



**International Journal of Sociology and Political Science**

**Online ISSN: 2664-7745; Print ISSN: 2664-7737; Impact Factor: RJIF 5.48**

**Received: 06-05-2020; Accepted: 21-05-2020; Published: 10-06-2020**

**www.sociologyjournal.in**

**Volume 2; Issue 1; 2020; Page No. 20-25**

## **Inner: Reservation policy in Tamil Nadu: A critical appraisal**

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### **Abstract**

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" which 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. Social justice is abolishing the artificial social barriers, Economic justice highlights that attainment of equality in economic status and promotion of the equitable distribution of material resources and 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). 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 public employment for Scheduled Castes and Scheduled Tribes. Even though many reservation policy is being implemented by the ministry of social justice and empowerment. In this circumstance, reservation policy has not properly executed and implemented. The present study would like to raising following research questions are why constitution has given special provision for SCs/STs? 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? Why the objectives of the reservation policy does not accomplish so far. What is beyond it? This study critically investigates the issues and challenges of the Scheduled Castes reservation policy.

**Keywords:** Constitution, Scheduled, enforceable, distribution

### **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) <sup>[22]</sup>. The main purpose of social justice is to create socio-economic as well as political equality among all kinds of communities. India is a secular democracy with many castes/communities. The government of Indian 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) <sup>[15]</sup>.

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 educations 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 Verna Hierarchy (Larbeer 2003:2) <sup>[14]</sup>. They comprise the bulk of untouchable of untouchable caste. These groups or cases have been discriminate against by the superior castes through the ages and they never had any kind or social acceptance forms the majority or the people who belonged to the upper cases (Rao 2004:262) <sup>[25]</sup>. Reservation is a more important consideration for bringing in social justice. Among the caste or communal dispute have been going on in south India. For example, there are 76 Scheduled Castes (Tamil Nadu 1976) in Tamilnadu such as Pallan, Paraiyan, Chkkiliyan and Arunthathiyar etc. The union government provides 15 per cent reservation in all

sectors, in Tamilnadu 18 per cent reservation for Scheduled Caste. Tamil Nadu government recently passed 3 percent 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 from relevant books, newspapers, journals and government reports and documents etc.

### Reservation Policy Movements in India

*Dalit* movement has studied as one of the part of the social reform movement. The *Dalit* movement in Tamilnadu has started since end of 20<sup>th</sup> century. After 1852 Indian independence movement and *Dalit* movement have been started for the purpose of welfare society. *Dalit* needed independence from untouchability and Hindu Caste System (HCS). The present researcher believes that Hindu Caste System deals with four types namely Brahmins, Ksnatriyas, Vaisyas, and Sudras. *Dalit* communities are called as untouchables groups. *Dalit* communities could not permit the Hindu Caste System those days.

They are outside 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 headquarters 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 19<sup>th</sup> and early 20<sup>th</sup> centuries for improving the condition and status of their respective castes (Samel 2004:177) [22].

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 19<sup>th</sup> 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 Christian 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 brotherhood 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), which had remarkable result. Missionaries were started their schools in 1817 for the SCs people. Swapnatl Samel says that the missionary's 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 from 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.

- 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.
- The alienation of the land was permitted only after collection the value of trees and wells of the superstructure in the said lands.
- With our consulting the collector, the assignee neither had no right to sell, or mortgage or alienate the land settlements.
- 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 17<sup>th</sup> 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 run 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 feed 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 Classed Elevation Society of South India (DCESSI)**

DCESSI was founded in 29<sup>th</sup> 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 befeater, 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 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 25<sup>th</sup> 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 Madras and to act as a pressure group to get the demands of untouchables fulfilled (Dhanuskodi 2000:82).

### **Arundhatiya Majajan Sabha (AMS)**

Arundhatiya'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 meetings, seminars and conferences with a view to assess the feelings and aspirations of the community and put forward the demands before government for improving the status of the community (ibid: 85).

### **All India Ambedkar Makkal Iyakkam (AIAMI)**

AIAMI was founded in 4.9.1984 at New Delhi under the president of M.R. Balakrishnan. Iyakkam has a unit in Tamilnadu. The major objective and aims of the AIAMI are; 1. to abolish the existing bonded labour system throughout India, 2. to safeguard 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 education is a 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 Policy in Tamil Nadu**

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 Countries have been launching lot of programme 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 Arunthiyar (771,659 - 6.5%). Thirty five scheduled castes have reported population below one thousand. 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) <sup>[4]</sup>. A major Scheduled Castes get benefit from reservation policy. Why Arunthiyars 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 Arunthiyar communities in educational institutions and government appointments within the 18 per cent reservation meant for Scheduled Castes. This includes the sub-caste Chakkiliyan, Madhari, Adi Adharar, Pagadai, Madiga and Thotti (The Hindu: 2009 February 27).

Arunthathi Makkal Party president said that he supports Arunthiyar reservation policy. He demanded for 6 per cent reservation for Arunthiyar. Why he demanded 6 per cent reservation? He has given explanation that the Arunthiyar population are 6.5 per cent of total scheduled castes. But government of Tamilnadu has given 3 per cent reservation for Arunthiyar. 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 Arunthiyar communities namely; 3 Legislative Assembly seats and 1 House of People seat.

The Deputy Speaker of Tamilnadu, V.P. Duraisamy (2006-2011), said that first three per cent goes to Arunthiyar last 15 per cent goes to other scheduled castes communities. He argues that 3 per cent reservation bill will help over all development of Arunthiyars communities. Further he illustrates that inter-caste marriage is not help upliftment of Arunthiyars communities. He admits that among the own caste marriage is improve for development of Arunthiyars communities. Other Scheduled Castes political leaders may be motivate against 3 per cent separate reservation policy. It will lead to fight against Arunthiyars unity. He says that we should not allow any agitation against separate reservation policy for Arunthiyar communities. He says that no eligible candidate for using 3 per cent reservation in Arunthiyar communities. He highlights that within discrimination is going on among the Scheduled Caste. After long agitation we get 3 per cent reservation for Arunthiyar. He argues that we should allow our children in education other wish we cannot get full benefit of three per cent reservation policy

The main objectives of Aathithamilar Peravai are to overall development of Arunthiyar communities and helps to other scheduled caste communities. General Secretary says that he accept the 3 per cent reservation policy for Arunthiyar. It helps in the field of education and service sectors. The

researcher would like to ask 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 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 within 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 (777139) communities are notified in 6.6 per cent, 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 overall development. Arunthathiyar communities economically not well. How to access 3 per 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 parties 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. Sometimes 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 overall 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 cannot achieve among thesis 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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