QUOTA SYSTEM IN TAMIL NADU– A BYPRODUCT OF THE CASTE SYSTEM

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Abstract

Sangam Tamil society witnessed a social division based on natural land divisions. People involved in the occupations associated with their lands. Barter system prevailed among them. There were no barriers in their social mobility. They were identified with their professions. But in course of time, caste institution influenced the Tamil society and the new rigid social structure came into existence. Hence, the horizontal society was transformed into a vertical society. This caste based vertical society became rigid and has its own unwritten rules and regulations. It was the order of the day for many centuries. When the Colonial government ruled over the Indian Sub-continent looked at the caste based social institution as a peculiar one. They identified the domination of certain castes in the society. Through their policies, they sowed the seeds for the quota system i.e., introduced separate electorate for the Muslims in the legislative bodies. It was followed by the demands of the non-Brahmin associations for their rights and privileges especially in the Madras Presidency. To compensate the cumulative loss, subsequently, in 1921 the first communal G.O. was passed. It paved the way for the allocation of seats to different communities and to obtain social justice. It was the beginning of the quota system i.e., the present well known reservation policy. By introducing this system, it is trying to bend towards an egalitarian form of society. So, it is considered as the byproduct of the earlier product called caste system. In this research paper an attempt has been made to throw light on how the quota system or the reservation policy became the outcome or the result of the earlier social institution called caste system.

Key Words: *Quota System, Byproduct, Reservation, Caste System, social justice,*

Introduction

Quota system popularly known as the scheme of reservation is a constitutional provision made to compensate the cumulative loss suffered for ages by the weaker sections of our society due to various socio-cultural disabilities.[1] Quota system or the reservationpolicy is based on the concept of social justice. In other words, it is a special arrangement for removing the socio-economic discriminations through positive Government steps, by granting preferential treatment to the weaker sections of the society, thereby rendering social justice to the people. It needs encouragement for sharing of opportunities in the executive, legislative bodies, in educational institutions and in public services.[2] The demand by the unprivileged as well as the underprivileged sections of the society to enjoy the same privileges of the more privileged classes resulted in confrontation and social conflict in the beginning. Subsequently, the less privileged sections will become socially, politically and economically equal privileged.[3]

An attempt has been made in this paper to study how a horizontal ancient Tamil Society became a vertical as well as graded one in the name of caste institution and again it tries to bend towards horizontal position by the implementation of reservation of seats in legislatures, educational institutions and employment opportunities. In other words, the researcher tries to highlight the implementation of the scheme of quota system or the policy of reservation in Tamil Nadu, which is the by-product of the earlier product namely the rigid caste system in Tamil Society. The policy of reservation has been introduced in Tamil Nadu because of the hierarchical and graded formation of the society. The gradation was the result of caste system which prevailed in the Tamil Society.

The Term Caste and its Meaning

The word 'Caste' is originated from the Spanish word 'casta' means 'lineage', 'breed' or 'race', which again derived from Latin word 'Castus', denotes the meaning 'Pure'. It is believed that Spaniards were the first to use it in common parlance.[4] It is from the term 'Casta' the English and the French Word 'Caste' came into vogue. Caste which means 'species' or 'breeds' of animals or plants and 'tribes', 'races', 'clans' or 'lineage' among human beings.[5]

Evolution and Growth of Caste System in Tamil Nadu

Social Structure in Ancient Tamil Nadu

Tamil Nadu from time immemorial had a distinct culture, language and tradition.[6] The Tamil words '*Kulam*' and '*Saathi*' denote the meaning of two various groups.[7] The Saint Poetess

Auvaiyar also employed the term '*Saathi*' in her poetical compositions.[8] However these terms '*Kulam*' and '*Saathi*' did not convey the clear meaning and implications of the term caste, for the word caste conveys the characteristic features of birth, hereditary occupation[9], endogamy, the concept of pollution, no social intercourse between different castes and above all imposed institutional norms and rules.[10]

As the social 'groups' in the Sangam Society were mostly free from the above characteristics, it is ascertained that there was no caste system in the ancient Tamil society. Further, the society was horizontal in social structure with the distinguishing social qualities of giving importance to education, charity, chastity, social values, character, humanism and dignity of labour.[11]

Ancient Tamils were unknown of four-fold social division of Aryans. Ancient Tamil society was based on occupational divisions and not on the basis of birth. Classification was made in accordance with the regions in which they lived and the quality of ability, merit and efficiency. There was no barrier between different groups.[12] The Society was divided into five divisions on the basis of natural formation of land viz., *Kurinchi* i.e., the hilly region, *Palai* i.e., the barren region, *Marutham* i.e., the cultivable land, *Mullai* the Pastoral land and *Neithal*, the coastal area. The people of these regions were called *Vettuvars* (hunters), *Maravars* (Warriors), *Uzhavars* (peasants), *Aayars* (Cow herds) and *Paradavars* (fisherman) respectively.[13] Their professions were associated with the five-fold natural divisions of the land.[14]

A few scholars including A. V. Subramania Aiyer hold that there existed a similar system akin to caste system, in ancient Tamil society.[15] As there is no historical evidence to prove this argument and there were no barriers and disabilities existed among them, it is believed that there was no caste institution in Tamil Nadu before the arrival of the Aryans from the northern part of the Indian Sub-continent. With the arrival of the Aryans, slow transformation had taken place due to amalgamation of Aryan and native Tamil cultures. The Ancient Tamil literature Tholkappiam reveals the earlier social life of the Tamils. It refers to four groups viz., *Arasar* (Rulers and Kshatriyars), *Anthanar* or *Papar* (Learned Men), *Vaniakar* (Merchants) and *Vellalar* (Agriculturists).[16]

Besides the above four groups mentioned in *Tholkappiam* and the five-fold land divisions, there were various other social groups performed fine arts. *Mangudikizhar* mentions about *Tudian*, *Panan*, *Paraiyan* and *Kadamban*.[17] *Pattupattu* mentions about *Kuthar*, *Panar*, *Porunar* and

Virali.[18] Literatures of Sangam period like *Eight Anthologies* and *Pattupattu* mention different class of people such as *Umanar*, *Eyirriar*, *Kadaisiyar*, *Kurumbar*, *Paraiyar*, *Koothar*, *Kuyavar*, *Tachar*, *Kallar*, *Valaignar*, *Pulayar* etc. They did not form any distinct divisions of the society. They led a common life, having common usages and customs. On the basis of their occupation, they lived in groups. It is illustrated that the people of ancient Tamil Nadu belonged to different groups.[19] Though, there existed different groups of people, they did not have any barrier between the man of one land and another tract. Matrimonial alliances were taken place between the people of various divisions. All of them lived together without any disparity.[20]

However, some later literary works, like the Buddhist work *Manimekalai*, works *Tevaram* and *Tirumurais* and the *Vaishnavite* work *Divyaprabhandham* mention about the existence of caste system.[21] This has been realized and voice was raised against the practice of caste system in *Thirumoolar's Thirumantiram* in 6th century A.D. According to him there was one caste and one God.[22]

Aryanisation and Emergence of Rigid Society in TamilNadu

The Tamil Kings had frequently invited the Aryans to perform Vedic sacrifices and they intermingled with the Tamils and settled in south itself. When they migrated to south from north, they came with their social institution called *Varnashrama Dharma* or caste system comprising of four rigid divisions of the society namely *Brahmins*, *Kshatriyas*, *Vaisyas* and *Sudras*.[23]

When the Aryans came and settled in the south, they imposed their propounded unwritten social law on the basis of caste system in which they themselves enjoyed a high position and they assigned professions to each caste including the Kings. Through religion, they brought everyone of the society under their *Sastras*. The injected that caste distinctions among the people. The period in which the Vedic Aryans settled in the Tamil country was the culminating period of great influence of caste system in the south.[24]

Aryans applied the concept of 'Twice-born' and magnified the gradation of the four-fold *Varna* system. They kept aloof themselves from the rest of the indigenous population to maintain their superiority and culture. They enjoyed high status in the society. They emerged as arbitrators, peace makers and performed similar jobs even to the kings. The slow process of *Aryanisation* was said to be started from the beginning of the 3rd century A. D.[25]

Factors like migration, *Sanskritisation*, occupational hierarchy and agrarian structure were responsible for the formation of caste system in Tamil Nadu.[26] It is therefore definite and clear that

due to the *Aryanisation* of the south, society during the time of the Cholas witnessed a different form of social structure.[27]

From inscriptional evidences it is further learned that rigid form of caste structure prevailed during the Chola period. The caste system of north influenced the south, where it attained its full and complete form under the Cholas.[28] The Brahmins lived in separate as well as very convenient places called *Agraharams* and *Chaturvedimangalams*.[29] Again it is revealed from the inscription of Raja Raja that the low caste people resided in separate colonies called *Kammancheri*, *Paraceri* etc. Like that, they had separate cremation grounds called *paraisudukadu* and *vellansudukadu*.[30]

During the Pallava period too, the four-fold divisions of caste system was perfectly followed. The Pallava inscriptions are full of references about the *Brahmins* and the *Kshatriyas*, but the *Vaisyas* and the *Sudras* were not as much mentioned. Besides these groups, there were other groups namely, traders, artisans, smiths and agriculturists. Further, the *Vaishnava* and *Saiva* saints who flourished during this period comprised of all the sections of the society viz., *Brahmins*, *Kshatriyas*, *Vaisyas* and *Sudras*. So, the socially deprived section also contributed their efforts to modify the Tamil Society.[31] The *Bhakti* movement throws much light on the concept of equality. The efforts of the religious leaders and their success were not able to shake the roots of the caste system. During the following years castes and sub-castes increased tremendously. *Brahmins* maintained their superiority and possessed vast areas of lands, which were as a matter of fact donated to them by the kings and they were tax free lands. They became the chief advisors of the rulers, chief trustees of the temples and landlords of the region. The very characteristic features of the Aryan caste were the rule of the day.[32]

Due to the emergence of *Brahmin* supremacy, the *Kshatriyas* are otherwise rulers were relegated to secondary importance. Members of all the communities indulged in trading activities both inland and foreign trade. Thus, *Vaisyas* constituted as a larger community comprising of a different caste and without based on any hereditary line. Leather works, cleaning gutters, scavenging and skinning the dead animal were some of the menial services confined to certain people of the Tamil society. Consequently, the concept of pollution emerged.[33] During the period of the Cholas, the aggravation of the caste system obtained its peak stage. Chola inscriptions refer that the castes like *Panar*, *Paraiyar*, *Chakkailiyar*, *Irular* and others functioned in the society with *Brahmins* at the top.[34]

Right-hand and Left-hand Castes

Another peculiar feature of the medieval period was the two great social factions, called Right-hand (*valangai*) and Left-hand (*Edangai*) caste. The origin of these two divisions was obscured.[35] Each group consisted of 98 castes. During the Imperial Cholas, many of the higher section of the *Sudra* caste constituted Right-hand castes with *Pariah* as its chief supporters and the lower sections of the *Sudra* castes constituted Left-hand caste with *Pallas*, *Kammalas* and leather workers as its chief supporters.[36] The *Valangai* group enjoyed superior privileges than the *Edangai* group. They tried to dominate one another to maintain their social status.[37] During the second year of the reign of Kulottunga I, there arose a conflict between these two groups. The clash resulted in the burning of a village *Rajamahendra- Chaturvedimangalam* which is at present situated in the Papanasam Taluk of Tanjore District. The temples and surrounding places were also destroyed. Again the robbers looted the idols and treasury of the temples. Hence, subsequently, renovation works were undertaken to rebuild the temples and the damagedbuildings again.[38] In course of time, two groups joined and assembled together to revise the rates of taxes to be collected from the tenants and others.[39]

It was under the Vijayanagar rule, the caste groups and communities numerically multiplied.[40] The Vijayanagar rulers appointed their own kinsmen from Karnataka and the Telugu region to look after administration. The occupation of the Tamil country by Telugu and Karnataka people resulted in creation of certain social problems. As conquerors over the Tamil people they commanded higher social status. However, this contributed largely to the earlier inhabitants to give their original occupations and taking up menial services in villages and remote areas.[41]

Due to the adoption of caste system agrestic form of slavery was also continued under the Vijayanagar rule. Certain sections of people, besides the victim of slavery were considered as untouchables. They were segregated from the main stream and were considered as the fifth group called *Panchamas*.[42]

Social Disabilities

Untouchability has been a part and parcel of Hindu caste system. Rev. Marteer cried out "A most cruel and selfish thing is Hindu caste".[43] Various factors were responsible for the rise and growth of untouchability. The son of a soldier became a soldier. The son of cobbler became a cobbler and so on. He was not allowed to shift to other kinds of works.[44] Inter-caste marriages were vehemently forbidden. The concept of purity and pollution was highly in practice towards the

segregated section of the population.[45] People, those who violated the caste rules and regulations, were considered as untouchables. They performed menial works of the village and became enslaved labourers.[46]

The concept of pollution and state of untouchability made them to undergo certain social disabilities. Along with the other caste Hindu children, the children of the untouchables were not allowed to attend the schools. They were forbidden to use public tanks, wells, streets and also were prohibited to enter into the temples.[47] Joseph Chailly wrote that "Caste bars out altruism, unity and patriotism and that the rules render true social life and progress impossible".[48] With the advent of European Christian Missionaries, conversion started from the lower ranks of the Hindu society to Christianity. In the Tamil Society, the *Parayar* and the *Pulayas* were the untouchables as well as unapproachable and economically they were enslaved. Further, the *Paravas* of the coastal regions were also treated as weaker sections. Among them, there was no consciousness of *casteism*. Easily, they were brought under the influence of Christian Missionaries and they embraced Christianity.[49] When the Missionaries wanted to do social service they opened many educational institutions. They imparted western education to the natives. Extension of western education to the Indian masses was a great attempt for social change in all directions.[50]

British Administration and Change in the Tamil Society

Always, there is a close relationship between the administrative system of the Government and progress of education. In the development of education in India, the responsibility of the British Government was larger. The English East India Company entered India with the purpose of trade and commerce. At the beginning they had no interest in the educational affairs of the natives. When they assumed the administrative powers of India, there was the necessity of English educated Indians.[51] It was only for their administrative convenience, Britishers officially introduced western education in India to recruit clerical officials and translators in the government offices.[52] The Act of 1813 was an important mile stone in the history of the growth of education, for in that year a sum of not less than one lakh of rupees for a year to be spent for the progress and promotion of western education in British India.[53] The Britishers found good response from the Indians and they increased the amount to one lakh pounds in the Charter Act of 1833.

After the introduction of western education, certain social changes occurred in India among the activities of the people and the administrative measures. As a traditionally learned group, the Brahmins quickly imbibed the values of the western education till 1830s, Britishers advocated for the Brahmins to take over the teaching profession by patronising the traditionally learned group, they gradually substituted the mass education theory by extending educational facilities to all the sections of the society.[54]

The colonial government declared in the Honourable Court's Despatch number eight of 2nd February, 1831, that the government did not recognize caste, or any religious dstinction as a ground of civil disability. All classes or castes were eligible similarly to offices whoever might have been considered as qualified depending upon the public employment opportunities.[55]

The Britishers had the idea to admit all candidates irrespective of their caste and creed, but practically they found difficulties as the head of the institution happened to be a Brahmin and the pupils were also Brahmins, the other community candidates were not able to get access in the schools and colleges.[56] To remove the disabilities of various social reformers emerged to facilitate the out castes to come out from the social barriers.[57]

Domination of the Brahmins and the British Policy

By 1853, the Government found the virtual monopoly of a single caste called Brahmins in public services. For instance, in the Madras Presidency, the Revenue establishment of Nellore District was managed by 49 Brahmins that was also all from the same family.[58] They were the relatives of the Deputy Sheristadar, Gotoor Venkataramaniah. The Governor of Madras desired the Board of Revenue to take immediate steps to remedy this evil. Accordingly, the Board's Standing Order was issued. It emphasized that, appointments should be made from all sections of the population, Collectors should always make efforts to divide the principal appointments in each district among several castes. This order was circulated to all collectorates.[59] With the suppression of 1857 mutiny, the Britishers followed the policy of 'divide and rule' towards Hindus and Muslims.[60] Since the 2nd half of the 19th Century, the relationship between the British and the Brahmins started worsening. With the learning of western thoughts they developed the spirit of individualism and aimed at democracy. This was not favoured by the British administrators. They treated the *Brahmins* with suspicion. They started undermining the activities of the *Brahmins*. They adopted strictly the popular policy of 'divide and rule'. They induced and encouraged the *non-Brahmins* to enter into the educational institutions, where they made facilities for the higher

education.[61] Further, the attempt of British Government to bring out Census Report was a significant landmark in the social history of India. Surveys on castes and tribes in different parts of India were first initiated by the British probably in 1869. Though mainly, it was an ethnographical study which even today helps the researchers as bedrock on castes and tribes in India.[62] It revealed the strength of each communities in the state, a fact which was totally unknown to them previously. It was an eye-opener. The western education hither to they gained and the reported strength of their communities made them to compare and contrast with the advanced communities to fight for obtaining mere opportunities.[63] In 1871, the Census Superintendent of Madras Mr. W. R. Cornish exposed the presence of strong Brahmin elements in all spheres of life. He stressed the importance of the representation of other communities.[64]

The Muslim communities once politically dominated in India, they were reduced to the position of insignificance under the British Regime. They did not undertake the English education and became disqualified to the employment oppurtunities.[65]

To instigate them, two resolutions were passed by the Viceroy of India Lord Mayo and the Governor of Madras Hobart respectively in 1872.[66] After the passage of these two resolutions, they were first treated as the backward section of the society. Muslim Organizations were emerged in 1880s to demand their own rights and privileges.[67]

The Government continued its efforts to curb the accumulation of Brahmin domination in public services. In 1904, in the superior services, the *Brahmin* and *Non-Brahmin* ratio was 70:30. The Board of Revenue instructed the district collectors to ensure the fair-distribution of seats in the services among the *Non-Brahmins*. To bring uniformity in its rule, the Board of Revenue provided a column to show the caste sect of each subordinate services in 1904. It enables the collectors to see how far the standing order of the board was enforced and to calculate the advancement of various communities through their representation.[68]

From 1909 onwards, political colour was added by the British on communal basis. The Morley-Minto Reforms Act of 1909 gave political identity to Muslims and they were granted separate representation.[69] In the Mean time, the rise of public opinion served as a cause for the formation of associations and organizations, which was stimulated by western education. From the British Indian association, a Madras Branch of association called the *Madras Native Association* was started in 1851. After the death of Gajalu Laxmi Narasu Chetty in 1868, V. Bhashyam Iyengar took the leadership and revived its activities in the eighties of the 19th century. The association

rendered its meaningful services in the field of local self-government and higher education. The fervent desire of the people of Madras, gave birth a Presidency-wide organization, called the *Madras Mahajana Sabha*, in 1884. To counteract the Muslim organizations, certain Hindu communal Organisations were also started. One among them was the *Madras Hindu Sabha* (1882) was the one first emerged in Madras. Subsequently, *Vannia Kula Sangam*, *Nadar Mahajana Sangam* and so on emerged to claim their own communal rights and privileges.[70]

Everywhere, the Brahmins dominated and they monopolized all the opportunities given to Indians. The Royal Commission was constituted by the British Government in 1912 to investigate the representation of various communities in different employment level. It also revealed the predominance of the Brahmins.[71] Sir Alexander Cardew, a member of the Madras Executive Council submitted a report before the public service commission in 1913, in which he stated that the small rigidity exclusive caste called *Brahmins*, monopolized all the services. *Non Brahmins* were completely excluded. In 1914, in the Madras Legislative Council, it was revealed that out of the 650 graduates of the Madras University 452 were *Brahmins*, 12 *non-Brahmin* Hindus and the remaining 74 belonged to the other communities. The members of Madras Legislative Council, the Senate of Madras University, etc. were belonged to the Brahmin Community. The *non-Brahmins* had no chance to enter in such kind of high official bodies.[72]

Communal G.Os and the Implementation of Quota System

Domination of *Brahmins*, Besant's Home Rule Movement, racial feelings and anti-Brahmin sentiments of the *non-Brahmins* constituted as various factors. Under these circumstances, the Justice Party was formed by the educated *non-Brahmin* elites to demand their rights and privileges. In the 1920 election, the Justice Party won and formed the ministry under the diarchical system in the Madras Presidency. The Justice ministry enacted the first Communal G.O. on 16th September, 1921, which directed all the heads of the Departments and other Officers empowered to make appointments and to follow strictly the principles enunciated in the G.O.[73]

The Communal G.O. was implemented in 1927,[74] which was in operational till 1947. The backward classes list was prepared in 1925, which was introduced for the benefit of Government Employment opportunities in Tamilnadu.[75] In the same direction, the next Government step was the 1932 Communal Award and the Poona Pact in which Scheduled Castes (SCs) were largely benefited.[76] Further in 1975, Scheduled Castes' list was prepared. According to that, seats were reserved to them in the legislatures and government employment opportunities.[77]After

independence Scheduled Tribes (STs) list was prepared in 1950.[78] In Tamilnadu, in the same year, reservation scheme was introduced in the field of education also.[79]

Quota System since Independence

In free India, the Constitution has provided various kinds of protections and safeguards for public employment opportunities to the persons belonging to BCs, SCs and STs, keeping their age old traditional disabilities and discriminations.[80] In 1957, for the benefit of lower section of the backward communities, a separate list was formulated which was known as Most Backward Classes.[81] Meanwhile the Government of India formulated a Backward Classes Commission in 1953, under the Chairmanship of Kaka Kalelkar, to investigate the conditions of the Backward Communities. But the report of commission did not see the light of the day.[82]

During the first Government of the D.M.K. regime, a Backward Classes Commission was constituted in 1969 under the Chairmanship of A. N. Sattanathan. The commission submitted its report in 1970. Accordingly, 18 percent of the seats were reserved for SCs/STs, while it was raised from 25 percent to 31 percent for the BCs and for the Open category it was reduced from 59 to 51 percent.[83]

In 1979, the Government of India constituted the second Backward Classes Commission under the Chairmanship of B. P. Mandal to study the condition of the backward communities.[84] The report of the commission was accepted during the V. P. Singh's Government by implementing the Mandal Commission recommendations, 27 percent of reservation for the backward classes have been followed in the central government service. To the SCs and STs, 15 and 7.5 percent has been granted respectively.[85]

In 1980, the then Chief Minister of the Tamilnadu M. G. Ramachandran increased the reserved seats from 31 to 50 percent for BCs, in which 20 percent of seats were reserved for the Most Backward Classes (MBCs) and Denotified communities exclusively. Therefore, the total reservation is increased to 68 percent. For the open category it was reduced to 32 percent.[86] One percent of the seats was reserved for the Tribal Community. Hence the opportunities to the open category was further reduced to 31 percent.[87]

Today in Tamilnadu, 18 percent of sets are reserved for SCs, 1 percent for STs, 30 percent for BCs, 20 percent for MBC and Denotified communities and the remaining 31 percent is given for the open category in educational institutions and government employment opportunities.[88] 3 per cent of seats are reserved for Arunthathiyar exclusively in the Scheduled Castes pool. To

encourage the students to enroll in Government schools 7.5 per cent seats are reserved for the government school students in higher education. 20 per cent of the public service vacancies are reserved for the students studied in Tamil medium especially in higher education. In some central government educational institutions and employment opportunities 10 per cent of seats are reserved for economically weaker sections of the upper castes. Hence, it is understood that government policies are aiming to achieve social justice. In fact, the reservation policy which has been followed in Tamilnadu, helped largely for social change and moving towards achieving social justice.[89]

Conclusion

It is clear from this research paper, the *Sangam* Tamil Society was a horizontal society. People lived in groups according to the inhabited lands and avocations. The *Aryanisation* of the Tamil country witnessed a new form of social structure. The caste institution and its rigid rules and regulations were introduced by the Aryans, through religious belief and the practices. In course of time, caste became an inseparable part of the religion. The rigidity of the caste system occurred during the medieval period particularly under the Cholas and Vijayanagar period. The society witnessed caste clashes. The aggravation of the caste practices and the aggressive form of slavery introduced the concept of pollution and the practice of untouchability. It resulted in the formation of the vertical form of society, in which the Brahmins enjoyed the top rank and the untouchables in the lowest rank, in between various castes were placed in different level. A rigid form of social structure emerged. This vertical caste based society became a peculiar one to the westerners particularly, the British. They passed certain social legislation to form the caste based society. Through western education right was given to all. Through the legislative measures, the British administrators tried to minimize the domination of Brahmins, due to the instigation of the British Government, efforts of individuals, social reform organizations and caste organizations, the socially disabled groups emerged from the social degradation. Employment opportunities were opened to all the eligible candidates irrespective to their castes, creed and race. To bring them up, the Government reserved some vacancies in the name of castes to certain sections of the population. Thus, there emerged the policy of reservation. The enactment of the first Communal G.O. gave a new dimension to the existing social structure. In addition to that, the Government of India Act of 1935 granted special treatment to the downtrodden sections of the society in the name of reservation. Further, the Constitution of India guaranteed safeguards and the protections for the

welfare of the age old deprived sections of the society. Especially, the provisions were made for the guaranteeing reservation of the seats in the legislative, educational and employment opportunities. Thus, reservation policy was the outcome of the caste rigidity and social disabilities of the lower sections of the society. In fact the caste system, was a social product of Aryan social institution, which was responsible for the introduction of reservation system, a bi-product of caste system to attain social equality and justice in the Tamil Society.

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