In the present study, the interface between Dalit people and the Dravidian movement is analysed. First it is found that changes in the objective conditions caused feelings of relative deprivation among the Dalits, which, in turn, produced alienation from the Dravidian movement. This alienation served as a motivating factor to form a new Dalit movement. During the period of study there are changes in the objective conditions of the Dalits relating to education, occupation and political participation in the positive direction with regard to the subordinate groups which created awareness and thereby caused a feeling of relative deprivation in the minds of the Dalit groups. The Dalit people lived in depressed conditions. The Dalit people took the caste Hindus and Dravidian movement as their comparative reference groups and felt relatively deprived and alienated.

The Dalit communities suffered socio-cultural, economic and political alienation. A common pattern of development of alienation among the subordinate groups has been identified. Particularly some members felt alienated on socio-cultural grounds. There was also economic alienation of the Dalit community. The members of the Dalit group felt that their ways of earning a livelihood were dominated by the caste Hindus in Tamilnadu. The Dalit people believed that the restoration of social status and political power would remove their economic disadvantages,
There was also a feeling of political alienation in the Dalit societies. In the party power structure the Dalits were marginalized and alienated by the Dravidian movement. Such socio-cultural, economic and political alienation motivated the Dalits to form their own outfits. The caste Hindus and the Dravidian movement are responsible for the depression of Dalits in Tamilnadu. So anti-Dravidian feeling and anti-caste Hindus feeling are the central themes of the Dalit movement in Tamil Nadu.

The Dalit liberation movement was pitted against the whole oppressive Hindu system and values and it was active more or less throughout India. The contribution of impersonal factors like the new education, industrialization, land system, democratic process, means of communication, etc. to the Dalit movement cannot be ignored. Unless the Dalits search for their lost identity, strive to regain political power and resort to nationalism, there will be no future for them. Inspite of the conflict and contradictions that exist among the DMK and the Dalit Panthers of India (Tamilnadu branch), Thirumaavalavan has opted for an alliance with the DMK against the greater enemy the AIADMK under J. Jayalalitha in the 2001 Assembly elections in Tamilnadu. But now the alliance trend has changed. The DMK front did not like to be allied with the Dalit political parties. It shows Karunanidhi’s opportunistic tendency. In Tamilnadu the NBM or Dravidian movement was never as progressive as it was thought. It fell seriously short of attaining its goals. There is no answer to the conflict between the caste Hindus and the Dalits in Tamilnadu.

On these issues there is an ongoing intensive debate among Tamil Dalits themselves. There is a strong section of Tamil Dalit intellectuals who are highly critical of Periyar himself, arguing that the non-Brahmin self-respect movement/ Dravidian movement under his leadership never did more than seek to replace Brahmin dominance by non-Brahmin dominance.
The Dravidian parties tactically and cunningly mobilized the Dalits to support the DMK and the AIADMK. The Dalits were cheated by these parties in all spheres of life. The Dalit movement should regain the momentum. The Dalit movement did not succeed in integrating all the Dalit people because of socio-economic and political reasons. The basic causes for this failure of the Dalit movement and the success of political parties need to be unearthed, by undertaking an intensive study on these movements, with historical perspective. Though an average Dalit person looks at political parties with a pessimistic outlook, they are able to mobilize Dalit votes whereas the Dalit movement is struggling to make inroads into Dalit communities.

The Dalit movement succeeded in mobilizing the Dalit people. During the Dravidian movement’s regime a number of atrocities occurred against the Dalits. They have been facing various kinds of discrimination at the hands of Hindus for 2000 years. The caste discrimination is invisibly seen, as in every village Dalits are segregated in separated and isolated colonies not well connected with the main villages and deprived of all basic civic amenities. Even cremation grounds are separated for Dalits and caste Hindus in every Indian village. There is a peculiar type of discrimination, provision of separate tea glasses for Dalits and caste Hindus in most of the villages in Tamil Nadu.

Regarding reservation the Tamilnadu Government has been following 69% reservation for BC, MBC and SC/ST cumulatively, the SCs/STs having only 19%. While the reservation policy has made some marginal improvement in the life of the Dalits, the inside stories are most discouraging. It is observed that in the group 'D' and group 'C' vacant SC/ST posts are filled. However in group ‘B’ and ‘A’ only less than 4% of the employees are from the SCs/STs. If the progress through reservation
is excluded, nothing remains in the hands of the Dalits. To legalise the reservation policy, the Dalit MPs and MLAs belonging to the Dravidian parties should put forth their issues in Parliament and in the State Legislative Assemblies. Now reservation is being done away with because of privatization. Manuvadis are now seeking help from multinationals to do away with the reservation for Dalits at 22.50 and for backward classes at 27% by inviting foreigners. Every day some sort of privatization is taking place but Dalit politicians are silent spectators.

From government departments to the public sector, all are being thrown open to private sector so that reservation is wiped out. What have the Dravidian parties' MLAs and MPs belonging to Dalit communities done to implement the reservation policy? They should answer this question.

Land continues to be the determining factor for social equality. Therefore all efforts must be taken to retrieve the panchami lands. All kinds of deprivation led to the formation of the new separate movement for Dalits. The Dravidian political parties have done precious little for the betterment of Dalits. Whatever has been done for the Dalits so far relate only to the peripheral issues and not the grave issues concerning Dalits.