CHAPTER II

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CHAPTER II

REVIEW OF LITERATURE

2.1 INTRODUCTION

In these days of emphasis on the welfare of the people in the development process, the studies relating to the backward communities in India have received scholarly treatment from the hands of the researchers. However the research on the economic condition of the backward community particularly the Mukkulathors comprising Maravas, Kallar and Ahamudiyar who are numerically strong in Tamil Nadu has received scant attention.

The available literatures, in the present study, are classified into two. Firstly the study covers the Backward Commission reports in general and Backward Communities in particular. Secondly the coverage has been made on the study of Mukkulathors in particular. The Government of India from time to time appointed Backward Class commissions in order to ascertain the position of the Backward Communities in the overall economy and to lay down policies for their development.

The present study has given coverage to the reports of 12 Backward commissions which are considered important to the development of Backward class communities. Many individual researchers have also attempted to study the economic aspects of the backward community other than Mukkulathors. A few
have touched only the historical, social, cultural and political aspects of the Mukkulathors.

2.2 THE BACKWARD COMMISSIONS

THE FIRST BACKWARD CLASSES COMMISSION\(^1\): It was set up on January 29\(^{th}\) 1953 and it submitted its report on March 30\(^{th}\) 1955. The Chairman of this commission was Kaka Kaulkar. This commission issued questionnaire comprising 182 questions to elicit the views of the State Governments and the general public on various aspects. It also undertook extensive touring to collect on the spot evidence.

Some of the recommendations of the commissions were

A) Undertaking castewise enumeration of population in the census of 1961.

B) Treating all women as a class as 'Backward'.

C) Reservation of 70 per cent seats in all technical and professional institutions for qualified students of backward classes.

D) Reservation of 25 per cent in I class, 31.1/3 per cent in II class and 40 per cent in III and IV classes in Government Services and local bodies.

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MANOHAR PRASAD COMMISSION\(^2\): It was appointed in April 1968 by the Government of Andhra Pradesh. This Commission identified four different categories of other Backward classes and recommended reservations of seats both in professional colleges and in government services. It also recommended the reservation of 25 per cent of the house sites and 15 per cent of the houses constructed by Housing Boards.

BACKWARD CLASSES COMMISSION OF BIHAR GOVERNMENT\(^3\): The Commission appointed under the Chairmanship of Mungeri Lal in June 1971 and it submitted its report in February.

The main recommendations of the commissions were:

a) Reservation of 20 per cent vacancies in all Government Departments, local bodies and State Government undertakings.

b) Reservation of 24 per cent seats in engineering, medical and other professional institutions for the students of other Backward classes.

c) Grant of other benefits like allotment of house sites, grant of scholarships.

\(^2\) Ibid., p.6.
\(^3\) Ibid., p.7.
THE BACKWARD CLASSES COMMISSION OF GUJARAT GOVERNMENT:

It was set up in August 1972 under the Chairmanship of A.R. Bakshi and it submitted its report in 1976.

The important recommendations of the Commission were;

a) Reservation of 10 per cent of seats in medical and engineering and other professional institutions.

b) Reservation of 10 per cent of vacancies in all class III and IV Government Services.

c) Reservation of 10 per cent of seats in training-cum-production centres.

THE BACKWARD CLASS COMMISSION OF JAMMU AND KASHMIR

It was set up in February 1969 under the Chairmanship of J.N. Wazir and it submitted its report in November 1969.

Significant recommendations were:

a) Reservation of 42 per cent of vacancies in Government Services.

b) Reservation of 42 per cent seats in all technical and professional institutions.

4. Idem.
5. Ibid., pp.7-8
c) Award of scholarships to the students of other Backward Classes.

THE BACKWARD CLASSES COMMITTEE OF KARNATAKA STATE⁶:
It was appointed in January 1960 under the Chairmanship of R. Naganna Gowda and it submitted its report in May 1961.

The main recommendations were:

a) Reservation of 50 per cent of the seats in technical and professional institutions.

b) Reservation of 45 per cent of all government vacancies for backward class candidates.

THE BACKWARD CLASSES COMMITTEE OF KERALA STATE⁷: was set up in July 1964 under the Chairmanship of G. Kumara Pillai and it submitted its report in December 1965. The recommendations are given below:

a) It classified 91 communities as Backward⁷ and recommended to extend benefits only to those whose aggregate family income was below Rs. 4200 per year. 25 per cent seats should be reserved for other Backward class in technical and other professional institutions.

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6. Ibid., pp. 7-8.
7. Ibid., pp. 8-9.
THE BACKWARD COMMISSION OF MAHARASHTRA STATE 8:

This commission was set up in November 1961 under the Chairmanship of B.D. Deshmukh, and it submitted its report in January 1964. It recommended that:

a) Backward classes should be grouped as:
   1) Scheduled castes and New Buddhhas,
   2) Scheduled Tribes,
   3) Denotified Tribes and
   4) Other Backward classes.

b) Reservation in services and educational institutions for different categories of Backward classes should be related to the percentage of their population in the state.

BACKWARD CLASSES COMMISSION OF PUNJAB STATE 9:

It was set up in 1965 under the Chairmanship of Brish Bhan and it submitted its report in 1966. The Committee recommended that:

a) The existing list of backward classes should be nationalised and

b) The existing reservation of 2 per cent of seats in educational institutions

8. Idem.
9. Ibid., p.10.
should be raised to 5 per cent.

b) The existing reservation of 2 per cent of seats in educational institutions should be raised to 5 per cent.

THE MOST BACKWARD CLASS COMMISSION OF UTTAR PRADESH STATE:\textsuperscript{10}

Was set up in October 1975 and it gave its report in 1977. It classified backward classes into three categories and prescribed reservation in government services. The main recommendations were:

a) Reservation of 17 per cent for list `A' comprising landless labourers, unskilled workers, non-artisans and domestic servants.

b) Reservation of 10 per cent for list `B' comprising marginal and small cultivators.

c) Reservation of 2 \(\frac{1}{2}\) per cent for list `C' Muslim Backward Classes.

THE BACKWARD CLASSES COMMISSION OF TAMIL NADU STATE:\textsuperscript{11}

It was set up in November 1969 under the Chairmanship of A.N.Sattanathan and it gave its report in November 1970. Its main recommendations were;

\textsuperscript{10} Ibid., p.10. 
\textsuperscript{11} Ibid., pp.10-11.
a) Reservation of 33 per cent of posts in Government services.

b) Reservation of above percentage in the admission of various professional and technical institutions.

C) Provision of various educational concessions special coaching facilities for the students of other Backward classes.

MANDAL COMMISSION 12: In exercise of the powers conferred by Article 340 of the constitution, the President appointed a Backward classes commission to investigate the conditions of socially and economically and educationally backward classes under the Chairmanship of B.P. Mandal.

A country-wide socio-educational survey covering 405 out of 407 Districts was conducted with the help of Bureau of Economics and Statistics of various states from February to June 1980. Voluminous data gathered from the survey was computarised and 31 primary tables were generated. On the basis of these tables, 11 indicators or criteria for backwardness were derived and they were grouped under 3 broad heads being social, economic and educational. All these 11 indicators were applied to each one of the castes covered by the survey in each state.

12. Ibid., pp.61-64.
Reservation for scheduled Caste and Scheduled Tribes is an proportion to their population of 22.5 per cent. But as there is a legal obligation to keep reservation under Articles 15(4) and 16(4) of the constitution below 50 per cent, the commission recommended reservation of 27 per cent for other Backward classes. This reservation should apply to all government services as well as technical and professional institutions, both in the centre and the state.

Special educational facilities should be created in a phased manner in selected areas containing high concentration of other Backward classes. Special emphasis should be placed on vocational training. Separate coaching facilities should be provided in technical and professional institutions to other Backward class students to enable them to catch up with students from open quota.

Special Programmes to upgrade the skills of village artisans should be prepared and subsidised loans from financial institutions should be granted to them to set up small scale industries. To promote the participation in the industrial and business life, a separate net-work of financial and technical institutions should be created.

Under the existing scheme of production relations, Backward class comprising mainly small land holders, tenants, agricultural labour, village Vartisans were heavily dependent on the rich peasantry for their sustenance.
These production relation should be redically altered through structural changes and progressive land reforms.

Several State Governments expressed their helplessness in understanding more purposeful development programmes for backward classes in view of lack of resources. It is, therefore recommended that welfare programmes specially designed for Backward classes should be financed by the Central Government in the same manner and to the same extent as done in the case of Scheduled Castes and Scheduled Tribes. Report of the Backward classes commission II part 13 examined the problem of hypothesis and non- Brahmin movement in Tamil Nadu, Karnataka, Bihar and Uttar pradesh.

In Tamil Nadu and Karnataka the reservation schemes have had a long history. On the beginning, only the Brahmins were kept out. They are too weak to protest and slowly learnt to live with reservation schemes. They sought and obtained alternative avenues of employment. In 1950 substantial sections of the Vellalas, Naidus, Mudaliars, Gowders and Chettiars were kept out.

They had established their political Ascendency. They had sufficiently infiltrated into the power structure to do without the protection of the

reservation. Moreover, only a few of the really backward offered them only serious competition.

In Bihar and Uttar Pradesh the Forward Caste Youths have to depend heavily on Government jobs. Driven to desperation, they have reacted violently.

2.3 THE LITERATURE OF OTHER THAN MUKKULATHORS.

K. Pazhani in his study on “A Study report on the economic conditions of Fishermen of Uvari in Tirunelveli District Stated economic conditions of the fishers folks. Forty samples were selected randomly for his study. He found that 95 per cent of the population received the income by the way of the fishing and hardly balance their income and expenditure. 75 per cent of their income was being spent on food. Only 5 per cent of the house holds who earned five thousands rupees and above per annum were able to save.

S. Ramanathan conducted a study on “Tribal welfare in Salem District- Role of Government and Voluntary Agencies”, A sample of three per cent of the households was selected from each village of the nine taluks. The sampling was


two stages one for village level and another for household. He pointed out that the Salem district ranked State first in Scheduled Tribe population in the State.

In the occupational structure on 1961 basis, 97.22 per cent is unskilled workers, 1.65 per cent is skilled workers, 0.90 per cent is administrators and 0.23 is professionals. The average monthly income was 200 Rupees .81 percent borrowed for family maintenance. 85.7 per cent house holds borrowed for meeting the marriage expenditure. The marriage of some was more expensive than that of daughter among Scheduled Tribes.

Baljit Singh 16 showed the Indian situation of past and present condition for future India under the title ‘Next step in Village India’. This study was conducted in Uttar Pradesh before 1961. This study was based on Caste group aspects. He said that the caste dividing the entire community into hierarchical groups that was closed to each other and shut all doors to social mobility. Further a caste society was socially self contained and economically interdependent. The upper caste had higher portion of landholding compared to the lower caste. Agricultural production and income were very low. Due to

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cultivation being the main occupation, the people were very poor. He finally came to the conclusion that the village society was extremely complex in its structure and was essentially a ‘Faction Society’.

C.H. Bhagavan Rao\textsuperscript{17} conducted a study in warangal district about integrated tribal welfare agencies. He finds that the tribal population formed 2.3 per cent to total population of the district, and 90 per cent of the tribal population was engaged in agricultural operation. Schemes of Indian Tribal Development Association (ITDA) was mostly on the educational facilities side and it should undertake certain schemes pertaining to industries, medical and health care. His main finding was that the agriculture activities alone would not bring the tribal farmers above the poverty line.

T.James Jeyasingh\textsuperscript{18} in his study on ‘The Trend in Caste Domination in Major Cottage Industry in Kanya Kumari District’ analysed that caste

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domination in handloom industry of the district. The study took into account all seventy seven handloom weavers co-operative societies. It revealed the significance of caste domination. He found that majority handloom weavers co-operative societies of the districts had been dominated by a particular caste of this district.

P. Gnana Dhas in his study on income, expenditure and saving pattern of households of different castes in Kanyakumari district examined income, expenditure and saving pattern of different castes. Conducting sample survey in two stages, the representative sample households were selected from each castes on the basis of multi-stage stratified sampling. He pointed out that occupational division of caste determined the social, economic, political and cultural life and particularly the income, expenditure and saving pattern of the people. The pattern of expenditure which has an indicator of the economic welfare of the people, particularly determined the standard of living. The pattern determined the

Investment, employment, Income and the further standard of living. The caste people were found powerful both economically and socially. The income, expenditure and savings were higher than the low caste people. He finally concluded that, the income, expenditure and saving pattern of people of Kanyakumari district differed from caste to caste. The high caste people enjoyed a better occupational status, standard of living and social status than the low caste people in Kanyakumari district.

Indra Jaeuline conducted a study on expenditure pattern of major castes, on ceremonies and festivals in Kanyakumari district. The study took into account of four major castes namely Nadar, Mukkuvas, Vellalas and Nairs, while conducting sample surveys in two stages, forty households were selected and interviewed. Stratified random sampling technique was used for the selection of sampling. After examining the pattern of expenditure on various ceremonies and festivals celebrated by different castes in Kanyakumari District the study conducted that the high caste Nairs and Vellalas spent more money than the low caste Nadars and Mukkuvas in ceremonies. The low caste Nadars incurred

higher money expenditure than the nairs, vellalas and mukkuvas in celebrating the festivals.

Ivy Peter. In her study on the history of the Ezhavas of Kerala concluded that the Ezhavas had achieved equality of opportunities in several spheres of social life, starting from a position of all round severe deprivation. They had shed their civic disabilities in the matter of pertaining to dress, ornaments, houses and the general life styles. They achieved equality of opportunity with regard to English education, government employment, representation in the legislature and the right of entry into caste Hindu temples, through a series of agitations. In short, from the position of untouchables, the ezhavas had become a mighty community mainly due to their acquired education, committed leadership, federal type of organisational framework and free association with other community organisations and political parties.

Andre Beteille conducted a study on caste, class and power in Sripuram Village of Tanjore District in South India. The Study was dependent mainly on

primary data. This study was primarily a study of the phenomena of caste, class and power (mainly political aspects) and their changing relations. He pointed out that these caste people differed in the manner of occupation, income and expenditure and highly associated with caste structure.

Kiran Shukla in his study on "caste politics in India" concluded that firstly only a limited number of upper caste being numerically very small but socially and economically more powerful had started taking part in politics. Afterwards the backward castes specially Yadavas, Kurmis and Koeris whose socio-economic position was better than many other backward castes almost parallel to the upper castes came and participated in politics.

Ghanshyam shah in his article on "Caste, Class and Stage" analysed the political structure of the caste in our nation. He said that there were few households among the upper castes who were poor. They were agricultural labour and factory workers. Similarly a few households were better off among the lower castes people. But the better off households income of lower caste was relatively lower than high caste poor household income. The Dominant class (self employed, educated, professionals, journalists, and bureaucrats class) came from upper caste.

23. Caste politics in India, Mittal publications, Delhi 1987, pp.2-45.
Tanka Bahadur Subha\textsuperscript{25} in his articles on caste relation in Nepal and India, emphasised that the caste system adopted the different ways of life and occupations. He stated that the caste system was strictly followed in Tamil Nadu and Orissa than Nepal. The whole society was bound up in caste ideology and higher castes were more orthodox.

Susan Viswanathan\textsuperscript{26} in his study on "caste, Class and Modernism" pointed out that the industrialisation brought about the detachment of caste and economic structures and further status negotiations were made possible in the city.

C.Hayavadana Rao\textsuperscript{27} in his study on 'Indian Caste System' explained the relation between caste and race. As per this study, original division must have been the work of some inspired individuals, a legislatures that would result from a systematic division of labour. Caste theories and their criticisms were well mentioned. The law of manu, the views of James mill colbrook, tagore, Comte, Abbe Aubois and Robertson were also examined briefly.

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\item \textsuperscript{25} "Caste Relation in Nepal and India". Social Change, Vol.15, No.4, December 1985, pp.23-27
\item \textsuperscript{26} "Caste, Class and modernisation", The Economic and Political Weekly Vol.XXV, No.5, February 3, 1990,p.264.
\item \textsuperscript{27} Indian caste System - A study. Asian Educational Services, Madras 1988,p.20.
\end{itemize}
Abbe. J.A. Dubois in his monumental work being Hindu manners, customs, and ceremonies studied manners customs and ceremonies of Hindus. He elaborately analysed poverty striken Hindu caste people. Following are accounts of author regarding low caste people’s economic condition.

The first and lowest class might be said to be composed of all those whose property was below the value of 5 sterling. This class appeared to comprise nine-twentieths, or perhaps even a half of a entire population. It introduced most of the Pariah class and nearly all the chucklers (leather - workers); and those together from at least a quarter of the population. To them should be added a considerable portion of the sudras, and the multitude of vagrants, beggars and impostors who were to be met with everywhere.

Most of the natives of this class hired themselves out as agricultural labourers and were required to do the hardest manual labour for the smallest possible wage. In the place where they were paid in coin, they received only just enough to buy the coarsest of food. Their wage varied from twelve to twenty rupees a year according locality. With this amount, they obliged to feed and

28 Hindu Manners, Customs and Ceremonies, Asian Educational Services, New Delhi, 1990, pp.82-96.
cloth themselves. In some places they were paid half in coin and half in grain, or else they get there keep, and over above that received from four to eight rupees a year.

As soon as the children belonging to the class living in a state of revitude reached the age of eight or nine, they joined the same master who employed their father. The boys were looking after the cattle and the girls sweeping out the bynes collecting the dung, and grinding the grain.

Most of this class people had only a wretched hut twelve and fifteen feet long by five or six board and from four to five feet high which was full of insects and vermin and exhales an awful stinch.

This belongings consisted of a few earthen vessels, one or two sickles and the rags in which they stood. Those who were a little less poverty striken had a brass lotah for drinking purposes, and another out of which they ate, a hoe, two or three sickles, a few silver bracelets, worth three or four rupees. The author finally concluded that the efforts of a government which was humane and generous, as well as just, might succeed upto certain point in lessening the hardships of low caste people.
Sekher Bandyopandhyay\textsuperscript{29}, in his study 'From alienation to integration: changes in the policies of caste in Bengal. 1937-47 said that few schedule caste leaders had realised importance or crucial position of holding the balance of power in legislative policies and were bent on taking advantage of it. The Scheduled Caste masses also showed remarkable sign of integration in the 1940s as for them their communities, under emaciated and alienated leadership, where no longer a source of power which they could depend on to confront a perpetually adverse world. Under new ideological and organisational influences they began to take new positions within the existing structure of social and political relationship. Their voting behaviour and electoral support for the congress in 1946 and their response to the Hindu Mahasabha activities around the same time reflected another dimension of their integrationist mind. This indicated their co-operation with co-religionists across, class and also caste lines, and their merges with the Indian Perdominantly Hindu, nation as represented by the Congress-Mahasabha combined in the critical last days of colonial rule. The author in his study examined socio-political aspects of castes especially Scheduled Castes in Bengal.

\textsuperscript{29} "From Allienation to integration; Changes in the politics of caste in Bengal 1937-47: \textit{The Indian Economic and Social History Review}, Vol.XXXI, No.3, July-September 1994, pp.380-390."
Robert L. Hardgrave in his study on 'The Nadars of Tamil Nadu described the change of political culture of community. He stated that Nadar in one hundred and fifty years of change, had moved from the lower rungs of the social hierarchy to a position of status and power. They increasingly abandoned their traditional occupation of toddy-tapping and they rose in education and wealth, the community had differentiated occupationally and economically. Nadars traders, seeking the uplift of the community organised an association which would bring all Nadars together. The organisation was called 'Nadar Mahajana Sangam'. The caste association soon became the largest and more active in all Tamil Nadu. Aid was provided through a co-operative banks for the stimulation of business and industry and schools and colleges were founded by the sangam with the scholarships available to worthy Nadar students. He concluded that the difference within the Nadar community in occupation and economic position had become more significant for many purposes than the differences between Nadars and number of other communities at comparable levels and this found expression in political behaviour.

2.4 LITERATURE ON MUKKULATHORS

Edgar Thurston and K.Rangachari 31 conducted a study on castes and tribes of southern India. They gave a clear accounts of the various social aspects of all casts existing and functioning in Southern India.

In their work, they stated that Maravars, Kallars and Agamudiars had been the first of the Dravidan Tribes and they had been little affected by Brahmanical influence. According to their assessment Mukkulathors were fierce and talented race famous for the military prowess. Maravars claimed descent from Guha, Ramas Boatman and according to another legend, Indira, The general of Devas. Maravas were practicing different kaval system such as 'Kudikaval' and Sthala kaval as profession for their livelihood. There were seven subdivisions on maravas. Each subdivision had subtribes on trees or 'kothu' which was further fragmented into 'Khilais' or 'septs'. Intermarriages were not permitted among Maravars, Kallars, and Agamudiars. Marriage ceremony and rites were very simple. Widow remarriage was allowed freely. The dead were either buried or cremated depending upon the family customs and conventions. They worshiped various minor deities among whom were kali, karuppan, Maduraiveeran and Aiyanar.

Edgar Thurston and K. Rangachari in their monumental work give significance only for sociological aspects ignoring the economic considerations totally.

K. Bose\textsuperscript{32} in his study on 'Forward Block' stated that Mukkulathors constituted an independent martial and adventurous community inhabiting the Southern parts of Tamil Nadu. Their Chief occupations were the 'Kaval' or watch duties and military services. The abolition of 'Kaval' system and the imposition of Criminal Tribes Act marked the radius of the status reversal of the Mukkulathors. Muthuramalinga Thevar of Pasumpon village provided the needed leadership to mitigate their sufferings a lot. The Forward Block, handmaid of Muthuramalinga Thevar was effective till Thevar was alive. After his demise, this Forward Block was Plagued with Financial contraints and was charactrized by a conspicuous absence of an effective Propaganda machinery. In the time of P.K. Mookiah Thevar, the then leaders, the party began to be infected with the factionalism. This party earned the stigma that it was the party of Mukkulathors. Number of reasons attributed to the weakness of the party in Tamil Nadu. The inexorable factionalism evident in Forward Block lead to the emergence of several splinter groups. Thus the cumulative adverse effect of

\textsuperscript{32} Forward Block, Tamil Nadu Academy of Political Science, Madras, M/s. Avvai Achukkoodam, Madras, pp.218-236.
these intra-party and inter party determinants had been the reason for the present decline of the Forward Block and the Mukkulathos. K. Bose in his study widely covered only the political backwardness of Mukkulathors and failed to find out the reasons contributing for the poor economic conditions of Mukkulathors.

Natarajan\textsuperscript{33} in his study on "Senthamizh Nattu Semmal Maravarhal" explained characteristics of Maravars as war-like, brave and active. They were wild and unmanageable. He provided number of illustrations for their bravery from Agananuru, Purananuru and other Sangam literatures. The author stated that Manu Neethi Chozhan, Thirumangal Azhvar, Sethupathi of Sivenganga pudithever, Muthuramalinganathe thevar, Maruthu Pandiar, Panattu Vellia thevar were the few examples for the ruler of this community. Mention was also made about Pandian Nedunzhehian who was a great ruler, warrier and above all a great poet. In this book, the author only described the political importance of Mukkulathors in Tamil Nadu and failed to touch the economic aspects.

\textsuperscript{33} Senthamizh Nattu Semmai Maravarhal Madunni publishing House, Madurai 1991, Part II PP 5.47.
HISTORY OF MARAVARS

S. Kathirvel in his book "HISTORY OF MARAVARS" paid attention to the history of maravas in the eighteenth Century. According to him Maravars had been a power to reckon with in the south Indian Politics. They had been decisive factors in the south Indian Politics during the eighteenth Century. Their Military power is well known. The maravars of Tirunelveli helped marthanda Varma of Travancore for the conquest and consolidation of the kingdom. The marava states, Ramnad and Sivaganga fought and earned the Madurai Kingdom for the Nayakas from the Nawab of Arcot.

The Nawab could not establish his authority over the south because of the Maravars opposition. These opposition came from Tirunelveli headed by Polithevar who organised a Maravars confederacy to flight against the Nawab and British. His attempt to overthrow the Nawabs and British ended abruptly due to heavy odds. Due to maravar's continued struggle for independance, both the nawab and British agreed that the Maravars must be brought to obedience.

Group living was the virtue as well as the weakness of Maravas. They live in groups and were loyal of the group leaders. There was Unity among the masses and disunity among the leaders. They wanted to be independance and fought for it. True, but they did not realise the importance of a united attempt.
Finally the British won the Maravas and Madras Presidency was formed in 1802 A.D. These Maravas lost all the glory and power. They were brought to obedience once and for all though Marvas failed in their attempts due to heavy odds they had a blazing trail of glorious struggle for independence in the history of South India.
2.5 CONCLUSION

Central Government as well as various state Governments including Tamil Nadu have appointed various Commissions to study the Social, Educational and particularly Economic conditions of Backward Communities and to make suitable suggestion to uplift their economic conditions. Mandal Commission, in this regard appointed by Central Government has been able and milestone and the recommendations of this is being implemented in India in the midst of stiff resistance in few states.

There is a number of research works carried out and literatures available regarding the backwardness of backward class scheduled Caste and tribes people.

Only few scholars study about the Mukkulathors and they cover either social, political or historical aspect of them. So the investigation is carried out concentrating on the economic conditions of Mukkulathors in drought hit very backward sankarankovil Taluk which is one of few taluks where Maravars dwell in largescale.