



Social Reform And Educational Upliftment Of The Depressed Classes In Tamil Nadu (1947– 1967): A Historical Analysis

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Abstract

The period from 1947 to 1967 marked a transformative phase in the socio-economic and educational progress of the Depressed Classes (Scheduled Castes) in India, particularly in Tamil Nadu. Following independence, the Indian government initiated several welfare schemes and legislative measures to abolish untouchability, promote equality, and enhance educational access. This paper traces the historical evolution of social reforms from the Poona Pact to the implementation of the Untouchability (Offences) Act of 1955, later known as the Protection of Civil Rights Act. It also examines government initiatives such as mid-day meal schemes, hostel facilities, scholarships, and reservation policies aimed at uplifting the Depressed Classes. Despite persistent social barriers and discrimination, these decades witnessed significant progress in literacy, employment, and representation of the Scheduled Castes in public life. The study concludes that the post-independence welfare policies laid the foundation for the socio-economic empowerment of marginalized communities in modern India.

Keywords: Depressed Classes, Scheduled Castes, Harijan Welfare, Untouchability, Poona Pact, Social Reform, Educational Upliftment, Tamil Nadu, Post-Independence India, Welfare Policy.

Introduction

The struggle for the upliftment of the Depressed Classes in India marks an important phase in the country's social and political transformation. For centuries, these communities faced exclusion and discrimination under the rigid Hindu caste system, resulting in poverty, illiteracy, and loss of dignity. Visionaries like Mahatma Gandhi and Dr. B. R. Ambedkar championed their cause, demanding equal rights and opportunities. Their efforts laid the foundation for legislative and social reforms after India's independence in 1947.

Between 1947 and 1967, both Central and State Governments launched a series of welfare measures to improve the living standards of the Depressed Classes. Key initiatives included the formation of the Harijan Welfare Department, provision of hostels, scholarships, mid-day meals, and reservation in education and government employment. Committees such as the Elayaperumal Committee (1965) further reinforced the importance of social equality and justice. During this two-decade period, with particular reference to Tamil Nadu, where the Depressed Classes formed a major section of the population. It explores how these reforms transformed their social and educational status, leading to a gradual shift from marginalization to inclusion in India's developing democratic society.

Evolution of Social Reform and Administrative Policy in Colonial and Post-Colonial India

The Earl of Winterton, the English reformer in India, during the early part of the twentieth century distinctly remarked about the condition of the Depressed Classes. He stated that they were in the clutches of slavery lasting over a period of two hundred years¹. He further stated that their condition should draw the attention of the government to raise them to the level of equal footing with others in the society.

According to the Madras Census Report, 1871, the Panchamas, the fifth caste were the last division in the society. There were four lower castes namely Paraiyar, Pallan, Sekkiliar and Thotti. The English specified them in the Census as the "the Paraiyas and other Kindred Classes" till 1892². The word Paraiyan was almost generic one and the caste was split up into many sub-divisions in different manners and ways³. The Paraiyas were the major section in the Tamil country. Among them Panan, Tutiyan, and Katampan, were the offsprings in later days who were termed as untouchables in Tamilagam⁴.

F.R.Hemingway, describes a legend in tracing a special lineage between Brahmins and Paraiyans. It is stated that the Paraiyans were the descendants of the Brahmin priest Sala Sambavan⁵, who was employed in a Siva temple to worship the god with the offerings of beef. But he incurred the displeasure of the god one day since he was concealing a portion of the meat which he wanted to give to his pregnant wife and was therefore cursed to become a Paraiyan. The god then assigned that duty to his brother and he had been doing that for long meticulously. The paraiyans thus say that the Brahmin priests are their cousins. For this reason, only they also wear the sacred thread at their marriage and funeral functions.

In ancient times, it is believed that before the employment of the Brahmins, the Pallava kings had Valluvans as their priests in temples. The valluvans were also the priests of the Paraiyan households. The Paraiyans were generally employed during the festivals in temples for hard labour. For instance, during the festival at Siva temple at Trivalur in Tanjore, the headman of the Paraiyars was mounted on the elephant along with the god as carriers of Samaram⁶ (fans for God) so as to be taken in procession. In Madras for over several centuries, at the annual festival of Egattsa a black goddess, in George Town, a tali was tied around the neck of the idol by one from the community of Paraiyans and he was chosen to represent the bridegroom. This practice continued in the twentieth century also.

After many centuries of long struggle, the fifth Varna namely the Panchamas were addressed with a new term by a Government Order issued in 1922 and the term "Adi-Dravida" was adopted in the official document in the place of Panchama or Paraiya or similar names⁷. From the latter half of the twentieth century, both Central and State Governments have taken measures to avoid the ill treatment meted out to this community. The following words of Gandhiji give a real picture of the Depressed Classes.

"Socially they are considered as untouchables; economically worse than a slave and they are denied to enter the temple. They are denied the use, on the same line as caste Hindus, of public roads, public wells, public taps, public parks and the like⁸.

Gandhiji fought for a casteless society and he stated that neglecting them was a shame to Hindu society. It was in this connection; at the Second Round Table Conference he argued for the rights of the minorities. Ramsay Macdonald, Prime Minister of England announced the Communal Award on 16th August, 1932. The award was aimed to recognise the Depressed Classes, called by Gandhiji as Harijans as a minority community. They were to exercise their right in the General Constituency and also in the Special Constituency. This was suspected by some as a deliberate attempt by the British to alienate Harijans from the Hindus⁹. The award in fact created tension in the minds of the caste Hindus. Gandhiji decided to end this problem and he communicated to Mac Donald about his programme of fast on 20th September, 1932. Prominent leaders like Pandit Madan Mohan Malaviya, Dr. Rajendra Prasad, Birla and Sarojini Naidu initiated talks with M.C. Raja and Dr. B. R. Ambedkar, the leaders of the Depressed Classes on the fifth day of the fast. The leaders of both parties signed an agreement on 26th September, 1932¹⁰ and came to a settlement called as Poona Pact and on that day Gandhiji broke his fast.

The Poona Pact was agreed by the leaders and the terms were framed for implementation according to their decisions. The essence of the terms are as follows:

1. Gandhi and Ambedkar agreed to retain the joint electorate, but the number of reserved seats for the Depressed Classes as fixed by the Award in the Provincial Legislatures must be increased. As many as 148 seats were to be reserved for them against 71 allotted by the Award.
2. Financial assistance was promised to offer education to the Harijans.
- 3 In the Central Legislature nearly 20% of the seats were reserved for the Harijans
4. All the members of the Depressed Classes were registered in their respective constituency. The Electoral College was deputed to elect a panel of four candidates for each of the reserved seats by the method of single transferable vote. One of these candidates was to be elected each for the reserved seats by the joint electorate.

5. Adequate representation was to be given to Harijans in the local and public services¹¹.

This pact was a gift to the Depressed Classes. Its aim was to remove the feelings of untouchability from the people's minds by passage of time through Legislative measures. In Free India these decisions of the leaders had a great impact.

They further gave strength to the demoralised classes by stating that any person indulging in the practice of untouchability or caste prejudice would be punished with a fine not exceeding Rs.500/- or imprisonment for not more than six months¹². The Government issued orders in respect of the propaganda against untouchability which came in the form of Acts namely Untouchability Abolition (Offences) Act, 1955. This was amended in the form of Protection of Civil Rights Act of 1955 which came into force in Tamil Nadu in November 1976. The main provisions of this Act are: -

1. Both imprisonment and fine will have to be awarded for offences under this Act.
2. Cases booked under this Act are not compoundable.
3. It empowers the State to impose collective fines where such imposition is desirable.
4. Preaching and practising of untouchability either directly or indirectly are a cognizable offence. This Act confers upon the State Government the power:
 - (a) to appoint officers for execution, supervision and for promotion of this Act, and
 - (b) to set up special courts for trial of offences under this Act, and
 - (c) to set up committees to assist the government in enforcing this Act, and
 - (d) to identify the places where persons are under any disability arising out of untouchability and to adopt relief measures.

In order to avert the feelings of untouchables the Central and State Governments took steps to propagate against the evils of untouchability among people¹³. For this, hostels and educational institutions were used as centres for advocating, egalitarian principles and cosmopolitanism. The students belonging to the depressed communities were thus given special protection in all institutions such as 25 Schools, Colleges, Technical Institutions and Universities. The State Government through Harijan Welfare Department which was created after the reorganisation of the Labour Department tried its best to remove the evils of caste prejudice through the allotment in the hostel accommodation. It has 75% for the Depressed Classes, 15% for the Backward Classes and gave the 10% allotment for the Forward Communities. The Backward Class hostels also gave allotment to B.C., S.C., and F.C. in the ratio of 55%, 30% and 15% respectively¹⁴.

In the post-Independence period, further efforts were made to improve the condition of the Depressed Classes and Social Welfare Department of India was constituted on April 27th 1965 under the chairmanship of Shri. L. Elayaperumal. The other prominent members of the welfare committee were B.K.Gaikward, C.Dass, R.Achutan, P.L. Majumdar, Narain Din and V.V.Vaze¹⁵. The Committee

proposed to study the conditions of the Depressed Classes who were termed as Scheduled Castes. The Committee brought about the following proposals: -

1. To study the various aspects of untouchability, in particular, the working of Untouchability (offence) Act, 1955 and the restrictions if any imposed on the entry of Harijans into public places of worship and to suggest remedial measures.
2. To study the problems in the economic upliftment of the Scheduled Castes and to evaluate the impact of the present schemes and to make recommendations for further measures that may be necessary and
3. To study the problem of education of Scheduled Castes to assess the progress achieved so far and to suggest further measures that may be necessary.

The first meeting of the committee was held on 5th May 1965, and the Committee toured all the provinces of India and observed the socio-economic condition of the Scheduled Castes. They found that the evil of untouchability was the main reason for the backwardness of the Scheduled classes. They felt that regular elevation activities and welfare measures should be the only solution to make this class to have equal footing in the society. If this suggestion is followed then the other caste people particularly the high caste Hindus would come forward to offer recognition to the depressed communities¹⁶. Regarding untouchables the following observations were made. They are as follows: -

1. The Committee confirms that the caste prejudice is the evil spirit of social segregation.
2. Untouchability may be abolished in the society if all the social order of Hinduism is changed.
3. Abolition of the caste system is to be done by the Government rather than by any of the principle of religion.
4. The hereditary priesthood in the Hindu society should be abolished.
5. Untouchability is considered as a social offence and the Government should take proper action on their side to stop the financial Aid, Loans etc., to those who practice untouchability.
6. Assimilation of all the communities as the integral parts of the nation and for this inter-caste marriages should be encouraged¹⁷.

The Elayaperumal Committee's recommendation was a greatest landmark in the welfare of the Scheduled Castes and Tribes.

EDUCATIONAL STATUS OF THE DEPRESSED CLASSES

The State Government for a long time aimed to educate the Scheduled Castes and Tribes and for that purpose a separate Ministry for Harijan welfare was created in 1947. In the same year Harijan Welfare Committee was constituted¹⁸. This committee was specifically appointed for the purpose of reporting about the amelioration works carried on for the Scheduled Castes all over the State. Also, Rupees One Crore was assigned for implementing the welfare measures for the Scheduled Castes¹⁹. The Committee functioned with the eminent members such as Sri.V. Bashyam Ayyangar, B.Parameswaran and L.N.Gopalswami. The Committee pointed out the following defects in its report and recommended for their rectification²⁰.

- (a) Accommodation hostels are not in good condition
- (b) Amenities are also not provided in full to the Scheduled Castes' Housing Board and their residences.
- (c) School and college facilities are not provided to the Scheduled Caste people in the nearby villages or towns
- (d) Public health and welfare information should be propagated in the cheris or villages and the colonies of the towns
- (e) Old educational institutions should be renovated and the posting of the teachers, wardens, matrons should be increased with sufficient salary.
- (h) Seclusions of the Scheduled Castes should be abolished.
- (g) The orthodox parents of the Hindus are also obstacles for the socialistic pattern of society and hence they should be properly instructed not to create trouble to the Scheduled Caste people.
- (h) The word untouchability should be averted by all means.

L.N. Gopalasamy was the Secretary of Harijan. Welfare Committee, and this Committee met on July 10, 1947 and formed a Sub-Committee to tour the districts and study about their locality and standard of living²¹. The Sub-Committee emphasized the reorganisation of the Labour Department and the Department of Harijan Welfare. The suggestion was accepted by the State Government which constituted a special department called Harijan Welfare Department under the Director of Harijan Welfare with effect from 1st April, 1949²². The Government strongly felt that the imparting of education to the children of the Scheduled Castes and Tribes was an inevitable one because they are a part of the Hindu society and segregation of these people was a social curse. There were 1148 day schools in 1946-47 and the number of Depressed Class children in these institutions was 77674 and among them there were 50538 boys and 27136 girls²³.

In 1948 there were 1194 schools and all were day schools. In these schools 61007 boys and 33943 girls received education as against the total of 84432 children consisting of 55944 boys and 28488 girls who received education in the previous year. Pupils belonging to Scheduled Castes and Scheduled Tribes were very much benefited by the measures of the Government. The number of teachers employed in these schools was 2624 and among them 2602 were trained and 18 were untrained teachers. A sum of Rs.80991 was spent on the construction and repair works of the school buildings²⁴. Separate schools for the Scheduled Castes were managed by the Government and amazingly there was some discrimination practised in these institutions. The Scheduled Caste students were not allowed to sit and study along with the students belonging to the upper castes. The upper caste parents even gave an ultimatum to the parents of the Scheduled Caste students to stop sending their children to schools. The poor poverty-stricken people were not ready to fight for their rights with the high caste people. To avoid this, the Depressed Class people decided to send their children to the common schools. This was the appalling condition of the Depressed Classes in the beginning of the post-Independence period in India in general and in Tamil Nadu in particular.

However, the Labour Department was not in favour of continuation of separate schools for Scheduled Caste pupils. The question of abolishing Harijan schools was postponed to 1 April, 1950. There were 1290 Harijan schools in the State with a total strength of 98744 pupils²⁵. In order to avoid the discrimination on the basis of caste, class, race and colour, steps were taken for establishing common schools in 1951. These schools admitted all the caste pupils to get education. Education was imparted to 101345 pupils which had 67090 boys and 34255 girls on the whole in 1951-52 as against 98007 pupils with 64351 boys and 33656 girls in the previous year²⁶.

Further, there were very few schools during the middle of the 20th century and these schools were not in a good condition. Most of them were either functioning in rented buildings or they were in open grounds under the shades of trees. Hence, a sum of Rs. 127852-9-0 was allotted by the Government for the construction and repair of the buildings in 1951²⁷.

In 1959, it was decided by the Government that no further steps would be taken to open new schools for the Scheduled Castes. However, in 1960 nearly 1000 elementary schools, 3 high schools and 72 basic schools were opened under the control of the Harijan Welfare Department for which a sum of Rs.20 lakhs was spent²⁸. This was because that there was a great demand for opening such schools from the communities concerned and also due to the appeals of the social activists.

In 1963, there were 835 Scheduled Caste schools in which 97516 pupils were getting education and among them 55458 were boys and 42058 were girls. They belonged to various depressed communities²⁹. In 1964 the strength of the pupils increased to 59578 boys and 46004 girls and the total number of teachers employed was 3061³⁰.

At the beginning of the academic year 1964-65, there were 855 Harijan Welfare Schools in the State and they functioned as Day and Night schools. The total number of pupils receiving education during this

period was 110178 consisting of 63223 boys and 46955 girls. The total number of teachers employed was 3203³¹. In course of time due to change of times the caste Hindu students also joined and studied in the Harijan Welfare Schools. In 1967, there was a marked progress in the secondary education in the State having a total strength of 1.5 lakhs students³². At the end of the year a total number of 877 Harijan Welfare Department Schools were functioning in the State. Thus, the two decades of progress in the post-Independence era in the school education was much impressive.

HIGHER EDUCATION OF DEPRESSED CLASSES

Before 1947, generally a smaller number of students pursued college education. It was the Christian missionaries at that time who came forward to render service to the Depressed Class students in pursuing higher education. The pioneer institutions in this task were the Madras Christian College at Tambaram, Voorhees College at Vellore, American College at Madurai and St. John's College at Palayamkottai.

After 1947, the State Government gave preferences to the Scheduled Caste students in all possible ways. By 1950-51 the Government issued an order to allot 10% seats to the Harijan students (Scheduled Caste) students in all the Arts and Science Colleges³³. This was also made applicable to the professional courses like Medical, Engineering and Polytechnic. During 1950-51 by the Reservation policies, 15% seats for the Scheduled Caste students and 25% seats for the backward classes were reserved in the educational institutions³⁴. Both the Backward and the Scheduled Castes were treated in terms of recognition under the same categories. However, the caste discrimination was so deeply rooted in the minds of the Hindus and this was reflected in the schools and colleges. The Government in turn tried very much to curb the evil practices like untouchability by various amendments such as Civil Disabilities Act to bring about the social equality and higher benefits to the students of scheduled castes³⁵.

The Central and State Governments gave many concessions to the Scheduled Castes and Scheduled Tribes so as to enter into Government service through various avenues like State Public Service Commission, Indian Administrative Service, Indian Forest Service and Indian Police Service. It had conducted coaching classes in all the headquarters of the States to equip them with knowledge and abilities. The Madras centre alone had offered coaching to more than 60 Scheduled Caste candidates every year from all States of India. The main motto of the Government was to enrich them and to improve them in all fields and make them qualified for all the higher posts in Central and State Government services. The Government felt that this measure alone would improve them and uplift them from the lower positions to higher positions in the society.

MID DAY MEALS

In order to attract the Depressed Class pupils towards education the Labour Schools in the Madras Presidency introduced mid day meals and for this purpose a sum of Rs.10 lakhs was spent annually by the Government during the period of the Colonial rule³⁶. This scheme was later supervised by the Revenue Inspector with a jurisdiction of fifty schools under his control³⁷. Under this scheme by 1947, total number of pupils benefited was 84660 and the cost involved was Rs.11, 53,500.39³⁸ during 1948-49 the Labour

Schools throughout the Tamil Nadu State provided mid-day meals for 85732 Scheduled Caste pupils and the expenditure was Rs.11.67 lakhs. Every year the expenditure was increasing and the attendance of the pupils in the educational institutions was also on the side of increase. In 1953 it was Rs.19 lakhs and many students were benefited by this scheme.

During 1956-57 the mid-day meals scheme was implemented to the pupils of five schools in Madras and this was entrusted to a private contractor and by this scheme 1313 pupils were provided with food and the cost was Rs.39363³⁹. In addition to the Government schools, some private schools were also provided with funds for the Mid day meals. A sum of Rs.5000 was also given to the management of Olcott Memorial School at Adyar towards the supply of midday meals to the Harijan students who studied there⁴⁰. This scheme was very much recognised by the public and the Scheduled Caste pupils' parents also willingly sent their children to the schools. Generally, mid-day meals were provided to all pupils in the schools at the subsidised rate of 15 paise per meal for which a sum of Rs.20,81,400 was allotted for the supply of mid-day meals in 1963-64⁴¹. The entire scheme was successfully carried on in the initial period of the post-Independence era. During the two decades from 1947 to 1967 the scheme was effectively carried out through the Harijan Welfare Department.

HOSTEL FACILITIES

While food was supplied to pupils through mid-day meals scheme, accommodation of outstation pupils in schools and colleges was found to be another problem. In order to increase the strength in the schools and colleges hostel facilities were considered as very important. The Government understood the situation and steps were taken to provide hostel facilities for the outstation candidates. In 1947, around 145 hostels were opened and subsidised by the Government and out of 145 hostels about 65 were run by the Harijan Sevak Sangh and the rest by the private organisations⁴². In 1947-48 a sum of Rs.4,30,332 was assigned for the construction of new hostels. The newly constructed hostels were able to accommodate 3333 pupils⁴³. The Harijan Sevak Sangh and Servants of India Society were the leading private organisations which did the best in providing hostel accommodation. In order to encourage them the Harijan Welfare Department paid a sum of Rs.20, 01,200 to 517 students for the year 1951-52⁴⁴. A subsidy amount of Rs.15, 87,400 was also sanctioned in 1957 for the improvement of amenities in 21 hostels⁴⁵. During 1959-60 there were only 90 Government hostels in Tamil Nadu and the number increased to 133 during 1960⁴⁶. Admissions were carried on in the hostels and the total number of boarders was 17469 through 277 Government hostels in the state⁴⁷. In 1966 there were 403 Government hostels for Scheduled caste students which included the Scheduled tribes also. A sum of Rs.75,63,500 was provided for the maintenance of these hostels⁴⁸. The total strength of boarders in these hostels was 28,005 consisting of 20,789 boys and 7216 girls. In these hostels, the Scheduled Caste pupils and others were accommodated in the ratio of 75% for Scheduled Castes, and for 5% Scheduled Tribes and the remaining 20% was for the backward classes⁴⁹.

The Depressed Class students studying in colleges and universities were also provided with hostel accommodation. The Scheduled Caste students were admitted in the residential hostels with free boarding since 1948⁵⁰. The Harijan Welfare Department had offered subsidies to 430 hostels in 1950-51 for 11,200

boarders. The boarding charges of Rs.16, 57,830 was used from the subsidised amount⁵¹. Whenever the inmates of the hostels were affected by the communicable diseases or other illnesses, medical treatment was immediately given to them. Special care was also taken to prevent Malaria, Cholera and Typhoid. There was also a periodical inspection by the Government Doctors. There were on the whole 157 subsidised hostels in the State by the end of the year 1956-57. A sum of Rs.15,87,400 was sanctioned towards boarding grants to pupils belonging to the Harijans and Backward classes residing in these hostels⁵². Subsequently, due to the demand during 1964-65, the total strength of the hostels increased to 299 in the entire State. In 1966-67 there were 412 hostels for the Scheduled Castes and Scheduled Tribes and for other backward communities⁵³. Another important feature to be pointed out here is that in order to avoid the radical discrimination and to encourage the Depressed Classes the Government introduced and conducted during this period, the Harijan Day and Harijan Week celebrations.

SCHOLARSHIPS AND FEE CONCESSIONS

To encourage the Depressed Class pupils in their study, financial assistance was given in the form of scholarships and fee concessions because most of them were below the poverty line. The Commissioner of Labour through the Labour Department gave these scholarships and fee concessions to the depressed communities. In 1934-35, the concession was only Rs.3, 65,500 and it was increased to Rs.40 Lakhs in 1946-47, ⁵⁴ to encourage more pupils of the Depressed Classes to pursue educational activities.

The students of Scheduled Castes received half fee concession of Rs.480 (Rs.80 is half fee for the whole course and Rs.400 for books) for post-graduate degree courses⁵⁵. The income of the parents was taken into consideration for granting concessions to the Scheduled Caste pupils. In 1949 the income limit per annum was fixed at Rs.1200 for the school level and Rs.1500 at college level⁵⁶. In 1949, the Central Government sanctioned Rs.10 lakhs for the scholarships at primary and secondary level education⁵⁷. Further, scholarships were also given to residential and non-residential colleges. For the benefit of most of the Backward Communities also, the Government issued an Order in 1958 by which, the converted Christians of Scheduled Castes were also given fee concessions⁵⁸. Later they were categorised as Backward Class because of their conversion. Other classes like backward classes and Most Backward classes also availed of those benefits. In 1963, a sum of Rs.43,07,699.45 was allocated to award a total number of 1,37,000 scholarships⁵⁹. This benefit was extended to Teacher Training Schools also. In 1964-65, a sum of Rs.53,11,173 was assigned to provide scholarships to 1,92,160 students of Scheduled Castes and Scheduled Tribes⁶⁰. By 1967, Madras Tribes Advisory Council met at Tiruchirappalli, Ottacamund and Elagiri hills and passed resolutions for increasing the scholarships and fee concessions due to the demands of the times. As a result, a sum of Rs.75, 63,500 was provided for the maintenance of the Government hostels for the students of Scheduled Castes and Scheduled Tribes⁶¹. Government legislations, concessions and measures undoubtedly improved the condition of the Scheduled Castes and Tribes considerably. Many began to hold positions in government and other organisations and became officials in Cadres like Indian Administrative Service. During 1960s the Scheduled Caste leader Kakkan

became Minister in Congress government. Another leader J.Sivanandam became the Secretary in Madras Government and many from the Depressed Class group held good positions in various organisations.

CONCLUSION

The two decades after independence were a turning point for the Depressed Classes in India. The government's strong steps like passing the Untouchability (Offences) Act, offering educational support, and giving fair chances in jobs helped reduce centuries of inequality. Educational opportunities, hostel facilities, and mid-day meal programs brought real change in their lives and encouraged many families to send their children to school for the first time.

Even though social barriers still existed, this period gave hope and dignity to many who had long been ignored. The combined efforts of leaders, reformers, and government policies during these years helped the Depressed Classes move toward equality and empowerment. Their progress during this time continues to inspire India's ongoing fight for a just and inclusive society.

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