A P P O L O
S T U D Y   C E N T R E

Unit IX- Development Administration in Tamil Nadu

TEST -3
10th Vol –I Geography
Unit 5 – India – Population, Transport, Communication & Trade

Human Development

- Dr. Mahabub-ul-haq defined as "it is a process of enlarging the range of people's choice, increasing their opportunities for education, health care, income and empowerment. It covers the full range of human choices from a sound physical environment to economic, social and political freedom".

- **Human Development Indicators**:   (as per UNDP) Population trends, health outcomes, education achievements, national income and composition of resources, work and employment, human security, human and capital mobility, supplementary indicators: perceptions of well-being and status of fundamental rights treaties are the human development indicators.

Measuring of Human Development

- Human Development Index (HDI) is a composite index focusing on three basic dimensions of human development: i) Health - Life expectancy at birth ii) Education - Expected years of schooling for school age children and average years of schooling for the adult population. iii) Income - Measured by-gross national income and percapita income.

Human Development Classification

- HDI classifications are based on HDI fixed cut off points, which are derived from the quartiles of distributions of the component indicators. The HDI of less than 0.550 is used for low human development, 0.550 - 0.699 stands for medium human development, 0.700 - 0.799 for high human development and 0.8 or greater for very high human development.

10th vol – 1 Economic

Unit – 1 Gross Domestic Product and its Growth:

Economic Growth and Development

- As per the economist Amartya Sen, economic growth is one aspect of economic development. Also, united nation see it like this "Economic development focuses not only on man's materialistic need but it focuses on overall development or rise in its living standards.

Economic Growth

- It is the quantitative measure which considers the rise in the output produced in an economy or nation in a particular period in its monetary value. The key parameters of economic growth in any economy are its Gross Domestic Product (GDP) and gross national product which helps in measuring the actual size of an economy. For example, we say GDP of India is 2.8 trillion USD and ranked 6th in globe whereas GDP of the United States of America is 19.3 trillion USD and ranked one. It shows how much the production of goods and services has increased compared from last year in a quantitative manner. It has many parameters to measure and few of them are human Resources. They are Natural Resource, Advancement in technology, Capital formation, Political and social economic factors.

Economic Development

- Economic development projects a broader picture of an economy which takes into account an increase in production level or output of an economy along with an improvement in the living standard of its citizens. It focuses more on socioeconomic factors rather than the just quantitative increase in production. Economic development is a qualitative measure which measures improvement in technology, labour reforms, rising living standards, broader institutional changes in an economy. Human development Index (HDI) is apt tool to measure the real development in an economy.

Comparison between Economic Growth and Economic Development	Economic Growth	Economic development
Definition/Meaning	It is the positive quantitative change in the output of an economy in a particular time period	It considers the rise in the output in an economy along with the advancement of HDI index which considers a rise in living standards, advancement in technology and overall happiness index of a nation.
Concept	Economic growth is the 'Narrower" concept	Economic development is the "Broader" concept
Nature of Approach	Quantitative in nature	Qualitative in nature
Scope	Rise in parameters like GDP, GNP, FDI, FII etc.	Rise in life expectancy rate, infant, improvement in literacy rate, infant mortality rate and poverty rate etc.
Term/tenure	Short term in nature	Long-term in nature
Applicability	Developed nation	Developing economies
Measurement Techniques	Increase in national income	Increase in real national income i.e per capita income
Frequency of Occurrence	In a certain period of time	Continuous process
Government Aid	It is an automatic process so may not require government support /aid or intervention	Highly dependent on government intervention as it includes widespread policies changes so without government intervention it is not possible
Wealth Distribution	Economic growth does not emphasize on the fair and equal distribution of wealth /income among its entire people.	It focuses on a balanced and equitable distribution of wealth among all individual and tries to uplift the downgrade societies.

Human Development Index

In 1990 Mahbub ul Haq, a Pakistani Economist at the United Nations, introduced the Human Development Index (HDI). The HDI is a composite index of life expectancy at birth, adult literacy rate and standard of living measured as a logarithmic function of GDP, adjusted to purchasing power parity. India climbed one spot to 130 out of 189 countries in the latest human development rankings released today by the United Nations Development Programme (UNDP). India's HDI value for 2017 is 0.640, which put the country in the medium human development category. Between 1990 and 2017, India's HDI value incased from 0.427 to 0.640, an increase of nearly 50 percent – and an indicator of the country's remarkable achievement in lifting millions of people out of poverty. Between 1990 and 2017, India's life expectancy at birth too increased by nearly 11 years, with even more significant gains in expected years of schooling. Today's Indian school-age children can expect to stay in school for 4.7 years longer than in 1990. Whereas, India's GNI per capita increased by a staggering 266.6 % between 1990 and 2017.

Religion
10th vol – I

5- Social and Religious Reform Movements in the 19th Century

Social Reformers Of Tamil Nadu

Ramalinga Swamigal

- Popularly known as Vallalar, Ramalinga Swamigal or Ramalinga Adigal (1823–1874), was born in Marudhur, a village near Chidambaram. After his father's death, his family moved to his brother's house at Chennai. Despite having no formal education he gained immense scholarship. Ramalinga emphasised the bonds of responsibility and compassion between living beings. He expressed the view that 'those who lack compassion for suffering beings are hardhearted, their wisdom clouded'. He showed his compassion and mercy on all living beings including plants. This he called jeevakarunya.

- He established the Samarasa Vedha Sanmarga Sangam in 1865 and it was renamed "Samarasa Suddha Sanmarga Satya Sanga" which means "Society for Pure Truth in Universal self-hood". Ramalinga also established a free feeding house for everyone irrespective of caste at Vadalur (1867), in the wake of a terrible famine in south India in 1866. His voluminous songs were compiled and published under the title Thiruvarutpa (Songs of Grace). His radical views deeply disturbed Saiva orthodoxy, who condemned his writings as Marutpa (songs of ignorance).

Vaikunda Swamikal

- Vaikunda Swami (1809–1851), one of the earliest crusaders for social justice in south India was born at Sasthan Koil Vilai, the present Samithoppu, a village near Kanyakumari. His original name Mudichudum Perumal was changed to Muthukutty by his parents due to objection raised by the upper caste Hindus. Muthukutt had no

opportunity to have any systematic school education but acquired knowledge of various religious texts. He preached the ideas of equality and advocated the rights of depressed class people in the face of stiff opposition from upper castes as well as the princely state of Travancore. Vaikunda Swamikal criticised the rule of the British and the rule of Rajah of Travancore as the rule of White devils and Black devils respectively.

- He visited Tiruchendur temple and experienced a new vision. Calling himself Vaikundar, he requested the people to give up all the irrelevant rites and rituals in their worship. His preaching's against the prevailing religious order brought about a considerable change in the attitude of the lower caste people. In 1833, Vaikundar commenced his meditation at Samithoppu for the abolition of caste differences and social integration of the society. During this period, he led a life of a hermit. In south Travancore, there were many restrictions on lower caste people such as what they could wear and not wear. At a time when there was prohibition on certain sections on wearing headgear he advocated the wearing of a turban in protest. It gave a sense of honour to the oppressed people and offered a spirit of self-respect.

- A new confidence was installed in the minds of his followers. Like the other contemporary reform movements of India in the 19th century, Vaikunda Swamigal condemned the worship of idols. The low caste people had no temples for their gods, they erected small pyramids of mud or bricks in their honor, plastered and white-washed. He considered this kind of worship as an uncivilized custom. The people sacrificed goats, cocks and hens. He condemned these religious customs and campaigned against animal sacrifice.

- Vaikunda Swamigal founded Samathuva Samajam to unite all the people of various castes. He organized inter-dining to accomplish it. Even though he was imprisoned by the Maharajah of Travancore, he never gave up his principles. His followers called him respectfully as Ayya (father). His cult was also known as Ayya Vazhi (The Path of Ayya). His message emancipated the people from the unjust social customs and superstitious beliefs. His ideas are collected into a text called Akila Thirattu.

C. Iyothee Thassar

- Pandithar Iyothee Thassar (1845–1914) was a radical Tamil scholar, writer, siddha medicine practitioner, journalist and socio-political activist. Born in Chennai, he was fluent in Tamil, English, Sanskrit and Pali languages. He initiated a new knowledge practice by using journalism as a tool to make inroads into the print public sphere, which, was hitherto an upper caste domain. He campaigned for social justice and worked for the emancipation of the "untouchables" from the caste clutches.

- He worked for the construction of a casteless identity and castigated caste hegemony and untouchability. He considered education as an important tool for empowerment and became the driving force behind the establishment of several schools for the "untouchables" in Tamil Nadu. Pandithar Iyothee Thassar founded the Advaidananda Sabha to raise the voice for the temple entry of the "untouchables". In 1882, John Rathinam and Iyothee Thassar established a movement called, Dravida Kazhagam and launched a magazine called Dravida Pandian in 1885. He founded the Dravida Mahajana Sabha in 1891and organised the First Conference of the association at Nilgiris.

- He started a weekly journal, Oru Paisa Tamilan, in 1907 and published it until his demise in 1914. Pandithar Iyothee Thassar was disappointed with the Hindu dharma, which served as the basis for propagating and validating caste in Hindu society. Influenced by the Theosophist organizer, Colonel H.S. Olcott, he went to Sri Lanka in 1898 and converted to Buddhism. In the same year, he founded the Sakya Buddhist Society at Madras to construct the rational religious philosophy through Buddhist religion. He argued that the so-called untouchables were originally Buddhists who were stigmatized by Brahminism.

- He further constructed an alternative history through the interpretation of Tamil literature and folk traditions of Tamil from a Buddhist standpoint. In addition, he stated that the revival of Buddhism could liberate the people from the evil of caste that afflicted the Hindu society. He called the "untouchables" Sathi Petham Atra Dravidar (Casteless Dravidians) and urged them to register as casteless Dravidians in the Census.

NOTE

- ❖ It was also to the credit of Vidyasagar that the first age of consent Act was enacted in 1860. The age for marriage was fixed as ten years. It was raised to twelve and thirteen years in 1891 and 1925 respectively. Sadly, as reported in the Age of Consent Committee (1929), the law remained on paper and the knowledge of it was confined to judges, lawyers and a few educated men.

- ❖ In 1893 Arya Samaj split over the question of doctrinal purity. Swami Shraddhananda (1857–1926), a charismatic figure after Dayananda, accused the group running the DAV School of being too Westernized and thereby ignoring the founder's ideology. From 1900 onward, he established his own network of schools, the Gurukulas, which were outwardly modelled after ancient Hindu seats of learning, emphasising the study of the Vedas.

- ❖ Ramalinga bore witness to hunger and poverty in the country: "I saw poor people, emaciated with hunger and terribly weary, going to every house, yet their hunger was not removed, and my heart suffered intensely. Those who suffer with relentless disease, I saw them in front of me and my heart trembled. I saw those people, poor and of unmatched honor, their hearts weary, and I grew weak."

- ❖ Vaikunda Swamikal criticised the rule of the British and the rule of Rajah of Travancore as the rule of White devils and Black devils respectively.

10th vol –II

Unit – 10 Social Transformation in Tamil Nadu

Introduction

- Europeans established their political power over Indian subcontinent in the latter half of the eighteenth century. While they were concerned with annexing India, by the beginning of the nineteenth century they were reordering Indian society. New revenue settlements were made. Influenced by British Utilitarian ideas and evangelicals they also tried to impose their cultural superiority over the Indian people. Indigenous traditions were treated as primitive. Indian society was portrayed as conservative where human beings were discriminated on the basis of caste, gender, language and creed.

- This caused a reaction among the Indians. During the nineteenth century, educated Indians from different parts of the country began to feel the humiliation and responded by seeking their socio-cultural identity from their past. However, they understood some merits in the colonial arguments and were ready to reform. Raja Rammohan Roy was among the pioneers in this process. Roy and many like him came to be known as social reformers. They were preparing a social and cultural sphere to counter the cultural hegemony of Europe. It resulted in the social and religious reform movements in modern India. This particular historical development is also identified as the Indian renaissance.

- Renaissance is an ideological and cultural phenomenon. It is closely tied to modernity, rationalism and the progressive movement of the society. Critical thinking is at its root. A new philosophical tradition centring around human rationality and equality is its characteristic. The basic inspiration of renaissance is humanism and questioning the fundamentalist religious practices that denied humans their dignity. This ideology of humanism stimulated creative energy in all spheres of social life and knowledge such as language, literature, philosophy, music, painting, architecture, etc.

Tamil Renaissance

- The cultural hegemony of colonialism and the rise of humanism brought several changes in the socio-cultural life of the Indian subcontinent. Modern Tamil Nadu too experienced such a historical transition. Tamil language and culture played a significant role in their identity construction. The introduction of printing press, linguistic research on Dravidian languages, etc... underpinned the process of Tamil renaissance. Although religious literature was taken up predominantly for publication in the early years after the advent of printing technology, things began to change gradually. Works that can be described as secular were taken up for publishing.

Advent of the Printing Technology

- Tamil was the first non- European language that went into print. As early as in 1578, Tamil book, ThambiranVanakkam, was published from Goa. In 1709, a full-fledged printing press had been established thanks to in Tranquebar. Thirukkural was one of the earliest Tamil literary texts to be published in 1812. This led the resurgence of interest among Tamil scholars in publishing the more ancient Tamil classics around that period.

- In the nineteenth century, Tamil scholars like C.W. Damotharanar (1832–1901), and U.V. Swaminathar (1855–1942) spent their lifetime in the rediscovery of the Tamil classics. C. W. Damotharanar collected and edited different palm-leaf manuscripts of the Tamil grammar and literature. His editions included such texts as Tolkappiyam, Viracholiyam, Iraiyanar-Akapporul, IlakkanaVilakkam, Kaliththokai and Culamani. U.V. Swaminathar, a student of Meenakshisundaranar, took efforts to publish the classical texts such as Civakachinthamani (1887), Paththupattu (1889), Chilapathikaram (1892), Purananuru (1894), Purapporul-Venpa-Malai (1895), Manimekalai (1898), Ainkurunuru (1903) and Pathitrupathu(1904). This provided the Tamil people with a revelation about their heritage. Therefore, the rediscovery of ancient classics and their publication is considered the foundation of Tamil renaissance.

- The publication of these ancient literary texts created an awareness among the Tamil people about their historical tradition, language,

literature and religion. Modern Tamils founded their social and cultural identity on the ancient Tamil classics, collectively called the Sangam literature. Linguists, historians and Tamil scholars recognised the uniqueness of Tamil culture, which had a separate and independent cultural existence before the coming of the Aryans into the Tamil land.

- In 1816, F.W. Ellis (1777–1819) who founded the College of Fort St George, formulated the theory that the south Indian languages belonged to a separate family which was unrelated to the Indo-Aryan family of languages. Robert Caldwell (1814–1891) expanded this argument in a book titled, A Comparative Grammar of the Dravidian or South Indian Family of Languages, in 1856. He established the close affinity between the Dravidian languages in contrast with Sanskrit and also established the antiquity of Tamil.

- Tamil intellectuals of this period identified the fundamental differences between Tamil/Dravidian/ Egalitarian and Sanskrit/ Aryan/Brahmanism. They argued that Tamil was a language of Dravidian people, who are non-Brahmin and their social life was casteless, gender-sensitised and egalitarian. Tamil renaissance contributed to the origin and growth of Dravidian consciousness in the Tamil country. These ideas are exemplified in the Tamil invocation song in the play, Manonmaniam written by P. Sundaranar (1855–1897).

- Tamil renaissance questioned the cultural hegemony of Brahminism. These developments were reflected in art, literature, religion, etc. Ramalinga Adigal (1823–1874), popularly known as Vallalar, questioned the existing Hindu religious orthodoxy. Abraham Pandithar (1859–1919) gave prominence to Tamil music and published books on the history of Tamil music. C.W. Damotharanar, U.V. Swaminathar, Thiru Vi. Kaliyanasundaram (1883–1953), ParithimarnKalaignar (1870-1903), Maraimalai Adigal (1876–1950), Subramania Bharathi (1882– 1921), S. Vaiyapuri (1891–1956), and the poet Bharatidasan (1891–1964), in their own ways and through their writings, contributed to the revival of Tamil literature. Meanwhile, M. Singaravelar (1860–1946) an early pioneer in Buddhist revival, promoted communism and socialism to counter the colonial power. Pandithar Iyotheethassar (1845–1914) and Periyar E.V. Ramasamy (1879–1973) held high the radical philosophy to defend the rights of the socially underprivileged and marginalised section of the

people. In addition, the twentieth century Tamil language movements such as Tani Tamil Iyakkam and Tamil Isai Iyakkam, made a significant cultural impact in creating a pure Tamil free from the influence of Sanskrit.

V.G. Suryanarayana Sastri (Parithimar Kalaignar)

- V.G. Suryanarayana Sastri (1870-1903), born near Madurai, was professor of Tamil at the Madras Christian College. He was one of the earliest scholars to identify the influence of Sanskrit on Tamil, and adopted a pure Tamil name for himself: Parithimar Kalignar. He was the first to argue that Tamil is a classical language, and demanded that the University of Madras should not call Tamil a vernacular language. Influenced by Western literary models, he introduced the sonnet form in Tamil. He also wrote novels and plays, and a number of essays on science. Tragically, he died at the young age of only 33.

Maraimalai Adigal

- Maraimali Adigal (1876–1950) is considered the father of Tamil linguistic purism and the founder of Tani Tamil Iyakkam (Pure Tamil Movement). He wrote commentaries on the Sangam texts, Pattinappalai and Mullaipattu. As a young man, he worked in a journal, Siddhanta Deepika. Later he served as a Tamil teacher in the Madras Christian College for many years. He was inclined towards non- Brahmin movement. His teachers such as P. Sundaranar and Somasundara Nayagar were key influences in his life.

Tani Tamil Iyakkam (Pure Tamil Movement)

- Maraimalai Adigal promoted the use of pure Tamil words and removal of the Sanskrit influence from the Tamil language. The movement made a great impact on Tamil culture especially in language and literature. The beginnings of the movement are usually dated to 1916 even though the process of identifying influence of foreign words in Tamil and eliminating them can be dated much earlier to the late nineteenth century. His daughter Neelambikai, played an important role in its foundation. He changed his own name Vedachalam and took on the pure Tamil name of Maraimalai Adigal. His journal Jnanasagaram was renamed Arivukkadal and his institution, Samarasa Sanmarga Sangam,

was re-christened as Potu Nilaik Kalakam. The movement was critical of Hindi, Sanskrit and the Brahminical hegemony in Tamil society. Neelambikai compiled a dictionary that provided pure Tamil equivalents to Sanskrit words that had crept into Tamil vocabulary. This movement paved the way for later social movements that countered Brahminical and the Sanskrit tradition in Tamil society.

Rise of the Dravidian Movement

- In India, Brahmins enjoyed a high social status, based on their birth, and held great social privileges. In Madras Presidency, Brahmins dominated all the fields of society, especially politics, education and job opportunities in the government. The 1911 census showed that Brahmins were slightly over 3 per cent of Madras Presidency's population, and non- Brahmins 90 per cent. Yet in the ten years from 1901 to 1911 Madras University turned out 4,074 Brahmin graduates compared with only 1,035 non-Brahmin graduates. Numbers for other groups, based on how the population came to be classified then, included Indian Christian 306, Mohammedan 69 and European and Eurasian 225.

- In this context, the Dravidian movement emerged as a defence of the non-Brahmins against the Brahmin dominance. An organisation called The Madras Non-Brahmin Association was founded in 1909 to help the non-Brahmin students. In 1912 C. Natesanar, a medical doctor, founded the Madras United League, later renamed as Madras Dravidian Association to support Dravidian uplift. The organisation focused on educating and supporting non- Brahmin graduates and conducting regular meetings to share their grievances. Meanwhile, Natesanar founded a hostel, the Dravidian Home, at Triplicane (Madras) in July 1916 to address the lack of hostels for the non-Brahmin students which hindered their educational development. In addition, the home had a literary society for the benefit of non-Brahmin students.

South Indian Liberal Federation (Justice Party)

- As World War I was in progress the British government was considering the introduction of representative institutions for Indians after the War. Fearing that such political reforms would further strengthen the political power of Brahmins, educated non-Brahmins decided to organise

themselves politically. On 20 November 1916 around 30 prominent non-Brahmin leaders including Dr. C. Natesanar, Sir Pitti Theyagarayar, T.M. Nair and Alamelu Mangai Thayarammal came together to form the South Indian Liberation Federation (SILF). In the meantime, at a meeting held in the Victoria Public Hall the Non-Brahmin Manifesto was released in December 1916. The manifesto articulated the voice of the non-Brahmin communities and surveyed the general condition of the non-Brahmins in Madras Presidency.

- The association started publishing three newspapers: Dravidian in Tamil, Justice in English and Andhra Prakasika in Telugu, to propagate the ideals of the Party.

> The Non-Brahmin Manifesto pointed out that though "Not less than 40 out of the 411/2 millions" of the Madras Presidency were non-Brahmins, "in what passes for the politics in Madras they have not taken the part to which they are entitled". Arguing that a government conducted on "true British principles of justice and equality of opportunity" was in the best interests of India, it declared, that "we are deeply devoted and loyally attached to British rule".

- The first election, under the Montagu- Chelmsford Reforms, was held in 1920 after the introduction of the Dyarchy form of government in the provinces. The Justice Party won the election and formed the first-ever Indian cabinet in Madras. A. Subbarayalu became the Chief Minister of the Madras Presidency and the party formed the government during 1920–1923 and 1923–1926. In the context of Congress Party boycotting the legislature, the Justice Party continued to remain in office till 1937 elections were held. In the 1937 elections the Indian National Congress contested the elections for the first time and trounced the Justice Party.

Programmes and Activities

- The Justice Party is the fountain head of the non-Brahmin Movement in the country. The Justice Party government widened education and employment opportunities for the majority of the population and created space for them in the political sphere. Tamil Nadu's legacy of social justice owes its existence to the formative years of Justice Party in power.

- The Justicites removed the legal hindrances restricting inter-caste marriages and broke the barriers that prevented Depressed Classes from the use of public wells and tanks. The Justice Party government ordered that public schools accommodate the children of the Depressed Classes. Hostels were established for the students belonging to this social group in 1923. In the meantime, the Madras legislature under the Justice Party government was the first to approve participation of women in the electoral politics in 1921. This resolution created space for woman and thus facilitated Muthulakshmi Ammaiyar to become the first woman legislator in India in 1926.

- The Justice Party worked towards legislating provisions for communal representation – reservations for various communities. Two Communal Government Orders (16 September 1921 and 15 August 1922) were passed to ensure equitable distribution in appointments among various castes and communities as a part of achieving social justice. The Justice Party rule established the Staff Selection Board in 1924 for the selection of government officials and encouraged all the communities to share the administrative powers. In 1929, the Government of British India adopted the pattern and established the Public Service Commission.

- The Justice Party further concentrated on reforms in religious institutions. Tamil Nadu has a large number of temples and these commanded huge resources. In general, the resources were monopolised and exploited by the dominant caste in the society and led to mismanagement of public resources. The Justice Party introduced the Hindu Religious Endowment (HRE) Act in 1926 and enabled any individual, irrespective of their caste affiliation, to become a member of the temple committee and govern the resources of the religious institutions.

Self-Respect Movement (Suyamariyathai Iyakkam)

- The Self-Respect movement, while critiquing the then prevailing social, political and economic relations, introduced a programme of non-Brahmin uplift in Tamil Nadu. The movement was concerned with the marginalised sections of the society and criticised Brahminism and the cultural hegemony of the Brahmin. It advocated a casteless society devoid of rituals and differences based on birth. The movement declared

rationality and self-respect as the birthright of all human beings and held these as more important than self-rule. The movement declared illiteracy as a source for women's subordination and promoted compulsory elementary education for all. It campaigned for the empowerment of women and questioned the superstitious beliefs in the society.

- The movement demanded women's emancipation, deplored superstitions, and emphasised rationality. The movement also advocated self-respect marriage. Race was central to self-respect concept, which argued that the non-Brahmin Dravidian people had been systematically subjugated by Aryan- Brahmins over the course of their long history.

- The Self-Respect Movement championed not only the cause of the non-Brahmin Hindus, but also that of the Muslims. The Self-Respect Movement extolled the lofty principles of Islam such as equality and brotherhood. They exhorted the Muslims to admit into their fold the depressed sections of the Hindu society, in order that they might enjoy the equality and brotherhood of Islam. Muslim elite considered the Tamil Muslims as Dravidians. Yet Periyar did not hesitate to attack certain customs like wearing of purdah by Muslim women. He wanted the Dravidian Muslims to follow Mustapha Kemal Pasha of Turkey and Amanullah of Afghanistan who initiated reforms in Islamic society.

Periyar E.V.R.

- Periyar E.V. Ramasamy (1879– 1973) was the founder of the Self-Respect Movement. He was the son of a wealthy businessman in Erode, Venkatappa and Chinna Thayammal. Though possessing little formal education, he engaged in critical discussions with scholars, who used to be patronised by his devout father. As a young man, he once ran away from home and spent many months in Varanasi and other religious centres. The firsthand experience of orthodox Hindu religion led to his disillusionment with religion. On his return, he took care of his family business for some years. His selfless public service and forthrightness made him a popular personality. He held different official positions of Erode that included the Chairmanship of Municipal Council (1918–1919).

- In the context of the rise of the non- Brahmin Justice Party after 1917, the Congress inducted non-Brahmin leaders such as Periyar and P.

Varadarajulu, at the initiative of C. Rajaji. Periyar resigned all the government positions to support the Non- Cooperation Movement (1920–1922). He gave up his profitable business and became an active member of the Congress. He promoted khadi and sold it on the streets of Tamil Nadu. He cut down 500 coconut trees in his farm to support the campaign for prohibition. He held the positions of Secretary and President of the Tamil Nadu Congress Committee.

- As president of the Tamil Nadu Congress Committee, Periyar proposed a resolution regarding the rights of "Untouchables" to temple entry. In the name of "caste dharma" the "lower caste" people were denied access to the temples and the streets surrounding the temple. In Vaikom (a town in the then Princely State of Travancore and in present day Kerala), people protested against this practice. In the initial stages George Joseph of Madurai played big role. After the local leaders were arrested Periyar led the movement and was imprisoned. People hailed him as Vaikom Virar (Hero of Vaikom). In the meantime, he was disturbed by the castebased discrimination in the dining hall at the Cheranmadevi Gurukulam (school), which was run by V.V.Subramaniam (a Congress leader) with the financial support of the Tamil Nadu Congress Committee. Periyar was disappointed when, despite his objections and protests against this discrimination, the Congress continued to support the iniquitous practice in the Gurukulam.

- Periyar was keen on the introduction of reservation in representative bodies such as the legislative council for non-Brahmins. He wanted to pass the resolution in the annual conference of the Tamil Nadu Congress Committee in 1925 at its Kanchipuram session but in vain. The Congress's inability in addressing these concerns made him quit the Congress in 1925. Following his disillusionment, Periyar started the Self-Respect movement in 1925.

- Periyar understood the relevance of mass communication in spreading rationalist thought. He started a number of newspapers and journals such as Kudi Arasu (Democracy) (1925), Revolt (1928), Puratchi (Revolution) (1933), Paguththarivu (Rationalism) (1934), and Viduthalai (Liberation) (1935). Kudi Arasu was the official newspaper of the Self-Respect Movement. It brought out the multiple voices and ideas of Non-Brahmins, women and religious minorities. Usually, Periyar wrote a

column and expressed his opinion on social issues in each of its issues. He frequently wrote columns under the pseudonym of Chitraputtiran.

- Over the years, Periyar visited many countries and interacted with intellectuals all over. He visited Singapore and Malaya (1929– 1930, 1954), Egypt, U.S.S.R. (modern Russia), Greece, Turkey, Germany, England, Spain, France and Portugal (1931–32), and Burma (1954 to attend the 2500th birth Anniversary of the Buddha). His experience of travelling in the Soviet Union and Europe carried Periyar towards socialist ideals. Periyar had a close relationship with Singaravelar who is considered the first communist of south India and a pioneer of Buddhism. In 1936, Periyar got Dr. B. R. Ambedkar's Annihilation of Caste translated into Tamil immediately after it was written. He also supported Ambedkar's demand for separate electorates for scheduled castes.

- In 1937, in opposition to the Rajaji's government's move to introduce compulsory Hindi in schools, he launched a popular movement to oppose it. The anti-Hindi agitation (1937–39) had a big impact on Tamilnadu's politics. Periyar was imprisoned for his role in the movement. When he was still in jail, Periyar was elected the president of the Justice Party. Thereafter the Justice Party merged with the Self-Respect Movement. It was rechristened as Dravidar Kazhagam (DK) in 1944.

- Rajaji, the Chief Minister of Madras State (1952–54), introduced a vocational education programme that encouraged imparting school children with training in tune with their father's occupation. Periyar criticised it as Kula Kalvi Thittam (caste-based education scheme) and opposed it tooth and nail. His campaigns against it led to the resignation of Rajaji. K. Kamaraj became Chief Minister of the Madras State. Periyar died at the age of ninety four (1973). His mortal remains were buried at Periyar Thidal, Madras.

Periyar's Anti-Hindi Stance

- Periyar emphasised that the caste system in south India is linked with the arrival of Brahmins from the North. Ancient Tamil society, he said, had a different stratification based on tinais (regions), determined by natural

surroundings and the means of livelihood or occupation of the people. Anti-north Indian campaigns had made Periyar to take an anti-Hindi stand.

Periyar on Religion

- Periyar's experiences taught him that it was necessary to eradicate religion in order to impart progress and justice. Periyar advocated atheism to deconstruct the established practices of faith, culture and custom. Periyar wanted religion to be replaced by rationalism. 'Religion means you accept superstitious beliefs', he asserted. Periyar spent his entire life campaigning against superstitions through Thinkers or Rationalists Forums he had formed. Periyar objected to the hereditary priesthood in temples. He argued that eligible individuals, who have a proper religious knowledge, should become priests rather than being based on caste. He encouraged the people to boycott the Brahmin priests and their Vedic rituals. He advocated inter-caste and Self-Respect Marriages devoid of any such rituals.

Periyar, a Feminist

- Periyar was critical of patriarchy. He condemned child-marriage and the devadasi system (institution of temple girls). Right from 1929, when the Self-respect Conferences began to voice its concern over the plight of women, Periyar had been emphasising women's right to divorce and property. Periyar objected to terms like "giving in marriage". This, he said, treats woman as a thing. He wants it substituted by "valkaithunai,"(companion) a word for marriage taken from the Tirukkural. Peiyar's most important work on this subject is Why the Woman is Enslaved?

- Periyar believed that property rights for women would provide them a social status and protection. He welcomed equal rights for males and females in property, guardianship and adoption. He was a strong champion of birth control and contraception, and said that motherhood was a burden to women.

- In 1989, Government of Tamil Nadu fulfilled the dream of radical reformers by the introduction of the Hindu Succession Tamil Nadu

Amendment Act of 1989, which ensured the equal rights to ancestral property for women in inheritance. This Act became a trendsetter and led to similar legislation at the national level.

Rettaimalai Srinivasan

- Rettaimalai Srinivasan (1859–1945), popularly known as Grandpa (Thatha), was born in 1859 at Kanchipuram. He fought for social justice, equality and civil rights of the marginalised in the caste order. He was honoured with such titles as Rao Sahib (1926), Rao Bahadur (1930) and Divan Bahadur (1936) for his selfless social services. His autobiography, Jeeviya Saritha Surukkam (A Brief Autobiography), published in 1939, is one of the earliest autobiographies.

- Rettaimalai Srinivasan who had experienced the horrors of untouchability worked for the progress of the deprived castes. He founded the Adi Dravida Mahajana Sabha in 1893. He served as president of the Scheduled Castes' Federation and the Madras Provincial Depressed Classes' Federation. He constantly engaged in discussions with leaders of the Indian National Congress and the Justice Party on questions involving the depressed castes. Rettaimalai Srinivasan met Gandhi in South Africa and was closely associated with him. He became a member of the Madras Legislative Council in 1923 and influenced the Justice Party to take affirmative action to safeguard the interests of the depressed and deprived sections of the society.

- A close associate of Dr B.R. Ambedkar, he participated in the first and second Round Table Conferences held in London (1930 and 1931) and voiced the opinions of the marginalised sections of the society. He was a signatory to the Poona Pact of 1932.

M.C. Rajah

- Mylai Chinnathambi Raja (1883–1943), popularly known as M.C. Rajah, was one of the prominent leaders from the "depressed class". Rajah started his career as a teacher and wrote different textbooks for schools and colleges. He was one of the founding members of the South Indian Liberal Federation (Justice Party). He became the first elected Legislative Council Member (1920–26) from the depressed classes in Madras

province. He functioned as the Deputy Leader of Justice Party in the Madras Legislative Council.

- Later, he left the Justice Party. M.C. Rajah demanded abolition of untouchability and organised a number of political meetings and conferences for the "untouchable castes" to have access to public wells and pathways to burial grounds. In addition, he advocated the use of such as terms, Adi-Dravida and Adi-Andhra. In 1928, he founded the All India Depressed Classes Association and was its long time leader. Rajah had earlier called for separate electorate; but after the Poona Pact, he supported the idea of joint electorates.

Labour Movements in Tamil Nadu

- Labour Statue in Marina Beach The First World War (1914–18) provided stimulus to industrial growth in India. These industries, catering to war time needs, had employed a huge number of workers. At the end of the War there were retrenchments across the industries, as the war time requirements receded. Combined with high prices, this gave a momentum to the labour movement. The nationalists realising the value of organised labour power began to support the cause of labour. B.P. Wadia, M. Singaravelar, Thiru. Vi. Kalyanasundaram and others initiated the formation of labour unions in the Madras Presidency. In 1918, India's first organised trade union, the Madras Labour Union, was formed.

- The first All India Trade Union Conference (AITUC) was held on 31 October 1920 in Bombay. The delegates discussed several resolutions. These included a demand for protection from police interference in labour disputes, the maintenance of an unemployment register, restriction on exporting foodstuffs, compensation for injuries, and health insurance. In addition, the delegates demanded that Indian workers be given some representation in the government, just as employers had representatives on legislative councils.

- M. Singaravelar (1860–1946), was a pioneer in the labour movement activities in the Madras presidency. He was born in Madras and graduated from the Presidency College, University of Madras. He advocated Buddhism in his early life. He knew many languages, including Tamil, English, Urdu, Hindi, German, French and Russian and

wrote about the ideas of Karl Marx, Charles Darwin, Herbert Spencer and Albert Einstein in Tamil. He organised the first ever celebration of May Day in 1923. He was one of the early leaders of the Communist Party of India. He published a Tamil newspaper, Thozhilalan (Worker) to address the problems of the working class. He was closely associated with Periyar and the Self- Respect Movement.

Language Agitation before Indian Independence

- In general, language is a dominant symbol of identity and it is associated with culture and sentiments of any society. Tamil regained its prominence in the latter half of the nineteenth and early twentieth century. Maraimalai Adigal's Pure Tamil Movement, the language reforms of Periyar and Tamil Isai Movement helped to galvanise the Tamil language. Tamil renaissance that led the Dravidian consciousness made a great intervention in the development of modern Tamil language and its art forms. Agamic temples did not permit rituals in Tamil. Tamil songs had a marginal place in musical concerts. Abraham Pandithar systematically studied the history of Tamil music and attempted to reconstruct the ancient Tamil musical system. He founded the Tanjore Sangitha Vidya Mahajana Sangam in 1912 and it became the kernel of the Tamil Isai Movement (Tamil Music Movement). The movement gave importance to the singing of Tamil compositions in music concerts. The first Tamil Isai Conference was held in 1943, to discuss the status of Tamil music.

- The implementation of Hindi as a compulsory language in Tamil Nadu, at various points of time, was seen as a threat to Tamil language and culture. C. Rajaji, the Premier of Madras Presidency, introduced Hindi as a compulsory subject in schools. This created a stiff opposition in Madras province. Periyar declared that the introduction of Hindi over Tamil would deny the Dravidians of their job opportunities. Maraimalai Adigal pointed out that the Tamil language would suffer with the introduction of Hindi. The anti-Hindi campaigners considered it an ideological battle against Brahminism and the hegemony of Sanskrit over Tamil. They saw Sanskrit as a vehicle for propagation of Brahmanical ideology, there by preserving the caste hierarchies and gender inequalities. The agitation was marked by massive protest meetings, demonstrations, and hunger strikes. Tens of thousands of people took part in the agitation.

Women's Movements

- There were several streams of women's movements and organisations established in the early twentieth century to address the question of women empowerment in Madras Presidency. Women's India Association (WIA) and All India Women's Conference (AIWC) are the important among them in Tamil Nadu. WIA was started in 1917 by Annie Besant, Dorothy Jinarajadasa and Margaret Cousins at Adyar, Madras. The Association published pamphlets and bulletins in different languages to detail the problems of personal hygiene, marriage laws, voting rights, child care and women's role in the public. In the meantime, WIA formed the All India Women's Conference (AIWC) in 1927 to address the problem of women's education and recommended that the government implement various policies for the uplift of women.

- Women's liberation was one of the important objectives of the Self-Respect Movement. Selfrespecters led by Periyar E.V.R. worked for gender equality and gender sensitisation of the society. The movement provided a space for women to share their ideas. There were several women activists in the movement. Muthulakshmi Ammaiyar, Nagammai, Kannamma, Nilavathi, Muvalur Ramamirtham, Rukmani Ammal, Alarmelmangai Thayammal, Nilambikai, and Sivakami Chidambaranar are prominent among them.

- There was a custom of dedicating young girls to the Hindu temples as a servant of God, known as devadasi. Though intended as a service to god it soon got corrupted leading to extensive immorality and abuse of the women. Dr. Muthulakshmi Ammaiyar, was in the forefront of the campaign pressing for a legislation to abolish this devadasi system. The Madras Devadasis (Prevention of Dedication) Act 1947 was enacted by the government.

In 1930, Muthulakshmi Ammaiyar introduced in the Madras Legislative Council a Bill on the "prevention of the dedication of women to Hindu temples in the Presidency of Madras". The Bill, which later became the Devadasi Abolition Act, declared the "pottukattu ceremony" in the precincts of Hindu temples or any other place of worship unlawful, gave legal sanction to devadasis to contract marriage, and prescribed a minimum punishment of five years' imprisonment for those found guilty of aiding and abetting the devadasi system. The Bill had to wait for over 15 years to become an Act.

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Introduction - Industrialisation

- Generally, "any human activity which is engaged in the conversion of raw materials into readily usable materials is called an industry". Industrialisation refers to the process of using modern techniques of production to produce goods that are required by both consumers and other producers on a large scale. While some consumer goods such as phones and television sets meet the requirements of consumers, industries also produce goods like components, machine parts and machines that are required by other producers. The historical process of a steady increase in the number and scale of manufacturing in a country exists for a long time. It is important for several reasons. In this chapter we will learn the nature of industrialisation of Tamil Nadu, importance of industrial clusters, how industrial clusters have developed in Tamil Nadu and the role of government initiatives in promoting industries.

Importance of Industrialisation

- To understand importance of industries, we need to understand why the share of agriculture in an economy's income and employment decreases with development. First, demand for food remains constant with regard to income. Therefore, as an grows and incomes increase, consumers tend to spend a lesser share of their income on products from the agricultural sector. Second, even the food that is consumed is subject to more transformation as an economy expands and there is greater division of labour between people and between regions. Food products are taken over longer distances, processed and branded. This also requires that food products have to be preserved. As a result, the prices that farmers get tend to be much less compared to the prices at which consumers buy. Third, there are limits to the ability of agriculture to absorb labour due to the declining marginal productivity of land. As a result, labour productivity in the agriculturalsector cannot increase much. Wages too cannot therefore increase and as a result poverty levels may remain high, especially when more and more people continue to

rely on agriculture for their livelihood. Due to all these factors, there is a need for an economy's production and employment to diversify away from agriculture. Development economics therefore recognizes the need for structural transformation of the economy where the share of non-agricultural sectors tend to get increase steadily. Such transformation and diversification through industrialisation is therefore seen as important for an economy's development.

What benefits does

industrialisation bring to an economy?

- As stated earlier, it is essential to produce inputs to other producers in an economy. Even agriculture requires inputs from industry such as fertilisers and tractors to increase productivity. Second, a market exists for both producers and consumer goods. Even services like banking, transport and trade are dependent on production of industrial goods. Third, by using modern methods of production, industries contribute to better productivity and hence lower cost of production of all goods produced. It therefore helps people to buy goods at a cheaper rate and help create demand for more products. Fourth, through such expansion of production, industrialisation helps to absorb the labour force coming out of agriculture. Employment generation is therefore an important objective of industrialisation. Fifth, a related advantage of industrialization is therefore technological change. Through use of modern techniques, industrialization contributes to learning of such methods and their improvement. As a result labour productivity, ie, output per unit of labour input increases, which can help workers earn higher wages. Sixth, expanding incomes lead to more demand for goods and services. If an economy is not able to produce enough to meet such demand, it has to rely on imports and therefore spend a lot of foreign exchange. If the economy does not earn enough from exporting, it will be difficult to meet the growing demand. Industrialisation therefore helps an economy to save and also generate foreign exchange through exports

Types of Industries

- Industries can be classified on the basis of

(a) **Users**: If the output is consumed by the final consumer, it is called a consumer goods sector. If the output is consumed by another producer, it is called a capital goods sector. There are industries that produce raw materials for other industries such as cement and steel. Such industries are called basic goods industries.

(b) **Type of Inputs Used**: Industries are also classified based on the kind of raw material used such as agro-processing, textiles sector, rubber products, leather goods, etc.

(c) **Ownership**: Firms may be privately owned, publicly owned (by the government, central or state), jointly owned by the private and public sector, or cooperatively owned (cooperatives).

(d) **Size**: Firms may be large, small or medium based on their volume of output, sales or employment or on the basis of the amount of investments made. The Indian government normally uses the investment criterion to decide whether a firm is small, medium or large. There are also micro or tiny enterprises that are smaller than even small
firms. This classification is important because the government often provides financial, infrastructural or subsidy support to the smaller firms to promote them. The small sector is seen as important for two reasons. One, it is believed to generate more employment than the large-scale sector, which is likely to use more advanced and automated technologies and therefore may not generate enough employment. Second, the small scale sector allows for a larger number of entrepreneurs to emerge from less privileged backgrounds.

- Till the 1980s, it was widely believed that large firms are more efficient and can outcompete the smaller firms. But at present, based on experiences of industrialisation in different parts of the world, it is believed that when small firms specialising in one sector are geographically concentrated in specific locations, and linked to one another through production and learning, they tend to be equally if not more efficient than large scale enterprises. Such agglomerations of small firms are called industrial clusters.

Industrial Clusters

- Industrial clusters are groups of firms in a defined geographic area that share common markets, technologies and skill requirements. An important aspect of clusters is the nature of inter-firm networks and interactions. Clusters where firms specialise in one stage of the production process and supply inputs or absorb the output of another firm in the cluster is critical to the efficiency and competitiveness of the cluster. The advantages of industrial clusters or districts was first observed by the famous economist Alfred Marshall in the 1920s when he tried to understand the working of clusters of small firms in the metal-working and textile regions in England. While the notion of an 'industrial district' was developed by Marshall, it was only after the success of small firms in Italy in the 1980s that it became popular. Policy-makers in developing countries like India began to promote them actively as they realized that there several such small firm clusters in the country. The following are the chief characteristics of a successful cluster.

➢ geographical proximity of small and medium enterprises (SMEs)
➢ sectoral specialization
➢ close inter-firm collaboration
➢ inter-firm competition based on innovation
➢ a socio-cultural identity, which facilitates trust
➢ multi-skilled workforce
➢ active self-help organisations, and
➢ supportive regional and municipal governments.

- Firms are therefore expected to collaborate and compete with one another at the same time. By collaborating, they can expand their capacity and also learn from one another. Through competition, they are forced to become more efficient. Apart from the Chennai region, industrial growth has been concentrated in several small town clusters, throughout the state, with the western region being more dominant. These clusters specialise in a range of activities like clothing, home furnishings, textiles, leather, poultry, coir products, transport equipment servicing, engineering services and auto component making.

How Do Clusters Originate?

- Clusters may arise due to many factors. Certain clusters evolve over a long time in history when artisans settle in one locality and evolve over centuries. Handloom weaving clusters are one examples of this development. Or else, in some sectors, when a large firm is established, a cluster of firms may emerge to take care of its input and service requirements. At times, governments may decide to encourage manufacturing using raw materials from a region, which may also lead to emergence of clusters.

Historical Development of Industrialisation in Tamil Nadu

- There is lot of evidence for presence of industrial activities such as textiles, shipbuilding, iron and steel making and pottery in precolonial Tamil Nadu. Given the vast coastline, the region has been involved in trade with both South-East and West Asia for several centuries. Colonial policies also contributed to the decline of the handloom weaving industry due to competition from machine made imports from England. But some industries also developed during the colonial period and provided the basis for subsequent industrialisation in the state.

Industrialisation in the Colonial Period

- There are two sets of factors that have contributed to the process. The introduction of cotton cultivation in western and southern Tamil Nadu by the colonial government led to the emergence of a large-scale textile sector in these parts, which involved ginning, pressing, spinning and weaving operations. The introduction of railways also expanded the market for cotton yarn and helped develop the sector.

- Second, increase in trade during this period led to industrial development around two of the most active ports in the region, Chennai and Tuticorin. The Chennai region also saw the beginning of the automobile sector during this period along with leather.The growth of jaggery industry in south Tamil Nadu is another example of this. Match factories too emerged during the colonial period in the Sivakasi region, which later on became a major centre for fireworks production and printing. Port-related activity too contributed to the growth of the region. Leather production was also taking place in Dindigul, Vellore an Ambur areas.

- In Western Tamil Nadu, the emergence of textiles industries also led to demand and starting of textile machinery industry in the region. This textile machinery industry in turn led to the rise of a number of small workshops for repair and producers of machinery components. Another major development in the western region is the introduction of electricity from hydro-electric power in the 1930s. Availability of electricity allowed for use of oil engines for drawing ground water. This led to both expansion of agriculture as well as increase in demand for oil engines. In turn, it led to emergence of workshops for servicing engines and also for addressing the demand for spare parts. Foundries began to be set up and agricultural machinery began to be produced.

Post-Independence to early 1990s

- Soon after independence, several large enterprises were set up by both the central and state governments in different segments such as the Integral Coach Factory in Chennai to make railway coaches and the Bharat Heavy Electricals Limited (BHEL) in Tiruchirapalli manufacture to boilers and turbines. BHEL in turn led to the emergence of an industrial cluster of several small firms catering to its input requirements. Heavy Vehicles Factory was set up to manufacture tanks in Avadi on the outskirts of Chennai. Standard Motors too started manufacturing cars in Chennai. Ashok Motors (later Ashok Leyland) and Standard Motors together helped form an automobile cluster in the Chennai region. The Avadi industrial estate was established in the 1950s to support the small and medium companies supplying to the large firms in the region. More hydro-electric power projects in the state were also initiated to increase the spread of electrification. The government played a major role in all these processes. The Salem Steel Plant was set up in 1973 to produce stainless steel.

- The Coimbatore region also witnessed diversification from textiles to textile machinery as well as agricultural machinery like electric motors and pumpsets for drawing ground water.

- The 1970s and 1980s saw the setting up of emergence of powerloom weaving clusters in the Coimbatore region as well as expansion of cotton knitwear cluster in Tiruppur and home furnishings cluster in Karur. This period also saw more encouragement of the small and medium sector

with setting up of industrial estates by the state government in different parts. The Hosur industrial cluster is a successful case of how such policy efforts to promote industrial estates helped develop industries in a backward region.

Industrialisation in Tamil Nadu – Liberalization Phase

- The final phase of industrialisation is the post-reforms period since the early 1990s. The reforms made the state governments more responsible for resource mobilisation and they were forced to compete with each other to attract private investments for industrialisation. Incentives such as cheap land, tax concessions and subsidised but quality power were all offered to woo investors. Trade liberalisation and currency devaluation also helped open up export markets. This led to two major developments.

- First, because of trade liberalisation measures, exports of textiles, home furnishings and leather products began to grow rapidly. Second, efforts to attract investments led to entry of leading multinational firms (MNCs) into the state, especially in the automobile sector. Since automobile sector relies heavily on component makers, entry of MNCs not only brought along other MNC component suppliers but also opened up new market opportunities for domestic component producers. Chennai region also emerged as a hub for electronics industry with MNCs such as Nokia, Fox conn, Samsung and Flextronics opening plants on the city's outskirts. A significant share of these investments has come up in special economic zones in the districts bordering Chennai. Tamil Nadu has often been hailed as a model for successfully using the SEZ route to attract productive investments.

- Other important industries in the state that evolved over a much longer period include sugar, fertilizers, cement, agricultural implements, iron and steel, chemicals, transformers and paper.

- Because of all these factors, Tamil Nadu at present has the largest number of factories among all states in India and also has the largest share of workforce employed in manufacturing. Importantly, it is more labour intensive compared to other industrially advanced states like Maharashtra and Gujarat. The major industries are automobiles,

autocomponents, light and heavy engineering, machinery, cotton, textiles, rubber, food products, transport equipment, chemicals, and leather and leather goods. Unlike other states, the industries are spread across all regions of the state (there are 27 clusters in 13 districts) with many of them being export oriented as well. The state has a well-developed network of roads, rail, air and major ports.

- The diffusion of industrialisation also implies a widening of the social base of entrepreneurship. Unlike in North India where entrepreneurs and business groups are drawn mostly from merchant communities, in Tamil Nadu, the entrepreneurs come from a dispersed social background, with a relatively small size of capital. Further, the spatial spread of industries is higher. The state also has a better mix of large, small and household industries. This diffused process of industrialisation and corresponding urbanisation has paved the way for better rural-urban linkages in Tamil Nadu than in most other states.

Major Industrial Clusters and Their Specialisation in Tamil Nadu

Automotive Clusters

- Chennai is nicknamed as "The Detroit of Asia" because of its large auto industry base. Chennai is home to large number of auto assembly and component making firms. While there were a few domestic firms like TVS, TI Cycles, Ashok Leyland and Standard Motors earlier, in the postreform period, several MNC firms like Hyundai, Ford, Daimler-Benz and Renault-Nissan have opened factories in the region. This in turn has attracted a number of component suppliers from foreign countries. Many local firms too cater to component production for all these firms.

- Hosur is another auto cluster with firms like TVS and Ashok Leyland having their factories there. Coimbatore region is also developing into an auto component cluster.

Truck and Bus Body Building Industry Clusters

- The Namakkal-Tiruchengode belt in western Tamil Nadu is known for its truck body building industry. About 150 of the 250 units in this sector are located in this cluster including 12 large-sized body building houses. Karur is another major hub with more than 50 units. Many entrepreuners

were previous employees in a big firm involved in body building who came out to set up their own units.

Textile Clusters

- Tamil Nadu is home to the largest textiles sector in the country. Because of the development of cotton textile industry since the colonial period, Coimbatore often referred as the "Manchester of South India". At present, most of the spinning mills have moved to the smaller towns and villages at a radius over 100 to 150 km around the Coimbatore city. Tamil Nadu is the biggest producer of cotton yarn in the country.

- Palladam and Somanur, small towns near Coimbatore and the villages near these towns, are home to a dynamic powerloom weaving cluster as well. Powerloom is however more widespread with Erode and Salem region too having a large number of power loom units.

- Tiruppur is famous for clustering of a large number of firms producing cotton knitwear. It accounts for nearly 80% of the country's cotton knitwear exports and generates employment in the range of over three lakh people since the late 1980s. It is also a major producer for the domestic market. Because of its success in the global market, it is seen as one of the most dynamic clusters in the Global South. While initially most firms were run by local entrepreneurs, at present, some of the leading garment exporters in India have set up factories here.

> **Global South**
> **Countries in the southern hemisphere are called Global South countries**

- Apart from body building, Karur is a major centre of exports of home furnishings like table cloth, curtains, bed covers and towels. Bhavani and Kumrapalayam are again major centres of production of carpets, both for the domestic and the global markets.

- Apart from such modern clusters, there are also traditional artisanal clusters such as Madurai and Kanchipuram that are famous for silk and cotton handloom sarees. Even these clusters have witnessed a degree of modernisation with use of powerlooms in several units.

Leather and Leather Goods Clusters

- Tamil Nadu accounts for 60 per cent of leather tanning capacity in India and 38 per cent of all leather footwear, garments and components. Hundreds of leather and tannery facilities are located around Vellore and its nearby towns, such as Ranipet, Ambur and Vaniyambadi. The Vellore district is the top exporter of finished leather goods in the country. Chennai also has a large number of leather product making units involved in exports. There is another clustering of leather processing in Dindigul and Erode. The leather products sector too is a major employment generator.

Fireworks, Matches and Printing Cluster

- Sivakasi region, once famous for its match industry has now become a major centre for printing and fireworks in the country. It is believed to contribute to 90% of India's fireworks production, 80% of safety matches and 60% of offset printing solutions. The offset printing industry has a high degree of specialisation among firms with several of them undertaking just one operation required for printing. All these industries have their origin in the colonial period and at present offer employment to a large number of workers.

Fireworks Industry Electronics and Information Technology (IT) Clusters

- After the economic reforms started in the early 1990s, the state has seen the entry of hardware and electronics manufacturers like Nokia, Foxconn, Motorola, Sony- Ericsson, Samsung and Dell making cellular handset devices, circuit boards and consumer electronics. They have all been set up in the Chennai region. While Nokia has been closed down, Chennai still continues to be a minor electronics hub in the country.

- Similarly, with the expansion of the software sector, Chennai and, to a limited extent Coimbatore, have emerged as centres for software services.

Information Technology Specific Special Economic Zones :

- In order to make development moreinclusive, Tier II cities such as Coimbatore, Madurai, Trichy, Tirunelveli, Hosur and Salem have been promoted as IT investment destinations apart from the Chennai region.

To facilitate this, ELCOT has established ELCOSEZs (IT Specific Special Economic Zones) in the following eight locations:

- Chennai – Sholinganallur
- Coimbatore – Vilankurichi
- Madurai – Ilandhaikulam
- Madurai – Vadapalanji-Kinnimangalam
- Trichy – Navalpattu

- Companies desiring to set up units in the state can avail themselves of the facilities provided in ELCOSEZs. The possibility of setting up ELCOSEZs in new locations will be explored based on demand and viability. (Map Information Communication Technology Policy - 2018–19)

- Tirunelveli – Gangaikondan
- Salem – Jagirammapalayam
- Hosur – Viswanathapuram

Policy factors can be divided into three aspects:

Education

- Industries require skilled human resources. Apart from a lot of attention to primary education to promote literacy and basic arithmetic skills, the state is known for its vast supply of technical human resources. It is home to one of the largest number of engineering colleges, polytechnics and Industrial Training Centres in the country.

Infrastructure

- The widespread diffusion of electrification has contributed to the spread of industrialization to smaller towns and villages in the state. Along with electrification, Tamil Nadu is known for its excellent transport infrastructure, especially minor roads that connect rural parts of the state to nearby towns and cities. A combination of public and private transport has also facilitated rural to urban connectivity and therefore connect small producers to markets better.

Industrial Promotion

- Apart from investments in education and transport and energy infrastructure, active policy efforts were made to promote specific sectors and also industrialisation in specific regions. Policies to promote specific sectors like automobile, auto components, bio technology and Information and communication Technology sectors have been formulated in the post reform period. In addition, the state has put in place several industrial promotion agencies for both large enterprises and the small and medium segments, as well as to provide supporting infrastructure.

The following are some agencies that have played a key role in industrialization in the state

- SIPCOT **(State Industries Promotion Corporation of Tamil Nadu), 1971** SIPCOT was formed in the year 1971 to promote industrial growth in the state by setting up industrial estates.

TANSIDCO (Tamil Nadu Small Industries Development Corporation), 1970

- TANSIDCO is a state-agency of the state of Tamil Nadu established in the year 1970 to promote small-scale industries in the state. It gives subsidies and provide technical assistance for new firms in the small scale sector.

TIDCO (Tamil Nadu Industrial Development Corporation), 1965

TIDCO is another government agency to promote industries in the state and to establish industrial estates.

TIIC (Tamil Nadu Industrial Investment Corporation Ltd.), 1949

- TIIC is intended to provide low-cost financial support for both setting up new units and also for expansion of existing units. Though it is meant to meet the requirements of all types of firms, 90% of support goes to micro, small and medium enterprises.

TANSI (Tamil Nadu Small Industries Corporation Ltd.), 1965

- TANSI was formed in 1965 to take over the small scale-units that were set up and run by the Department of Industries and Commerce. It is supposed to be the first industrial corporation operating in the domain for small enterprises.

Emerging Services Sector in Tamil Nadu

- With technological changes, industries too are not able to absorb labour. Automationhas been reducing the need for labour in manufacturing. The services sector has emerged as a much bigger employer over the last three decades. Tamil Nadu has become a hub for some important and dynamic service sectors such as software services, healthcare and education services. Healthcare and educational services are diffused across major cities, Chennai and Coimbatore in particular. Software services is, however, largely confined to Chennai. Only in the last ten years, a few software firms have moved to Coimbatore.

Issues with Industrialisation

- Though Tamil Nadu has emerged as a relatively highly industrialised state in the country, the state faces a few issues in sustaining the process. To begin with, some clusters, especially chemicals, textiles and leather clusters, tend to generate a lot of polluting effluents that affect health. The effluents also pollute water bodies into which effluents are let into and also adjoining agricultural lands. This issue requires urgent attention. Second, employment generation potential has declined because of use of frontier technologies because of the need to compete globally. Quality of employment also has suffered in recent years as most workers are employed only temporarily. This issue too requires urgent attention among policy makers.

Entrepreneur

- Entrepreneur is an innovator of new ideas and business processes. He possesses management skills, strong team building abilities and essential leadership qualities to manage a business.

Entrepreneurship

- Entrepreneurship is a process of a action of an entrepreneur who undertakes to establish his enterprise. It is the ability to create and build something.

Role of an Entrepreneur

- Entrepreneurs play a most important role in the economic growth and development of a country's economy.

1. They promote development of industries and help to remove regional disparities by industrialising rural and backward areas.

2. They help the country to increase the GDP and Per Capita Income.

3. They contribute towards the development of society by reducing concentration of income and wealth.

4. They promote capital formation by mobilising the idle savings of the citizens and country's export trade.

5. Entrepreneurs provide large-scale employment to artisans, technically qualified persons and professionals and work in an environment of changing technology and try to maximise profits by innovations.

6. They enable the people to avail better quality goods at lower prices, which results in the improvement of their standard of living.