking. There is not inducement to the one side to forbear or to the other to exert itself. The communal system stereotypes existing relation (Kumar 2006). This act had not attained good achievement due to communal electorates system.

After the 1919 act, Indian peoples were agitating against British government for the purpose of dalit welfare and freedom of India. Most of social reformers agitated in

favour of dalit communities or depressed classes. British government felt that it is big issues. Simon commission came to India for analysis of real situation. It consisted of seven members, headed by John Simon. Simon commission met various dalit leader namely B.R.Ambedkar, T.S.S.Rajan, Srinivasan etc., and social reformers. Commission also discussed with land lords from various province, depressed classed communities, and congress leader namely M.K.Gandhi, Nehru etc. After visited they submitted recommendation to British government. Recommendations have given below that the commission identified need to safeguarded minorities and other disadvantaged embers of Indian society. The commission recommends that in all the eight provinces there should be some reservation of seats for the depressed classes on a scale which will secure a substantial increase in the number of members of legislative councils drawn from the depressed classes. Seats were to be reserved for the depressed classes in general constituencies and these seats would be filled by election based on a broadened franchise. Simon commission also recommended drawing up rules to ensure the competency of candidates for reserved position. Provincial governors would have the power to nominate or allow non depressed class member to run for election. Seats were reserved according with his proportion of Depressed Classes person in the population (ibid).

The commission further suggested that the proportion of the number of such reserved seats of the total number seats in all the Indian general constituencies should be three quarters of the proportion of the depressed classed to the total population of the electoral area of the province. Again these measures were regarded as strictly temporary, with the goal that an improvement in the depressed classed condition would eventually make reservation unnecessary (ibid). These recommendations were discussed with in British parliament.

The government arranged Round Table conferences in London. In 1931 a Round table convened in London to review the commission proposals and how they might be incorporated into a new constitution (ibid). Along with Dr.Babasaheb Ambedkar, Rai Bahadur R. Srinivasam was nominated as representative of the depressed classed India to round table conference. They were converted into successful in convincing the Prime Minister of England and other member of parliament on the issue of separate electoral for

Dalits (Samel 2004:185). Ambedkar and Srinivasam were appealed for separate electorates and adult suffrage. Separate electorate were designed to be temporary. After ten year, general electorates with reserved seats would replace separate electorates with the consent of the depressed classes and enfranchisement of all adults (Kumar 2006). Again Ambedkar and Srinivasam attended in a second round table conference. Gandhi also attended second round table conference, who was congress representative. Gandhi adamantly opposed separate electorates, especially for the depressed classed (ibid). Gandhi had not attended in third round table conference. Due to result conference were failed. As a result British Prime Minister Ramsay MacDonald announced communal award on August 16, 1932. The communal award established separate electorate and reservation seats for minorities, including the depressed classes which were granted seventy eight, reserved seats. The award provided for the depressed classes to vote in both general and special constituencies, essentially granting a double vote (ibid).

The Main feature of the Government of India Act 1935 brought the term scheduled castes. The government of India (scheduled caste) order, 1936 contained a list or 'schedule' of scheduled caste throughout the British provinces. All India Depressed Classes Conference at Nagpur to established an All India Depressed Classes Federation on July 1942. The federation demanded a new constitution with provision in provincial budgets: specifically in the form of money for education, to support the advancement of the SCs, representation by statue in all legislature and local bodies, separate village for SCs away from and independence of the Hindu village, as well as a government sponsored settlement commission to administer the new villages, and the establishment of an all India scheduled caste federation (ibid). It also demanded that reservation for the scheduled casts in services, and scholarships and financial aid for the promotion of their education. The government had accepted the recommendations, and in 1943 reservation in services in favour of the scheduled caste became effective (ibid). After independence various states had given reservation for the welfare of the Scheduled Castes. A few states appointed commission/committed for studied about reservation in the field of education, employment service and political etc.

Madras provisional government had passed reservation bill for education institution. It provided that grant-in-aid code 1885 to regulate financial aid to education institution for economically backward communities particularly Dalits communities. In 1927 Madras presidency passed communal government order which dealt with reservation for backward communities. Tamilnadu government has passed reservation bill in 2004 which dealt with 68% reservation for all backward communities particularly 18% for scheduled caste.

Pre - Independence Dalit Movement in Tamilnadu

Dalit movement has studied as one of the part of the social reform movement. The dalit movement in Tamilnadu has started since end of 20th century. After 1852 Indian independence movement and dalit movement have been started for the purpose of welfare society. Dalit needed independence form untouchability and (HCS) Hindu Caste System. The present researcher believes that Hindu Caste System deals with four types namely Brahmins, Ksnatriyas, Vaisyas, Sudras. Dalit communities are called as untouchables groups. Dalit communities could not permit the Hindu Caste System those days. They are out side of caste system. In contemporary world also treats as same practice among the Hindu society. During the era various dalit leaders had emerged for dalit upliftment and dalit rights. They wanted political, social, economic and culture right through social reform movement. Before 1947 Tamilnadu called as a Madras Presidency, which included the part of present Kerala and part of Andhra Pradesh. In 1956 state of madras was formed. Madras state was renamed as a Tamilnadu with madras city as its head quarters in 1969. The state of Tamilnadu is set of Dravidian culture and tradition. Tamil is the official language of the state.

Cast hierarchy and HCS is a highly controversial phenomenon in Tamilnadu as well as whole part of the India. Caste system played a fundamental role in political life of Tamilnadu. Political progress played as a social reform and dalit liberation movement. Caste based organization began to appear towards the end of the 19th and early 20th centuries for improving the condition and status of their respective castes (Same)

2004:177). Caste system is made into three large groups Brahmins, Non-Brahmin, and untouchables in Tamilnadu. The division of HCS into five Brahmins, Ksnatriyas, Vaisyas, Sudras and out caste in Tamilnadu there were many sub-division of the dalits. They had adored on the basis of nature of work. During the era of Indian independence, various movement and dalit leaders had emerged for the purpose of dalit upliftment. I would like to highlight a few dalit movement organizations.

Christian Missionaries

Christian missionaries came to India in 19th centuries for the main purpose of conversion to Christian religion. At the same time, they had wanted social reform particularly dalit reform through the field of education. They felt that the dalit community is better for conversion to Christina religion. Those days, dalit were illiterate. In 1880, 20,000 people were converted from among the depressed classes to Christianity. Missionaries believed that in the fatherhood of god and brother hood of man, they did not believe on caste hierarchy (ibid: 164). As the result may dalit people converted to Christianity. Missionaries felt that in the field of education was better way to conversion. By the conversion made an effective action for their social uplift and dalit uplift. This is first movement in favour of dalit communities. Christian missionaries were starting schools for girls and establishing teacher training institution. They tried to provide education to Scheduled Caste (SCs) in their settlement and development communities (ibid: 163), Whish had remarkable result. Missionaries were started there schools in 1817 for the SCs people. Swapnatl Samel says that the missionaries efforts mad slow but steady progress in the field of education (ibid: 165). The missionaries had established schools for SCs various part of Madres Presidency in 1880.

They were interested in giving full support to dalit in their socio-economic and cultural upliftment. They made efforts in obtaining land grants form the British government for opening schools and to some extent agro based industries. For the purpose land grants given to various agencies for the upliftment of SCs were subject to certain condition with free of cost. Four conditions are mention below.

1. The lands given to the respective missionary or the assignee were to be utilized only for the said purpose for which land grant was made.
2. The alienation of the land was permitted only after collection the value of trees and wells of the superstructure in the said lands.
3. With our consulting the collector, the assignee neither had nor right to sell, or mortgage or alienate the land settlements.
4. The lands were alienated from of such cost to government (ibid: 165-66).

The missionaries were pioneer in removing the educational disabilities of the dalits. For the result dalits became slowly aware of their political and social right and began to realize the need to change the social status. From the dalit peoples, some liberal and social minded elite took up the problem of dalits uplift and made efforts. After that lot of organization had emerged for welfare of dalit communities.

Theosophical society

As a religious group which was founded in the city of New York on 17th November 1875. The theosophical society took up the activities of social reform and dalit reform. It was helped the cause of education among the depressed classes, which was started a free school for dalit bays and girls in 1894 at Adyar (ibid: 167) in Madras presidency. This society established five schools for depressed classes in the city of Madras. School syllabus was set up according to need of dalits. This society touched to the field of education. Theosophical society felt that education was fundamental for uplift of dalit.

Adi-Dravida Mahajan Sabha (ADMS)

ADMS was origin in 1881 which was known as Pariah Mahajan Sabha. The organization was urn by dalit themselves. ADMS was very active function in monitoring the education right of the dalit. At the time, they wanted on ensuring an egalitarian society without social barriers. The ADMS also felt that the education was right field for dalit uplift. In 1985, it was complained to the government that admission to Pariah (dalit)

student in madras city was difficult and the school fee concessions were not being given effect in several institution (ibid: 178). ADMS made a great contribution in favour of dalits education rights.

Dravida Maha Jana Sabha Madras (DMJSM)

ADMS was split on the issue of substituting the caste name Parian to Adi-Dravida. As the outcome DMJSM was composed in 1882. The DMJSM demanded for social reform rather than constitutional advancement. They demanded that the government was determined to concede further political reform; they must be given especial representation in local bodies and in the council. The special representation must be formed on communal basis (ibid: 179). In this organization had pressured to government for the purpose of special representation in local bodies and the council.

Depressed Classes Elevation Society of South India (DCESSI)

DCESSI was founded in 29th January 1908, headed by Isreal Nallapar, Who was Headmaster, Agriculture and Industry School in Chingleput district. DCESSI created platform known as Depressed Classes Conference. It authorized the president of organization to submit the resolution and proceedings of the conference to the redress the grievances of the SCs (ibid:169:70). Society made an appeal to all caste people and raised the fund for the upliftment of dalits through sanctioning scholarship providing drinking water facilities; constructing tanks etc. The society had asked for the government aid by asking government to give special preference to the SCs for admission in schools and colleges. They also demanded a land grant near a railway station in Chingleput or South Arcot to start agricultural and industrial school. DCESSI was provided a platform to ventilate the grievance of the dalits and tried to give social justice by soliciting government help well from people of all strata society (ibid).

Depressed Classes Mission Society of India (DCMSI)

DCMSI was started under the auspices of the Prathana Samaj with its headquarters at Bombay. Justice Chandavarkar was the president of the DCMSI, Madras branch of the society started in 1909. DCMSI had started two day schools in favour of

dalit student. The society was established with objectives of to elevate the dalits of by i.Providing them education, ii.Providing them work and iii.Preaching to them higher ideals of religion, morality, personal character and good citizenship (ibid).

Nandnar Mahajan Sabha (NMS) or Nandanar Kalvi Kazagam

Swami Sahajanand founded the Nandnar Mahajan Sabha or Nandanar Kazam or Nandnar Mult. Sabha contributed in the field of education for dalit. Nandanare Mult ran the school with the help of some educationalist and philanthropist. Sabha had managed two school i.Nandnar Higher Elementary Schools for Boys ii. Residential School for Girls with helps of government and philanthropic aid (ibid). In 1935 the charge of the school was handed over to the government.

Devendra Kula Mahajan Sabha (DKMS)

Pallas was one of the untouchable communities of Tamilnadu. When every caste and their subdivision were trying to get representation in the government machinery the Pallas were left out. In the legislative council seats were reserved for the SCs were filled mostly by Adi-Dravida and Adi-Andras. DKMS took the cause of the welfare of Pallas and insisted to the government for their representation in the legislative council(ibid:180). Pallas through untouchables were not beefeater, hence projected different identify in their own society. They never go mixed up with Adi-Dravida and Adi-Andra. As a consequence, they demanded separate wells for them form the government. Swapna H. Samel says: organization worked for the total welfare of the Pallas(ibid).

Tamilnadu Harijan Sasvak Sasngk (THSS)

THSS was formed in November 1930, under the president of Dr.T.S.S.Rajan. they established primary schools, constructed well in dalit colony, granted scholarships to students, made available the facilities of industrial training, established Namagars (Houses of Prayers) in some village. For the economic upliftment, cattle breeding beekeeping were encouraged. THSS asked aid from the government for dalit upliftment especially for the field of education. Separate hostel were maintained with the support of government aid at various part of Tamilnadu. THSS had run schools for both dalit and for

the children of all communities. It provided many useful suggestion to the government regarding removal of social disabilities hostel management staff recruitment, model colonies etc. THSS made them realize the imperative need for the removal of untouchability and other disabilities and also to popularized the measures under taken for the uplift of the Dalits(ibid:176).

Harijan Sevak Sangh (HSS)

A conference of caste Hindu representative was held at Bombay on 25th September 1932 under the President of Mr. Madan Mohan Malvaiya. It was passed on removal of all social disabilities imposed by custom upon the Untouchable Classes admission to temples etc. In the same year, All India Anti-Untouchability League was emerged, its headquarters at Delhi, which was main purpose of carrying on propaganda against untouchability (ibid). After 1932 it renamed as Anti-Untouchability League. G.D.Biral was first president of All India Harijan Sevak Sangh. With the aim of removal of untouchability aid the liberation of dalits from the shackles of social, economic, education and political disabilities. The major objective of the sangh was eradication of untouchability and uplift of the harijan to levels of equality with the high caste Hindu. After that sangh were established in various places of Tamilnadu (ibid:177).

Dravida kazhagam

This association was formed by John Rathinam in 1892 at madras. The fundamental objectives of the organization were to unite the depressed classes in madress and to act as a pressure group to get the demands of untouchable fulfilled (Dhanuskodi 2000:82).

Arundhatiya Majajan Sabha (AMS)

Arundhagtiyar's formed this association in 1920 at Kameleswaram of Madras. The main objectives were to fight for the right of the downtrodden Sakkillians community. It acts as a pressure group for the welfare of the particular community.The association concentrated with the field of economic and education development(ibid: 84). It periodically organized meeting, seminars and conferences with a view to assess the

feelings and aspiration of the community and put forward the demanded before government for improving the statue of the community (ibid: 85).

All India Ambedkar Makkal Iyackkam(AIAMI)

AIAMI was founded in 4.9.1984 at New Delhi under the president of M.R. Balakrishnan. Iyckkan has unit in Tamilnadu. The major objective and aims of the AIAMI are; 1.to abolishes the existing bonded labour system throughout India, 2. to safeguards the civil rights of SCs/STs, 3.to uplift the social economic education condition of the SCs, 4.reservation quota implemented by both union and state government in the field of education, employment and political and 5. At all legal SCs/STs employees union's right will be protected effectively (ibid: 87-88).

Above the all movement had based on social reform activities in favour of SCs peoples. A few dalit organizations argue that the education is better way to upliftment of SCs. As the result of various movements, government has been concentrating welfare functions in favour of Scheduled Castes communities. The state governments are responsible in whole development activities. A Few State government implements reservation policy and welfare programme for SCs communities.

Reservation for Scheduled Castes in Tamilnadu

India is one of the old cultural and hereditary nations in the world. Social justice is not a new concept as well old concept. The age of Social justice has started in ancient era. Present day, Welfare States and Democratic Counties have been launching lot of progormme for upliftment of all communities particularly reservation policy in favour of Scheduled Castes. Because, Scheduled Castes communities have been treated as untouchable people and those communities have out site of Hindu Caste System.For this purpose researcher has taken reservation policy for Scheduled Caste in Tamilnadu. In 2004 Tamilnadu government has passed reservation bill which deals with 68 per cent reservation for backward communities, of these 18 per cent of reservation for Scheduled Caste communities.

As per the 2001 census of India 11,857,504 (19%) are Scheduled Castes in Tamilnadu. Seventy six Scheduled Castes have been notified in Tamilnadu by the Scheduled Castes and Scheduled Tribes Order (Amendment) Act, 1976. Of these fifteen Scheduled Castes notified with area restriction in Kanniyakumari district and Shencottah taluk of Tirunelveli district in Tamilnadu. Out of 76 Scheduled Castes, two communities Kakkalan and Padannan have not reported population in 2001 census. The major five Scheduled Caste constitute 93.5 per cent of the Scheduled Caste population of the state namely Adi Dravida (5,402,755 - 45.6%), Pallan (2,272,265 - 19.2%), Paraiyan (1,860,519 - 15.7%), Chakkiliyan (777,139 - 6.6%) and Arunththiyar (771,659 - 6.5%). Thirty five scheduled castes have reported population below one thousand.

Reservation of Scheduled Caste in Tamilnadu in Local Bodies Election

Sl.No	Details of Local Bodies		Total Seats	Reservation of SCs
1.	Panchayat Union Council's	Chairman	285	--
		Vice- Chairman	385	87
		Ward Members	6570	1634
2.	District Panchayat	Chairman	29	--
		Vice-Chairman	29	7
		Ward Members	656	154
3.	Village Panchayat	President	12618	3143
		Vice President	12618	---
		Wards Members	97458	24630
4.	Town Panchayat	Chairman	561	--
		Vice Chairman	--	--
		Ward Members	8807	1494
5.	Municipalities	Chairman	102	1
		Vice Chairman	--	--
		Ward Members	3392	386
6.	Municipal Corporation	Mayor	6	1
		Deputy Mayor	--	--
		Councilors	319	30

Sources: Department of Adi Dravidar and Tribal Welfare, Tamilnadu in Local Bodies Election 2005-06 as on 24.10.2006

Allocation of Seats in the Legislative Assemblies & House of People with Constituencies Reserved for SCs

	Parliamentary/Assembly Constituencies Order In 1978		Parliamentary/Assembly Constituencies order In 2008	
	Total Seats	Reserved for the Scheduled Caste	Total Seats	Reserved for the Scheduled Caste
S L A	243	42	243	44
House of People	39	7	39	7

Source: Delimitation Commission of India, 1978 & 2008 Report.

Rule of Reservation for SCs/STs in Tamilnadu:

Following steps have been taken to ensure effective implementation of rule of reservation in the appointments.

1. Filling up of backlog reserved vacancies through special recruitment.
2. Appointment of a Nodal Officer to supervise the proper implementation of reservation policy in all departments.
3. Nomination of at least one Member belonging to Adi Dravidar / Tribal in the Selection Committee.
4. Appointment by direct recruitment where the representation of SCs/STs is less than 19%. Such recruitment shall be in each category viz. Group A,B,C and D.
5. Indicating at the lowest entry level the number of Scheduled Caste vacancies while calling for estimate of vacancies.
6. General instructions to be followed for admission to professional courses.

Development Programmes for Scheduled Castes

According to 2001 census of India, scheduled castes are 16.23 % of the total population of India. The government of India has give reservation for the scheduled castes are 15 percent of the total population. Mostly those communities are living under

poverty line. They are suffering from social discrimination and economic exploitation which leads to economic backwardness. The Uttar Pradesh is highest scheduled caste population in India (3.51 crores,) followed by West Bengal (1.84 crores,) Andhra Pradesh (1.23 crores) Tamilnadu (1.18 crores) and Bihar (1.13 crores.) Those states constitute in 54.54 per cent of the total Scheduled Caste population of the country. In 2001 census, the Scheduled Castes represent 49 per cent of landless agricultural labourers and 25 per cents are cultivators. These peoples are belonging to small marginal farmers.

Distribution of Union Budget Allocation during Past Four Financial Years for Scheduled Castes Development

Sl.No	Budget Years	Plan (Crores)	Non-Plan(Crores)	Total (Crores)
1.	2004-05	1181.07	59.16	1240.23
2.	2005-06	1533.70	66.00	1599.70
3.	2006-07	1250.11	10.83	1260.94
4.	2007-08	1696.19	11.02	1707.21

Source: Annual Reports, Ministry of Social Justice and Empowerment, Government of India

Above the table illustrates that the budget year (2007-08) has given 1707.21 crores for all over development of Scheduled Caste in India. It is highest budget allocation for Scheduled Castes development. Government concentrates over all development of Scheduled Castes for uplift of them.

As per 2001 census, total population of the Tamilnadu is 6,24,05,679. Tamilnadu has occupied sixth place of the total population in India. Of this, 1,18,57,504 peoples (19%) are Scheduled Castes (Census of India: 2001). Among the scheduled castes population 58.5 per cent of Scheduled Castes populations constitutes as an agricultural labourers, than followed by house hold industry workers (29.01), it is higher rate of the occupation, cultivator 10.2 per cent and household industry workers 2.3 per cent. All

agricultural labourers are dependence to higher class people. Higher class peoples have given low salary to labourers (Rs50/- for women and Rs80/- for men). This salary is not sufficiency for Scheduled Castes. At the same time they do not save much. The age group or 5-14 years are the potential studies 83.1 per cent of the Scheduled Castes population in this age group is attending various education institutions. I say that the Scheduled Castes children are willing to go to primary school. Most of the Scheduled Castes children are aware about primary education in Tamilnadu.

In the field of economic activities, the work participation rate among Scheduled Castes population is 48.1 per cent which is higher than 44.7 per cent for the state population is a whole. Why work participation rate among Scheduled Castes population is high when compare to Non- Scheduled Castes? I feel that the Scheduled Castes communities are aware in economic situation themselves. They do not have agricultural land and need money for day to day life. They are belonging to Daily Wages/agriculture cooli.

Education is fundamental indicators of the level of development achieved by group/society. The total literacy rate of Scheduled Castes population is 63.2 percent which is lower that 73.5 per cent reported for the state as whole. Education is gradually improving among the Scheduled Castes.

Proportion of Placements to Registrations/Placement among SCs last Fivers

Sl.No	Years	Registrations '000'	Placement '000'
1.	2001-2002	126.6	4.50
2.	2002-2003	93.6	2.20
3.	2003-2004	80.6	7.50
4.	2004-2005	103.8	3.60
5.	2005-2006	138.3	2.80

Source: Adi Dravider and Tribal welfare Department, Tamilnadu

Above data illustrates that Scheduled Castes peoples are gradually increase registration in employment office and placements is gradually decrease. In 2001-2002,

4.50 persons got placements through the employment office, in 2005-2006, 2.80 persons got placements. It is very lower placement. At the same time, registration has been increase. Researcher observes that the registrations and placement are native relationships. In the field of education has been improved so far and placement decreased. I feel that reservation helps for the Scheduled Castes in the field of education.

Medical Aid for SCs/ST

Person belonging to Scheduled Caste/Scheduled Tribes can seek medical assistance from Dr.Ambedkar foundation functioning under the union ministry of social justice and empowerment. The SCs/STs persons suffering from kidney, hear, liver brain, knee and spinal cord ailments can get financial assistance for surgeries. The ceiling for the assistance is Rs.1 lakh and 75 per cent of the amount will be directly sent to the hospitals. While 50 per cent will be sent before the surgery, 25 per cent would be sent after it (The Hindu: 2008, May 31).

Scheduled Castes Sub Plan (SCSP)

The Special Component Plan for Scheduled Castes evolved in 1979 has been renamed as Scheduled Castes Sub- Plan (SCSP). The strategy of Scheduled Castes Sub- Plan (SCSP) is one of the most important interventions through the planning process for social, economic and educational development of Scheduled Castes and also for improvement in their working and living conditions. SCSP is not a scheme by itself. It is an umbrella strategy to ensure flow of targeted financial and physical benefits from all the general sectors of development for the benefit of Scheduled Castes. Under this strategy, States/UTs and Central Ministries are required to formulate and implement SCSP as part of their Annual Plans by earmarking resources in proportion to their share in total population(Adi Dravidar and Tribal Welfare Report :2008).

National Scheduled Castes Finance and Development Corporation (NSFDC):

NSFDC provides concessional finance for employment generation to the persons belonging to Scheduled Castes living Below Poverty Line (BPL) (i.e.40,000 per annum in rural area rs.55,000 per annum in urban areas), skill development through training

entrepreneurial development and innovation project. NSFDC provides loans upto 90% of unit cost and remaining share is provided by State Channelising Agencies (SCAs) and also in some cases partly by promoters as per policy. NSFDC assists a wide range of income generating activities which includes agricultural and allied activities, artisan and traditional occupations, technical trades, self employment, small scale and tiny industry. NSFDC provides free training in High Technology areas such as Apparel Technology and Computer Technology to the educated unemployed youth from the target group through professional & reputed Government institutions.

Scheduled Castes Development Corporation (SCDC):

The central government contributes 49 per cent to the authorized share capital of the SCDC's against the 51 per cent contributed by the state government. The main functions of SCDCs include identification of eligible SCs families and motivating them to undertake economic development schemes, sponsoring the schemes to financial institutions for credit support, providing financial assistance in the form of margin money at low rate of interest and subsidy in order to reduce the repayment liability and providing necessary tie up with other poverty alleviation programmes. The SCDCs are playing an important role in providing credit to the target group. The SCDCs finance employment oriented schemes covering:

1. Agriculture And Allied Activities Including Minor Irrigation,
2. Small Scale Industry,
3. Transport and
4. Trade and Service Sector.

SCDCs finance projects by dovetailing loan component from NSFDC/Banks along with margin money out of their own funds and subsidy out of SCA(Adi Dravidar and Tribal Welfare Report :2008).

The Tamilnadu government implements several welfare programmes for the socio-economic development of the Scheduled Caste communities. The objective of these programmes is to facilitate the faster socio-economic development of the SCs who are downtrodden and support them with various welfare measures particularly on their education to end their social seclusion and economic deprivation and speed up the process of integrating them with the national main stream. All the departments earmark specific allocations for the benefit of SCs from their regular planned programmes as SCs Sub Plan, which is being supplemented with Special Central Assistance, funded from the Government of India for various sectoral schemes. Social programmes implemented by the Department of Adi Dravidar and Tribal Welfare in Tamilnadu, education occupy the prime place as it is considered to be a great equalizer. Besides this, various infrastructure programmes like distribution of house site pattas and construction of houses and provision of basic amenities like drinking water, burial ground and pathway to burial ground etc. are also taken up as part of the social development programmes.

Tamilnadu Adi Dravidar Housing and Development Corporation (TAHDCO)

After 1974, TAHDCO has been functioning for the exclusive development of SCs/STs. TAHDCO is an exclusive Corporation constituted for promoting economic development of Adi Dravidar / Tribal are under the control of Secretary, Adi Dravidar and Tribal Welfare Department. It is headed by a Chairman appointed by the Government of Tamilnadu. The Managing Director, who is an I.A.S. Officer, is the Chief Executive Officer of the Corporation. At the district level, District Adi Dravidar and Tribal Welfare officers are working with their supporting staff for the Welfare of Adi Dravidar and Tribal. TAHDCO is a responsible for implementing all the economic development programmes for the benefit of Adi Dravidars and Tribal people. It is headed by the Managing Director in the cadre of an IAS officer. TAHDCO has district offices headed by District Managers. Collectors at the district level are the key coordinating officers for monitoring all welfare programmes for the benefit of Adi Dravidars and Tribal people.

The TAHDCO includes two wings namely (i) Technical wing and (ii) Development wing. The Technical wing executes the construction works such as hostels,

school buildings, teacher's quarters, class-rooms etc. The Development Wing of the Corporation implements welfare schemes for the economic development of Scheduled Castes and Scheduled Tribes by formulating need-based economic development schemes, for the economic development of the target group through promotion of self employment schemes. TAHDCO implements the economic development programmes in addition to the regular economic development programmes implemented by the various sectoral departments for the benefit of Adi Dravidars / Tribals with specific target coverage for the Adi Dravidars / Tribals. The economic development programmes implemented through TAHDCO are primarily in three categories namely

1. Micro enterprises development for the poor families
2. Vocational job-oriented skill training programmes and
3. Individual entrepreneur schemes which are supported by appropriate training and subsidy programmes (ibid).

Provision of House Sites for Adi-Dravidars

The Department of Adi Dravidar and Tribal Welfare has been distributing free house site pattas to the poor houseless Adi Dravidar and Tribal families whose annual income is less than Rs.16000/- in the rural areas and Rs.24000/- in the urban areas. In the case of Municipal Corporations, one cent of land is distributed, while in Municipalities one and a half cent and in other places 3 cents of land is distributed as free house site patta. Every year specific target is being fixed for this purpose and the Special Tahsildars (Adi Dravidar Welfare) who are Land Acquisition Officers are acquiring land for implementing the scheme as per the provisions made in the Tamil Nadu Act, 31 of 1978. The land is also acquired through private negotiations by a committee headed by the District Collectors and the land so acquired by private negotiation is distributed to eligible persons (ibid). The details of amount spent and number of pattas issued in the last five years are given below:-

Year	Amount Spent (Rs. In lakhs)	No. of Houses Sites Issued

2003-2004	381.84	13395
2004-2005	407.53	15087
2005-2006	442.65	12469
2006-2007	526.04	12215
2007-2008	571.13	12740

Sources: Government of Tamilnadu Department of Adi Dravidar and Tribal Welfare

Housing and Drinking water schemes

Under Indra Awas Yojana Scheme, 60% of houses are provided to Adi Dravidar / Tribal from Rural Development Department. Supply of protected drinking water to Adi Dravidar and Tribal habitations is one of the schemes given priority under infrastructure development. The maximum financial limit for digging a well is Rs. 75,000/-. Bore wells are being provided instead of ordinary open wells. Pipe lines are extended if over head tanks are available nearby. A sum of Rs.14.99 lakhs has been spent during 2007-08(ibid).

Burial Grounds and Pathways

Burial grounds to Adi Dravidar habitations and pathways to burial grounds are undertaken under this scheme. Funds are provided for acquiring and purchasing land for this purpose. Panchayat Unions are also providing basic amenities to Adi Dravidar habitations from their funds. For this purpose 15% for drinking water facilities and 10% for link roads are given as share of this Department (ibid).

Community Halls and Payment of Grant for Funeral Rites

Community Halls are constructed in a phased manner from 1971-72 onwards in Adi Dravidar colonies to cater to the needs of Adi Dravidars for the purpose of conducting marriages, social functions, meetings etc. During 2007-08 a sum of Rs.80.00 lakhs has been spent and 8 community halls are constructed by THADCO. The Government has sanctioned a scheme for grant for financial assistance to Adi Dravidar/ Tribal and Adi Dravidar converted to Christianity to meet the expenditure connected with

funeral rites on the death of a member of their family. These benefits are distributed through the respective local bodies. A sum of Rs. 500/- is given as financial assistance. During 2007-08 sum of Rs. 283.26 lakhs has been spent and financial assistance has been given to 56652 persons (ibid).

Training and coaching Centres for SCs/STs

The Adi Dravidar and Tribal Welfare Department allocates required funds to the Director of Social Welfare for maintaining the Cottage Industries Training Centres. One training centre in Tailoring and Weaving is maintained at Pechiparai in Kanniyakumari district by the Social Welfare department. The All India Civil Services Training Centre for Adi Dravidars and Tribals and the Special Training Institute for Backward Class and Most Backward Classes have been merged and brought under the control of Anna Institute of Management in Chennai (ibid). The Director of Employment and Training is giving special coaching / short term coaching to Adi Dravidar for various competitive examinations conducted by TNPSC, UPSC, BSRB (Banking Service Recruitment Board), LIC (Life Insurance Corporation), GIC (General Insurance Corporation) etc, through Special Coaching Centres for the Adi dravidar/ Tribal in the State.

Economic Assistance for Self Employment Assistance to Technically Trained Persons

Under this scheme the poor Adi Dravidar and tribal people who are BPL are provided, sewing machines, Iron boxes, carpentry tools at free of cost. Annual income for this scheme is Rs.24,000/- p.a. the scheme has been renewed during 2007-08 by this Government and a sum of Rs.100.00 lakhs is spent (ibid).

Special Central Assistance (SCA)

The SCA launched union government. The three main objects are; 1.Increase in Literacy, 2.Decrease in Poverty and 3.Occupational Mobility. The Government of India is releasing SCA every year. This is an addition to the State efforts through SCP in the economic development of SCs. This fund is fully released to TAHDCO. The highlights of the programme implemented by TAHDCO during the year 2007-2008 are Land Purchase Scheme, with NSFDC term loan, Financial Assistance to individual

beneficiaries, Economic Assistance to Self Help Groups including Revolving Fund, Self Employment Programme for youth (SEPY). Collector's Discretionary Fund, Vocational Training Programmes to self help group members in District Action Plan. Training Programmes - Industrial House keeping, knit wear based training etc. to be conducted by Head Office, Financial Assistance to IAS Preliminary Examination passed candidates for preparation prior to main examination, Financial Assistance to law students for setting up of their profession, Schemes of National Scheduled Castes Finance Development Corporation, Economic Development Schemes and Training Programmes under National Safai Karamchairs Finance Development Corporation, National Scheme for Liberation and Rehabilitation of scavengers for new schemes for Economic Development of Sanitary Workers and dependants and Revolving fund to 1000 Subamathi self help groups at Rs.10,000 each. The Details of funds allotted and amount spent under the scheme during the period 2001-02 to 2007-2008 are as follows:-

Year	SCA released by GOI (Rs.in lakhs)	SCA Utilized (Rs. In lakhs)	No. of Beneficiaries
2005-2006	4306.62	4306.62	154040
2006-2007	4482.57	4482.57	117438
2007-2008	4897.99	4897.99	119744

Sources: Government of Tamil Nadu Department of Adi Dravidar and Tribal Welfare

Share Capital Investment

Share Capital Assistance is sanctioned to TAHDCO every year at the rate of 51:49 to be shared between State and Centre. This amount is used as the margin money to be deposited as term deposit and banks provide loans to the beneficiaries for self employment oriented scheme.

Scheduled Caste Sub Plan (SCSP)

The Government desires to improve the status of the SCs through various welfare programmes/schemes. The Government of India has also instructed the States that flow

of funds from State Annual Plan outlay should be proportionate to the SCs population. SCSP is implemented through 21 Sectoral Departments. Nodal Officers are appointed in all Sectoral Departments to monitor the schemes implemented under SCSP. During the year 2007-08, the State Annual Plan outlay is Rs.14,000 crores. Out of which, as per Sub Head 789, an amount of Rs.1638.19 crores has been allocated and then raised as Rs.1649.84 crores under divisible schemes. Further, Rs.1707.04 crores is has been targeted under indivisible scheme. Thus, the total flow to SCSP for the year 2007-08 is Rs.3356.88 crores.

The details of flow and expenditure under SCSP for the years 2005-06 to 2007-08 are given below: (Rs. In lakhs)

Year	State Plan Outlay	Flow to SCSP	Expenditure			Expenditure % to Annual Plan Outlay
			Invisible	Indivisible	Total	
2005-06	910000.00	2110455.00	55481.74	118203.08	173684.82	19.09%
2006-07	1250000.00	3117785.43	124368.65	121935.27	246303.92	19.70%
2007-08	140000.00	335688.80	120999.84	45891.46	16229.30	11.88%

Sources: Government of Tamil Nadu Department of Adi Dravidar and Tribal Welfare

Special State Assistance Scheme (SSAS)

The Government of India releases every year Rs. 50.00 crores Special Central Assistance to the Government of Tamil Nadu for the economic development of SCs. The above fund is utilized for Hindu SCs population only. It does not cover the economic development of the SCs converted to Christianity. Hence to attend the benefits now availed by the Hindu SCs population to the SCs converted to Christianity also, for the first time in the history of the State, The Government has instituted a “Special State

Assistance Scheme". For this scheme, a sum of Rs. 25.00 crores have allocated and implemented. Under this scheme, Special Training Courses such as Food and Beverage Service for 2500 youths, Nursing Assistant training for 2000 female candidates and Power Sewing Machine Operator training for 5000 youths were organized. Similarly, English speaking courses and communication skills to 1000 SCs. School and college students who are staying in Hostels, BPO-Call Centre training course for 200 youths and Air Hostess training for 100 girls were given. A sum of Rs. 10 crores was incurred for the above training programmes. Under individual Entrepreneur Scheme an amount of Rs.7 crores was granted as subsidy to 6000 SCs Youths for starting self employment. Further, an amount of Rs.8 crores was granted as subsidy to 13000 beneficiaries of 650 women Self Help Groups for starting self employment.

Educational Development Programme for SCs

Distribution of Tamilnadu Budget Allocation of Two Financial Years for Educational Development of Scheduled Castes

Sl.No	Details	Budget Estimate 2006-2007	Budget Estimate 2008-2009
SCHOLARSHIP			
1.	Scholarship to Abroad Studies	10.00	0.00
2.	Free Education to SCs/STs/SCCs Students Studying in UG Courses	90.00	90.00
3.	Special Education to P.G Girls	50.00	50.00
4.	Loan Scholarship	0.00	0.00
5.	Higher Education Special Scholarship	1029.50	1350.00
	Total	1179.50	1490.00
AWARD			
1.	Chief Minister Merit Award	64.42	64.42
2.	Special Incentives to Girl Students Studying in std.III- V	300.000	300.00
3.	Special Incentives to Girl Students Studying in Std.VI	300.00	300.00

4.	Adhoc Merit Grant for SCs/STs Student	0.00	0.00
	Total	664.42	664.42

Sources: Department of Adi Dravidar and Tribal Welfare, Tamilnadu

Above the all welfare programmes are not equally benefit among the SCs. For the purpose government of Tamilnadu introduced separate reservation policy for Arunthathiyars communities.

Reservation policy followed by the government has had differential impact on various Scheduled Caste communities. Benefit of reservation policy has gone major communities (numerically high population of the total Scheduled Caste in Tamilnadu) namely Pallan, Parayan and Adi Dravida (Dhanuskodi 2000). A major Scheduled Castes get benefit from reservation policy. Why Arunthathiyars did not get proper benefit from the reservation policy in Tamilnadu? To overcome this situation, in 2009 government of Tamilnadu introduced a bill which provides 3 per cent reservation for Arunthathiyar communities in educational institutions and government appointments with in the 18 per cent reservation meant for Scheduled Castes. This includes the sub-caste Chakkiliar, Madhari, Adi Adhrar, Pagadai, Madiga and Thotti (The Hindu: 2009 February 27).

Arunthathi Makkal Party president said that he supports Arunthathiyar reservation policy. He demanded for 6 per cent reservation for Arunthathiyar. Why he demanded 6 per cent reservation? He has given explanation that the Arunthathiyar population are 6.5 percent of total scheduled castes. But government of Tamilnadu has given 3 per cent reservation for Arunthathiyar. He welcomes 3 per cent reservation. At the same time he is not happy with 3 per cent reservation. He demands two kinds of separate political reservation in favour of Arunthathiyar communities namely; 3 Legislative Assembly seats and 1 House of People seat.

The Deputy Speaker of Tamilnadu said that first three per cent goes to Arunthathiyar last 15 per cent goes to other scheduled castes communities. He argues that 3 per cent reservation bill will help over all development of Arunthathiyars communities. Further he illustrates that inter-caste marriage is not help upliftment of Arunthathiyars

communities. He admits that among the own caste marriage is improve for development of Arunthathiyars communist. Other Scheduled Castes political leaders may be motivate against 3 per cent separate reservation policy. It will lead to fight against Arunthathiyars unity. He says that we should not allow any agitation against separate reservation policy for Arunthathiyar communities. He says that no eligible candidate for using 3 per cent reservation in Arunthathiyar communities. He highlights that within discrimination is going on among the Scheduled Caste. After long agitation we get 3 per cent reservation for Arunthathiyar. He argues that we should allow our children in education other wish we can not get full benefit of three per cent reservation policy

The main objectives of Aathithamilar Peravai are to over all development of Arunthathiyar communities and helps to other scheduled caste communities. General Secretary says that he accept the 3 per cent reservation policy for Arunthathiyar. It helps in the field of education and service sectors. The researcher would like to asks question that whether 3 per cent reservation policy broken among the Scheduled Caste unity? He does not agree the question. General Secretary says one small story that one family has three children, two persons are physically powerful, and another person is physically poor health. Parents gave special care to poor health person. At the same time, Arunthathiyar communities are poor health as like above story. So we want special care from the Scheduled Caste and other communities. He also demands 6 per cent reservation.

Parayan community leader has said that the Scheduled Caste divided into to seventy six sub castes. Among the Arunthathiyar community has gotten 3 per cent reservation. It is against Scheduled Caste unity. He does not accept 3 per cent reservation policy. He argues that the Parayan community will need reservation policy with in quota according with 2001 population of Parayan. Further argues that government should provide separate reservation quota with in 18 per cent to for all sub-communities namely Pallan, Parayan, Adi Dravida and etc. The three per cent separate reservation policy goes to broken Scheduled Caste unity. In this practice is violation of constitution. Why he said? Chakkiliyan communities are notified in 6.6 per cent (777,139), but these communities do not get separate reservation policy why? So government has discrimination among the Scheduled Caste. The researcher met Pallan community leader,

he said that separate reservation policy against the fundamental rights. Separate reservation policy provides disconnection among the Scheduled Caste communities.

Present researcher has asked question from few SCs member. Researcher argues that separate reservation policy does not help to Arunthathiyar community for upliftment of over all developemnt. Arunthathiyar communities economically not well. How to access 3 pre cent separate reservation in Arunthathiyar communities? Arunthathiyar communities want separate development programme and poverty alleviation programme to life settlement. Separate reservation policy is a violation against Scheduled Caste identity. Separate reservation policy will lead to agitation and caste struggle among the Scheduled Caste communities.

Tamilnadu Local administration minister has introduced a bill for 3 per cent reservation for Arunthathiyars in educational institutional government appointment within the 18 per cent reservation meant for scheduled caste. He says that Arunthathiyar community as they were in the lowest rung in social, education and economic fronts (The hindu 2009: February 27). He said there had been consistent representation from various parties and social for a representing the scheduled castes requesting the state government to provide reservation for the Arunthathiyars community as they were in the lowest rung in social educational and economic fronts. All political parities welcomed the introduction of separate reservation for Arunthathiyars.

Tamilnadu finance minister said that bill was not introduced with an eye on the coming Lok Sabha election. The process to provide separate reservation for the community was stated long ago. It was the endeavor or the government to provide social justice to the community. S.Peter Alphonse told that 60 years after independence the community had not get social recognition. He congratulated the government for boldly introducing the bill. G.K Mani (PMK) says that contradictory for Arunthathiyar separate quota, the government to provide reservation based on their actual population for all communities.

Viduthalai Chiruthaigal Katchi illustrates that the bill as yet another move by the state government to provide social justice to a community, which had been deprived of it

for hundreds of years (ibid). The leader of Viduthalai Chiruthaigal Katchi argues that 50 per cent reservation for women in all fields, and reservation for dalits belonging to all religions (The Hindu 2009: April 04).

Conclusion

From the above analysis it has been found that all the scheduled communities did not equal benefit from the reservation policy. For the purpose Tamilnadu government has passed a bill three per cent separate reservation for Arunthathiyar communities. Discriminations properly do not prohibit in India as well as Tamilnadu. Two Dalits persons were murdered by upper caste communities in Tirunelveli district (The Hindu: 2009: March 08). The main function of state is to protect social welfare activities in favour of all citizens. State does not properly protect in Scheduled Caste communities. In spite of state takes positive action in the terms of reservation policy to prohibit all social barriers. Researcher feels that reservation policy can better way to control social barriers. Government should take more action for implementing reservation policy in the education sector. Education sector is one of the remarkable attempts for upliftment of Dalits communities. In Tamilnadu, three thousand and five hundred SCs student studied in research degree during the academic year of 2005-06 reported by Department of Human Resource Development, government of India. It is one the achievements. But it does not adequate. Dalits communities have economically very downward when compare to other communities.

Researcher has found that wide gap between legislative body and executive wings. Government does not properly assessment the reservation policy. Tamilnadu government shall be appointing special officer and field staff for evaluates of reservation policy in all sectors. Special Officer and Field Staff shall be constituted by government among the Scheduled Caste communities. It can be control unemployment problem among the scheduled caste, naturally economic statues will increase. Government will give more power to special officer or create new department like as department of reservation. This department discuss to all kinds reservation problem. Some times reservation policy misused by other communities, they took false community certificate

for misuse in reservation policy. Government should be audit false community certificate for the purpose government does not give community certificate without any measurement.

During the social reform movements many number of Dalits political parties have been emerging. Major political parties do not give full political participation for Dalits communities. Dalits parties are demanding our own needs to government through the agitation. As the result Arunthathiyar has gotten separate reservation policy Researcher feels that reservation policy does not properly reach for Scheduled Caste. . Reservation should not give separate quota for Arunthathiyar communities. Researcher strongly advocates that reservation will be followed by accordance with economic statue of family.

The poor Scheduled Caste families did not get benefit from reservation policy. Government should identify poor Scheduled Caste families. Government should not give quota already did get benefit from reservation policy in employment and service sector as well as education admission. Government should not give separate reservation. Government should stop reservation those were get benefit from reservation policy. Present study ask further question for forthcoming study. Why government should not stop quota already did benefit from reservation policy?

Reservation policy with in quota does not help to over all development for Arunthathiyar communities. Without economic development how can achieve social justice? Reservation policy is not a solution to development of Arunthathiyar communities. Government should take action to provide economic justice unless social justice can not achieve among eh societies. Present researcher would like suggest that separate welfare programmes only solution for over all development Scheduled Caste. The separate welfare programme will be implemented by the present government. After that Arunthathiyar will benefit from reservation policy. The three per cent reservation policy will help Arunthathiyars to come up in life. For the purpose government will introduce separate welfare programme for all kinds of communities of Scheduled Castes.

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