



## SAMATHUVAPURAM – RURAL DEVELOPMENT SCHEME IN TAMIL NADU

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Article Info: - Received : 06 May 2023

Accepted : 20 May 2023

Published : 30 May 2023

### Abstract

Rural development improves rural people's quality of life. Rural regions are growing. Rural residents endure poverty, illiteracy, unemployment, and agricultural issues. The study analyses rural development and policy implementation. Government and volunteer initiatives enhance rural Tamil Nadu. 70% of the population lives rurally. Rural areas have poor nutrition and health Tamil Nadu rural regions. Government initiatives abound. Research is doctrinal. Discussing obtained data. The Mahatma Employment Guarantee Act, ITP, and Women's Development Schemes promote the well-being of rural children and rural residents Rural to urban migration is common unemployment.1 Therefore, enough jobs for rural-born rural development aim to enhance lives. Self-employment and community projects reduce rural poverty programming development.

**Keywords:** *Rural development, Government, Implementation, and Women's Development.*



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## 1. INTRODUCTION

Social disparities have traditionally persisted in the caste Hindu system, and they continue to exist in many places of the Indian subcontinent to this very day. Caste inequality persists in housing and social order. Untouchables were kept aside from the normal population, denying them municipal privileges and other services (**G.S. Ghurye, 1986**). For example, Dalit colonies were/are commonly positioned downstream of communities, which is unhygienic in every manner possible. The G.O. On the socioeconomic circumstances of the **Chingelput Paraiahs (1892)**, they were characterised as "always badly nourished; clad, if at all, in the vilest of rags; gobbled up with leprosy or other dreadful illnesses; hutted like pigs; untaught; uncared

for, and unpitied." Similar conditions persisted in Madras Presidency areas till independence (**Karan Singh, 1983**). However, different social movements had worked to eradicate these injustices, but they had not delivered the expected effects throughout the period (**Braj Ranjan Mani, 2005**).

Neither pre-colonial rulers nor the colonial government took steps to eliminate socioeconomic disparities, especially in housing. Since independence, both the Union and State governments have worked to establish socioeconomic equality. These measures are protective and promotional. Constitutional provisions, laws, and ordinances are preventative measures (**J.H. Hutton, 1946**). Promotional tactics include several programmes and efforts. First is indirect, second direct.

The research found that preventive and promotional policies failed to establish equality among socioeconomic strata (K.R. Hanumanthan, 1979). Though social groups have grown, differences/discrimination exist for several reasons. In rural Tamil Nadu, Dalit settlement is a popular prejudice. Several home developments for dalits were constructed remote from the main residential area. Dalits are no longer 'huddled like pigs' and their living conditions have improved, yet they endure untouchability between caste Hindus and Dalits (A.L. Basham, 2004). But government programmes and policies are not bold enough to address such prejudice openly, i.e. they never pushed to build Adi-Dravidar houses among other dominant groups or vice versa. Instead, authorities constructed Adi-Dravidar 'colonies' in remote areas. Tamil Desiya Pothuvudamai Katchi and P. Maniyarasan, Rajendra Cholan, and Yoganathan rejected the government's "colonies" and wanted common housing for Dalits (D. Daniel, 1985).

The administration responded with a hush and preserved the geographic divide. The Samathuvapuram (Equality Village) housing programme established by the Tamil Nadu Government under the Dravida Munnetra Kazhagam (DMK) under Muthuvel Karunanithi broke such purposeful 'silence'. Government housing designs and projects disregarded social and cultural effects until recently (J.A. Abbe, Dubois, 1972). The geographical isolation of housing settlements due to caste-based social exclusion may cut off communication, and interaction, and sustain untouchability. Thus, housing in its greatest sense includes not only shelter, economic services, and amenities, but also a harmonious social environment, favourable neighborhood, and peaceful cohabitation, which are crucial for social capital and human wellbeing (K.K. Pillai, 2007). Housing constructions didn't combine untouchable caste groups with others until the late 1990s (N. Subrahmanian, 1997).

Since independence, the post-colonial authority has granted untouchable housing in isolated areas of the main village or on the outskirts of small towns. The government never explored merging untouchable communities with mainstream people. DMK housing policies allow all groups to live together in the village without discrimination and enjoy municipal and other infrastructure advantages. Lower, higher, and 'in-between' castes must live together with equal comfort, self-respect, dignity, and participation. Thus, housing programmes might be used to promote social equality' in a caste-based society (V. Anaimuthu, 1974). M. Karunanithi recommended establishing Samathuvapuram model villages to foster social fairness via geographical equality. Periyar Ninaivu Samathuvapuram A Model Village Samathuvapuram housing scheme began in 1997 with Rs.35 crores to

create 100 Samathuvapurams in Tamil Nadu. The initiative aims to construct model villages in rural areas with free housing and other facilities so people of different castes and religions may live together and enjoy municipal utilities and services without caste prejudice or uneven treatment (Gopinatha Rao, 1923).

Periyar Ninaivu Samathuvapuram was named after Periyar E.V. Ramasamy Naicker, a Dravidian social reformer in the early 1900s in the old Madras Presidency. Periyar opposed 'cherries' and created Samathuvapuram in the early 1900s. He promoted inter-caste marriage, inter-dining, and shared living to eradicate caste prejudice and untouchability. He encouraged all communities to resist exploitation together (J.T.F. Jordens, 1975). He fought against irrational concepts, religions, casteism, and crimes against lower castes and weaker portions (K. Rajayyan, 1981). It's named after him. Open and tacit caste discrimination exists in rural areas. Caste divides 'pure' and 'impure' by habitat (Tara Chand, 1974).

## 2. VISUALIZATION OF SAMATHUVAPURAM

Samathuvapuram's name is Sanskrit. Sama is derived from the Sanskrit term Sama, which denotes 'equality' in Hindustani and other Indian languages. The suffix Puram is a Sanskrit word meaning 'town' or 'city' in Tamil literature and inscriptions. Samam or Saman, meaning equal or 'balanced,' is presumably a Prakrit word like Samanar (Jains) or Sangam. Sanskrit (more precisely Samskrit) implies a language that was regulated or 'purified' or 'balanced' by later thinkers. Here, watch Sams. Samathuvam and Puram may be Tamilized Prakrit. Puram afterwards became Vira Sri Narasimhendrapuram. After the 1997 caste conflict in southern Tamil Nadu, the government held three All Party Meetings in May, June, and October to study ways to maintain communal calm and prevent caste tensions. These sessions urged party leaders to preserve peace and communal harmony.

**Table:-1 Visualization of Samathuvapuram**

SCs/STs	MBC	BC	Others
40	25	25	10

The government followed the conference conclusions. Based on a decision reached at a meeting on May 14, 1997, all district collectors were directed to organise Peace Committees and conduct monthly meetings to sort out problems among different parts of the community. To eliminate caste conflict, the administration removed the names of caste, communal, and political leaders from districts and transport companies in the state on July 1, 1997. According to a 1998 meeting decision, the government asked the Panchayat president to organise a Peace Committee in every village to address untouchability (M. Immanuel,

2002). As a permanent step to promote equality and social rejuvenation, the government created the Social Reform Department. On July 16, 1997, the government constituted a high-level Committee with Justice S. Mohan (Ret. Supreme Court Judge) as chairman to investigate caste tensions and recommend ways to prevent future bloodshed. The committee submitted its report on January 31, 1998. It suggested adjusting election laws to rotate SC/BC seats (Valampurai John, 1989). It also wanted speedy industrialization of the south and more schemes like Samathuvapuram, where all castes and tribes could live in harmony (Thanthai

Periyar, 1992). The Samathuvapuram Scheme is the result of early reformers' efforts. Samathuvapuram is expected to usher in a new civilization without caste or wealth prejudice. Successive governments have devised housing plans for Dalits, although they're remote from main residential areas. Dalits are no longer "huttled like pigs," yet untouchability remains (Survey of Indian Place Names – A Case Study, 1998).

**Table:-2 Samathuvapuram Houses Thanjavur District**

Table 2 Samathuvapuram Houses Thanjavur District				
S.No	Name of the District	Name of the Block	Name of the Village in which Samathuvapuram Constructed	Total Houses Constructed.
1	Thanjavur	Thanjavur	Kurungulam East	100
2		Orathanadu	Neivasal Thenapathi	100
3		Budalur	Pudukudi Thenpathi	100
4		Pattukkottai	Sukkiranpatti	100
5		Kumbakonam	Muzhaivur	100
Total				500

The Samathuvapuram Scheme is the result of early reformers' efforts. Samathuvapuram is expected to usher in a new civilization without caste or wealth prejudice. The present version is a government-backed initiative to prevent caste conflagrations and communal slaughter. Successive governments have devised housing plans for Dalits, although they're remote from main residential areas. Dalits are no longer "huttled like pigs," yet untouchability remains. In this context, the Samathuvapuram method, if properly implemented, is expected to modify the attitude of untouchability proponents. Earlier housing programmes focused only on the untouchables' economic well-being, ignoring their social and cultural effects.

The government has provided lands or built "colonies or group dwellings" for Dalits under the Pradhan Mantri Gramodhaya Yojana (rural shelter), Innovative Rural Housing Scheme for the Dalits, and Indra Awas Yojana. All such programmes changed Dalit habitats from cheries to 'colonies' These communities are on the outskirts of villages without access to municipal facilities (R.P. Sethu Pillai, 1987). Women were involved in public tasks including supplying drinking water, street lighting, and sanitation, building roads in the hamlet, holding

medical camps, and sending street children to school. Swamalatha (1997) stated that enabling women to run savings and credit programmes and other community development concerns needs a lot of training. She's written a training manual for women's empowerment. The module included new group establishment, SHG growth support, monitoring and evaluating group activities, and leadership development.

It was based on RASS's (Rayalaseema Seva Samithi) Tirupati experience. Meenambigai (2004) stated that SHGs helped women inculcate self-effort and self-reliance, providing a place for women to discuss ideas and experiences. People in villages 10 to 15 kilometres from Samathuvapuram asked the Taluk Officials, Panchayat Union, for housing assignments. Each Samathuvapuram got around 1000 applications. The rush to move to Samathuvapuram showed the project's popularity. Revenue officials selected below-poverty-line applications.

### 3. UNDERTAKING TO BE GIVEN RURAL DEVELOPMENT

- That no damages would be made to the residences and no encroachment in the public space in Samathuvapuram will be done by them.

- That the home will neither be sold or mortgaged or litigated by them up to 30 years from the date of allocation, nor will they utilise the house for nonresidential uses.
- An assurance from the beneficiaries with respect to the following issues is to be acquired before distribution of housing.
- That they would utilise common utilities like drinking water, roads and Public Distribution Stores without any discrimination, on caste or creed lines.
- That they will remain in the home permanently and if they fail to dwell in the house initially or shift residence continuously for a period of more than 2 weeks or rent it out or sub lease it, and then the house allotment is subject for cancellation and re-allotment to the other eligible individuals.

#### 4. ESSENTIAL INFRASTRUCTURE SAMATHUVAPURAM

- Drinking water with OHT,
- Street lights
- Public Distribution Shop
- BT/CC roads,
- In addition to the above essential infrastructure, the statue of Thanthai Periyar should be installed in each Samathuvapuram.

#### 5. IMPLEMENTATION OF SCHEMES

The Block Development Officer (Block Panchayat) will execute the plan. However the Project Officer, DRDA will call for the bids by categorising the works in the following Packages: 1. Package-I - 100 households and the Public Distribution Shop 2. Package-II - Roads relating to Samathuvapuram 3. Package-III - Drinking Water Supply works. The job of installation of street lights would be assigned to the Tamil Nadu Electricity Board. Payment would be given by the BDO (Block Panchayat) involved depending on the successful completion of works. According to [Devendra \(1985\)](#), "Empowerment of women implies enabling women to be economically independent, self-reliant, to have good self-esteem, to be equipped to confront any tough circumstance and to participate in developmental activities and in the process of decision-making".

[Devi \(1998\)](#) stated empowerment of women, as an active multi dimensional process which should help women to achieve their full identities and capabilities in all domains of life. It would consist of better access to information and resources, greater autonomy in decision making and greater capacity to organise their life, free from constraints placed on them by conventions, beliefs and practises. [Jain \(1985\)](#) regarded empowerment as a product of involvement in

decision making. An empowered individual is one who can take initiative, exercises leadership, exhibit confidence, solves new challenges, mobilise resources and undertake new activities. Empowerment is an essential effect of high levels of engagement including control over decision-making for a variety of activities. Hence, empowerment is a major result of successful capacity-building at the individual and institutional levels. Any endeavour to enhance their situation should start with empowerment.

It is the process via which people obtain efficacy, defined as the degree to which a person thinks that he or she controls his or her environment ([Bandura, 1986](#)). ([Bandura, 1986](#)). [Sen and Grown \(1987\)](#) defined empowerment as "changing relations of power, which confine women's alternatives and autonomy and negatively influence health and well-being." Empowerment of the disadvantaged starts with their capacity to express their view via the process of consensus politics and conversation, backed up with access to education, information, organisation, employment and credit ([Sengupta, 1998](#)) Empowerment is a notion that has grown popular in recent times to describe an enabling process for socially underprivileged people and groups to obtain benefit and possibilities previously non-available to them. [Serageldin \(1991\)](#) stated empowerment as the notion presents itself at all levels of society interaction.

It is found in providing a voice to the disenfranchised, in enabling the weak and the marginalised to have access to the skills and the resources they need to construct their own futures. The idea of empowerment must be understood in connection to another crucial and inseparable term called 'power', which is frequently left undefined in the literatures dealing with development initiatives. One of the most significant professors who put out the notion of power was Max Weber. He defined power as "the opportunity of a man or a group of men to realise their own will in a social authorised to alter any of the aforementioned recommendations in collaboration with Director of Rural Development and Panchayat Raj depending on the exigencies that may emerge from time to time in the execution of the plan. Economic independence is vital for women to secure their empowerment. Women comprise one half of the human resources of the country.

Hence, national progress could be attained only through exploiting women's resources as well. In order to find out the significant variations between the income, spending, savings, assets and loan amount before and after enrolling as SHGs members, the t-test is employed ([Tamil Nadu Police Policy Note, 2000](#)).



## 6. MARITAL STATUS

Marriage is believed to be a social necessity for women in Indian Society and the wedded are viewed with gracious position. Hence, the data related to the marital status description of each of these instruments follows. Gandhiji imagined that each village in India would be republic, where the village panchayat would have the complete authority of regulating its affairs, including resistance. He intended the Panchayat to execute the legislative, executive and judicial duties essential for effective running of the local economy. Various developmental tasks such as schooling, health care will then be taken up more by local Panchayat. It is fortunate, and in line with Gandhiji's wishes, that India today has made Panchayati Raj Institutions official entities by adopting the 73rd (Constitution) Amendment Act, 1992.

It is anticipated that Gandhiji's ideal of local self-governance via village panchayats will now be realised. Gandhi recognised a tremendous merit in collaboration as a vehicle of rural development. He ascribed special organized into communities. Non-SC communities will not be able to thrive in the SC area. It should be highlighted that MGNREGA has given rise to a new dimension of discrimination. The fundamental ideas of MGNREGA are that tree planting and horticulture activities may be carried out on common and forest, lands, road margins, canal, bunds, tank foreshores, and coastal belts without causing any disagreements among village residents. The location of upper caste houses was the site of all tree planting and gardening activities. The upper castes purposefully denied SCs their rights. Tree planting and gardening would benefit future generations without discrimination.

At the same time, upper caste individuals are prohibiting the next generation of SCs groups from having access to commons. As a result, upper caste individuals do not permit tree planting in SC houses. According to the findings of this study, the creation of new ponds at SCs residences has not been established. New ponds were built at the homes of the upper castes. The Mahatma Gandhi National Rural Job Guarantee Scheme (MGNREGS) was established in 2006 as a large-scale rural job guarantee programme with the goal of eliminating rural poverty, increasing social inclusion, and increasing financial inclusion. This effort helped to foster rural economic transformation. However, it did not result in societal transformation. Everyone agreed to call this legislation the "right to work," but new study raises doubts about "right to work for whom, for what, and for why."

According to the facts, everyday prejudice against SCs in rural areas has increased due to MGNREGS. India has adopted a number of programs in support of SCs in order to improve the economic, environmental, and social conditions of people in rural areas. However, they are subjected to discrimination and cruelty. The present study looked at the null hypothesis, and it was determined that MGNREGA cannot produce equitable.

## 7. CONCLUSION

An agricultural economy is, for instance, the rural one. Despite the fact that farming and agriculture are among the most vital fundamental occupations, there is a major problem: This sector's contribution to GDP continues to fall. Meanwhile, in India, agriculture is a source of income for almost two-thirds of the people. Since this is the case, productivity is low and likely to remain so. Therefore, agricultural productivity must be raised if rural regions are to see growth. Quantitative and qualitative improvements to rural areas are the goals of rural development improvements in rural areas by quantitative means. The rural regions need to expand in order to build a more robust economy. There is still a dearth of essential infrastructure in rural regions, such as schools, colleges, hospitals, sanitation systems, and so on, which contributes to issues like malnutrition, illiteracy, unemployment, and so on. As a result, many young people are leaving rural areas in favour of urban centres. For inclusive development to take place, both our cities and rural areas must expand and enhance the quality of life for all of their residents. If rural India is impoverished, then all of India will be. Rural development is so necessary to revitalise the country.

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**Cite this article as:** Ms.S.Shanthi & Dr.A.Meenakshi (2023). Samathuvapuram – Rural Development Scheme in Tamil Nadu. *International Journal of Emerging Knowledge Studies*. 2(5), pp. 133-138.