Appendices
APPENDICES

Appendix – I

List of Publications


List of Papers Presented


Appendix - II

The important resolutions passed in the first three Provincial Self – Respect Conferences held in Chengleput 1929, Erode 1930 and in Virudhunagar 1931. These resolutions are considered to be the Magna Carta for Women’s Liberation.

Collected from Kudi Arasu, Revolt and Namadhu Kurrikkol.

- To raise the marriageable age of girl and boy to 16 and 19 years respectively. It upheld the right to choose the life-partner irrespective of caste and religion.
- The right to Divorce and the right to widows’ remarriage should be allowed to women.
- The right to equal property and right to inheritance should be provided to women.
- The right to do any kind of job and the right to conduct business for women should be permitted.
- More number of women teachers must be appointed in schools. Children in Primary school must be taught by women teachers alone.
- Compulsory education should be given equally to boys and girls.
- The Government should supply books, dress and meals freely to the poor students.
- It demanded the Government to abolish untouchability and to frame law for the eradication of discrimination on the basis of birth and to permit them to approach public places.
- To frame civil laws permitting inter-caste marriage and enacting Hindu Divorce Act.
- It demanded the public to reduce marriage expenses and duration of marriages by removing rites and ceremonies.
- It emphasized ‘Birth Control’ for women’s liberation and acquiring knowledge it pleaded both the Government and the public service minded persons to supply
family planning materials and to impart education for the promotion of family planning.

- It demanded the government to abolish prostitution centres. It also welcomed the passing of legislation that the girls prosecuted to prevent prostitution but also pleaded that the girls prosecuted and punished under the act should be given full protection and facilities in the Reformatory Homes to create new avenues for decent livelihood after the term of prison life.

- It pleaded the Government to recruit women to the department of police and military force.

- It also forced the Government to implement devadasi abolition act and to boycott the temples practicing devadasi system.

- Again, it demanded the Government to promulgate Sarada Act.

- It demanded the public to educate women till 30 years of age and encourage the people to do inter-caste marriage.
Appendix - III

Tamil Nadu Act 21 Hindu Marriage (Tamil Nadu Amendment) 1967.

1[Tamil Nadu] Act No. 21 of 1967.2


[Received the assent of the President on the 17th January 1968, first published in the Fort St.George Gazette Extraordinary on the 20th January 1968 (paua 30, 1889)]

An Act further to amend the Hindu Marriage Act, 1955, in its application to the [State of Tamil Nadu].

WHEREAS it is necessary to render valid, Suyamariyathai or Seerthiruththa marriages;

And WHEREAS it is expedient further to amend the Hindu Marriage Act, 1955 (Central Act 25 of 1955) in its application to the [State of Tamil Nadu] for the purposes hereinafter appearing;

Be it enacted by the Legislature of the [State of Tamil Nadu] in the Eighteenth Year of the Republic of India as follows:-

1 (1) This Act may be called the Hindu Marriage ([Tamil Nadu] Amendment) Act, 1967.

2 (2) It extends to the whole of the [State of Tamil Nadu].

2. Insertion of new section 7-A in Central Act 25 of 1955 – After section 7 of Hindu Marriage Act of 1955 (Central Act 25 of 1955), the following section shall be inserted, namely:-

“7 – A Special provision regarding Suyamariyathai and Seerthiruththa marriages – (1) This section shall apply to any marriage between any two Hindus, whether called Suyamariyathai marriage or Seerthiruththa marriage or by any other name, solemnized in the presence of relatives, friends or other persons –

(a) by each party to the marriage declaring in any language understood by the parties that each takes the other to be his wife or, as the case may be, her husband; or

(b) by each party to the marriage garlanding the other or putting a ring upon any finger of the other; or

(c) By the tying of the thali.

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1 These words were substituted for the “Madras” by the Tamil Nadu Adaptation of Laws order, 1969, as amended by the Tamil Nadu Adoption of Laws (second Amendment) order, 1969.
2 For Statement of Objects and Reasons, see Fort St.George Gazette Extraordinary, dated the 17th July 1967, Part 1v section 3, pages 67-68.
3 These words were substituted for the “Madras” by the Tamil Nadu Adaptation of Laws order, 1969, as amended by the Tamil Nadu Adoption of Laws (second Amendment) order, 1969.
2 (a) Not withstanding anything contained in section 7, but subject to the other provisions of
this Act, all marriages to which this section applies solemnized after the commencement of
the Hindu marriage ([Tamil Nadu] Amendment) Act, 1967, or in any other law in force
immediately before such commencement or in any judgement, decree or order of any court,
but subject to sub-section (3), all marriages to which this section applies solemnized at any
time before such commencement shall be deemed to have been, with effect on and from the
date of the solemnization of each such marriage, respectively, good and valid in law.

(3) Nothing contained in this section shall be deemed to—

(a) render valid any marriage referred to in clause (b) of sub-section (a), if before the
commencement of the Hindu Marriage ([Tamil Nadu] Amendment) Act, 1967:-

(i) such marriage has been dissolved under any custom or law; or

(ii) the women who was a party to such marriage has, whether during or after the life
of the other party thereto, lawfully married another; or

(b) render invalid a marriage between any two Hindus solemnized at any time before
such commencement, if such marriage was valid at that time; or

(c) render valid a marriage between any two Hindus solemnized at any time before such
commencement, if such marriage was invalid at that time on any ground other than that it
was not solemnized in accordance with the customary rites and ceremonies of either party
thereto:

Provided that nothing contained in this sub-section shall render any person liable to any
punishment what so ever by reason of anything done or omitted to be done by him before
such commencement.

(4) Any child of the parties to a marriage referred to in clause (b) of sub-section (2) born
of such marriage shall be deemed to their legitimate child:

Provided that in a case falling under sub-clause (i) or sub-clause (ii) of clause (a) of sub-
section (3), such child was begotten before the date of the dissolution of the marriage or, as
the case may be, before the date of the of the marriages referred to in the said sub-clause (ii).
Appendix - IV

The Hindu Succession (Tamil Nadu Amendment) Act, 1989

Act. No. 1990

An Act further to amend the Hindu Succession Act, 1956, in its application to the State of Tamil Nadu.

WHEREAS the Constitution of India has proclaimed equality before law as Fundamental Right:

AND WHEREAS THE exclusion of the daughter from participation in coparcenary ownership merely by reason of her sex is contrary thereto:

AND WHEREAS such exclusion of the daughter has led to the creation of the socially pernicious dowry system with its attendant social evils:

AND WHEREAS this baneful system of dowry has to be eradicated by positive measures which will simultaneously ameliorate the conditions of women in the Hindu Society.

BE it enacted by the Legislative Assembly of the State of Tamil Nadu, in the Fortieth year of the Republic of India as follows:-

1. Short Title, extent and Commencement.

   (1) This Act, may be called the Hindu Succession (Tamil Nadu Amendment) Act, 1989.

   (2) It extends to the whole of the State of Tamil Nadu.

   (3) It shall be deemed to have come into force on the 25th day of March, 1989.

   (4) Insertion of New Chapter II – A

In the Hindu Succession Act, 1956 (Central Act 30 of 1956.) (hereinafter referred to as the Principal Act.) after Chapter II, the following Chapter shall be inserted, namely:-

“CHAPTER II - A

SUCCESSION BY SURVIVORSHIP

EQUAL RIGHTS TO DAUGHTER IN

COPARCENARY PROPERTY.”

29 – A. Not withstanding anything contained in section 6 of this Act.

(i) in a Joint Hindu Family governed by Mitaksha Law, the daughter of a coparcener shall by birth become a coparcener in her own right in the same manner as a son and have the same rights in the coparcenary property as she would have had if she had been a son. inclusive of the right to claim by

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4 Received the assent of the President on 15th January 1990 and as Published in Tamil Nadu Government Gazette Extra (A group IV-2 Ex. (15)-1.
survivorship; and shall be subject to the same liabilities and disabilities in respect thereto as the son;

(ii) at a partition in such a Joint Hindu Family the coparcenary property shall be so divided as to allot to a daughter the same share as is allottable to a son;

Provided that the share which a pre-deceased son or a pre-deceased daughter would have got at the partition if he or she had been alive at the time of the partition shall be allotted to the surviving child of such pre-deceased son or of such pre-deceased daughter.

Provided further that the share allottable to the pre-deceased child of a predeceased son or of a pre-deceased daughter, if such child had been alive at the time of the partition, shall be allotted to the child of such pre-deceased child of the pre-deceased son or of the pre-deceased daughter, as the case may be;

(iii) any property to which a female Hindu becomes entitled by virtue of the provisions of clause (i) shall be held by her with the incidents of coparcenary ownership and shall be regarded, notwithstanding anything contained in this Act or any other law for the time being in force, as property capable of being disposed of by her by will or other testamentary disposition;

(iv) Nothing in this Chapter shall apply to a daughter married before the date of the Commencement of the Hindu Succession (Tamil Nadu Amendment) Act, 1989;

(v) Nothing in clause (ii) shall apply to a partition which had been effected before the date of the commencement of the Hindu Succession (Tamil Nadu Amendment) Act, 1989.

INTEREST TO DEVOLVE BY SURVIVORSHIP ON DEATH

29 – B When a female Hindu dies after the date of the commencement of the Hindu Succession (Tamil Nadu Amendment) Act, 1989, having, at the time of her death, an interest in a Mitakshara coparcenary property by virtue of the provisions of section 29A, her interest in the property shall devolve by survivorship upon the surviving members of the coparcenary and not in accordance with this Act;

Provided that if the deceased had left any child or child of a pre-deceased child, the interest of the deceased in the Mitakshara coparcenary property shall devolve by testamentary or intestate succession, as the case may be, under this Act and not by survivorship.

EXPLANATION I – For the purpose of this section, the interest of a female Hindu Mitakshara coparcener shall be deemed to the share in the property that would have been
allotted to her, if a partition of the property had taken place immediately before her death, irrespective of whether she was entitled to claim partition or not.

EXPLANATION II – Nothing contained in the provision to this section shall be construed as enabling a person who, before the death of the deceased, had separated himself or herself from the coparcenary or any of his or her heirs to claim on intestacy a share in the interest referred to the rein.

PREFERENTIAL RIGHT TO ACQUIRE PROPERTY IN CERTAIN CASES

29 – C (1) Where, after the date of the commencement of the Hindu Succession (Tamil Nadu Amendment) Act, 1989, an interest in any immovable property of an intestate or in any business carried on by him or her, whether solely or in conjunction with others, devolves under section 29 – A or section 29 – B, upon two or more heirs, 29 – B upon two or more heirs, and any one of such heirs proposes to transfer his or her interest in the property or business, the other heirs shall have a preferential right to acquire the interest proposed to be transferred.

(2) The consideration for which any interest in the property of the deceased may be transferred under this section shall, in absence of any agreement between the parties, he determined by the court on application being made to it in this behalf, and if any person proposing to acquire the interest is not willing to acquire it for the consideration so determined, such person shall be liable to pay all costs of, or incidental to, the application.

(3) If there are two or more heirs proposing to acquire any interest under this section, that heir who offers the highest consideration for the transfer shall be preferred.

EXPLANATION:- In this section “Court” means the court within the limits of whose jurisdiction the immovable property is situate or the business is carried on, and includes any other court which the State Government may, by notification in the Tamil Nadu Government Gazette specify in this behalf.

2. CERTION PARTITION TO BE NULL AND VOID.

Notwithstanding anything contained in the principal Act, or in any other law for the being in force, where, on or after the 25th day of March 1989 and before the date of the publication of the Act in the Tamil Nadu Government Gazette, any partition in respect of coparcenary property of a Join Hindu Family has been effected and such partition is not in accordance with the provisions of the principal Act, as amended by this Act, such partition shall be deemed, to be, and to have always been, null and void.
Appendix - V

The DMK Government under C.N. Annadurai awarded the inter-caste marriage couples with gold coins

GOLD MEDALS for INTER-CLASS MARRIAGES

The Government in consultation with the Director of Harijan Welfare and the Board of Revenue (Land Revenue) have decided to introduce a scheme of awarding a gold medal worth about one Sovereign in respect of each case of inter-class marriage. In addition, a certificate of appreciation would also be given.

After the attainment of Independence, the Government have been implementing several schemes for the uplift of the Scheduled Castes, Scheduled Tribes and other Backward Classes. In addition, the Government have been enforcing in this State the Untouchability (Offences) Act, 1955 to eradicate the evil of untouchability. In order to create a casteless and classless Society, the Government consider that this could be achieved by encouraging inter-class marriages.

To give sufficient inducement to the parties who might be disposed to enter into inter-class marriages and to encourage such marriages, the Chief Minister in the course of his Budget speech in June 1967, announced that a sum of Rs. 10,000 would be set a part in the Budget for granting rewards to parties who enter into such marriages.

The Government have decided that the following criteria should be adopted in determining the eligibility for awarding gold medals and issuing certificates under the scheme:

1. Scheduled Castes or Scheduled Tribes and Forward Communities;
2. Scheduled Castes or Scheduled Tribes and Backward Classes; and
3. Scheduled Castes or Scheduled Tribes and Most Backward Classes.

The scheme will be implemented in respect of marriages performed on or after 1st July 1967.

Both the bridegroom and the bride should be Hindus.

The application for the award of gold medals should contain the particulars indicated and it should be made to the Collector of district where the marriage took place not later than the 30th April of each year. The Collectors of the districts (including Madras) should scrutinise the applications received and select the persons eligible to receive the gold medal and the certificate.

The medals and the certificates should be presented by the Collectors to the eligible couples on the 2nd October of each year in respect of marriages performed before the preceding official year.

Gold Medals were awarded by the Government of Madras to those who had inter-Class marriages at a function held at the Children's Theatre on 11th October 1969. Thiru Jagjeevan Ram, Union Food Minister, inaugurated the function. Sardar Ujial Singh, Governor of Madras, presided.

Some of the inter-Class married couples are seen in the picture.
Appendix - VI

Revolt Editorial Column

Contents

PUBLISHED EVERY WEDNESDAY.
26th DECEMBER 1928.

No. 8

Marriage or Consent.

Dr. Gour and Mr. Sarada are moving the
natures to liberalise the law governing the
relationship of the sexes in our country. The
is attempts to prevent the undue exercise of
activities, the blissfulness of young. The
seek to raise the age and protect womanhood from being
by the stronger sex as the vehicle for
expression. Children are considered
merely property meant to gratify the
inevitable craving for domination.
Women are menials intended to pander to men’s
proclivities. Dr. Gour’s is a fight
against the abuse of youth by elders for the
solution of the latter’s possessory instinct.
Sarada’s is a protest against the abuse of
inheritance of the momentarily intoxicated.
Both the reformers have
against ingrained elements of
culture.

Of the two, Dr. Gour’s endeavours are
universally for the more serious and the
important, considering the interests at
for the well-being of posterity. The
law for possession is deep rooted in our
law, fortified by prevalent ideas of marri-
aged ends expression by conscious, delib-
ate acts conceived in advance in all their
and carried out with determination and
finer. While, on the other hand, the sen-
scion, in those inebriated cases in
law relating to the age of consent
applies, is superficial in its origin, deterred by
condemnation of the popular moral code and
is expressed in fitful, desultory acts conceived
in haste and carried out with hesitation and in
fragmentary manner. It is easier to fight a
delaying emotion than a stratified instinct. The
variations wrought by the former are much less
in quantum and duration than those caused by
the latter. A chance injury is easily cured.
But the conditions bringing about a chronic
offence are ever present, involving a perpetual
repetition of injuries that neither the doctor
nor the lawyer can hope to counteract. The
marriage law which compels a wife to sell her
body to the husband in exchange for board
and bed brings in inestimable harm to both the
sexes. The hardships and sufferings that it
entails in the life of a married couple
are not equalled by the cumulative sufferings
endured through an age of rape injuries.
The Devadasi can say no to unwelcome
advancements. The wife cannot. Mr. W. R.
Thurstin well observes in his booklet on
Philosophy of Marriage:

"The daily and nightly juxtaposition of
the male and female, which is a result of
present marriage laws and customs, leads to
unrestrained sexual intercourse, which perverts
the natural instincts of both male and female,
and makes parturients of 90 per cent
of all married women. This condition arises
from the fact that married women have been
led to believe that such prostitution of them-
selves is right and natural because it is legal.

Our present marriage laws must be
amended to conform more closely with natural
laws. The marriage contract should
provide that the man may have sexual inter-
course with the woman only when and if she
wishes it."
Appendix - VII

Kudi Arasu Editorial Column
பாத்திரத்தில் என்ன நகர்கின்றது?

பாத்திரத்தில் என்ன நகர்கின்றது?

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பாத்திரத்
பலகாரத்துக்கு மனித்தோற்றத்தில்

92, முல்லைநோய் வீதி, கோயம்புத்தூர்; 261, சென்னை நகர் மத்திய்-1.

பலகாரத்து வருடாகளுக்கு முன்னிலையில் விளங்கிய பலகாரத்து வாழ்த்துகளை நன்கு விளக்கப்பட்டே அவரது வாழ்த்துகளுக்கு எந்த மனம் கொடுத்திருந்தன என்பதில் நம்பிக்கை கொண்டு கேள்வி விளக்குகிறோம்.

வருடாகளுக்கு ஆரம்பத்தில் செய்யப்பட்டுள்ள பலகாரத்து வாழ்த்துகள் ஆக்கங்கள் கொண்டுவரும்போது, வருடாகளுக்கு வருவாய் போர் காரணமாக வருளும் பலகாரத்து வாழ்த்துகளுக்கு நம்பிக்கை கொண்டு விளக்குகிறோம்.

வருடாகளுக்கு வருவாய் போர் காரணமாக வருளும் பலகாரத்து வாழ்த்துகளுக்கு நம்பிக்கை கொண்டு விளக்குகிறோம்.

—

சு. சுபாரசின்.
Appendix - IX

Periyar’s Speech on Self-Respect Marriage
Appendix - X

Moovalar Ramamirtham Ammaiayar Marriage Assistance Scheme G.O.

Encouragement of Women's Education - Grant of Rs. 5,000 at marriage to girls from poor families who have completed 8th standard and above - Orders - Issued.

READ the following paper -


READ also -


The Government have decided that a special scheme to improve the status of women in society should be launched. A grant of Rs. 5,000 (Rupees five thousand only) will be given to girls from poor families who have completed 8th standard and above on the occasion of their marriage. Government view that this will be a powerful incentive for the advancement of women's education.

2. This scheme named in the Government Order above as 'Kamathiy Block Development Officer shall accord sanction. 5 per cent of cases in each block will be superchecked by the District Social Welfare Officer and another 5 per cent by the Divisional Development Officer.

4. Severe action will be taken against those who try to avail of the benefit under this scheme by furnishing false information.

5. The entire amount of Rs. 5,000. (Rupees five thousand only) will be paid in cash to the beneficiary in 15 cases in advance of the marriage. The application form for availing this assistance shall be prepared by the Director of Social Welfare in a simple form. The Director of Social Welfare shall be responsible for the implementation of the scheme. In the districts - the

cane, plantain, turmeric, tobacco, chilies, irrigated cotton and irrigated ground-nut are cultivated, the total income should be taken into account so that it does not exceed Rs. 2,000 per annum for the household.

3. A girl belonging to a poor family on the occasion of her marriage may apply to the concerned Block Development Office in the application form prescribed by the Director of Social Welfare. The application should be accompanied by an entitlement certificate issued by the Revenue Department showing that she belongs to a poor family as defined, proof of educational qualification and proof of age. On receipt of the application, the Extension Officer, Social Welfare Department will take up the same for verification. She should make a thorough field enquiry of genuineness of the application and correctness of particulars furnished. She must get sufficient evidence of the marriage as witnessed by at least two persons. The case will be submitted by the Extension Officer, Social Welfare Department to the Block Development Officer. The Block Development Officer shall accord sanction. 5 per cent of cases in each block will be superchecked by the District Social Welfare Officer and another 5 per cent by the Divisional Development Officer.

(a) In the case of families who are solely dependent on agriculture for their livelihood, poor families will be -

(i) Families of agricultural labourers without land in which all earning members in the family are solely dependent on wage income.


(ii) Families of small and marginal farmers where the ownership land holding of the family is less than 2.5 acres of irrigated land or 5 acres of unirrigated land or a combination of irrigated and unirrigated land equivalent to 5 acres of unirrigated land. For the purpose of calculating the latter, one acre of irrigated land will be treated as equivalent to two acres of unirrigated land.

(iii) One acre of land taken on lease will be taken as equivalent to 0.5 acre of land under ownership holding in the same category, viz., irrigated or unirrigated. On this basis, leased lands will be clubbed with owned lands for arriving at ownership holding of small and marginal farmers.

(iv) In the case of families who are wholly or partly dependent on non-agricultural incomes, the annual income earned from all sources shall qualify for consideration and should not exceed Rs. 5,000 per annum.

The above guidelines regarding ownership land holding relate to land on which crops are grown. In cases in which remunerative cash crops such as sugar-
District Social Welfare Officer will be responsible for the scheme and in Madras City, the Commissioner Corporation of Madras will be responsible. In the districts the amount shall be drawn and disbursed by the District Social Welfare Officer and in the City by the Director of Social Welfare.

6. This scheme will be launched from 3rd June 1989. The Director of Social Welfare is requested to give wide publicity to the scheme to ensure proper coverage. A monthly report indicating the number of applications received, accepted, rejected and cases for which amounts were disbursed in a suitable format may be sent by the Director of Social Welfare before the 10th of the succeeding month.

7. Orders regarding districtwise allocation of funds for the implementation of this scheme will issue separately.


No. 515, BACKWARD CLASSES WELFARE,
NUTRITIOUS MEAL PROGRAMME AND
SOCIAL WELFARE, DATED 31ST MAY 1989

9. This order issues with the concurrence of the Finance Department vide its U. O. note No. 2222/FS/IP11

(By order of the Governor)

R. SHANMUHASIGAMANI,
Secretary to Government.
Appendix - XI
Dr. Muthulakshmi Memorial Maternity Assistance Scheme G.O.

Social Welfare: Women’s Welfare—Scheme providing cash support to working women of poor house-holds at the time of pregnancy—Orders issued.

READ AGAIN

READ ALSO—


Working women from poor house-holds suffer from loss of wages in the last trimester of pregnancy and immediately after delivery. This loss of wages results in lack of adequate nutritional support. Government have decided to launch a scheme to provide cash support in the last 2 months of pregnancy and 2 months after delivery of the child.

2. This scheme titled “Scheme for Cash Support to Working Women in Pregnancy and Puerperium” will be launched on 3rd June 1989. It will cover all working women belonging to poor house-holds who are pregnant. The cash support will cover only the first two children. The age of marriage should be the least only to those belonging to poor house-holds. The poor family for this purpose is defined as below—

(a) in the case of families who are solely dependent on agriculture for their livelihood, poor families will be—

(i) Families of agricultural labourers without land in which all earning members in the family are solely dependent on wage income.

516, BACKWARD CLASSES WELFARE, NUTRITIOUS MEAL PROGRAMME AND SOCIAL WELFARE,
DATED 31ST MAY 1989—

(ii) Families of small and marginal farmers where the ownership land holding of the family is less than 2.5 acres of irrigated land or 5 acres of unirrigated land or a combination of irrigated and unirrigated land equivalent to 5 acres of unirrigated land. For the purpose of calculating the latter, one acre of irrigated land will be treated as equivalent to two acres of unirrigated land.

(iii) One acre of land taken on lease will be taken as equivalent to 0.5 acres of land under ownership holding in the same category viz, irrigated or unirrigated. On this basis, leased lands will be clubbed with owned lands for arriving at ownership holding of small and marginal farmers.

(b) In the case of families who are wholly or partly dependent on non-agricultural incomes, the annual income earned from all sources shall qualify for consideration and should not exceed Rs.5,000 per annum.

The above guidelines regarding ownership land
cases in which remunerative cash crops such as sugar-cane, plantain, turmeric, tobacco, chillies, irrigated cotton, and irrigated ground-nut are cultivated, the total income should be taken into account so that it does not exceed Rs. 5,000 per annum for the house-hold.

3. Each pregnant woman shall be given a cash support of Rs. 200 at Rs. 50 per month for 2 months prior to delivery and months thereafter. This will be given irrespective of whether the pregnancy culminates in a live or still birth. The amount shall be distributed in two instalments, one instalment prior to delivery and one instalment immediately after delivery.

4. At present as part of the regular primary health care system it is necessary that every pregnancy is registered by the Village Health Nurse in rural areas and the Auxiliary Mid-Wives in urban areas. An application may be given in the prescribed format by the pregnant woman to the Village Health Nurse/Auxiliary Mid-Wives who shall have it verified. The community nutrition worker and child welfare worker should assist the pregnant women in filling those applications. Each application should be supported by proof of age and age at marriage and eligibility entitlement as belonging to a poor family. This eligibility entitlement shall be given by the Revenue Department. The Village Head Nurse will enquire into the application, certify that she has registered the case of pregnancy and forwarded the same to the Block Office for sanction. The amount will be sanctioned by the Block Development Officer but disbursed by the Village Health Nurse in the field as it would not be possible for pregnant women to reach the Block Office. 20 per cent of the cases in each area will be checked by the sector Health Nurse to ensure that the scheme is implemented properly. The Block Development Officer and the Extension Officer, Social Welfare Department shall also verify 5 per cent of the cases. The application form for availing this assistance shall be prepared by the Director of Social Welfare in a simple form.

5. The Director of Social Welfare shall have over all responsibility for implementing the scheme. In the districts the District Social Welfare Officer and in Madras City the Commissioner, Corporation of Madras will be responsible for the implementation of the scheme. She is requested to give wide publicity to this scheme to enable all eligible women to be registered. She shall arrange for an information system which includes the number of applications received, number enquired into, number sanctioned, amount disbursed and number rejected, etc. She shall prescribe suitable formats and ensure prompt reporting. A monthly report should be sent to Government on the progress of this scheme before the 10th of the succeeding month.

6. Orders regarding district-wise allocation of funds for the implementation of the scheme will issue separately.

7. The expenditure should be debited to 2225. Social Security and Welfare—02. Social Welfare—103—Women's Welfare Scheme In the Fifth Five Years Plan—1 State Plan XX. Cash assistance to pregnant women below poverty line (D.P. Code No 2225—02—103—XX—0007).

516. BACKWARD CLASSES WELFARE NUTRITIOUS MEAL PROGRAMME AND SOCIAL WELFARE.
DATED 31ST MAY 1989

8. This order issues with the concurrence of the Finance Department vide its U.O. No. 2222/FS/PY/89, dated 31st May 1989.

(By order of the Governor)

R. SHANMUGASIGAMANI,
Secretary to Government
Appendix - XII

Dr. Dharmambal Widow’s Remarriage Assistance Scheme G.O.

GOVERNMENT OF TAMIL NADU

ABSTRACT

Social Welfare - Welfare of destitute widows - Scheme for encouraging widow remarriage - Naming of the scheme - Orders - Issued.

BACKWARD CLASSES WELFARE NUTRITIOUS MEAL PROGRAMME AND SOCIAL WELFARE DEPARTMENT


ORDER:

The scheme of widows remarriage was launched during the year 1975-76 to rehabilitate widows by presenting incentives in the form of National Saving Certificates in the joint names of husband and wife to the value of Rs. 5000/- to be held in deposit for 6 years.

2. The Government now direct that this “Scheme for encouraging widow remarriage” be named as “Dr. Dharmambal Widow’s Remarriage Assistance Scheme”.

R SHANMUHASIGAMANI,

Commissioner and Secretary to Government.

periyar 1975-76-мல் குடியார் கழிவாளினர் குழியாளினரை வாழ்வு வாழ்வில் வெண்கல்கள் பெற்று வாழ்வில் வெண்கல்கள்

1. 3-9-75ம் நாளில் குழியாள் குழியாளினர் குழியாளினர்

2. குழியாள் குழியாளினர் “குழியாள்”

3. குழியாள் குழியாளினர் குழியாளினர்

4. குழியாளினர் குழியாளினர் குழியாளினர்

R SHANMUHASIGAMANI,

Commissioner and Secretary to Government.
PLATES

Plate – 1  Periyar’s House

Plate – 2  Periyar and his Family Members
Plate – 3 Periyar and Nagammai

Plate – 4 Periyar, an ascetic in Kasi
Plate – 5  Periyar, a Merchant

Plate – 6  Anti-Purohit Association
Plate – 7  Periyar and C. Rajagopala Chariyar

Plate – 8  Periyar and Kamaraj, the Chief Minister of Madras State (1954 – 1964)
Plate – 9  Periyar and his lieutenant C.N. Annadurai, the founder of DMK Party and the Chief Minister of Madras State (1967 – 1969)

Plate – 10  C.N. Annadurai distributed free note book to the students
Plate – 11  Self-Respect Marriage Function in the presence of Periyar, Anna and M. Karunanidhi.

Plate – 12  Periyar and M.G.Ramachandran, the founder of AIADMK Party and the Chief Minister of Tamil Nadu
FROM THE FATHOMS TO THE FRONT:
LESSER KNOWN FACETS OF
SOCIAL REFORM IN SOUTH INDIA

In honour of Dr. T. K. Ravindran and Dr. K. K. Kusuman

Edited by
P. VASUMATHY DEVI

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Thiruvananthapuram

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Chettiyars or the Nadars and Reddies may be cited. The Brahmin socio-religious practices made inroads into the life of the unadulterated Tamil women, who later became strict adherents to these practices. In the early Tamil society, instead of the bride paying dowry to the bridegroom, the latter paid the bridewealth to the prospective bride.

Moreover, a widow was looked as insupportable by every one, but even by her own children. She was unable to attend the family festivals by considering that her presence would bring bad luck to the family. However, her life was miserable to the extreme. A result, many of them practiced effects of the Tamil women, who had to adjust and accommodate them. The result was that women had to face a number of social problems like female infanticide, child marriage, sati, enforced widowhood, polygamy etc. Women were subjugated by the tenets of Dharma. A lesser known social reformer

From the Fathoms to the Front

women's rights and advocated widow's remarriage for the abolition of widowhood altogether. He questioned the public: "If a man can marry again at the instance of the death of his wife, why cannot a woman marry at the death of her husband?" The Self-Respect Movement encouraged widow remarriage among the women of Self-respecters to relieve them from their life long misery. For instance, Sami Chelambaram, one of the chief propagandists of the movement, married a widow who surprised the orthodox sections greatly, as the couple belonged to a very respectable forward community, "Puriyar," for radical social, religious, political and cultural thinker was a role model to many youths and young girls. His thought were radical, his actions were revolutionary, his writing were rational and his propaganda were logical. He touched upon every aspect of a woman from the childhood to the death (even up to the funeral). He insisted family planning, abolition of dowry practice, encouraged simple inter-caste marriages, renunciation, abolition of child marriage, all paraparathas in poverty and marriage ceremonies and education and employment of women and emphasized their freedom to choose their partners and also the right to divorce, not in courts, but in homes. "Being attracted to the revolutionary and nationalistic principles of E. V. Ramaswamy Periyar", Dhamanbal joined the Self-Respect Movement as an active Self-Respector in 1933. She rose to great prominence by her acts and deeds, social thoughts and services.

Early Life

S. Saraswathi, popularly known as Dhamanbal, was born at Thiruvuraim in 1890. Her parents were Samyathan and Nachiar of Pappanmal. Samyathan was a teezan merchant. He evinced great interest in Tamil. But Dhamanbal lost her parents during her childhood and was brought up by her foster mother, Lakshmi. She was much fascinated by the three arts of Tamil,ulu (art) and Naalukovil from her young age and dedication made her contact Thirumangal
Dharmamba as a Siddha Doctor

Dharmamba learnt Siddha medicine and served the poor section of the society. Dr. P. Thigagarajan, the former Principal of the Siddha Medical College at Palayamkottai, stated that it was a surprise that Dr. Dharmamba had been keen in curing chronic diseases with the help of herbal medicine. She treated the children who were affected by pneumonia within three days. She was like a ‘Light House’ in the medical world. According to Thiru.Vi.Ka, Dr. Dharmamba was not only served as a doctor for curing physical diseases but also served as a doctor for removing social diseases. She was ‘born to do service’ to all sections of people including poor students, destitute, unemployed and the suppressed people. Dr. Siruthai, a renowned friend of Arigna Anna, got training in Siddha medicine from Dharmamba.

Dharmamba was a linguist. She learnt Tamil language systematically from Ivakaranum, Sobharamaniam and Thirunavukkarai Modalan. She also learnt Telugu from Narayanammal and knew to speak English and Malayalam.

Dr. Dharmamba as a Social Reformer

Dr. Dharmamba has done remarkable service to the destitute women and widows. She extended her help to the destitute women by finding jobs for them with the support of rich men in the society. Having sympathy with the widows, she encouraged the poor widows to do widow remarriage. So, she rehabilitated the life of the widows. She also encouraged and conducted numerous inter-caste marriages. Thiru.Vi.Ka. was of the opinion that since Dharmamba had worked and encouraged inter-caste marriages to remove casteism among the men and women in Periyapalayam that they offered their prayer in the form of circumambulating the temple by wearing only one moon loon as dress to get good fortune and blessings from God. Therefore, Dharmamba personally visited this area and taught them rationalistic thoughts to get rid of blind practices.

Dharmamba’s Service to Tamil

On 14th July 1937, Raja Gopala Charyar assumed charge as a Premier in the Madras presidency as a result of 1937 General Election which was held by the provision of 1935 Act. Rajaji issued an order on 21 April 1938 for the introduction of compulsory study of Hindi subject in the first three forms of the secondary schools from the academic year 1938-39. E.V.R. considered the introduction of Hindi as the imposition of Brahmin dominance over the Dravidians. Hence, he started the Anti-Hindi agitation against the government order and demanded its withdrawal.

During this agitation, Thirumalaisamy, the editor of Nagaraj Desam, gathered Tamilar PeiCai (army) consisting of hundred Tamil experts including Ramanirtham to agitate against the introduction of Hindi. It marched to Chennai from Tiruchi under the leadership of Raja Gopal Charyar and the commander-in-chief of Pattukottai V.A. Alagiramsamy. During their march, they accused the Tamilians to agitate for the cause of Tamil by their fiery speeches. One in Chennai decided to receive the ‘Tamilar padai’ in fear of Rajaji’s government. But, Dr. Dharmamba took a bold step in arranging a grand meeting under the leadership of Maraimalai Adigal at Marina Beach and requesting Kumara Raja Muthiah Chettiar to take active role in this meeting. It was attended by eminent Tamil scholars like Narasimha Soma Sundar, Bharathiraja, U.P.A. Soundara Pandian and Pattukottai Alagiramsamy.

Moreover, Dr. Dharmamba convened the Tamil Nadu Women’s Conference at Oomettvai stage in Chennai on 13 November, 1939, under the presidency of Thiru. Nilaikubhi to uphold Tamil language.

Tamilians, he registered her name in the Samrajya Movement. She also brought union between husband and wife by resolving their disputes through counseling.

Due to the commendable service done by the Self Respect Movement and Dr. Dharmamba, the percentage of widows from 1921-1951 declined. The following table substantiates it:

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<th>Decade</th>
<th>Madras State</th>
<th>Male</th>
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When Dr. Muthulakshmi introduced a bill to abolish Divadasi system, Satyamorthy, the Congress leader, vehemently opposed the bill. Social reformers like Thiru. Vi. Ka., EVR “Periyar”, Moovar Ramathirtham and Dharmamba canvassed the public from door to door through rationalist propaganda in favour of the bill. She also influenced the rich men as well as big-shots in the society to support the bill.

Having understood the importance of women’s education and as a true activist of Self Respect Movement, Dharmamba conducted weekly classes or imparting education to women, who were residing in and around Pethanakkanpatti in Chennai. To increase the roll number of women in her weekly classes, she personally canvassed the women from door to door. Malar Muthathirtham, a Self-respector, too supported Dharmamba for conducting these classes in order to improve women’s education.

She championed for the cause of women’s rights and social reforms. She worked for the removal of superstition beliefs, false faith and the sacrifice of animals to appease gods, a practice that prevailed among the illiterates. There was a blind practice that existed among the...
anti-Hindi agitation. In the interrogation, she accepted that she had raised the slogan only to glorify Tamil. But she denied boldly the baseless charges accussed on her that she raised the slogan for the immediate resignation of "rajaj's" rule. When she was questioned about her brother's study of Hindi by others, she replied that imposition of Hindi on Tamilisains would affect the progress of Tamil language as well as the life of forthcoming generations of Tamil people. Again, when she was asked about her way of protesting in front of schools and institutions, instead of conveying it directly to the public, she remarked skeptically that if she had known the address of each person (she is protesting against) she would have gone and picketed there just as the majority had suggested. Further, she added that their movement of procession and picnicking would only create awareness among the public and they would take care of their language. Simultaneously, the politicians would realise their mistake. She emphasized that she would continue the agitation till the withdrawal of government order on compulsory imposition of Hindi. When the Prosecution Inspector gave her a group a chance to regret for their agitation, Dharmambal bluntly refused to apologise and replied that her group did not come to regret but agitate against Hindi imposition.

Finally, Dharmambal's group were convicted for their participation in anti-Hindi agitation and punished either to pay the penalty of Rs.50 or to spend six weeks of rigorous imprisonment.

The imprisonment of Dharmambal revived the anti-Hindi movement and gave impetus to women who participated voluntarily in this agitation in more numbers and did not hesitate to go to prison. Besides, Dr.Dharmambal has done appreciable service for enhancing the salary of Tamil Teachers on par with other graduate teachers. She addressed different meetings to solve Tamil Teachers Grievances and observed 'Grievance Week' (Thudhumaran) and planned to celebrate 'Dead Week' (Saravaram) in association with the young women teachers. Eventually, Hon'ble Thiru.T.S.Avinasilingam, the then Education Minister, considered the matter and took action in favour of Dharmambal: A lesser known social reformer of the Tamil teachers by raising their salary. Responding the request of Thiru.Mayilai Siva Muthu, Dr.Dharmambal accepted to assume the Head of "Chennai Student's Association and discharged her service for nearly ten years for the development of student's knowledge in Tamil. During her term of office, she introduced competitive exams, elocution, essay and story writing competitions in Tamil to develop proficiency of students in Tamil language and to create interest among students who were studying Tamil.

Moreover, Dharmambal having much affinity with Tamil donated her house at Karunathana Kudi in Taraman District to Karunathana Tamil Sangam for the development of Tamil language. The introduction of Carnatic music relegated Tamil music into the background. So, Thiru.Raja Annamalai Chettiar took strenuous steps and encouraged the Tamil artists to revive popularizing and to develop Tamil Music, which were the pivotal programme of the "Tamil Icai Movement" during the first half of the 20th century. The first Madras Tamil Icai Conference held in December 1943 aroused the feeling of Tamilians and demanded the government that 80% and 40% of the songs in the Radio programmes of Trichinopoly and Madras should be broadcasted in Tamil respectively. Dr.Dharmambal, a member of the reception committee in the second Tamil Icai conference, co-operated with other renowned personalities and big-shots like Th M. Nandayara Sivasubh, Sir T.Rajah, Raja.Sir.M.Annamalai Chettiar and Sir K.K.Ramachandrasingh Chettiar for the popularization of Tamil songs. As a result, volumes of Tamil songs began to appear from 1943 onwards in Tamil Icai series.

In 1944, Lakkishanthan, editor of Hindu Neesan, was murdered. In this case, Thigara Rajagavadar, N.Krishnan, Sir Ramulu Naidu were accused and sentenced to life imprisonment to be spent in Andaman jail. Dr.Dharmambal helped them to get acquittal from this case. She made an appeal to Privy Council in London for their release. Eventually, those artists were released from imprisonment after their trial period of three years. Apart from those services, Dharmambal offered the title Jai Manner and Jai Aroosi to Tiagara Rajagavadar and M.M.Dhantapani respectively. Dharmambal: A lesser known social reformer honesty and a spirit of dedication. Today, it is the high time to know the history of such social reformers, who are not known to the nation and the world at large.

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