

PROMISES, PLANS AND PROGRAMMES OF D.M.K.

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Tamil traditionalism, the absence of the idea of idolatry in the Party, broad mass contact, attachment and allegiance of the Party's rank and file, the lack of groupism or factionalism of any kind, the administrative structure of the Party, and the easily understood and practical programmes all served as the foundation for the Party to democratically plan its policies while the Party received public opinion, forming the go In developing its programmes, the D.M.K. benefited from its practical experience as an opposition party from 1957 to 1967.¹ The leadership's ability to formulate policies that suited the requirements of the general populace was greatly aided by the bond that existed between the Party and the general population. the caste-focused. Because D.M.K. never gave casteism or communalism any weight and because of its wide viewpoint, it was able to develop policies that were acceptable to the majority of Tamil society.³ Even though that party did not hold the reins of power between February 1976 and January 1989, the fact that it managed to win a resounding majority in January 1989 despite displacing a major national party like the Congress is evidence that its policies and programmes had a broad enough appeal to appeal to all demographic groups.

The D.M.K. Government's main focus from March 6, 1967, to January 31, 1976, when it was in power, was on getting the Centre to properly understand the States and encourage cooperation between them.² They were quite concerned about the fact that under a federal system, the States should have more rights and privileges and that interactions between the Centre and the States should follow the federalist ideas. Second, the D.M.K. Government, a people's government, resolved to commit itself to the cause of advancing Tamil welfare after fully comprehending all of their needs and demands.

The D.M.K. was certain that the name Madras state should be changed to Tamil Nadu in order to better serve the interests of proper nationalism. The issue was raised in its State Conferences, in the media, and on the assembly and parliamentary floors right away.³ A resolution to this effect was adopted during the party's Second State Conference, which was held in Tiruchi in 1956. Both the party members in the Assembly and the party's lone representative in the parliament frequently brought up this issue. The public's emotions were stirred up in this respect by the mainstream media.

Education

The D.M.K. was adamant that education could be a tool for social change and advancement. The party has always believed that the only way to achieve its stated objectives of uplifting the underprivileged, emancipating women, eliminating untouchability, lifting limitations, and eliminating societal ills is by offering free and mandatory education to youngsters. The party had pledged to make arrangements for the provision of textbooks, uniforms, and all other necessities for the continuation of the midday meal programme, special scholarships for Backward Class students, the establishment of free hostels and libraries, the extension of free education up to Pre-University level, and free coaching centres for the I.A.S., I.P.S., and State Government Services for the benefit of the Scheduled Caste, Scheduled Tribes, and Backward Class people.⁴ The party steadfastly supported the two language formula and insisted on instruction in the student's native tongue.

Insurance Scheme

The establishment of agricultural insurance, insurance for livestock, and insurance for fisheries was primarily made with labourers in mind.

Electricity

Given that the government's goals were scientific socialism, emphasis was placed on finding ways to use power more efficiently. They made plans to increase the consumption of power each year.⁵ It was frequently employed appropriately to make welfare systems successful. Due to their comprehensive plans, the Phase of electricity in agriculture and industry, the electrification of unconnected villages, etc., were all planned and put into practice.

Upliftment of the Scheduled Caste/Scheduled Tribes and Backward Classes

According to the D.M.K. Party, all facilities should be made available to members of the lower social classes for their growth and welfare. The goal of giving preference in work

was to help people overcome their inferiority complexes. Different Backward Classes and Scheduled Caste/Scheduled Tribe members were to be hired for various jobs. Such a D.M.K. strategy was intended to aid in the eradication of social inequality and foster confidence among members of all communities.⁶

Elimination of Beggary

The D.M.K. Party advocated a policy of beggar rehabilitation and the construction of artisan training facilities in an effort to eradicate beggary by instilling in them a sense of the dignity of work, self-assurance, and self-reliance.

Unemployment

The Party suggested implementing employment training programmes and apprentice teacher programmes to increase work chances. The jobless were to get instruction in a variety of trades that would allow them to support themselves and boost their confidence.

Welfare Scheme

The D.M.K. party promoted the liberalisation of loan approval in order to encourage people to launch small businesses. It vowed to take action to support the goldsmiths by providing loans so they could open their own shops.⁷ The government will pay for the operation of eye camps in order to assist the underprivileged in recovering their vision. To boost their self-confidence, it was promised to give them free cycle rickshaws to the underprivileged. Without regard to their physical limitations, the party promised to assist those who are physically disabled in contributing to society. The party promoted widow remarriage for the advancement of women by providing various incentives.⁸ The party vowed to create care homes and provide women free sewing machines in order to productively employ them. Such actions blatantly demonstrate the D.M.K. party's open-mindedness.

Transport

The party believed that the only way to end the state's economic stagnation was to connect the various regions of Tamil Nadu via road transit. Furthermore, a number of transport companies were to be established in order to provide facilities for the people's simple mobility.⁹ As a result, it would facilitate the distribution of wealth.

Casteism

Tamil society is severely harmed by caste. The D.M.K. Party was certain that casteism ought to be completely eradicated. To achieve this, it planned a number of

constructive actions to ensure caste equality. The Party pledged to support intercaste unions and to provide different incentives in that regard.

They intended to improve the condition of Scheduled Castes, Scheduled Tribes, and Backward Classes by providing amenities. They were to get perks and exemptions while applying for jobs. The government would be able to maintain the Tamils' self-respect through this kind of equalization.¹⁰

Therefore, the welfare state concept was the major goal of the D.M.K. Party's policy. They were able to fully comprehend the issue because to the experience they obtained while serving as the opposition party. This in turn assisted them in formulating their goals for building a society free of economic discrimination, social inequalities, and desires. They were able to successfully serve the community by meeting its wants and expectations since they did not offer false promises and did not project unrealistic and utopian ambitions.

End Notes

¹ Aggarwal J.C., *Indian Women: Education and Status*, New Delhi, 1976, p.129.

² Altekar, A.S., *The position of women in Hindu Civilization*, The Culture Publishing House, Behares, 1976, p.12.

³ Devanesan, A., *History of Tamil Nadu upto 1995, A.D.*, Marthandam, 2003, p157.

⁴ G.O. No. 288, Education Department 7th October 1873.

⁵ G.O. No. 511, Education Department 7th August, 1907.

⁶ G.O. No. 858, Public Services 11th August, 1934.

⁷ G.O.M.S. No. 497 Department of Social Welfare, 9th August 1972.

⁸ G.O.M.S. No.778 Department of Social Welfare, 10th October, 1975.

⁹ G.O. M.S.No.2563/Pub. P.W.D. 17th August, 1952.

¹⁰ Lloyd Rudolph., *Urban life and Populist Radicalism, Dravidian, Politics in Madras*, p.176.