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**DEVELOPMENT
ADMINISTRATION
IN TAMILNADU**



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DEVELOPMENT ADMINISTRATION

IN TAMILNADU

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1 Chapter

Human Development and Socio - Economic Development of Tamil Nadu.

Development

- Development - It is the application of scientific and technical knowledge to achieve certain goals or needs.
- It's also an expansion of a design, concept, discovery, or inventions of practical and complex elements

Aspects of development

- Individuals - May have various developmental goals.
- It is not necessary that what works for one person does not work for another.
- It could even be harmful to others.
- For example - Industrialists may demand dams for the creation of power to fuel their enterprises. Whereas individuals who are displaced may dislike the same dams.
- Different people have varied and contradictory views on a country's growth.
- National development entails a more equitable and just road for all.
- People have ambitions or dreams for what we want to do and how we want to live.
- These hopes can only be realized through a democratic political process.

Human development

- The process of expanding people's freedoms and possibilities followed by enhancing their well-being is referred to as human development.
- Human growth is about regular people's true freedom to choose who they are, what they do, and how they live.
- Mahbub ul Haq - An economist, came up with the concept of human progress.
- The process of expanding human capabilities in terms of abilities and rights is referred to as human development.
- The goal of human development - Create an environment that allows people to live healthy, creative, and long lives.

Human Development Index (HDI)

- The Human Development Index (HDI) - Three basic characteristics of human development into one composite score.
- The ability to live a long and healthy life - Measured by life expectancy at birth.
- The ability to acquire knowledge is reflected in the mean and predicted years of study.
- Per capita gross national income - Represents a country's ability to maintain a good level of living.
- The Human Development Report - Includes four more composite indicators to measure human development more fully.
- The Inequality-adjusted HDI deducts points from the HDI based on the degree of Inequality.
- Female and male HDI levels - Compared in the Gender Development Index.
- The Gender Inequality Index - Emphasizes the empowerment of women.
- The Multidimensional Poverty Index, on the other hand, measures poverty's non-income components.

S.No	Dimensions of HDI	Indicators
1.	Long and Healthy life	Life expectancy at birth
2.	Knowledge	Expected years of schooling
3	A decent standard of living.	GNI Per capita

Life Expectancy at Birth

- The indicator of life expectancy at birth - It is used to assess the degree to which the health dimension has been realized.
- Example - The ability to live a long life.
- Life expectancy at birth - It refers to the number of years a kid can anticipate to live at the time of birth, based on the population's age-specific death rates.
- Life expectancy - It is a measure of long-term health improvement.

Average years of Schooling

- UNDP - It uses one of two measures to gauge educational success in HDRs: Mean Years of Schooling (MYS).
- In 2010 - It took the position of the literacy rate as an indicator in the education component.
- MYS (Mean Years of Schooling) - It denotes a country's population's average number of completed years of schooling.
- MYS - It is usually calculated for populations aged 25 and up.
- It is also the indicator used by UNDP to calculate the HDI.

Expected years of schooling

- Expected Years of Schooling (EYS) - It is a measure of how many years of schooling a kid will receive at the start of his or her education.
- Provided present enrolment rates are maintained throughout the child's life.

Per capita income

- Human development is measured by per capita income.
- It is said to be considered an "indirect" indicator.
- According to the UNDP's first HDR (1990), data on access to land, credit, income, and other sources is required as an indicator of "command over resources essential for a decent living".
- "In 2010 - Gross National Income (GNI) per capita was used as the metric instead of GDP per capita.
- Purchasing Power Parity (PPP) - It is the ratios used to adjust the countries' GNI per capita to allow cross-country comparisons.

United Nations Development Programme (UNDP)

- UNDP was founded in 1965.
- The United Nations Development Programme - Headquarters in New York.
- It publishes the United Nations Human Development Report every year.
- The report is to assist countries in eradicating poverty and reducing inequities and exclusion.
- The United Nations Development Programme (UNDP) offers developing countries with expert advice, training, and grant funding.
- It encourages countries to collaborate on technological and investment issues.
- Representatives from 36 nations throughout the world serve on the UNDP Executive Board on a rotating basis.
- It is totally funded through voluntary donations from member countries.
- The United Nations Sustainable Development Group (UNSDG) - A network that encompasses nearly 170 nations and brings together the 40 UN funds, programmes, specialized agencies, and other organizations.
- Their goal is to implement the 2030 Agenda for Sustainable Development.
- The above is overseen by UNDP.

- Within the UN General Assembly, the UNDP is regarded as an executive board (UNGA).
- An Administrator is in charge of it.

United Nations Human Development Report

- In the year 1990 - The first UNHDR was released.
- The UNHDR publishes the HDI values of all nations throughout the world, along with their rankings.
- From 1990 to 2009 - The Human Development Index served as the sole indicator of development.
- In 2010 - The UNHDR added three new composite indices to better quantify human progress.
- The Human Development Report (HDR) - It is an annual report released by the United Nations Development Programme's Human Development Report Office.
- The Human Development Measure (HDI) - It is a composite statistical index of life expectancy, education, and per capita income data.
- This is used to classify countries into four tiers of human development.
- When a country's lifespan is longer, its education level is greater, and its Gross National Income GNI (PPP) per capita is higher, it has a higher HDI.

UNDP and India

- Since 1951, India and the United Nations Development Programme (UNDP) have collaborated on problems such as sustainable livelihoods, the environment, literacy, institutional strengthening, sustainable energy, and resilience.
- The Indian government has partnered with the United Nations Development Programme (UNDP) to work on the India 2030 National Development Mission and achieve more Sustainable Development Goals (SDGs).
- UNDP India's nation programme for 2018-2022 focuses on three primary areas:
 - Environment & Energy.
 - Strengthening Systems.
 - Institutions for Inclusive Growth.
- The Department of Economic Affairs, Finance Ministry, Government of India, is the nodal body for all UNDP-related matters in India.
- In India, the UNDP operates offices in six different places.

Multidimensional Poverty Index (MPI)

- The worldwide Multidimensional Poverty Index (global MPI) - It is a poverty indicator that takes into account the numerous disadvantages that impoverished people endure in terms of education, health, and living conditions.
- The Global MPI measures both the occurrence and degree of multidimensional poverty.
- The percentage of people in a population that are multidimensionally poor.
- The average number of deprivations that each poor person experiences.
- It enables comparisons between countries, regions, and the world.
- It also performs comparison within countries by ethnic group, urban/rural location, and other features of households and communities.

Inequality-adjusted Human Development Index (IHDI)

- By "discounting" each dimension's average value according to its level of inequality, the IHDI combines a country's average successes in health, education, and income with how those achievements are divided across the country's population.
 - The HDI is a national average of human development achievements across the three core categories of health, education, and income.
 - Like other averages, obscures inequalities seen in human development within a country's population.
-

Gender Inequality Index

- The Gender Inequality Index (GII) - It is a composite measure of accomplishment disparities between men and women.
- The GII is a composite index that reflects gender disparities in three areas:
- Reproductive health,
- empowerment and
- labour market participation.
- It depicts the loss of potential human development as a result of gender disparities in three areas: reproductive health, empowerment, and the labour market.
- The GII, in general, reflects how women are disadvantaged in these areas.

Gender Development Index

- The GDI accounts for differences between men and women in three basic dimensions of human development—health, knowledge, and living standards.
- By using the same component indicators as the HDI to quantify gender gaps in human development achievements.
- The GDI is the ratio of female and male HDIs calculated independently using the same methods as the HDI.

UNDP and its role in India:

- UNDP is active in about 170 nations and territories.
 - It assists in the eradication of poverty, the reduction of inequities and exclusion, and the preservation of the environment.
 - It also assists countries in developing effective policies, leadership skills, partnership abilities, institutional capabilities, and resilience.
 - Helps in sustenance of progress.
 - Since 1951, the United Nations Development Programme (UNDP) has worked in India on practically every aspect of human development.
 - Right from system and institutional improvement to inclusive growth and sustainable livelihoods.
 - And also in fields like sustainable energy, environment, and resilience.
 - The United Nations Development Programme's (UNDP) programmes continue to fully integrate a global vision for catalytic change with India's national goals.
 - UNDP India aims to accomplish the Sustainable Development Goals by reforming old methods, with over 30 initiatives on the ground in almost every state.
 - In a constantly changing global environment, UNDP's and the rest of the UN family's work coincides with India's new national development agenda, India 2030, and builds on the Sustainable Development Goals.
 - The three key focal areas of UNDP India's country programme for 2018-2022 are:
 - Growth that is inclusive
 - Energy and the environment
 - Increasing the effectiveness of systems and institutions
 - A framework of revitalized collaborations and blended financing solutions, a pool of financial and technical resources for increased impact and scale, and South-South knowledge support these goals.
- Key features of Human development report 2021-2022
- In December 2020 - The film was released.
 - And named 'Human Development and the Anthropocene'.
 - India is ranked 13th out of 189 countries.
 - India's HDI is 0.645. (medium human development category)
 - HDI has increased by 50% since 1990, to 0.645. (0.429)
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- In India, life expectancy has grown by 12 years since 1990.
- In India, the average and projected years of schooling increased by 3.5 and 4.5 years, respectively (since 1990)
- India's GNI per capita has increased by 274 percent since 1990.
- India's HDI of 0.645 places it ahead of its South Asian neighbours.
- However, India's Inequality-adjusted HDI, or IHDI, is 0.475. (slightly worse than Bangladesh)
- India's Gender Development Index (GDI) for 2020 is 0.820. (less than average for South Asian countries and less than medium HDI countries)
- India 0.488 (123/162 nations) on the Gender Inequality Index for 2020.

Index Calculation Methodologies

Human Development Index (HDI)

- The Human Development Index (HDI) is a composite statistic that ranks countries into four tiers based on life expectancy, education, and income.
- It was devised by economist Mahbub-ul-Haq.
- Published by the United Nations Development Programme (UNDP) in 1990.
- Based on their Human Development Index ratings, the world's countries are divided into four categories.
 - Very high (≥ 0.800)
 - High (0.700–0.799)
 - Medium (0.550–0.699)
 - Low (≤ 0.549)
 - Data unavailable.

Highlights

- India is placed 135th in the main composite index out of 187 nations in the Human Development Report (2014).
- The major argument made by HDR 2011 is that environmental degradation and climate change would aggravate disparities.
- According to the report, India's Human Development Index (HDI) for 2011 was 0.547, placing it in the medium human development category.'
- Pakistan was rated 145 (0.504) and Bangladesh was placed 146. (0.500).
- It stated that India's HDI value increased from 0.344 to 0.547 between 1980 and 2011, a 59 percent rise of an average annual increase of roughly 1.5 percent.

Inequality-adjusted HDI

- The first time an inequality-adjusted Human Development Index was calculated was in 2010.
- Highlighted in Human Development Report (IHDI).
- The HDI is a national average of human development achievements across the three core categories of health, education, and income.
- It, like other averages, obscures inequalities in human development within a country's population.
- The average HDI value of two countries with distinct attainment distributions can be the same.
- By "discounting" each dimension's average value according to its level of inequality, the HDI considers not only a country's average successes in health, education, and income, but also how those achievements are distributed among its inhabitants.

Some Common Definitions

GDP

- GDP stands for Gross Domestic Product.

- The Gross Domestic Product (GDP) is the sum of all value added in a given economy.
- The value added is the difference between the value of the goods and services produced.
- The value of the goods and services required to produce them, also known as intermediate consumption.
- GDP is defined as

GDP = Consumption + Investment + Government Spending + Net Exports,

(or)

$$\text{GDP} = C + I + G + \text{NX},$$

where consumption (C) denotes private-consumption expenditures by households and nonprofit organizations, investment (I) denotes business expenditures by businesses and home purchases by households, government spending (G) denotes government expenditures on goods and services, and net exports (NX) denotes government expenditures on goods and services.

GNI

- GNI stands for Gross national income.
- The sum of a country's Gross domestic product (GDP) and net income (positive or negative) from outside is known as gross national income (GNI).
- It shows the value created by a country's economy in a particular year, regardless of whether the value is generated domestically or through offshore receipts.
- If a country has considerable income receipts or outlays from overseas, its GNI will deviate significantly from its GDP.
- Profits, employee remuneration, property income, and taxes are all examples of income items.
- For example, in a country with a large number of foreign enterprises, GNI is substantially lower than GDP since revenues repatriated to the country of origin are recorded against the country's GNI but not against its GDP.

Purchase Power Parity

- The computation of purchasing power parity informs you how much products would cost if all countries used the same currency.
 - In other words, it is the rate at which one currency must be exchanged for another currency to have the same purchasing power.
 - Purchasing power parity - It is an economic theory that asserts that, over time, the prices of goods and services should equalize between countries.
 - The number of units of a country's currency necessary to buy the same quantity of goods and services in the local market that one dollar would buy in the US is known as purchasing power parity.
 - India has surpassed China as the world's third-largest economy in terms of purchasing power parity (PPP).
 - In terms of PPP, China is first, followed by the United States.
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2 Chapter

Impact of Social Reform movements in the Socio - Economic Development of Tamil Nadu

- **Europeans achieved governmental dominance over the Indian subcontinent** in the **mid 18th century**.
- While they were **preoccupied with annexing India**, they were also reorganizing **Indian society** at the turn of the **nineteenth century**.
- **New revenue agreements** have been reached.
- They attempted to impose their **cultural supremacy on the Indian people**.
- This was **influenced by British utilitarian principles and evangelicals**.
- **Indigenous cultures** were **dismissed as primitive**.
- **Human beings** were **stereotyped** as being **discriminated against based on caste, gender, language, and creed in Indian society**.
- The **Indians reacted negatively** to this.
- **Educated Indians from all across the country** began to **feel humiliated** in the nineteenth century.
- They **replied by finding their socio-cultural identity** in the past.
- They did, however, **recognise certain validity in the colonial arguments** and were **willing to reform**.
- **Raja Rammohan Roy** was **one of the forefathers of this movement**.
- **Many people like Roy** became **recognised as social reformers**.
- They were putting together a **social and cultural realm to fight Europe's cultural hegemony**.
- In modern India, it resulted in **social and religious reform movements**.
- The **Indian renaissance** is a **term used to describe this historical period**.
- **Renaissance** is a **cultural and intellectual phenomenon**.
- It is inextricably linked to **modernity, rationalism, and the society's progressive movement**.
- It all starts with **critical thinking**.
- It is characterized by a **new philosophical tradition centered on human rationality and equality**.

Tamil Renaissance

- **The emergence of humanism and colonialism's cultural hegemony** brought various changes to the **Indian subcontinent's socio-cultural life**.
- A similar historical change occurred in **modern-day Tamil Nadu**.
- **Their identity was shaped in large part** by the **Tamil language and culture**.
- The **development of printing presses, linguistic studies on Dravidian languages, and other factors** aided the **resurrection of Tamil**.
- Although **religious literature was mostly published in the early years** after the invention of printing technology, **things gradually began to alter**.
- Works that could be classified as **secular were accepted for publication**.

The Birth of Printing Technology

- **Tamil** was the first **non-European language** to be **published in a book**.
- **ThambiranVanakkam**, a **Tamil novel**, was first published in **Goa in 1578**.
- **Ziegenbalg at Tranquebar**, a **full-fledged printing press**, was established in **1709**.
- In 1812, **Thirukkural** was one of the first **Tamil literary works** to be published.

- Around that time, there was a renaissance of interest among Tamil scholars in publishing the more ancient Tamil classics.
- **Tamil intellectuals** such as **C.W. Damotharanar (1832–1901)** and **U.V. Swaminathar (1855–1942)** dedicated their lives to the **rediscovery of Tamil classics in the nineteenth century.**
- **C. W. Damotharanar** gathered and edited a variety of Tamil grammar and literature palm-leaf manuscripts.
- **Tolkappiyam, Viracholiyam, Iraiyanar-Akapporul, IlakkanaVilakkam, Kaliththokai, and Culamani** were among the writings he edited.
- **U.V. Swaminathar, a Meenakshisundaranar disciple,** worked hard to have great texts like **Civakachinthamani (1887), Paththupattu (1889), Chilapathikaram (1892), Purananuru (1894), Purapporul-Venpa-Malai (1895), Manimekalai (1898), Ainkurunuru (1903), and Pathitrupathu published (1904).**
- This gave the Tamils new information about their ancestors.
- As a result, **the unearthing and release of ancient masterpieces** is regarded as the **cornerstone of Tamil revival.**
- The release of these ancient literary manuscripts **raised knowledge of Tamil history, language, literature, and religion among the Tamil people.**
- The ancient Tamil classics, generally known as **the Sangam literature, are the foundation of modern Tamil social and cultural identity.**
- **Linguists, historians, and Tamil intellectuals recognised the uniqueness of Tamil culture.**
- It existed as a separate and independent cultural entity prior to the arrival of the Aryans.
- **F.W. Ellis (1777–1819), the founder of the College of Fort St George.**
- He proposed in 1816 that the south Indian languages belonged to a **different family of languages unconnected to the Indo-Aryan family.**
- In **1856, Robert Caldwell (1814–1891)** published **A Comparative Grammar of the Dravidian or South Indian Family of Languages,** which built on this concept.
- In contrast to Sanskrit, he showed the close connection between the Dravidian languages, as well as the antiquity of Tamil.
- **The essential distinctions between Tamil/Dravidian/Equalitarian and Sanskrit/Aryan/Brahmanism were highlighted by Tamil intellectuals of the time.**
- They claimed that Tamil was the language of non-Brahmin Dravidians, whose social life was casteless, gender-sensitive, and egalitarian.
- **Tamil renaissance played a role in the emergence and development of Dravidian awareness in Tamil Nadu.**
- The Tamil invocation song in the drama **Manonmaniam** by **P. Sundaranar (1855–1897)** exemplifies these notions.
- **The cultural predominance of Brahminism was challenged by the Tamil Renaissance.**
- These changes were represented in art, literature, religion, and other forms of expression.
- **Vallalar, also known as Ramalinga Adigal (1823–1874), questioned the established Hindu religious orthodoxy.**
- **Abraham Pandithar (1859–1919), a prominent figure in Tamil music, published books on the subject.**
- **C.W. Damotharanar, U.V. Swaminathar, Thiru Vi. Kaliyanasundaram (1883–1953), Parithimar Kalaignar (1870–1903), Maraimalai Adigal (1876–1950), Subramania Bharathi (1882–1921), S. Vaiyapuri (1891–1956), and poet Bharatidasan (1891–1964) all contributed to the resurgence of Tamil literature in their own**
- Meanwhile, to fight colonial power, **M. Singaravelar (1860–1946), an early pioneer in Buddhist revival, championed communism and socialism.**

V.G. Suryanarayana Sastri (Parithimar Kalaigar)

- **V.G. Suryanarayana Sastri (1870-1903), a professor of Tamil at Madras Christian College, was born near Madurai.**
- He was one of the **first scholars to recognise the effect of Sanskrit on Tamil.**
- He took the name **Parithimar Kalaigar**, which means "**pure Tamil.**"
- He was the first to assert that **Tamil is a classical language.**
- He asked that **Tamil not be labeled as a vernacular language** by the University of Madras.
- He brought the **sonnet form to Tamil**, influenced by **Western literary traditions.**
- He also **published novels and dramas.**
- He also done a number of scientific studies. He died tragically at the **early age of 33.**

Maraimalai Adigal

- **Maraimalai Adigal (1876–1950) is the founder of Thani Tamil Iyakkam.**
- **He was also the father of Tamil linguistic purism (Pure Tamil Movement).**
- **Pattinappalai and Mullaipattu are two Sangam texts** on which he composed commentary.
- **He worked in a journal called Siddhanta Deepika as a young guy.**
- He afterwards worked for several years as a **Tamil instructor at Madras Christian College.**
- **He was drawn to non-Brahmin movements.**
- **P. Sundaranar and Somasundara Nayagar, two of his instructors, had a significant impact on his life.**

Tani Tamil Iyakkam (Pure Tamil Movement)

- **Maraimalai Adigal advocated for the use of pure Tamil terminology and the elimination of Sanskrit influence in Tamil.**
- **The movement had a significant influence on Tamil culture, particularly in terms of language and literature.**
- Although the process of identifying the effect of foreign terms in Tamil and deleting them can be traced back to the **late 1800s**, the movement's beginnings are commonly ascribed to 1916.
- **Neelambikai**, his daughter, was instrumental in its establishment.
- He changed his name from **Vedachalam to Maraimalai Adigal.**
- His **Jnanasagaram periodical was renamed Arivukkadal**, and his organisation, **Samarasa Sanmarga Sangam, was renamed Potu Nilaik Kalakam.**
- In Tamil society, the movement was critical of **Hindi, Sanskrit, and the predominance of the Brahmins.**
- **Neelambikai put up a dictionary with pure Tamil counterparts for Sanskrit words** that have come into **Tamil lexicon.**
- **This movement prepared the stage for following social movements in Tamil society that challenged the Brahminical and Sanskrit traditions.**

Rise of the Dravidian Movement

- **Brahmins in India had a high social rank based on their birth, and they had several social advantages.**
 - **Brahmins dominated many aspects of society in the Madras Presidency, including politics, education, and government jobs.**
 - **According to the 1911 census, Brahmins made up just over 3% of Madras Presidency's population, while non-Brahmins made up 90%.**
 - Despite this, **Madras University produced 4,074 Brahmin graduates** compared to only 1,035 non-Brahmin graduates in the ten years from **1901 to 1911.**
 - Other groups were Indian Christians 306, Mohammedans 69, and European and Eurasian 225, according to how the population was categorized at the time.
-

- **The Dravidian movement arose as a defence of non-Brahmins against Brahmin dominance.**
- **The Madras Non-Brahmin Association was established in 1909 to assist non-Brahmin students.**
- **In the year 1912, C. To encourage Dravidian uplift, Natesanar, a medical doctor, created the Madras United League.**
- **And afterwards renamed the Madras Dravidian Association.**
- **The organisation aimed to educate and support non-Brahmin graduates.**
- **It held regular meetings where they could air their problems.**
- **Meanwhile, in July 1916, Natesanar established the Dravidian Home at Triplicane (Madras) to solve the dearth of hostels for non-Brahmin students which hampered their scholastic growth.**
- **In addition, there was a literary group for non-Brahmin students at the house.**

South Indian Liberal Federation (Justice Party)

- **During World War I, the British government considered establishing representative institutions for Indians after the war ended.**
- **Because educated non-Brahmins were concerned that such political reforms would boost the political authority of Brahmins.**
- **They began to organize themselves politically.**
- **Around 30 important non-Brahmin leaders, including Dr. C. Natesanar, Sir Pitti Theagarayar, T.M. Nair, and Alamelu Mangai Thayarammal, formed the South Indian Liberation Federation on November 20, 1916. (SILF).**
- **Meanwhile, in December 1916, the Non-Brahmin Manifesto was released during a meeting held in the Victoria Public Hall.**
- **The manifesto expressed the non-Brahmin community's voice.**
- **It also examined the non-Brahmin community's overall situation in the Madras Presidency.**
- **To spread the Party's beliefs, the association began publishing three newspapers: Dravidian in Tamil, Justice in English, and Andhra Prakasika in Telugu.**
- **After the adoption of the Dyarchy form of government in the provinces, the first election under the Montagu-Chelmsford Reforms was held in 1920.**
- **In Madras, the Justice Party won the election and formed the first Indian ministry.**
- **During the years 1920–1923 and 1923–1926, A. Subbarayalu was the Chief Minister of the Madras Presidency, and his party formed the government.**
- **In the face of the Congress Party's boycott of the legislature, the Justice Party remained in power until the 1937 elections.**
- **For the first time, the Indian National Congress ran for office and defeated the Justice Party in the 1937 elections.**

Programmes and Activities

- **The Justice Party is the cradle of the country's non-Brahmin movement.**
 - **The Justice Party government expanded educational and employment options for the bulk of the populace while also giving them a voice in politics.**
 - **The formative years of the Justice Party in power in Tamil Nadu are responsible for the state's social justice heritage.**
 - **The Justicites overturned legal restrictions on inter-caste marriages and dismantled barriers that prohibited the poor from accessing public wells and tanks.**
 - **The Justice Party government mandated that children from the lower classes be educated in public schools.**
 - **In 1923, hostels were constructed for students from this social category.**
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- Meanwhile, in 1921, **the Madras legislature, led by the Justice Party, was the first to authorize women's involvement in electoral politics.**
- This **resolution made room for women**, allowing **Muthulakshmi Ammaiyar to become India's first female legislator in 1926.**
- The **Justice Party worked to enact laws for communal representation, or reservations for different ethnic groups.**
- As part of establishing **social justice, two Communal Government Orders (16 September 1921 and 15 August 1922) were passed to ensure equitable distribution of positions among all castes and communities.**
- **In 1924, the Justice Party established the Staff Selection Board to pick government personnel.**
- **It also urged all communities to share administrative powers.**
- **The Public Service Commission was created by the Government of British India in 1929, following the pattern.**
- Reforms in religious institutions were also a priority for the Justice Party.
- Tamil Nadu has a **significant number of temples**, all of which command vast sums of money.
- **In general, the ruling caste in society monopolized and exploited resources, resulting in mismanagement of public resources.**
- **In 1926, the Justice Party passed the Hindu Religious Endowment (HRE) Act.**
- It allowed anyone, regardless of **caste affiliation**, to join the temple committee and manage the religious organizations' funds.

Self-Respect Movement (Suyamariyathai Iyakkam)

- While criticizing the then-current social, political, and economic relations, the **Self-Respect movement proposed a non-Brahmin uplift programme in Tamil Nadu.**
- The movement was concerned with the **socially marginalized and criticized Brahminism and the Brahmin's cultural monopoly.**
- It argued for a **caste-free society with no rituals or disparities based on birth.**
- The movement proclaimed **logic and self-respect to be the birthrights of all humans, and that they were more important than self-rule.**
- The movement identified **illiteracy as a source of women's subjugation and advocated for universal basic education.**
- **It advocated for women's empowerment and called into question society's superstitions.**
- **Women's liberation was advocated, superstitions were condemned, and logic was emphasized.**
- Self-respect marriage was also promoted by the movement.
- **Non-Brahmin Dravidian people had been systematically oppressed by Aryan Brahmins over the course of their lengthy history, according to the self-respect notion.**
- **The Self-Respect Movement fought not just for non-Brahmin Hindus, but also for Muslims.**
- **The Self-Respect Movement preached the noble Islamic concepts of equality and brotherhood.**
- They urged **Muslims to accept impoverished sectors of Hindu society into their fold so that they may benefit from Islam's equality and fraternity.**
- Dravidians were thought by the Muslim elite to be Tamil Muslims.
- Periyar, on the other hand, did not hesitate to criticise certain Muslim rituals, such as the wearing of purdah by Muslim women.
- **He wished for Mustapha Kemal to be followed by the Dravidian Muslims.**

Periyar E.V.R.

- **The Self-Respect Movement was founded by Periyar E.V. Ramasamy (1879–1973).**
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- He was the **son of Venkatappa and Chinna Thayammal, two prosperous Erode businessmen.**
- Despite his lack of formal education, he engaged in critical discussions with professors, whom his religious father used to patronize.
- He ran away from home as a young man and spent months in Varanasi and other holy centres.
- His disillusionment with religion stemmed from his direct experience with traditional Hinduism.
- For several years after his return, he managed his family's business.
- He became well-known as a result of his unselfish public service and forthrightness.
- **He served in many Erode government positions, including Chairmanship of the Municipal Council (1918–1919).**
- On the initiative of **C. Rajaji, the Congress inducted non-Brahmin leaders** such as **Periyar and P. Varadarajulu** after the rise of the non-Brahmin Justice Party after 1917.
- **To support the Non Cooperation Movement (1920–1922), Periyar resigned from all government offices.**
- He gave up his lucrative business to join the Congress as an active member.
- **He promoted khadi and sold it on Tamil Nadu's streets.**
- To help the prohibition effort, he hacked down 500 coconut trees on his land.
- **He served on the Tamil Nadu Congress Committee as Secretary and President.**
- Periyar submitted a resolution regarding the rights of "**Untouchables**" to temple access as president of the **Tamil Nadu Congress Committee.**
- "**Caste dharma**" is a term that refers to how people are treated according to their caste.
- The "**lower caste**" individuals **were barred entrance to the temples and the streets surrounding the temples in the name of "caste dharma."**
- **People resisted this practice in Vaikom (a town in the then-Princely State of Travancore, which is now part of Kerala).**
- **George Joseph of Madurai was a key figure in the early stages.**
- Periyar spearheaded the campaign and was imprisoned after the local leaders were arrested.
- **Vaikom Virar was his nickname (Hero of Vaikom).**
- Meanwhile, he was bothered by **caste prejudice in the dining hall of the Cheranmadevi Gurukulam (school), which was administered by V.V.Subramaniam (a Congress leader) with the help of the Tamil Nadu Congress Committee.**
- Periyar was dismayed when, despite his protests and concerns, the Congress continued to support the discriminatory practise in the Gurukulam.
- Periyar advocated for non-Brahmins to be given a seat in representative entities such as the legislative council.
- **He attempted, but failed, to pass the resolution at the Tamil Nadu Congress Committee's annual meeting in Kanchipuram in 1925.**
- In 1925, he resigned from Congress due to the Congress's unwillingness to address these concerns.
- Periyar founded the Self-Respect movement in 1925 as a result of his disenchantment. Periyar recognised the importance of mass media in the spread of rationalist ideas.
- **Kudi Arasu (Democracy) (1925), Revolt (1928), Puratchi (Revolution) (1933), Paguththarivu (Rationalism) (1934), and Viduthalai (Rationalism) (1935) were among the publications and periodicals he founded.**
- **The SelfRespect Movement's official newspaper was Kudi Arasu.**
- Non-Brahmins, women, and religious minorities all had their voices and thoughts heard.
- In most issues, Periyar contributed a column in which he voiced his views on social concerns.
- **He authored columns under the pseudonym Chitraputtiran on a regular basis.**
- **Periyar travelled to several countries and engaged with intellectuals from all over the world over the years.**

- He travelled to Singapore and Malaya (1929–30, 1954), Egypt, the Soviet Union (modern Russia), Greece, Turkey, Germany, England, Spain, France, and Portugal (1931–32), and Burma (1932–33). (1954 to attend the 2500th birth Anniversary of the Buddha).
- **Periyar was influenced by his travels in the Soviet Union and Europe, which led him to socialist views.**
- Periyar had a close friendship with Singaravelar, who is regarded as South India's first communist and a Buddhist pioneer.
- **Dr. B. R. Ambedkar's Annihilation of Caste** was translated into Tamil by Periyar shortly after it was written in 1936.
- He also backed Ambedkar's call for scheduled castes to have their own electorates.
- **In 1937, he organized a popular movement to resist the Rajaji's government's decision to make Hindi compulsory in schools.**
- **The anti-Hindi movement of 1937–39 had a significant political impact in Tamilnadu.**
- **For his part in the movement, Periyar was imprisoned.**
- When he was still in jail, Periyar was elected the president of the Justice Party.
- Thereafter **the Justice Party merged with the Self-Respect Movement.**
- **In 1944, it was renamed Dravidar Kazhagam (DK).**
- **Rajaji, the Chief Minister of Madras State from 1952 to 1954,** established a vocational education programme that encouraged schoolchildren to receive training related to their father's profession.
- **Periyar denounced it as Kula Kalvi Thittam (caste-based education plan) and fought it vehemently.**
- Rajaji resigned as a result of his anti-corruption operations. K. Kamaraj was appointed as the Madras State's Chief Minister.
- **Periyar passed away at the age of 94. (1973). His lifeless bones were interred in Madras' Periyar Thidal.**

The Anti-Hindi Position of Periyar

- **The arrival of Brahmins from the north is linked to the caste system in south India, according to Periyar.**
- According to him, ancient **Tamil society was divided into tinais (regions)** depending on natural surroundings and the people's methods of living or occupation.
- **Periyar became anti-Hindi as a result of anti-north Indian efforts.**

Periyar on Religion

- **Periyar's** experiences taught him that in order to achieve progress and fairness, religion must be eradicated.
- Periyar promoted atheism as a way to destroy entrenched religious, cultural, and customary norms.
- **Periyar wanted a reason to take the place of religion.**
- He stated that **"religion" involves "accepting superstitious ideas."**
- **Periyar dedicated his entire life to fighting superstitions through the Thinkers or Rationalists Forums he founded.**
- In temples, **Periyar objected to the hereditary priesthood.**
- He believed that instead of being based on caste, eligible individuals with adequate religious knowledge should become priests.
- People should boycott Brahmin priests and their Vedic ceremonies, he advised.
- **He pushed for non-ritualized inter-caste and self-respect marriages.**

Periyar - Feminist

- **Periyar was an outspoken opponent of patriarchy.**
- He was an outspoken opponent of child marriage and the devadasi system (**institution of temple girls**).

- Periyar has been emphasizing women's right to divorce and property since 1929, when the Self-respect Conferences began to voice their concern about the predicament of women.
- Terms like "**gift in marriage**" irritated Periyar.
- He claims that this regards women as a commodity.
- He wants it **replaced with the Tirukkural word "valkaihunai," which means "companion."**
- Why the Woman is Enslaved? is Periyar's most important work on the subject.
- **Property rights, according to Periyar, would give women social prestige and protection.**
- In property, guardianship, and adoption, he supported equal rights for men and women.
- He was a staunch supporter of contraception and birth control, claiming that parenting was a burden on women.
- The **Hindu Succession Tamil Nadu Amendment Act of 1989**, which guaranteed equal rights to the ancestral property for women in inheritance, was introduced by the Tamil Nadu government in 1989, fulfilling the desire of radical reformers.
- **This Act created a precedent, and similar laws were enacted at the national level.**

Labour Movements in Tamil Nadu

- India's industrial progress was boosted during the **First World War (1914–18)**. These industries, which catered to wartime needs, employed a large number of people.
- As the wartime necessities faded, there were retrenchments across the industries toward the conclusion of the war.
- **This, combined with high costs, gave the labour movement a boost.**
- Realizing the value of organized labour power, nationalists began to **back labor's cause**.
- In the Madras Presidency, **B.P. Wadia, M. Singaravelar, Thiru. Vi. Kalyanasundaram**, and others were among the first to create labour unions.
- **The Madras Labour Union, India's first organized trade union, was founded in 1918.**
- **On October 31, 1920**, in Bombay, the inaugural All India Trade Union Conference (AITUC) was convened.
- **Several resolutions were debated by the delegates.**
- Protection against police intrusion in labour conflicts, the keeping of an unemployment record, restrictions on food exports, reimbursement for accidents, and health insurance were among the demands.
- The delegations also urged that Indian workers be given some representation in government, similar to how employers were represented on legislative councils.
- **M. Singaravelar (1860–1946) was a forerunner in the Madras presidency's labour movement operations.**
- He was born in Madras and attended the University of Madras' Presidency College.
- In his early years, he was a Buddhist advocate.
- **He wrote in Tamil about Karl Marx, Charles Darwin, Herbert Spencer, and Albert Einstein's theories.**
- **He spoke Tamil, English, Urdu, Hindi, German, French, and Russian.**

Women's Liberation Movements

- In the early twentieth century, a number of women's movements and organizations were formed in the Madras Presidency to address the issue of women's empowerment.
 - In Tamil Nadu, **the Women's India Association (WIA) and the All India Women's Conference (AIWC) are the most important.**
 - **Annie Besant, Dorothy Jinarajadasa, and Margaret Cousins founded WIA in Adyar, Madras, in 1917.**
 - The Association produced brochures and bulletins in a variety of languages to address issues such as personal cleanliness, marriage laws, voting rights, child care, and women's position in society.
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- Meanwhile, the **Women's International Association (WIA)** established the **All India Women's Conference (AIWC) in 1927** to address the issue of women's education and to urge that the government pursue various policies to help women.
- One of the main goals of the Self-Respect Movement was to liberate women.
- Self-respectors led by **Periyar E.V.R. campaigned for gender equality and societal gender sensitization.**
- The movement gave women a platform to express themselves.
- In the movement, there were a number of female activists.
- Among them are **Muthulakshmi Ammaiyar, Nagammai, Kannamma, Nilavathi, Muvalur Ramamirtham, Rukmani Ammal, Alarmelmangai Thayammal, Nilambikai, and Sivakami Chidambaranar.**
- Devadasi, or dedicating young girls to Hindu temples as God's servants, was a common practice.
- Though it began as a ministry to God, it quickly became perverted, resulting in widespread immorality and maltreatment of women.
- **Dr. Muthulakshmi Ammaiyar was at the forefront of the effort to repeal the devadasi system through law.**

