

# Sati

## Introduction :-

The condition of women in Tamil Nadu was deplorable from the ancient period. She has no independent thought and action. She must be subjected to the father in the childhood in youth to her husband. When her husband is death to her son. So birth to <sup>end of</sup> death for <sup>at the end of</sup> subjection to condition of women in India. The birth of female child was not welcomed to generally. So Sati is one of the social evil of women in India.

## Definition of Sati :-

"Sati is described as a Hindu custom in India in which the widow was burnt to ashes on her dead husband's pyre." That is meaning of the Sati.

Basically the custom of Sati was believed to be a voluntary Hindu



in which the to be a voluntary decides to end her life with her husband after his death.

### Kinds of Sati :-

\* Voluntary Sati

\* Forceful Sati.

Sati was the Two Type. That is Practical of Society in forceful Sati more the. The Practice of Sati was found to be more forceful in the North of Tamilnadu and then South. Sati or the burning of the widow on the funeral Pyre of the husband was the custom practised extensively in Rajasthan, among Rajput Princes, and also among the Brahmins in Bengal, and to some extent in MP and other northern States.

Literally 'Sati' is a "Virtuous wife" but historically it is self-immolation of widows it might be voluntary or forceful.



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It was founded in Sati was  
Place of, \* Trichy  
\* Tanjore  
\* Madurai.

Unwilling widows were also  
forced to this custom.

### Causes of Sati :-

A widow's status looked upon  
as an unwanted burden, second of family  
house hold work and burden, They don't  
sight of the widow, Next, burden of the  
children's, Finally more of the family  
Expenditure. A woman was considered  
Pure if she committed Sati.

### The History behind Sati :-

Though Sati is considered a  
Hindu custom, the women known as Sati in Hindu  
religious literature, did not commit suicide  
on their death husband's Pyre.

Sati; the wife of Daksha, was so  
overcome at the demise of her husband that she



immolated herself on his funeral pyre.  
The first woman known as Sati was the  
consort of 'Lord Shiva'. Other famous women  
in Hindu literature like Sati was  
'Savitri' when Savitri's husband Satyawat  
died, the lord Yama arrived to take his soul.

### Theories of Origin :-

There are different theories  
about the origin of Sati. One theory says  
that Sati was introduced to prevent wives  
of wealthy husbands and marry their  
real lovers.

Other theory says that Sati  
began with a queen demanded the burnt  
of her husband. Even though Sati was  
considered to Indian custom, outside views  
of impact of Sati. Totally ancient period to  
Marathas periods more of the Sati. It  
British due to the efforts of Hindu  
reformers like Rajaram Mohan Roy'



outlawed this custom in 1829.

## Abolition of Sati :- (1829)

Rajaram Mohanroy was the foremost in the field of religious and Best social reformer. He is Bengali Brahmin family. and Except of many language. Rajaram was the 'uplift of women'. He is thought of "Must of Women education".

Rajaram Mohan Roy began the active campaign against Sati. He studied Dharma Sastra and showed that they did not enjoin 'Sati'. He pointed out that Manu never mentioned 'Sati'. The reformers said that it was a barbarous custom. In 1829 Lord William Bentick, an enlightened Governor General, passed the Prevention of Sati Act, according to which any one abetting the commission of Sati would be guilty of culpable homicide and any  
1. Taking part in compelling a widow to commit



Sabi would be guilty of murder. There was no result but orthodox Hindu groups appealed to the 'Privy Council' against the ad.

The Progressive group consisting of social reformers filed Counter Petition. The appeal was lost and Sabi was banned in British India and later on in the Indian States.

The Practice of Sabi was officially by the "Regulation XVIII, 18<sup>th</sup> of 4<sup>th</sup> December, 1829" to consider definite measures for the immediate, "abolition of Sabi."

There was the another revival Practice in 1981 with another Prevention Abolition of Sabi, Ordinance Passed in 1987.

Conclusion:

- \* In the Ancient-Period Sabi is was a free issue.
- \* Forced to the widow women by her family Member.
- \* After hands of take is women Rights.
- \* But now day women stands her own Power.
- \* She does not depend others.
- \* So, Sabi is very Rare in modern India.



## Female Infanticide

The condition of women in Tamilnadu was deplorable from the ancient period. She has no Independent thought and action. Female Infanticide is an indicator of women position in India. Women are considered a burden to the society, due to several factors.

The birth of female child was not welcomed generally. She was subjected because of the following social evils.

Meaning of Female Infanticide:-

If a "female child" killing within 24 hours of her birth, is to be considered as female infanticide.

Causes for the Two Type:-

- \* Economic Conditions.
- \* Social Conditions.



## \* Economic Backwardness :-

The People of Anndipatty area are mainly depended on Agriculture. So, most of them were the Agricultural labours. So people lived in unemployed. They have to meet 'heavy Expenses' for ceremonies connected with the girl child.

mainly girl child marriage ceremony meet more. More than people for the family burden. The economic background of this area which is mainly responsible for the practice of female infanticide in this area.

## Social conditions :-

A Part from economic causes many social cause are also responsible for the practice of female infanticide. Low status for women not realising the ceremonies - சமூகநிலை



Female Infanticide Prevention Act 1870:-

Another illustration of Social legislation is the female infanticide Prevention Act of 1870. Because of the difficulty in getting a bride room in the same sub-caste and because of the heavy dowry and marriage expenses, the new born female children were put to death. So in 1870, legislation was passed prohibiting this custom and enforcing registration of births and deaths.

Steps taken by the Govt. for the prevention of female infanticide:-

- \* Encourage the setting up of a few industries near by anti Patti and Salem.
- \* To help women setup Poultry farming cattle and sheep farming on a medium scale with more employment opportunities for women.

Poultry - Bompriya



fact that they to have Potentials. The prevailing Positive opinion towards male dominant Society. Mother feel that they save their daughters. The total economic dependency of women and men. So Parents to get some more dowry.  
Methods of female infanticide!

Various methods are followed to the Practice of female infanticide.

- \* Birth of child in Poison mixed to the milk. (Acid Throwing)
- \* Don't mother feeding.
- \* Overlord of the mother feeding.
- \* The baby was the outside of dustbin.
- \* Foot binding
- \* Force feeding.

North side more than female infanticide  
Benaras, Rajaputhnam, P. Manipur, Punjab  
and Kathiyavar.



# Child Marriage

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The child marriage is another important cruel practice, also captured the attention of many reformers. They felt that this practice resulted in the "growth of young widowhood" in Indian society and further the younger girls were forced to be, "Child bearing machines".

The child marriage is a common practice in many countries around the world especially prevalent in India. Another major social evil was child marriage which were very common among the so-called high caste people. The child marriage was first introduced in the northern part of India. It deeply rooted and spread over the Tamil country.

The Sangam society permitted to child marriage. The marriage of Kovalan and Kannaki was the best example for it.

bridegroom Kovalan completed 16<sup>th</sup> years of

cruel - marriage - prevalent - bridegroom - age



②

at the time of their matrimony and bride Kannaki just completed 12 years of age at the time of their marriage. The marriage was arranged by their parents.

Another important and social legislation in pre-independent India was against child marriage. Little children of 5 to 10 years were being married. The "Madras Mahajana Sabha" members also expressed their concern over the physiological impact on the young married girl.

The Press and Madras Presidency particularly fought against the evil by exposing the demerits of the child marriage. On the other hand some of the news papers and journals focused public opinion on the need for the abolition of the practice.

The Supreme Legislative Council passed the age of consent Bill in 1891, where by the age of consent was raised to twelve

years / bride - conclusion, expressed - stipulations, Abolition - Abolition, Legislative - Legislative.



③

Resolution III of the 26<sup>th</sup> Conference of held at Bangalore in 1926 stated that the minimum marriageable age for girls should be legalized to girl for girls 16 and Boys 25 years. V.S. Srinivasa Sastri additional member in the Madras Legislative Council introduced a bill to declare the Validity Puberty on 21<sup>st</sup> Nov., 1914.

The Bill was welcomed by almost all the Non-official Indian members. According to the Indian Patriot, there was no violent opposition to the Bill.

The Social Reformers like Raja Ram Mohanraj, Ishwar Chandra Vidhyasagar and others thought that the solution for the abolition of child marriage was to raise of marriage age. So next another Social Reformer of 'Keshab Chandra Sen' and 'Malabar'.



The girl age was increased the considered law by 'later reformers' like Keshab Chandra Sen and Malabari was the modern reformers. So reformers supported to the British Government that immediate formed to the Act. The Act formed to 1872 'Child marriage Prohibition Act'

Next C.V. Ranganada Sastri, one of the active members of Veda Samaj in Madras. The aim of agitation for against the child marriage. The Madras Native Association was also not second to none in mobilizing the public support to raise the marriage age of the girls.

The Indian Christian Marriage Act of 1872 was therefore passed. By this Act no marriage should be certified when either of the parties to be married had not completed (18<sup>th</sup>) Eighteen age. Veerasingam Parthasarathy social reformer of the Madras Presidency. He is also worked for the



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uplife of women. It is discussed the  
Problem of Child marriage favouring the  
'Abolition of Child Marriage'. Malabari  
wrote a Publishing Book on 1884. This  
effect of age of marriage Prmission Act  
on 1891.

This book effort of the 'Age of Marriage  
~~Pr~~ Prmission Act on 1891. So rise of marriage age  
of girl - 12 and boy - 16. After the Hindu child  
marriage Bill by 'Haribilas Sarada' was accepted  
by the selected committee of the Central  
Legislature. Then 1929-Haribilas Sarada Act  
rise of marriage age the girl of 14<sup>years</sup> and boy of  
18<sup>th year</sup> as it fixed the marriage age.

The Sarada Act which came into force  
on the first day of April 1930, saved thousands of  
(1000) girl children from early widowhood and  
death.

" The 'Child Marriage Restraint Act of 1929.  
Passed, is popularly called Sarada Act as it  
fixed the marriage age."



The Act was further amended in 1978 which raised the marriageable age for females to 18 and males to 21. In fact the socio-religious reform movement which protected the interest of the women, appeared the culmination of the ~~end~~ English educational system and its consequent impacts upon the existing socio-political order.

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## Devadasi system

The origin of the Devadasi system was traced back from time immemorial. Devadasi forms a unique class of employees in the temples of South India. 'Devadasis' as the designation implies, were those, who dedicated themselves to the service of the Deva or Deity of the temples. They were treated as the chose servants of God, and were known also as 'devanadiyar'.

The girl to be admitted to the rank of devadasis should not have attained Puberty. The dedication took place soon after her sixth or ninth years of age.

These colourful, young attractive girls were used to promote cultural entertainment and to raise funds. They were expert in music, dance and other arts. So they had an admirable place in society. They mingled freely with the local population and maintained close



touch with the <sup>rich.</sup> wealthy high caste. They performed dances in the temples. They also participated in

- \* Santhi Koothu
- \* Ariya Koothu
- \* Kakkai Koothu
- \* Tamil Koothu

in outside temple. When the temple and its activities increased, the demand for the devadasis also increased. Rulers, Nobles, and richman Patronised them. They donated Grants and Gifts in the names of devadasis for their maintenance in temple. The devadasi mostly belonged to the lower <sup>strata</sup> strata of the society. They paid loyalty to art and their devotion to the services of God.

The Devadasi did the so called Sacred duties. They did not attend daily Prayers Properly and showed themselves regularly only on the days of festival. Mostly, the young girl who were dedicated where below five years of age.



2. The  
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The Thiruvaiyars Temple inscription  
of Kulottunga III mentioned the land donated  
to the temple in favour of a dancing girl.  
They were also permitted to have married  
life. A few devadasis become houses  
wife after marriage.

Again, an inscription of Tanjore that  
belonged of the Period of Kulottunga III  
mentioned the marriage of a dancing girl.

Some times Devaradiyars were  
dedicated voluntarily to temple services.  
On the festival days opportunities were also  
provided to certain families to dedicate  
them to look after certain additional work  
in the temple.

The temple also had the habit of  
purchasing Devaradiyars. In 1119 AD four  
women were purchased for 700 kasu to the  
temple at Thiruvallangadu. Most of the  
slaves of this type were sold to the temple  
due to famine and poverty.

famine - uōōōō Poverty - oōōōō.



Devadasis were transferred from one temple to another temple by royal order as in Present day Court, Servants. For instance 400-dancing girls were transferred to Tanjore from other temple.

The devadasis were honoured with the hereditary title of Talakkol for their excellent Performance in dance and music. The images of the dancing girls were also kept Preserved in the temples. They Paid loyalty to art and their devotion to the service of God. The devadasi did the so-called Sacred duties. mostly the young girl who were dedicated where below five five years of age. The involvement of Devadasi immoral activities made them the victim of various venereal diseases.

The existence of devadasi Created a number of Problems both to the individual and to the Society. They gave attraction to the temple.



## Abolition of Devadasi System:-

During the first Panagal Ministry in 1922 Dr. H.S. Ghosh a brave champion of women's cause Passed a resolution in favour of anti-devadasi system in the Central Assembly. Since 1926 there took place Speedy in the Madras Council to introduce a bill against the devadasi system.

Dr. Muthulakshmi Reddy the first women member of the legislative council ventured her attack against devadasi system in the Madras Presidency. V. Ramadas Pantulu moved a resolution in the Council on 12 Sep 1927 urging to Prohibit the dedication of minor girls to the temple services as devadasi.

So the bill into a Worable Act "Narasinha Rajaguru" the President of Council gave invaliable successor Dr. Muthulakshmi bill was finally passed into law in

Labels  
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pigeon-fowl  
them



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Feb 1929. So Ablition of Devadasi System in 1929. finally the Performance of Ceremonies in the temple so was declared as illegal and made the Punishable.

The dedicated Punishable to girls as temple dasis came to be regarded the System was completely discontinued in 1930. The liberation of devadasis from the clutches of temple Precincts Contributed to the eradication of unhealthy living nature of the those emulated with the institution.





## Centre for women Studies:-

### Introduction :-

Women's Studies draws on feminist ideas and scholarship in developing historical, theoretical and cross-cultural frameworks for the comparative study of women and gender. Women Studies is an academic field that draws on feminist and interdisciplinary methods in order to place women's lives and experience at the centre of study, while examining social and cultural constructs of gender, systems of privilege and oppression, and the relationships between power and gender.

### Purpose of women Studies:-

The Purpose of Triota is to promote interest in women's studies, and research in social problems affecting all women. This society also encourages volunteerism, advocacy and activism within the community as important methods for promoting and maintaining the feminist values central to women's studies.



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Feminism is a social movement that is studied in women's studies courses. It is simply one of the many social movements and theories that are discussed in women's studies.

### Importance of women's studies:

Women's studies is an interdisciplinary study of women and society from the standpoint of women's lived experience. It provides a counterpoint to the historically established theories in the various branches of human knowledge and challenges the predominantly male centric understanding of social institutions.

Ethnic studies and women, gender and sexuality studies ensure that students have an opportunity to develop skills to understand how race, gender, sexuality, and other forms of difference work in the world.



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The University Grants Commission (UGC) has issued guidelines for setting up of 'Centre for women Studies' in Universities and Colleges and has sought Proposals. According to a senior UGC official, 'women Studies centre' will have special focus on ~~most~~ most marginalised and disadvantaged women in the society.

Future of women's Studies Centres Hanging in Balance Yet-Again:-

After issuing new guidelines earlier this month that massively cut funding for the centres, the UGC issued a follow-up notice saying guidelines are only draft guidelines.

By the end of this month hundreds of teachers and staff under the women's Studies (WS) Centres in Universities and colleges across India may lose their jobs.

On March 12, 2019 the University Grants Commission (UGC) published the Guidelines for women's studies 2019 that massively reduced the budget allocation for the WS centres.



While this backtracking by the UGC provides a breather to the women's studies faculty, staff and scholars across the country. It is not clear whether the funding for the women studies centres would be restored to earlier levels.

Women studies centres in our country exist in four phases Phase I, Phase II, Phase III and the Advanced Centres for women's studies (ACWS). Under Phase I, there are mostly 'College-Level Centres' that do not engage in ~~too~~ coursework teaching, but in organising campus activities in the form of workshops and programmes and consultations with other disciplinary departments.

The Rs. 35 lakh allocation for University-Level centres translates into a massive cut - by Rs 12.5 lakh for centres under Phase III, and by Rs 40 lakh for the Advanced centres for women's studies in Universities.

Surprisingly as the IAWs noted in its initial press statement, no recent official



Statistics regarding the women's studies centres in the country exist.

On Aug. 23 2017 the IAWS Organised a ~~National~~ National Convention on women's studies Centres in Delhi attended by more than 200 participants including students, researchers, faculty and staff.

Women studies as a discipline has roots in the women's movement in the country. In 1971-a Committee on the Status of women in India was set up to examine for the first time the social, economic, and Political status of women in India. The report was meant ~~by~~ for a United Nations International women's year Convention at Mexico in 1975.


WS centres in the country have produced invaluable research that has not only served as a guiding light to and a check on Policy, but has added to knowledge production in the academic discipline world wide, training and empowering lakhs of young people. especially young women, as a scholars who question the status quo and the



Patriarchal Social ~~res~~ realities and assumptions handed down to them, besides contributing tremendously to other fields such as economics, Politics and even Science.

The University Grants Commission has issued guidelines for setting up of centre for women studies in universities and colleges and has sought proposals. According to a Senior UGC official, "Women studies Centres" will have special focus on most marginalised and disadvantaged women in the Society.

The focus areas of the centres will be to build new knowledge on women in national and global perspectives and developing curriculum in women studies to meet the diverse needs of Indian women with focus to develop inclusive Society.





## **Land Revenue Administration OR Ryotwari System**

To accumulate the wealth of Tamilnadu, the British got themselves directly involved in land revenue collection. To collect tax directly from the tenants, they adopted various methods. In the eighteenth century, the British East India Company adopted Jagirdari, Amuldari, Mahalwari Mirasdari and Zamindari systems in various parts of India to collect land revenue. Due to its abuse and other evils, these systems failed miserably. Hence, the British administration decided to introduce a new system in land revenue collection.

### **Introduction of Ryotwari system**

The Third Mysore war came to an end in 1792. As a result, the British brought Salem under their administrative control. Knowing the defects of the above systems of revenue collection, Lord Cornwallis decided to adopt a new system to collect land tax from the land holders. The task was entrusted to Captain Read and Thomas Munroe. The other lieutenants too assisted them in this endeavour. The result was the 'Ryotwari system'.

### **Implementation of the system**

Though there was criticism, government decided to implement the system as an experimental measure to two provinces of India, first at Madras and later at Bombay. The Ryotwari system was vigorously implemented in Tamilnadu during the



administration of Governor Munroe (1820 - 1827). As this system functioned effectively, it was made permanent. This system reduced the assessment to made one third of the produce. Government adopted the provisions of this system strictly and collected the tax regularly even during the time of famine, droughts, flood etc.

### **Salient features of the system:**

The permanent land revenue system introduced by Munroe was totally different from that of the previous systems. It possessed certain attractive features. This system provided an opportunity for the farmers or the tenants to get the lands directly from the government without the mediation of the zamindar. As the tenants maintained direct relation with the administration (Company), the importance given to the mediator was neglected.

According to the new system, the tenants who received the land from the government had the right to sell or lend or lease or mortgage at his own will. As long as he maintained the agreement, nobody can terminate or interfere in his rights. In short, it consolidated the land rights of the tenants.

Another feature of this system was that after getting the land from the government, the tenants had the right to increase or decrease the area of cultivation at their own whims and fancies. Moreover, the tenants enjoyed the right to lease out land partly or fully to somebody else. By doing so, no written agreement was made between tenants and sub - tenants.

The tenants who possessed the land should remit the tax or assessment to the government regularly without dues. If dues occurred, government had the ultimate power to lease out it.

Under the Ryotwari system, the procurement was given to the tenants for 20 or 30 years. It permanently confirmed the land rights of the tenants. Moreover, the government acted as landlord or owner of the land.

### **Method of Implementation**

Till the end of eighteenth century no regular methods were adopted for the assessment of land tax. Land was neither surveyed periodically nor its income assessed properly. Therefore, the department arranged for a regular and comprehensive survey settlement. A regulation was adopted for the effective functioning



of the revenue survey and settlement. Accordingly, a systematic and scientific 'settlement scheme' was introduced. Qualified demarcators, field surveyors and classifiers were appointed to carry out the settlement work. Manual was adopted for the guidance of the demarcation work. Lands were surveyed and its boundaries were fixed. For the demarcation of villages and fields, settlement of boundary disputes and the preservation of survey and boundary marks, the act of 1860 was amended in 1884. The officials engaged is survey workers were also authorised to settle the survey disputes and to remove the doubts of the tenants. The affected landholders met the officials and rectified their rights. This department surveyed all areas of the Madras province including the villages.

According to Ryotwari system, the government had not implemented uniform system of survey throughout India. For example, basically due to certain reasons the survey methods adopted in the Madras presidency differed from that of the survey system adopted in Bombay.

### **Working of Settlement Department :**

After the completion of survey work, the survey officials handed over the records to the revenue department, to settle the revenue due from each holding. Supervisors were appointed to look after settlement work in the taluks. In the village, a classifier with the assistance of an accountant and a peon carried out the settlement work. They assessed tax based on the fertility and nature of the soil. Generally, they classified the land into wet, dry, garden and residential areas for the convenience of assessment of tax.

The settlement department consisted of a settlement party. It consisted of a Deputy Commissioner of settlement or Settlement Officer, his assistant and office establishments. It also consisted of a field establishment of four head classifiers and thirty classifiers of the soil. The Board of Revenue regularised the activities of the department. It functioned under the 'Commissioner of Revenue Settlement'.

After duly inspected, the field staff prepared the Chittahs and Pattahs. The completed Pattahs were submitted to the field agencies who distributed them to the respective land holders.



Along with this, a separate settlement register was prepared and handed over to the revenue department. The settlement register consisted of the field pages, the abstract settlement, the ayacut memo or the abstract of settlement results.

### **The Revenue Department :**

The important task of the revenue department was the collection of taxes from the land holders or tenants. In this work the Chief Revenue officer of the district was assisted by the subordinate officials of the sub divisions or taluks. They were known as Tahsildar in Madras and Mamlatdar in Bombay. In the villages, the village officers and accountants were empowered to collect the revenue from the land. They collected the tax with the help of the account books and registers. They maintained separate registers to keep the accounts. The amount collected was remitted in the treasury.

To make the system more effective land revenue manuals were prepared in volumes. Moreover, the registers and accounts kept in the village, taluks and division offices were inspected periodically. To co-ordinate the activities of these officials, a land revenue commissioner was appointed. He was also held responsible for the extension of cultivation, development of land revenue, enforcement of revenue survey, land record rules and law and the preparation and revision of the necessary manuals.

### **Jamabandy System**

The revenue department was not free from corruption as in the present day. With a view to remove corruption and to eradicate irregularities in revenue collection, the system of annual Jamabandy (audit) was introduced in 1885 in land revenue administration. This system enabled to rectify several defects in the village registers and accounts on the spot. Tahsildars were instructed to maintain tour journals. They contained the details of inspection works. Circulars were issued to the revenue officials for the guidance of land acquisition. These measures minimised the violation of rules and procedures and prevented the leakage of revenue in taluks and village offices. Knowing the importance of this system, it was followed even after independence.

### **Inspection of Treasuries**

In addition to annual jamabandy, the district and divisional revenue officials inspected the treasuries under their jurisdiction. These inspection stimulated duty consciousness and avoided misappropriation of funds.



## **Maintenance of Land Records**

The land revenue reform required adequate knowledge of the previous settlements and proper perusal of previous land records. Hence, land revenue records were preserved with much care. Such records were maintained by the land revenue department. The revenue supervisors and the survey accountants preserved the land records under the control of the Tahsildars. Later, a separate land record department was formed with sufficient staff for its maintenance.

## **Merits of Ryotwari system**

During the administration of East India Company, Ryotwari system was adopted in Tamilnadu, with a view to regularise and to enhance the land revenue. This system had improved over the previous systems. It possessed certain merits. This system was appreciated on the ground that for the first time it maintained direct contact between the government and the tenants. They remitted the tax directly to the government. Hence, an opportunity was given to the tenants to rectify their grievances directly with the government.

According to this system, the land rights of the tenants were confirmed permanently. It enhanced his attachment with the lands which ultimately induced him to produce more from the land. This system also authorised the tenants even to sell or lease or mortgage the land at his will. It enhanced the status of the tenants.

Prior to the introduction of the Ryotwari system there existed the domination of zamindars. They both exploited the government and the tenants. The effective working of the new system gave satisfaction to the government and more profit to the tenants. Moreover, it put an end to the traditional domination of the zamindars.

Based on the system, lands were brought under the direct control of the government. The officials, appointed to look after the land revenue administration, frequently visited the villages. In enabled them to understand the socio-cultural habits of the people directly. The illiteracy and the outdated traditional beliefs that existed in the villages, enlightened them to introduce various welfare schemes. They also induced the natives to fight against social injustices.



The formation of various department and the enforcement of various rules and regulation indicated the attitude of the government towards the development of administration. Moreover, the introduction of Jamabandy and inspection systems enabled the government to regularise the state revenue and to minimise corruption and mal-administration.

### **Defects of Ryotwari System**

Though the system was appreciated, it was also criticised due to various reasons. Under the Ryotwari system, the government officials were entrusted with enormous powers. They were empowered to classify and to assess the tax. So to get the sympathy and favour of the officials, the tenants were forced to give bribes to them. Moreover, utilising the illiteracy of the natives, the government officials such as karnam, Tahsildar etc, exploited and even collected more money from them. Such inhuman attitude paved the way for the establishment of the autocracy of the revenue officials. The attitude and working of the revenue department revealed this fact.

The revenue officials were very particular and keen on the collection of land revenue from the people. But the frequent natural calamities such as earthquakes, floods, famines, droughts and cyclone affected the cultivation considerably. Hence, the tenants found it difficult to pay the taxes. Instead of giving concessions and tax reduction to the tenants, at these critical situation, the revenue officials forced them to pay the tax. Such uncompromising and inhuman attitude of the government affected the welfare of the people badly.

Due to the compulsion of the revenue officials the tenant borrowed money from money-lenders at high rate of interest and remitted the tax. They found it very difficult to repay the amount. It affected the socio - economic welfare of the people adversely. The government reports of this period revealed this fact. For example, the report of a district Collector at Bellary in 1845 mentioned the tenants in Rajamundri became debtors due to famine. Due to famine, the tenants who resided at Nellore were forced to sell their agricultural products at a low rate. It affected them a lot. It also reduced the ryots to poverty. The same condition prevailed in North Arcot, Coimbatore, Madurai, Thiruchirappalli, Salem and other places. Utilising this opportunity, the money-minded landlords purchased the lands of the affected parties and became zamindars. Thus the aim of abolishing zamindari system was not visualised.



Caste system: - The Brahmins who lived in the northern part of Tamilnadu spoke Tamil language and those who lived in Tirunelveli and Nanjilnadu spoke Tamil and Malayalam languages.

Brahmins were held in high esteem in the society. Having great influence in religion and politics they lived an autocratic life in their Agraharams.

### Vellalas

Next to Brahmins, vellalas held a high position in the society. They gave high importance to agriculture. They were found scattered in Tamil land. They became big landlords with high political influence.

### Nayaks

During these centuries, a sect known as Nayaks lived in Tamil land and they had social esteem. They held posts of commanders in the army.

### Jadaras

They were also called Konmars. They worshipped Thirumal. They preferred vegetarian food. They were pensive.

### Kaikkalas

Nivakarans were significant. They were respected by the people of the society.