

Manonmaniam Sundaranar University
Tirunelveli

MANONMANIAM SUNDARANAR UNIVERSITY
TIRUNELVELI

Directorate of Distance Education

DIRECTORATE OF DISTANCE AND CONTINUING EDUCATION



Prose Literature JETA62
Bachelor's Degree - Season 6

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Learning Objectives–Learning Objectives
• social and emotional intelligence .
• writing skills .
• the history of Umaranamada literature .
• heart of science through literature .
• AND INTERPRETING the meanings of the words in our literature .

Prose Literature JETA62
Bachelor's Degree - Season 6
Curriculum

Purpose :

1. the history and background of the development of literature in Tamil using prose as an expressive form .
2. learn about social perspectives and socially acceptable values through literary forms such as essays, fiction , and drama , which are created in prose .
3. To instill social awareness, human values, and awareness of the future society.
4. Teaching methods for living a life that does not harm the environment.
5. Teaching the social values of equality, equal rights for all, and a mind free from inequalities.

Learning benefit :

1. To know the characteristics of Tamil prose and literature .
2. Knowing the scientific views of creationists .
3. of the needs of scientific development and the dangers that arise from it .
4. Being environmentally aware .
5. human rights , social values , and the future of society .
6. Having the quality of suppressing selfishness and caring for the welfare of society .
7. the qualities of women's rights , respect for women , and protection of femininity .
8. solid waste that affects the environment so that it can be recycled .
9. Having the knowledge that natural resources should not be destroyed carelessly .
10. that this world belongs not only to us , but also to future generations .

Unit number 1

Feminism .

Dr. M. Varadarachanar - Women's Health , Parinilayam , Chennai .

Unit number 2

Science Tamil .

Dr. S. Bhattacharya Sami - Bharathi's Scientific Vision , Bharathipathi Pagam .

Unit number 3

Environmental protection

Subrabharathimanyan - Eco-ethics . Published by New Century Bookhouse .

Unit number 4

Society

Novel - Geethari - Su . Tamil Selvi , New Century Bookhouse Publication

Unit number 5

Society

Drama - Curse ! Redemption ? - M. Ramaswamy , Senbhagam Ramaswamy Book House Publishing , Chennai .

Textbooks

1. Dr. M. Varadarachanar Women 's Hospital , Parinilayam , Chennai .
2. Dr. S. Bhattacharya Samy - Bharathi's Scientific Perspective , Bharathipathipagam .
3. Subrabharathimaniyan - Environmental Ethics , New Century Bookhouse Publication .
4. Novel - Geethari - Su . Tamil Selvi , New Century Bookhouse Publication
5. Drama - Curse ! Redemption ? - M. Ramaswamy , Shenbagam

Unit – 1

Feminism

Long live femininity – M. Varadarasanar

M.Varadharasanar, known as M.V for short, was one of the renowned Tamil scholars of the twentieth century . He wrote many short stories, novels, and literary articles as well as research papers. He was the head of the Tamil department at Pachaiyappan College, Chennai, and the University of Madras, and also served as the Vice-Chancellor of the Kamaraj University, Madurai. He was a versatile scholar and a cultured person.

Life summary

M. Varadarasanar was born on 25 April 1912 to Munusamy Mudaliar and Ammakannu in Tirupattur, North Arcot district, Tamil Nadu. Although he was named Thiruvengadam, his grandfather's name, Varadarasan, stuck with him. M.V.'s education began in a small village called Velam near Valajapettai in Vellore district. He completed his higher education in Tirupattur. He passed the school leaving examination at the age of sixteen. In 1928, he worked as a clerk in the Tirupattur Taluk Office for some time.

While working as a clerk, due to ill health, he was relieved of that job and went to his village for retirement, where he started learning Tamil from Murugaiah Mudaliar of Tirupattur . He passed the Vidwan First Level Examination in 1931. Later, he studied on his own and wrote the Vidwan Examination in 1935, in which he passed as the first student in the state. In 1935, he married his maternal uncle's daughter Radha Ammaiyar . They had two sons, Thirunavukkarasu Nambi and Pari. From 1935 to 1938, he worked as a Tamil teacher in a Tirupattur school. In 1939, he passed the B.O.L.

Professorship

In 1939, M.V. went to Chennai to work as a lecturer at Pachaiyappan College . He took up the post of " Lecturer in Western Languages " of that college. In 1944, he

obtained his M.O.L. degree by researching on the topic " Origin and Development of Tamil Verbs ". In 1948, he obtained his doctorate degree by researching on the topic " Nature in Sangam Literature " from the University of Madras . It is noteworthy that M.V. is the first person to obtain a doctorate degree in Tamil from the University of Madras.

M.V. joined Pachaiyappan College in 1939. He worked there until 1961. In 1945, he became the Head of the Tamil Department of that college . In between, he worked as an Assistant Professor at the University of Madras as part of his doctoral studies only in 1948. He worked as the Head of the Tamil Department of the University of Madras from 1961 to 1971.

Later, in 1971, he took over as the Vice-Chancellor of Madurai University and served with distinction until 1974. M.V. has served as a member of the Senate of Chennai, Tirupati and Annamalai Universities. He has also served as a member of the Academic Board of Kerala, Mysore, Osmania, Bangalore, Andhra Pradesh, Delhi, Madurai and Cambridge Universities. In 1972, Wooster College in the United States honored him with the honorary degree of Doctor of Literature (D.Litt). M.V.A. is the first Tamil scholar to receive the honorary degree of D.Litt from an American university.

He was a member of the Sahitya Akademi, Bharatiya Jnanpith, National Book Committee, Indian Language Committee, Madras University's English-Tamil Dictionary Committee, Folk Songs and Dance Committee, Tamil Nadu Public Service Commission, Andhra Pradesh Public Service Commission, Central Government Service Commission, Tamil Nadu Book Publishing Corporation, Official Language Committee, Official Language Law Committee, Tamil Development Corporation, Tamil Kalai Mandram, Tamilisai Sangam, State History Corporation, Tamil Kalai Kalanjyam, and World Tamil Research Institute, and he has left his mark on all of them. He was proficient in Tamil, English, Telugu, Malayalam , Kannada, and Hindi. He has contributed 91 books to Tamil including novels, short stories, children's literature, plays, grammar, articles, Tamil literary works, travelogues, forewords, translations, and quotations.

His Thirukkural commentary has been published in more than a hundred editions by the Saiva Siddhanta Book Publishing Company. M.V. published most of the books he wrote through his own company, Thayaka Publications. He gave the sales rights to the Pari Centre.

He published his first novel, ' Senthamarai ' , as no one else came forward to publish it. The subsequent publication of ' Kallo, Kavyamo? ' gave him literary status. That novel was the first reason why he was accepted not only as a professor but also as a literary figure. He also received a special award from the Tamil Nadu government for it.

M.V., who was involved in linguistic studies and literary history, continued to devote his intense attention to the world of creativity. "Pavai", which was influenced by Sangam literature, is based on the themes of theft and love that literature tells. Apart from this, his notable novels include ' Kayamai ' , ' Doctor Alli ' , ' Andhanaal ' , ' Nenjil Oru Mun ' , ' Mankudisai ' , ' Vadamalar ' etc. His short stories reflecting social problems include ' Ethyo Parvath ' , ' Tengkaayth Piyath ' , ' Vidhuttuya?' ' , ' Kurattai Oli' etc. were very well received. He has also written notable plays. M.V.'s articles like ' Penmai Vazhga ' , ' Arammum Riyantumm ' , ' Kuruvipp Por ' , ' Politya Alaygal ' are thought-provoking. His ' Politya Alaygal ' and ' Linguistic Essays ' books received a special prize from the Tamil Nadu Government. Books like ' Thiruvalluvar or a description of life ' , ' Mozhinull ' , ' Viduthukya? ' and ' Ovach Sedthi' received certificates of appreciation from the Tamil Development Association. The novel ' Akalvilakku ' won the " Sahitya Akademi " award. ' Karithundu ' , which depicts the life of a painter , was very well received by the readers. His novel ' Petramanam ' was made into a film.

M.V.'s writings are unobtrusive. They are buried in a peaceful, flowing style. They emphasize Gandhian ideas. They teach non-violence . They are based on love. At the same

time, they convey the idea they came to convey in a way that is heartwarming . His style of storytelling, in its own way, is like the style of the protagonist himself narrating the story. Here and there in the stories, he would emphasize his ideas like advice and maxims. In many of his works, M.V. has emphasized that love has the power to resolve life's conflicts more than knowledge. It is not an exaggeration to say that M.V.'s writings not only inspire readers to think more, but also cultivate the hearts of the readers. At the same time, although the influence of his professorship teaching students was evident in his writings, M.V. was considered one of the best writers of that time. " I witnessed the time when Tamil Nadu readers went crazy over M.V. The reason why that mentality reached the people was because of the elegance of M.V.'s works ," the late film director Muktha Srinivasan has mentioned in his book ' Unparalleled Achievers ' .

M.V.'s achievements as an educator are far greater than his achievements as a writer. His ' History of Tamil Literature', which is considered a subject in colleges and universities, is a subject that has been taught in colleges and universities. The book received the Sahitya Akademi award. 'Tamil Nenjam', 'Manal Veedu', 'Thiruvalluvar or Life Story', ' Mullait Thinai ' , ' Nedunthokai Dheere , Kurunthokai Dheere ' , ' Natrinai Dheere ' , ' Literary Research ' , ' Natrinai Selvam ' , ' Kurunthokai Selvam ' , ' Kannagi ' , ' Madhavi ' , ' Literary Ability ' , ' Literary Heritage ' , ' Konguthar Jeeva ' , ' Literary Scenes ' , ' Mozhi Nool ' , ' Mozhi Valary ' , ' Mozhiyin Katha ' , ' Echrutin Katha ' etc. His writings on titles like 'Annaikku... ' , ' Thambikkuu ...', ' Tangaikku... ' , ' Nandikku... ' are famous in the field of letter literature. They contain cultural advice. Apart from that, he has also written biographies of Gandhiji, Rabindranath Tagore, Thiru.V.K., Bernard Shah etc. He has written books in English on Sangam literature and on the Ilankoji. Thiru.V.K., who was his teacher, considered M.V. like his own son. He ordered that M.V. and A.S.J. should conduct his last rites, and Dr. M.V. fulfilled that duty accordingly.

History of Tamil Literature is a Tamil research book written by Tamil professor M. Varadharasan. It can be learned from the foreword by T. P. Meenakshi Sundaranar that M. Varadharasan wrote this book at the request of the Sahitya Akademi, which has written and compiled histories of many Indian languages and publishes books in 22 languages . His book is spread over 18 topics. A dictionary of special names is also included in this book.

The history of Tamil literature is clear, concise and concise. The division into various periods and the system of explaining the books of those periods are the methods accepted by the scholarly world. Some of the authors have differences of opinion regarding their time. It is appropriate to mention the different opinions here and there. He has only given the characteristics of the literature and the necessary explanations for them here and there. It is commendable that the characteristics and explanations chosen in this way are easily imprinted in the mind of the learner and are enjoyable. The sculptor Balasundaram mentions the greatness of this book by saying that he has written in a middle position from the beginning to the end, giving due definition and giving due place to the poet and his works.

Among the books written by M.V., 2000 AD (Thought Story) is of special importance. It contains M.V.'s present-day memories and tomorrow's dreams. He has called it a thought story because the book is conducted through a combination of thought and imagination. His work, Perthu Manam (October 19, 1960), was made into a film.

Awards

M.V.'s novel ' Akal Vilukku ' received the Sahitya Akademi award . Three books, namely, Kallo Kavyamo ?, Political Waves, and Linguistic Articles, received the Tamil Nadu Government award. Six books, namely, Thiruvalluvar or a Life Story, Language Book, Kallo Kavyamo ?, Political Waves, Viduthuliya, and Ovach Sedthi, received certificates of

appreciation from the Tamil Development Association. The world-famous M.V. passed away on October 10, 1974.

Feminism

Feminism is a philosophy that emphasizes social, political, and economic equality based on gender. It is an ideology and social movement that fights to provide equal opportunities and rights to women. It is referred to as a person or policy that advocates or supports women's equal rights.

Feminism is a range of movements and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes, and that prioritize the perspective of women . Feminism also holds the position that women are treated unfairly in these societies. Efforts to change this include fighting against gender stereotypes and improving educational, professional, and personal opportunities and outcomes for women.

There are many types of feminism. They include liberal feminism, Marxist feminism, radical feminism, cultural feminism, and environmental feminism . In addition to these, there are other types, such as egalitarian feminism (socialist feminism), which focuses on the socio-economic system . Each of these types differs in their approaches to gender equality.

Main feminist categories

Liberal feminism

It fights for equal rights in legal and political systems.

Marxist feminism

It assumes that women's oppression is caused by capitalism and class inequalities.

Radical feminism

It believes that the main cause of gender oppression is the patriarchy prevailing in society.

Cultural feminism

Emphasizes the unique experiences and characteristics of women, and considers them to be important

Egalitarian feminism (socialist feminism)

It states that women's liberation is possible through the struggle against private property rights and class inequalities.

Environmental feminism

Examines the connection between environmental problems and gender inequality.

Neoliberal feminism

Focuses on psychological and social critiques of gender identities.

M.V.'s feminist perspective

M. Varadarasanar's views on women in his works transcended the social context of the time and became a deeply feminist perspective. He portrayed women not only as physical objects, but as possessing inner feelings and intellectual abilities.

Resisting physical attraction

In M.V.'s view, women using their physical attractiveness to attract men will only create slavery for them. However, he noted that when men are attracted to them with their intelligence and strength of mind, an equal relationship will flourish. He clearly explains this in his book 'Long Live Womanhood'.

Importance of education

He emphasized that education was essential for women to attain full freedom and dignity. He believed that being denied education meant that women were forced to live in a state of inferiority, oppression, and slavery.

Problems in relationships

She has explored the problems that arise in male-female relationships in her novels. In the novel ' Nenjil Oru Phun', she talked about the problems that arise in the inner lives of women in a family setting. In the novel 'Akalvilakku', she depicted the virtues of female characters and the subtle problems in male-female relationships.

Respect for women's feelings

M.V. In his works, he did not show female characters as mere slaves or property of men, but rather as people with subtle feelings and deep thoughts. For example, the female character Rekha in the novel ' Paavam ' can be cited as a good example.

Individual self-esteem

He wanted women to live with self-respect and self-confidence. In his writings, he emphasized that women should develop into independent thinkers and decision-makers, without being paralyzed by the constraints of society.

These views of M.V. were different from the conservative views of femininity that prevailed at the time and were progressive. Her works sowed deep thoughts about women.

Long Live Femininity – Book Introduction

M. Varadarasan's " Penmai Vaja " is a book that expresses his thoughts on the advancement of women. It emphasizes the importance of uplifting women rather than treating them as slaves. This book is a collection of articles published in ' Kadhaal ' and other magazines.

Purpose of the book

This book emphasizes that women should use not only their bodies but also their hearts as tools to achieve advancement. It states that women may live as slaves until they can attract men, but if they can attract with their hearts, they can rise with equal rights.

Live femininely.

Bharathiyar said "Long live femininity" because he realized that the advancement of women is the progress of society. He believed that love, virtue, and masculinity can only grow if femininity is lived. In advanced countries, women live freely; in backward countries, women are slaves. Women being slaves at home is the cause of the slavery of the country; similarly, if women's liberation starts at home, it will lead to the liberation of the country. Even though there are no customs like veil and mask in Tamil Nadu, women do not get enough rights. Although Tamils have given pride to femininity in history, that elevation is not reflected in today's life. Although some urban women have obtained education and positions, most women live illiterate and impoverished lives. Due to lack of rights, innovation, progress, and thinking have decreased. Well-intentioned customs like festivals and fasting have now become useless rituals and hinder the progress of women. Rituals should be there for life, but life should not be lost for rituals. Women should not blindly follow customs, but should examine what is appropriate and what is not, and cultivate health, knowledge, love, and peace. The world is changing. Women should also move forward with fearlessness and knowledge. Only then will the words "Long live womanhood" that Bharathiyar hailed truly take on meaning.

Respect for women

A country in which women are respected and honored is a progressive country. A country that despises women is a backward country. World history confirms this. The history of Tamil Nadu during the Sangam period is also the best proof of this. Before the second century AD, Tamil Nadu had made progress in the fields of politics, society, and commerce. At that time, women were well respected and excelled in many fields such as poets, artists, and royal families. People like Avvaiyar and Kopperundevi are witnesses to this. But it cannot be said that that society gave women rights just by looking at a few

famous women. The life of the people in general should be examined. In ancient songs, we can see the character of men respecting and behaving towards women . In the scene described by Kapila in Kurinjipat, a hunter feels sorry when he sees two young women standing in fear and consoles them with sweet words. The behavior of the hero, who feels sorry for having hurt the women, reveals the culture of the Tamils of that time. The fact that men are moved by the fear of women and show them respect shows the value and civilization that women had in ancient Tamil society.

Slave animal

The female body and the feminine spirit are attractive to men. Although in the beginning the beauty of the body is the reason for the attraction, after knowledge and feelings develop, the love of the heart establishes the love. Similarly, if in a country women attract men only with the beauty of their bodies, that country is a backward country; but progress is seen only in places where the heart, knowledge and love of women are respected.

Criticizing women is a result of ignorance; the brain in the human body is the miracle of creation. Therefore, the aim is not to look down on the body, but to respect the feminine essence that is more than that. A country in which men consider women not as beautiful dolls, but as life partners and loving souls, is a progressive country.

Women have to live as slaves until they use their bodies as tools to attract men. But only when they attract men with their hearts can they achieve equal rights and rise. In Western countries, women maintain the beauty of their bodies and stand on an equal footing with men because of their inner charm. That is why there is less female slavery there.

In Eastern countries like India, despite high moral standards, women are still generally deprived of their rights. Only a few high-ranking women have achieved spiritual excellence. Most still live as slaves to their bodies. Men who only seek female pleasure try to keep women imprisoned in corner houses . This is the beginning of female slavery.

But men who seek women's inner self, consider women as life partners and develop their knowledge and abilities. This enables women to live with their rights and dignity. Although physical attractiveness turns women into "slave animals", the attractiveness of the heart gives women rights, freedom and respect. Thiruvalluvar beautifully says this.

"Who will guard the prison and protect the women?"

"The head is the protector of the whole."

That is, external protection does not protect women; the true protection is the morality and perfection of their hearts.

Ownership symbol

Although many people say that women have fewer rights, that is not entirely true. In our country, women live with rights in educated and wealthy families. History and literature show that such women existed in ancient times as well. Therefore, the accusation that women have fewer rights is not applicable to everyone. The reason why women in poor and uneducated families have fewer rights is that they have not reached the stage of civilization. Education and economic resources should be provided to rectify this.

Some people point to customs like "Kannika Daanam" or "Tali" as symbols of female slavery. But they do not reflect the current situation. In a conversation between friends about the tali, one said, "Women wearing a tali around their neck is a symbol of slavery." Another disagreed, saying, "Women with rights wear it made of gold; it is not a symbol of slavery." Another, in response, said, "It has become a symbol of wealth rather than a symbol of poverty." What is clear from this is that customs are not symbols of slavery; they are cultural symbols that have changed over time.

Someone said that in the West, married women changing their names and taking names like "Mrs. John" along with their husband's name is a real symbol of slavery. But in our country, a married woman keeps her identity by not changing her name. This is the progressive side of our society.

True rights are not determined by customs. It is true that "the excellence of love in each person's life is the sign of rights." The same idea is found in ancient Tamil literature. Sangam period songs celebrate the love of lovers and refer to both men and women as "leaders" and "leaders" as equal leaders. Moreover, the words "old man – old woman" also show that both are entitled. Therefore, the ancestors of Tamil Nadu were well aware that the basis of women's rights lies in love and mutual respect.

Beauty and power

Marriage is a relationship where both a man and a woman expect love from each other. Even though times have changed, this basic truth has not changed. Next to love, men expect beauty from women, and women expect strength from men.

Women maintain their natural beauty and enhance it with artificial beauty where necessary. This results in them trying to get married before the natural beauty fades. Therefore, in most countries, it is customary for women to be younger than their husbands. Although there are some exceptions, men generally prefer women who are young and beautiful.

Women prefer "strength" in men rather than "beauty." In ancient times, that strength was physical strength — as evidenced by the cases of "marriage by breaking a bow" or "marriage by embracing a mountain." Later, times changed, and knowledge was considered strength. Artists, poets, and educated people were preferred by women.

Today, "power" has changed to mean the ability to earn money. The transition from "physical strength → knowledge → degree → money" is seen as a natural progression. But the influence of money is not permanent; the author says that in the future, "knowledge and character" will be valued again.

In today's society, physical strength is considered as power in villages, knowledge in middle class, and money in cities. But in some cultured families, "love and character" still

have an important place. Thus, the general rule of "love - love, beauty - power" still persists.

The reason for the delay in marriage among educated young men and women is the lack of stable love and the attitude of seeing superiority and inferiority based on rank. Women prefer those who are equally or more educated than them; men prefer those who are less educated than them. This upsets the balance. In addition, the pressure of education weakens physical beauty. "Knowledge does not protect love; character establishes love," the author emphasizes. Knowledge can develop life; but character binds life together. If we examine it in this way, the root cause of marriage in any era is love, beauty, and power. Even though times change, it is true that such characteristics of the human mind do not change.

Stealing and forgetting

A friend lost his wife and lived alone for a long time. Seeing his loneliness, fatigue, and depression, the writer wanted to ask him to remarry. But the friend refused.

He said , "Remarriage means starting life again from the beginning with a young woman. But I am at the top of my experience; she is at the bottom. So there will be no natural love and harmony." This thought shows his knowledge and mental development.

The writer later feels . "As knowledge grows, so does awareness and hesitation in life." The ignorant act without thinking; but the wise think and hesitate. Therefore, the friend avoids remarriage in the end. Moreover, he is referred to as a "lover" but not a "lover." Lust only satisfies physical hunger; but love satisfies the mind. Therefore, a person who has lived as a lover cannot easily accept remarriage.

Then the author says that in ancient times , there was love life before marriage. Because it happened secretly, it was called "theft life". But it is not evil; on the contrary, he explains that " **theft is the first step to married life** ". After the parents come to know, that love turns into marriage; thus theft → chastity.

But to move up in life, one must forget the past steps. Similarly, what Avvaiyar said, "Do not forget theft," means that even though theft is a high step in life, once you have experienced it, you must forget it.

Thiruvalluvar also emphasizes the same thing:

"With the heart, the heart itself is the source of all other things."

"If you steal by stealing, you will be robbed."

That is, even thinking bad things is evil. But stealing is the result of a higher feeling; so they insisted on it, saying "Even if you steal, don't forget." The real meaning is that one should learn love from only one person; if you go beyond that, it will lose its value.

Multi-viewing

There is a constant struggle between the old and the new. If we forget the old, we will lose our way; while if we do not accept the new, progress will be hindered. Therefore, it is necessary to take a step towards the new while keeping one foot in the old.

The most important characteristic of women is "sense of humor". Conservatives and modernists debate around this. Conservatives say that "sense of humor is natural to women, and is "life" in femininity. Thiruvalluvar also mentions that "Thirunatha is a good sense of humor". Modernists argue against this, saying that "sense of humor is a learned trait and can be changed". Bharathiyar supported this and said, "Dogs need both sense of humor and fear."

Modesty may be an obstacle to the advancement of women to some extent. However, a little bit of modesty is found in women of any country. Although Western women have less modesty, there are traces of it in their stories and plays. So modesty does not disappear completely, but its expression changes with time.

The environments where men and women interact in public life — education, the office, social events — have slowly reduced modesty. Wartime traffic congestion may also be a reason for this. But most Tamil women still value modesty; it has social value.

In a human woman, shyness is an expression of feelings that arise in the heart with the development of the body. She wants to be beautiful, but she tries to hide that beauty without others knowing it — this is the true form of shyness.

Thiruvalluvar's words to the lover show this: "Her beauty is mixed with modesty; therefore she is not seen by many." This reveals the high value that modesty had in ancient times. Later, true modesty became a constraint to "keep women in the house." This is best illustrated by Thiruvalluvar's line

"Who will protect the women who guard the prison?"

"The head is the protector of the whole."

Even though restraint is relaxed in today's society, "invisible modesty" lives on in a different form. Women have now started beautifying themselves in a way that many people can see. Contests like "Miss India" and "Miss World" confirm this.

Today's world only appreciates the beauty that many people see and admire. But the question arises, "Whose appreciation?" Is it the appreciation of Thiruvalluvar's true lover? Then and now, a true lover does not see her external beauty, but values her inner modesty. Thus, although modesty is a quality that changes between the old and the new, its basic value is to reveal the inner beauty of a woman.

Are you sure ? Are you in agreement ?

What is marriage? Is it a "universal declaration" of two people to live together, or a commitment to "love each other"? Although it may seem like the latter at first glance, to those who understand it deeply, it is true that it is a universal agreement.

If marriage is the confirmation of love, it is against the nature of love. "The nature of true love" is self-confirming; it does not require a special ceremony. True lovers cannot be separated; even "the most desperate poverty" cannot destroy their relationship. But those who are not committed to love gain a certain degree of confirmation through the marriage ceremony; it does not last long. They live in a worldly life, lacking in love.

Therefore, many people hate their marriage; some “break the marriage bond” and leave. This is permitted by law and society in Western countries.

In loveless marriages, the husband and wife live like “cohabiting with a snake” — outwardly united, but internally hostile. Therefore, “homelessness” becomes “morality and immorality.” In less civilized societies, it is even worse — where there is only slander and harassment between husband and wife. Therefore, the idea that “marriage gives stability” is a deception. Thus, marriage is not a stability of love; it is a system of agreement that the world accepts. Not everyone is a true lover; some are fake lovers. Therefore, marriage can be called “ **the way that the wise have found to keep lies and deceit out** .” Tolkappiyar confirms this:

“After the lies and deceit appeared, the Lord cried out, ‘Why?’”

(Tolkappiyam – Meaning 145)

However, even loveless people entered under the guise of marriage. If the husband is strong, he lives by controlling his wife; if the wife is brave, she lives by controlling her husband; if both are fierce, the house becomes a battlefield.

However, this brought about social peace; the world agreed that “this is her husband, this is his wife.” Therefore, marriage is not a ceremony to establish the commitment of two people — it is a way for the world to agree to the life of two people.

Is it all in the mind ?

The Kaivalya saying, “The world was conceived by the mind,” is true . It applies to everything, including birth, death, love, and beauty. The body and the mind play an important role in love; although the influence of the body is greater in the beginning, the influence of the mind prevails later. If the mind changes, love also changes; even if the body is not compatible, if the mind is compatible, love will prevail, as some families prove.

Beauty depends on the emotion of the mind. One person may appreciate the same woman for the beauty of her eyes, while another may appreciate the softness of her gait. This also shows that beauty is not in the material but in the mind.

In many countries, it is believed that it is civilized for women to cover certain parts of their bodies. Just as Indian women cover their breasts, Chinese women cover their feet. According to the Chinese, the beauty of a woman lies in her feet; so much so that they even sang, "A woman who does not cover her feet and beautify herself is a disgrace to her country. "

Tamil poets sang about women's feet as "soft as a dog's tongue"

"The great snarl of a sorry dog's tongue" (Perumbaan: 42)

Thus it is clear that in many parts of the world, modesty, attractiveness, and beauty vary according to the thoughts of the mind. Therefore, it is true that the mind is the cause of everything.

Progress

The hospitality of the Tamils is a mixture of love and civility. To prevent the guest from saying "enough is enough", the host usually insists on saying "more, more". This tradition has arisen out of mutual suspicion – the guest is worried that he will be insulted by eating too much; the host insists on eating less out of shame. But in the West, it is considered civilized for the guest to take as much as he needs; forcing is considered rude there. Similarly, a change has taken place in love and marriage life. In ancient times, both the son and the daughter hid their feelings of love from their parents; it was considered a culture in those days.

"Friend! Yak!"

Even if I die...

"Heal the disease of lust" (Akananuru 52) expresses this.

Today, love has become a common thing; education, career, wealth, etc. have become important factors in the selection process. Parents and people are starting to have open discussions. Like the old “enough is enough – more is more” culture, the hesitation of “not getting married” has also become fake.

Just as Western countries give their guests their own rights, a trend has now emerged in some families to give people rights in the field of marriage. This can be considered a natural sign of human progress.

Objective

'Sixtieth wedding' is a ritual where couples who married in their youth and lived in love for a long time sit down together again at the wedding pavilion at the age of sixtieth. It is a celebration of the completion of their lives and a celebration of their long-standing love. When they sat down together in their youth, their parents were happy; the joy of seeing them in their old age is for their people and grandchildren. This festival reminds the Tamils of the continuity of their love life.

“To see an old man and an old woman alike” (Tol. 1038)

That is what Tolkappiyana said about the beginning of love; and he pointed to its completion by saying, “The best thing for an old man and an old woman is the result of the death of education” (1138).

When we see an elderly couple, even if they are not physically beautiful, their inner love captivates the heart. While young people are attracted by their physical attractiveness, elderly lovers captivate the heart with their unconditional love.

Such couples are rare; because many obstacles in life, lack of love, illness, and death separate many. Therefore, those who live with unwavering love for sixty years are as rare as gold.

Their success is that a life that began in youth based on physical attractiveness is later sustained by the love of the heart. As Thiruvalluvar said,

"If it attains natural wealth,

"There is a lot of action."

Although the beauty of youth has faded, only the love born through that beauty remains. Even though the black hair turns gray, lust has not diminished; on the contrary, love has deepened.

The poet Natrinai also conveys this:

"Even the forest tree carrying the anna leaves...

Neethal Ombhumathi Nin

"Isn't this a good word?" (Natrinai 10)

The rite of sixtieth wedding is not a reminder of the temporary beauty of youthful love; rather, it is a living testament to the enduring power of love.

Thank you for the flowers.

a small incident , a breeze blowing in Madurai , made the Pandyas, the Sangam poets, and even Lord Shiva think. The king, sensing the fragrance of the breeze blowing on the queen's hair, examined whether it was a natural or artificial fragrance, and called the poets to ask for a solution. Dharumi

"The life of Konguthe is full of fear...

Of the hair

"Nariyavam ulavo ni aaliyum poove" (Kuruntogai 2) , Nakkira criticized it; and through this, an argument even took place with Lord Shiva.

Sangam literature states that women's hair and mane have a natural fragrance.

"Hair that smells like lotus flowers" (Kur. 270),

"The fragrance of coconut oil is like the fragrance of new flowers"
(Agam. 78)

Songs like this confirm this. However, Natrinai (277) states that that marriage is only for a wife who lives happily with her husband; it is not for a wife who grieves after separation .

“Long live the flag! … ..

"Blowing the fragrance of the absence of odor"

Thus, even though the fragrance is natural, we can know that love and mood are the reason for it. Since the mind has a lot of influence, the fragrance in love life becomes mental.

In non-human creatures (deer, elephant, snake, leopard), natural fragrance emerges upon reaching puberty; but in humans, it emerges only when combined with deep love of the mind.

People's sense of smell varies with their diet, occupation, and environment. As evidence of this, there is an incident reported by Dr. Van de Velde . The smell of the same woman seemed repulsive to one person and attractive to another. This demonstrates the power of the sense of smell.

Tamils knew this and, to avoid problems in their love life due to natural differences, they combined the flower marriage. That is why marriage and love were called “manam”. The mulberry flower became a symbol of chastity and a symbol of love.

“A life bewitched by the garland and the garland” — Silappadhikaram

Thus, the Tamil ancestors created a tradition of mixing floral fragrances to preserve the natural fragrance and to ensure a loving life. Thus, floral fragrance became the fragrance of Tamil civilization.

tpdh;fs;

t.vz ;	le;J kjpg;ngz; tpdh	LOCF Mapping		
1	How is the social role of women explained in the book " Long Live Women " ?	K4	CO5	PO4
2	Explain Varadarasana's thoughts on motherhood and womanhood.	K3	CO2	PO2
3	What are the ideas emphasized in the book regarding women's self-respect ?	K1	CO2	PO1
4	What is the opinion expressed in the book about the role of women in social reform ?	K4	CO3	PO2
5	Why does M. Varadarazanar say that education is essential for women ?	K1	CO3	PO3

t.vz ;	vl;L kjpngz; tpdh LOCF Mapping			
1	Evaluate the social , educational and cultural status of women discussed in the book "Long Live Women " .	K4	CO1	PO4
2	How does M. Varadarazanar present the idea of women's liberation ? Examine .	K3	CO4	PO5
3	How does the author emphasize that the advancement of women is related to social advancement ?	k5	CO5	PO2
4	To examine in detail the ideas expressed in the book regarding the virtues and social problems of women.	K3	CO4	PO1
5	Explain the ideas expressed in the book regarding the responsibilities and rights of women in family life.	K4	CO3	PO3

Unit 2

Bharathi's scientific perspective

Mr. Kuzhayinthaswamy

Scholar V.S. Kuzhantaiswamy made great contributions to scientific Tamil. Bharathiyin V.S. Kuzhantaiswamy is his book that looks at Mahakavi Bharathiyar from a scientific perspective. Scholar V.S. Kuzhantaiswamy was born on 14-7-1929 in the village of Vangalampalayam in Thennilai West Panchayat of Karur district. His younger brother is the renowned lawyer V.S. Palaniswamy. He obtained a master's degree in technology from the Indian Institute of Technology, Kharagpur. He continued his higher studies in Germany and the United States. He studied hydrology and obtained a master's degree from the University of Illinois .

He is very interested in scientific development. He has written various scientific Tamil books. He has held many significant positions in the water resources sector globally . He has served as the Vice-Chancellor of Madurai Kamaraj University, Anna University,

Indira Gandhi National Open University and as the founder president of Tamil Internet University. He has written poems under the pen name Kulothungan. His poems have been published in six collections under the name Kulothungan Poems. The Tamil Nadu government honored him with the Thiruvalluvar Award in 1999 for his six poetry collections and seven essays. He was awarded the Sahitya Akademi Award for his contributions to Tamil literature. The University of Jaffna awarded him an honorary doctorate in 1980 for his Tamil works. The Government of India honored him with the Padma Shri in 1992 and the Padma Bhushan in 2002 for his contributions to the fields of education and science. World-renowned scholar V. S. Kadaswamy passed away on 10-12-2016.

in Bharathi . As the scholars say , Bharathi is the one who talks about science . Is Bharathi the wise man who talks about science in his poems ? S. K. K. Samyavathi has the idea. Realizing that Bharathi was not just a poet, but that the world did not know that he had a scientific outlook, he wrote a book called Bharathi's Scientific Outlook. Before seeing how S. K. Samyavathi has explained Bharathi 's scientific outlook , let us first briefly look at Bharathi's history .

Mahakavi Bharati

Chinnaswamy Subramania Bharathi (December 11, 1882 – September 11, 1921) was a poet, writer, journalist, freedom fighter and social reformer. He is also known as Bharathiyar and Mahakavi.

Bharathi, with his excellent knowledge of Tamil poetry and prose, was a pioneer of modern Tamil poetry. He wrote poems and articles on Tamil, Tamil welfare, Indian liberation, women's liberation, caste rejection, and various religions. He instilled a sense of freedom in the minds of the people through his writings. King Ettappa Nayak praised his poetry and bestowed the title Bharathi, which means daughter of art. Bharathi's books were made national literature by the Tamil Nadu state government in 1949. Bharathi's was the first literature to be made national literature in India . Bharathi Dasan praised him as the father of Sindh, the bee of the new Tamil language, the scholar who came to teach new virtues, and the forgetful one who came to teach the old. He ran magazines such as

India and Vijaya and was instrumental in the liberation war. Bharathi lived in a period full of twists and turns in Indian history, such as Bal Gangadhar Tilak, U. V. Saminathaiyar, V. U. Chidambaram Pillai, Mahan Aurobindo etc. were his contemporaries. He considered his sister Nivedita, a disciple of Vivekananda, as his guru.

Life Note

Bharathiyar was born on December 11, 1882, to Chinnaswamy Iyer and Lakshmi Ammal in Ettayapuram, Thoothukudi district (then Tirunelveli district), Tamil Nadu. Although his real name was Subramanian, he was called Subbaiah. Lakshmi Ammal passed away in 1887. Therefore, Bharathiyar was raised by his grandmother, Bhagirathi Ammal.

He showed his talent as a poet while still in school at the age of eleven. He married Chellamma in 1897. In 1898, he fell into poverty due to a loss in his business. He informed the King of Ettayapuram about this and requested him to provide financial assistance in a letter. Later, he got a job at the Ettayapuram Palace. After some time, he left that job and went to Kashi. He stayed there from 1898 to 1902. Later, Bharathi was brought by the King of Ettayapuram and lived in a palace. After not singing for seven years, in 1904, a song written by Bharathi was published in the magazine 'Vivekabhanu' in Madurai . Throughout his life , he worked as a magazine editor at various times and as a Tamil teacher at the Sethupathi Higher Secondary School in Madurai . Bharathi was well-versed in Tamil, English, Hindi, Sanskrit and Bengali . He also translated literature from other languages.

Literary work

He had an immense love for his mother tongue, Tamil . A polyglot, he wrote, " We find nothing as beautiful as Tamil in any of the languages I have known . " He is fluent in Sanskrit, Bengali, Hindi, French, and English . He has translated the outstanding works of those languages into Tamil. He has a special interest in ancient Tamil epics. He is known to have a sense of aesthetics and philosophical thoughts. As a national poet, he has composed universal thoughts with beauty and truth, and many consider him to be a

person who is comparable to the best poets of the world and an unrivaled poet of recent Tamil.

Panchali Vow

Panchali Shapadam is a work created by the great poet, embodying the Indian freedom struggle as the Bharata War and Panchali as the Mother of Bharata. Bharati's Panchali Shapadam is an immortal Tamil epic with beautiful literary style and very beautiful poetry. Panchali Shapadam was written by adapting Vyasa's Bharata. Panchali Shapadam has two parts. It consists of five chapters, namely, Suzhchicharukam, Suthattachacharukam, Adhuchacharukam, Tugilurithalcharukam, and Chapadachcharukam, and 412 songs.

Journalism and the Liberation Struggle

Bharathiyar first worked as an assistant editor in Swadesamithran from November 1904 to August 1906 and towards the end of his life he worked as an assistant editor of that magazine from August 1920 to September 1920. He also worked as an editor in the women's monthly magazine Chakravarthini (August 1905 to August 1906), the weekly India (May 1905, March 1906, September 1906, Puducherry 10, 19.1908-17. May 1910), Suryodayam (1910), Karmayogi (December 1909-1910), Dharmam (February 1910) and the English magazine Balabharata Young India . Bharathi's magazine " India ", which was banned by the British government, was published in Puducherry .

National Poet

Bharathi's birthplace in Ettayapuram has now been renovated by the Tamil Nadu government and is open to the public. Bharathi is hailed as a national poet for uniting the people by composing various poems with national sentiments during the liberation struggle. The land and the Himalayas are our mountains, unlike the rest of the state. The river Ganga is our river.. What else is there to compare with the glory of this country? He was not only proud of his motherland but also had a vision of what its future should be . He said, "We say ' Vande Mataram' and we worship our motherland , " and he said that we will make a temple at the school . He had dreamed of a river linking project to cultivate crops in the central states due to the excess water flowing in Bengal before independence .

Bharathi's Scientific Perspective – Book Introduction

Va . S. The book 'Bharathi's Scientific Perspective' written by B.S. Bhattacharya was published in March 1983. This 124-page book consists of eight sections: 1) Scientific Perspective 2) Bharathi's Scientific Perspective 3) Innovative Women 4) You Will Do a Thousand Jobs 5) Let's Raise the Bar by Giving Many Educations 6) There Are No Superior Arts in Tamil 7) Incomparable Society 8) Let's Make Humans Immortals.

In the first section, Scientific Perspective, the author states that the scientific mindset is not yet widespread in our society. The scientific approach has not yet taken root as a natural element, and points out that Bharathi is at the forefront of the ranks of guides who are creating a renaissance and change with mature clarity and systematic methods.

The second part, Bharathi's scientific perspective, is Bharathiyar,

"Time-honored genres – Avvak"

Time-honored morality and the book

The whole of consciousness is one - Enti

"There is no book that establishes the day."

He points out that Bharathiyar's ancient and great books should be given a place where they can be used, pointing out that he said so firmly and firmly. He says that scientific vision served as an unquenchable light on his journey.

' New Women ' , Shri Va.S.Kuzhantaisamy points out the following lines spoken by Bharathiyar through the Samiyar.

"I say to the whole world. The injustice done to men and women is unspeakable. No one has written it down in a book. No one has spoken about it in a courtroom."

Bharathiar emphasizes that "it is better for mothers to seek the reforms they need themselves." Bharathiar also happily posts that they themselves declared that women came to rule the country and make laws. He came to call it a "stubborn" state . Their law is that we will keep it public for both parties.

" If it's innovation, it's innovation; if it's revolution, it's revolution: "

The author here explains the slogan of the innovative woman, "Life in this country is fair and equal," and the basis for it - the fact that knowledge is the state of knowledge.

In the fourth part , " You will do a thousand jobs, "

My heart is just too hot to say.

The famine that came to the rice fields

The author confirms Bharathi's frustration and his point that wealth must increase to eliminate that famine. Since Bharathi's scientific approach assumes that industrial growth is natural,

"You will melt the iron."

You are dividing machines.

He points out that it makes him plead, and that it makes him sing, "You will do a thousand jobs on earth by shedding your sweat."

, points out that the basic requirement for this is to 'fill the stomach' and 'raise the bar by giving them much education'. The current situation is that only educated people can gain wealth. That is why he chanted, "Knowledge is strength, education is the mother of wealth."

" There are no superior arts in Tamil" is the sixth part. Bharathiyar was the one who proclaimed that Tamil is the only language that excels in language.

" Demadurath Tamil Music Around the World "

He wanted to make it spreadable. But at the same time, he also thinks about the shortcomings of Tamil today. Therefore, he insists that 'new news, new ideas, new truths, new pleasures should continue to enter Tamil.'

He criticizes someone who said, "The arts that express new techniques do not exist in Tamil; the Tamil language does not have the ability to express them; Tamil will slowly die." He says, "That idiot spoke like that."

"He says that new books of immortal fame should be written in the Tamil language, and that the language should live on, as the sky has measured everything."

In today's world, 100,000 journals are published in 2 languages. Today, 12,00,000 research articles are published in the world every year. If we look at all types of fields, there are 80,000 titles in the United States. The Soviet Union publishes 85,000 titles. Therefore, the author explains very accurately with evidence that Bharathi's dream of developing the Tamil language has not yet been realized.

" Incomparable Society " , there is always something new. Bharathiar expresses his thoughts about a new world and a new society. The author says with evidence that these dreams shine in his words. Bharathi's position is that 'Everyone is the king of this country' . In the final part, "Let us make ourselves immortal," Bharathi's songs

1) Bharathi has immense faith in human potential.

2) Mr. Kati Samyati points out that both the idea that man can rise and attain a state of self-sufficiency can be seen.

" Change and innovate "

The author concludes the book by showing many proofs that Bharathi, who had such a great dream of "making humans immortal", can be seen in his words alone. This book, which clearly analyzes and explores Bharathi's scientific vision, is a good book with a scientific perspective . Bharathi devotee M.P. Periyasamithuran has given a beautiful foreword to this book (Krishnaprakash, website entry.) Let us now look at the news discussed in this book in detail.

Scientific view

scientific outlook and scientific temper , though not often, to refer to an approach. It is necessary and useful to think about what is the basis of that approach.

Scientific knowledge is different: Scientific perspective is different. Not all people in the scientific field have a scientific perspective. Not all those who are not involved in that field , or who do not have deep knowledge in it, are not without a scientific approach.

, the scientific world has a tradition of not accepting anything on the basis of faith. No matter who asks for it , no matter what its nature is, that thing is true. The basis of the

scientific world ; whether it is a principle or a theory , it must be subject to formal arguments and tests ; it must be accepted on their basis. This is the tradition of the scientific world. That is why many people say that the scientific approach is a scientific view like religious faith , belief in God , and the scientific approach is not based solely on believing in something. Moreover , believing is not all foolishness, only disbelief does not become rationality. What we believe , on what basis, and to what extent we believe is important.

' Learning is as much as a handful of clay, but not as much as the world ' was true then ; it is still true today. We accept what we know: we do not ignore what we do not know ; nor should we ignore it.

To illustrate the point we have been making , it is appropriate to cite an example from Valluvar's Kural. It is the unshakable belief of our society that righteousness will prevail ; unrighteousness will perish . The universal law that good people prosper and evil people suffer is something that is agreed upon by all religions. However, every day , we see good people declining here and there. We also see evil people prospering and living in abundance. This situation is not only today ; it has always existed. It continues today. Valluvar, thinking about this , raises the question, " Why does that mind create satan and harm the righteous?"

It is not difficult to find an answer to this question within the causal system accepted by Valluvar. He believes in fate ; ' Even a thousand compilers are rarely able to understand the way in which the Creator has arranged things ' is Valluvar's statement. He believed in past lives ; he believed in rebirth ; he also accepts that the effects of actions done in a past life will continue in this life. The answer to the question above is found within this system. If a good person is now weak , it is easy to answer that he may have

been evil in a past life ; he is now enjoying the benefits of that. There is no way to go further. No one can go there and list his past life's actions. Similarly , it can be said that evil people who live happily in this life are enjoying the merit of their past actions today. Valluvar did not consider any such explanation ; even if he did, he did not accept it. He decided that it was something that needed to be examined and said , " It will be considered."

" That heart is the creation , Mars. "

"I will think of harm."

That is the verse. So far, we have tried to find a way out of the various problems we see in our society through philosophical concepts like God , fate , and destiny. On that basis, all questions can be answered. However, there are some puzzles that lie beyond all of them ; the answer to them is not known today ; we will see later ; we will investigate, says Valluvar. This is a beautiful example of a scientific perspective.

Man is subject to many feelings. He is subject to many beliefs. He is a slave to many attachments. Apart from varying in degree and quality, these are basically common to most of us. Religiousness, patriotism, and language are noble qualities; there is no denying that. However, these are obstacles, to a small or large extent, in the process of finding the truth. They can hide the truth like a thin curtain. When it comes to research, when we engage in the process of searching for truth, the scientific view is the view of the mind that is capable of penetrating by setting aside the feelings that stand as a curtain. This explanation is not only for deep philosophical inquiry; it is also applicable to the practice of our daily lives.

The scientific perspective depends on the place and importance that a person gives to his reasoning, research, and the conclusions drawn from it in the decisions he makes in his daily life.

An important aspect of the scientific perspective should be mentioned. The scientific perspective fosters human endeavor; motivates us to action; supports us. Guiding us to inaction is not a scientific perspective. Here, a statement of evidence is appropriate.

" Why do storms occur?" and gets two answers.

First answer : "It was an act of God."

Second answer: 'The air pressure decreases at the surface of the ocean. Wind comes from a place where the air pressure is higher towards that place. That is the beginning of the storm.'

Our approach is not to examine what is right and what is wrong in this. Let us take the first answer. It cannot be proven right. It cannot be determined wrong. We do not have any recognized list of what are the acts of God. Therefore, we cannot accept this as being on the list or reject it as not being there by comparing it with the order of the list. If we accept the first answer as final, there is nothing more we can do; the agreed upon means for changing the act of God are not clear. Therefore, there is nothing specific to do above. The action stagnates. The way for human effort is closed. The answer that the storm is an act of God is not right or wrong, true or false. We cannot find a final answer to that. What is to be considered here is what is the benefit of that answer.

If we accept the second explanation, we can measure the pressure. We can expect a storm to form when the pressure decreases. We can also determine its direction, speed, etc. Even if we cannot stop the storm, we can make efforts to save people from its consequences. Therefore, the second answer leads to action. It encourages human effort. It helps human welfare; it shows the way to the path of development. The second answer is acceptable to us on the basis of the welfare and progress of human society. We call this approach based on the scientific view.

' attitude ' of a society is to its development . The approach taken by the Westerners to the rise and development they have achieved in the last three centuries is also an important aspect. The closing and opening of doors on the path of development depends in many circumstances on the attitude.

Development in line with the times; Changes that help in development. An attitude that welcomes changes; It is a vision that is conducive to flowering; An approach based on that vision is an important need of a society. If we examine the development of human society since the day we know history, every step taken on the path of progress has been supported by a scientific approach and a scientific vision.

Scientific education has taken its place in our society. It has grown. Scientific laboratories and research institutes have been established. There are scientists in our country who are recognized by the world. Today, we have "competent scholarship" to the point that foreigners salute us. However, scientific attitude has not been widely developed in our society. Bharathi stands at the forefront of such mentors.

Bharathi's scientific view

The industrial revolution in the Western countries led to the discovery of scientific and technological innovations. As a result, devices such as the electric telegraph, the telephone between 1830 and 1900, and the radio were invented in the interval. Bharathi, who had a worldly outlook, observed the ongoing struggles and the development of science and technology in the Western countries. Therefore, he has recorded scientific news here and there in his literature. This article discusses these news under two topics: emerging technology and astronomy. The scientific news featured in Bharathi's poems and articles is discussed in this way.

Emerging technology. The industrial revolution in the Western countries created a situation where information could be exchanged quickly. Therefore, new tools were invented for information exchange. The telegraph and telephone, which were invented for information exchange, were introduced by the British in India in the fifth year after they were used in Europe. In 1901, a scholar named Marconi invented the radio. Bharathi realized through his worldly perspective that its use was better than the telegraph and telephone. The ideas about this technology were also discussed in Tamil Nadu. Bharathi, who was a national liberation activist, considered that radio could be used to spread awareness and a sense of freedom among the people. Therefore, he expressed his idea in the song ' Bharatha Desam ' by saying, ' Let the speech of the Kashi Nagarpulavaar be the

instrument that can be heard in Kanchi . ' Bharathi, a staunch freedom fighter , said that we will make weapons to defeat the British. As a journalist, Bharathi, who spread the spirit of journalism, expressed his thoughts among the people about the need to build a paper mill for the newspaper. A factory is needed to make weapons and produce paper. Education is needed to manage and run this. That is why Bharathi said in order, "Let's make weapons, let's build a paper mill, and let's build educational institutions."

Bharathi, who expressed foreign technical ideas through poetry , has highlighted the development of domestic science through articles . Jagadisha Chandra Bose was one of the scientists of India during Bharathi's time. He proved through practical exercises that trees and plants have life. Bharathi has recorded this event in the article ' The Sound of Life ' . ' He who made us know the life of the world through his wonderful experiments that there is no difference between the pulse of a plant and the pulse of other human beings, animals and other species of animals' (Bharathi Books, p.66) praises Jagadisha Chandra Bose. Bharathi praises Bharathi for the efforts of scholars in scientific discovery in India during his time and for introducing new scientific ideas to the world.

Bharathi was a multi-dimensional being. His involvement, talent and clarity spanned many areas of life. He used poetry as a tool to express his deep-rooted dreams, his inner truths, his heart's murmurs, disappointments and longings. For him, literature was not just about singing the visual description of an imaginary world, or creating epics about love, courage and duty, away from the storm and dust of everyday life.

Bharathi was one who stood united with the society in which he lived. He was one who mingled with its joys and sorrows. He pondered the political, social, economic, religious, and philosophical questions that faced him. He expressed his thoughts and conclusions through poetry. In all these engagements, his scientific vision, like a fiber in his muscles, and like a strand of moss, permeated his being. His scientific approach .

Bharathi's national outlook, religious outlook, social outlook. Literature on literary outlook has been created by many people. And what is prevalent in all of these. One thing common to all of these is his scientific outlook, scientific approach , whether it is women's

issues, economic thinking, language development, the concept of education, or the philosophy of social justice, his research and approach are scientific in nature .

Bharathi clearly states the basis of his approach in the opening part of his autobiography.

" If illusion is false, I completely condemn it;

And this great love

The good Lord is the one who gives birth;

He says. Bharathi, who is subject to many passions and attachments such as patriotism, devotion to language, and devotion to God, says that he does not have only one devotion. He also says that it is ' evil devotion ' . That is, " without realizing it to his own intelligence. He believes in the truth of whatever is said by the deity. "

He doesn't say that he doesn't like it; he says that he doesn't have that nature. This is the basis of Bharathi's view.

Bharat is an ancient country; a beautiful land of perfect wisdom. A land filled with the Buddha's wisdom. He is proud of its heritage and ancient glory. He sings in ecstasy .

to revive India, which was devastated by poverty and ruin, from the greats to Gandhi ; great poets and versatile leaders like Valmiki, Vyasa, Valluvar, Ilango, Kamban, Kalidasa .

In our society, which argues and insists that everything should be accepted on the basis of ancient tradition and what our ancestors say, a somewhat needy attitude has taken a higher place. Even those who see innovation on the surface are, deep down, unwilling to change or violate traditions, like those who welcome it. They keep many practices that are not acceptable to the current situation by supporting the previous custom. Considering these, Bharathi, in the Panchali Vow, delivers a speech as a poet says:

For a reason that came before.

Fool, can you call a lie the truth?

For the past few years

Is there a definition of a fool?

He laments. Not all the previous ones were sages; those who were sages among them were not gods. Therefore, there is nothing that we should blindly follow. Everything, says Bharathi, should be thought of according to the time and need . Whatever the subject he is talking about, it is this approach that unites him with the world of science.

' The passing away of the old and the coming in of the new are the characteristics of the passing away of time ' ,

This is a truth accepted by the Tamil nation. Everything moved slowly. In the ancient society that moved like a snail, it was enough for the old to automatically pass away and the new to automatically enter . But, if our society wants to progress with today's world, the old must be passed away: the new must be introduced. It will not wait for change. We must change according to the need. The new must be welcomed in a suitable way. This need creates many problems for today's society.

During Bharathi's time, Tamil Nadu was in the agricultural era. Even today, neither India nor Tamil Nadu has come out of it. But, the Western countries were in the industrial era. The Western countries were an era ahead in the journey of development. As if that were not enough, they were also ruling countries. Therefore, our language, art, and culture were all dominated by the Western countries. Those who appreciated the old on one side; those who appreciated the new on the other; between these, the Tamil people, who are they going to follow? On what basis do they choose the journey and the path? Considering this duality, Bharathi poses his questions with the approach of a scientific researcher. They talk about ancestors, ancestors, who are they? In this Tamil land that has been living and growing for thousands and thousands of years, what period did they belong to?

" Our ancestors (of the fortieth year)

The one before, for three hundred years

Kill the one who lived beyond!

After asking, he shows the Tamil people a path that is not unconscious.

Development is change . Therefore , a developing society changes. A society that does not change does not develop. What is the limit of this development? What is the nature of these changes? To what extent are they profound; can they touch the foundations? Bharathi's view is far-sighted and timeless.

Change, innovate, and innovate.

Humans make themselves immortal.

Bharathi aspires. So many changes are needed. So many innovations are needed. The state of immortality is not something that can be achieved tomorrow or the day after. It is an endless journey, the limit of human development. In this development, he says, human desires, dreams, hopes, everything grows .

Myths are often stories based on myths, fantasies, or small events. So the question naturally arises as to why we should respect them. Bharathi answers that.

" One will blame the other: in one

The truth is nothing but a lie.

He composed excellent Puranas. In it

He gave many good poems:

.....

He says. In a society, there is a place for imagination. There is a place for stories. Myths and legends are the greatest assets of a society with a long tradition. A culture that emerged yesterday does not have this wealth. Therefore, if we look at it systematically, they are worthy of our pride. They are worthy of our appreciation and protection. But, they should be given a place where they can be used.

Bharathi is not a philosopher who settles down, deepens, and approaches all problems intellectually; he is impatient to walk, a man in a hurry. He is a man who is subject to emotions that are stormy, powerful, and swift, and he owns a heart that is flooded with emotions. He is subject to deep attachment and affection. However, he has a clear, unwavering mind. The combination of sensory expansion and penetrating research has helped Bharathi. It is worth noting that his poems are as imaginative as, or even more so than, the richness of ideas. We also see a Tamil that dances. We also see eternal

philosophy. Bharathi's clarity and thought were supported by his scientific vision. Even though he spoke of the glory of women, praised education and sang the praises of Kalaima, or bowed to the feet of Parasakthi and asked for some boons, his scientific approach was an inescapable companion in all the subjects he touched. Like a shadow, it stood close to him. In his journey, whether he was on a forest path, a hand path, a road, or a private path, his scientific vision served as an unquenchable lamp for him. Its light can be seen everywhere in his intellectual journey.

Innovative women

Ups and downs have been a constant in human society since the beginning of history and have persisted to this day. It has spread to many fields. It lives in many forms. The quality and nature of ups and downs, the way it rules, and the way it goes vary from country to country, race to race, to a small or large extent. But, common to all countries. All races, and enduring from the day we can remember to this day, is the lowliness and slavery that women have been experiencing. In the story " The Chilli Fruit Preacher " , Adabdhanaanandan Bharathi says the following through the Preacher:

" I tell the whole world, the injustice done to men and women is unspeakable. No one has written it down in a book. No one has spoken about it in a court of law. "

This status of women is often one that transcends race, language, and color.

Half of humanity; complete

Growing, blooming, without any chance,

In terms of nutritional needs, the male

Based on feelings, life-giving

The cruelest of all:

This is true even in this latter part of the twentieth century, when women are considered to have gained some, or a great deal, of freedom .

Ruling the throne with their own nature

Without seeking the elevation of our rights,

Dominating all fields of knowledge

Without stopping the mind in the path, ...

The desire to compete with men in appearance, clothing, and profession is what prevails in the name of women's rights.

Bharathi, who used to speak about the condition of women, believed that the present and the future of that society were dark and dark. In his article 'The Awakening of Tamil Nadu', he says the following:

"...Today, not only in Tamil Nadu but throughout the world, the system of treating women as inferior and men as superior is completely wrong. It is the foundation of all suffering. The stronghold of all injustice: the birthplace of the Kali Yuga."

Bharathi, seeing the plight of the women of our country, was filled with joy; she understood; she clearly understood that the question and answer of whether this is right or wrong were not necessary here, so she did not get into these arguments, but instead created innovative women who broke all barriers and became liberated; Bharathi created and let them speak . In the world of women that Bharathi created, the clarity of her vision and ability shine through .

Bharathi's innovative women rose up. The demons that possessed us are gone: we have found goodness, they declared. We want education. We did not apply for permission to study. They themselves declared that ' the one who thought it was evil for women to touch a book has passed away . '

The women of liberated Bharathi undertake many political and social tasks on their own. First, they declare, " We have come to rule the country and make laws, women . " Whoever has the power to make laws, in fact, has all the power. It is also surprising what the first law they made after assuming the right to make laws was.

" He used to say, 'Chastity is a state of being;'

"We will make it public to the party as well . "

That is their law, and this is what innovation and revolution really are.

Bharathi describes some of the characteristics of the innovative women he has seen. Bharathi, who stood in a society that created women as humble, unyielding, and unyielding, with four qualities: fear, modesty, modesty, and cultivation,

" Dogs need shame and fear ."

He expresses his unadulterated hatred. His innovative women

"Upright, well-groomed, and a straight-forward look."

"The rules that no one on earth fears "

Those who have, the elders who say that women of the clan should have shame, fear, and a lowered gaze, will argue that if these disappear, morality will decline. Bharathi has not forgotten that. But the morality of Bharathi's innovative women is not based on fear, shame, or modesty. They are not those who look down and walk hunched over and pretend to be virtuous. Their perfection also has a great basis.

" Because of the arrogant wisdom of the wise,

"Because the perfect mother is not capable "

Their developed wisdom and their morally based morality keep them grounded.

' Phagivratai ' , Bharathi says the following.

" He who thinks that a soul like ours is enslaved by fear is nothing but a fool, be it a king, a guru, or a brahmin. His purpose will not be fulfilled. Although the human soul outwardly acts as a slave due to fear, it harbors treachery within. Fear cannot produce love. "

He says that if human morality is not based on the pleasure of heaven, fear of the suffering of hell, or on religious doctrines and beliefs, but on clarity, on the principle that this is the need of society, and on the sense of honor that protects one's pride, then a human state that has grown beyond all inferiorities will be established .

The equality that Bharati saw has a unique character. It has a basis that requires a little deeper thought. "

" The situation of Dadar has changed, and women are joining men."

"In a land where everyone can live in equality "

Bharathi, who sang, explained equality with two phrases: ' Sari Nigar ' and ' Samanamaga ' . He affirmed it. However, he wanted women to rise as women, with femininity, taking responsibility according to their nature and nature.

Women are equal to men, they are dignified. By what merit does that equality come to them? By what merit should it come? He also gives a yardstick.

" In the knowledge that is attained, neither man nor woman is inferior ."

The innovative women declare that they are not here to compete with men in muscle strength. They are not looking for comparison in height or weight. They declare that they are ' equal ' in that wealth , which is the essence of human dignity and intelligence .

It is not that women should be equal just because they are female. It is possible for a group of women to live as equal citizens without changing the character of being female.

" Love is holding a person by the hand, he

Helping in all matters,

Mother's virtues are more ancient than ancient

Make him gain respect... .. " .

Living is a woman's right to life. It is not outside of freedom. The women of the new age, who declare that ' we came to create the Vedas and to do justice ' , say that they will also do rice cooking. They do not consider cooking and rice cooking to be a disgrace or an obstacle to their equality. When there is no inequality in the profession, there cannot be any elevation or demotion on that basis. It is inferiority to consider a profession inferior just because women do it. Equality between women does not come about because someone else does the work done by one. Similarity in body shape and dress is not the basis for equality , although social justice and economic strength are essential for freedom and equality, but they alone do not create freedom or equality. Freedom and equality are a state of mind; a state of mind. They must grow and rise in the heart. Men and women must live in harmony with their natural nature and live as equals; It is possible to live. That is also the declaration of Bharathi's innovative women.

You will do a thousand jobs.

Bharathi was not only a freedom poet; he was a freedom fighter. He did not just sing poems for freedom; he fought on the field. He acted as a terrorist. He experienced its hardships and losses. But his vision did not stop at seeing the rise of independence of this country. He considered it only as the first part of a long journey, or at least an important part. He considered it. He considered it as a starting point, and he thought about the need for this country to prosper and the work we need to do for it.

Poverty is an evil. It is also one of the major shortcomings of this country. Bharathi will not tolerate it on any basis.

" We are not born into this world without material possessions."

The poet's language is not false;

Bharathi, who firmly advises, believes that according to his belief, man has the potential to become immortal. He is saddened by the thought that his depravity is due to his stomach.

" My heart is so full of words; it is empty."

"The famine that came with rice "

He grumbled . The basis of all this is our poverty. The idea and desire to change this somehow; to change it today permeates his poems. The following lines from the article ' New Life ' help us understand his inner turmoil:

" In a town where all the people do not get enough food, all the rich people are thieves, all the priests are liars, and all the scholars are fools. If you want to achieve greatness, you need to increase your industries. There is no point in wishing that it is impossible. You have to increase your wealth somehow, somehow, somehow. "

Bharathi is not patient. He is hasty; we have described him as angry. Somehow, we must make this country prosperous in our lifetime. We must eliminate poverty. If it can be done by God's grace, by magic, that is also fine, it is not happening; if it can be done by other means, we will do that too. Therefore, when we ask God for a boon,

" Turning a stone into a thousand gems - Copper"

Making gold – just

Understanding grass as rice – Pig

The fame and wealth of this country should be increased. He prays that he be given the strength to do so. With his singing, he desires to bless not only Bharat but also the entire country. If there is one thing in common that he prays to the many gods we sing about, it is that people should live a happy life free from disease, suffering, and poverty.

" Standing in the midst of the sky of knowledge, I

May love and patience prevail on earth:

Sorrow, old age, and pain

He prays. But Bharathi does not stop with that prayer. If he had stopped like that, his approach would have remained based on our tradition. Apart from devotion, devotion, prayer, and sacrifice, Bharathi, who also thinks about what we need to do according to today's practice, thinks about the development of Western societies. He thinks about the circumstances and supports for that development. He remembers scientific discoveries and the industrial developments that emerged based on them.

Evgeny Petrovich Selishev assesses Bharati's approach to economic development as follows.

" At the same time, a voice calling for the economic upsurge of the country also arose in Indian poetry... However, in those days, no other Indian poet had the courage and poetic zeal to present such a majestic and meaningful plan for the development of India as Bharati did in his poem ' Bharat Desam' (1910).

' Japanese Vocational Education ' , Bharathi writes in 1916 as follows:

" The main strategy is to send as many children as possible to Japan and have them learn various trades and sciences. It is urgent that we strive to be equal to other castes in vocational education and secular science training. We must find a way to feed ourselves. They ask for power; (Congress). Justice. We must survive until we get it... Those who work for the development of industry are also true patriots. "

Bharathi has used the term industry on the basis of general industrial development. The fear that the growing machine, surpassing man in form and strength, would harm the noble qualities of man, such as individuality, gentleness, and beauty, influenced the approach of Gandhiji and Tagore. Bharathi had no such hesitation. His view was different. In the article ' Ullasa Sabha ' (1916):

" Strength is beauty, beauty is strength, mechanical art. Steamboat, steamship, sky chariot. Big cannon, everything is beauty. The great sages have described powerful objects as far as they were offered at that time. There is nothing new in this," says Bharathi. Bharathi scientifically analyzed and studied the entire industrial age that was taking shape and growing in the Western countries, its economic development, and measured and understood its advantages and disadvantages, and it cannot be said that he accepted or opposed it.

It is on this basis that the view that it is inappropriate to completely ignore anything on the path of development is based on the development of Bharati's industry.

" You will melt the iron,

"You are bringing machines ."

He made a request. He wanted to develop the wealth of this country by doing thousands and thousands of jobs. He requested everyone to develop it.

" The blossoming sweat sheds on the earth,

"You will do a thousand jobs ."

Saying that with love,

" I sing great praises to myself. "

"You are the creator of Brahma's art ."

He praises it wholeheartedly. The basis of industrial development in the West is mostly heavy industries and large industrial organizations. Questions may arise as to whether they are suitable for developing countries as such; whether their industrial development should also vary according to the economic development, culture, tradition, education, etc. of the

respective countries. This question was raised even when industrial development was new in developing countries. This question is still raised after more than 30 years of experience in industrial development. To understand the basis of the answer to this question, we must consider the development of human civilization.

When Bharathi talks about industry, he says, ' Make pots by collecting clay . ' He says, 'Make machines by melting iron. ' He says, 'Make carts that move;' he says, 'We need high-flying vehicles.' That's why.

Let's make umbrellas, let's make plows.

Let's make angles: Let's make iron bars

He said.

We will make walking and flying chariots.

Let's make ships that tremble with fear.

He says. What created the industrial age were new resources and the ability to use them. The basis for that was the development of science and industry. Bharathi calls the arts that create and use them the arts of excellence. If they are learned in a foreign language, they cannot become one with our land and life; they cannot become our property. That is why he says that all of them should be in Tamil. Learn them in our language, based on our ability ,

The speech of the city dweller of Kashi is in Kanji.

Let's make a listening device.

He says.

Bharathi does not only view our life of slavery from the perspective of a sense of honor, the principle of rights, and the principles of Dharma and Adharma. He also views it from an economic perspective. Looking at the foreign rulers,

" Let's loot our wealth and spoil it. "

"Go or we die, "

He raises the question. Yam

" First, cut the fruit and make gold,

Let's dig into many other things:

Selling the kondhi in all eight directions,

"We will bring everything that counts ."

He declares.

" Thannir Pattapadu " is a Tamil idiom, but today our main poem is " Thannir Aala Padu " . In today's situation, in many countries of the world, although not widespread, water scarcity has reared its head in certain areas. Water is needed for agriculture. For drinking. For industrial development. It is not only necessary for the society and other daily life of a country. Water is pervasive in the entire economic life, that is why the poets of the Sangam period

" The pond has become fertile "

They greeted the kings with open arms.

' The water level in Nilanneli Marung is rising, this is the one who is doing it '

They always admired the kings of the day.

Water, although it has become an economically viable commodity and has become an export, has not yet become an import. Even in the same country, surplus water from one river basin is not diverted to meet the needs of another river basin. It is an accepted fact that that surplus water goes into the sea and mixes with it. There are many problems in changing this practice. In some parts of the country, diverting excess water that cannot be fully utilized to another part is not easy. It is not just an engineering problem. It is also a political and social problem. Interbasin Transfer of Water has not yet become a widespread practical policy. We say this keeping in mind that some projects have been implemented in some places. 'Water transfer' across the basin will not be implemented. The water problem of a country like India cannot be solved. Our problem is not only drought; it is also floods. If water transfer is to be implemented, water resources must become a national asset. This is the first step. We have not even taken this step yet. But Bharathi, almost three-quarters of a century ago, had declared, 'With the excess water flowing in Bengal, we will cultivate crops in the central countries.' His vision is not only

limited to the time he lived; it goes beyond the next several generations, including our generation today.

Bharathi was deeply involved in the important struggles, events, and everyday problems of his time. At the same time, he transcended them all and considered the order and flow of common human life. His approach supported his inner clarity about the direction it was going, the force that drove it, the change that occurred in it, and the results it produced. He also saw that there were incompatible aspects in innovation. For that, he did not ignore innovation. His faith in God, religious commitment, traditionalism, patriotism, nothing. His research ability and the rule of knowledge that saw the real thing were not enslaved. Bharathi considered the development of science and the resulting industrial age as a step in the rise of human development; therefore, he welcomed it.

Let's raise the bar by providing a lot of education.

Bharathi wanted to " transform and innovate and make humans immortal . " That development requires a path; that journey requires support. Before embarking on that journey, some of the basic needs of society must also be taken care of. Bharathi knew this.

The present condition of a man who has the possibility of becoming immortal tomorrow is a matter of concern. The suffering of rice and famine; it is everywhere for some or many. Therefore, the basic needs must be fulfilled first. Many desires, no matter how lofty they may be, come after the basic needs. Realizing this, Bharathi first,

" I need a stomach ache – here."

"To all living beings "

He wanted it. He prayed; He also tells the way in the next lines. It is a brief, but very far-reaching method.

" By educating and educating, this

"The bar needs to be raised ."

Bharathi's clarity is that education is the crutch and support on the path of human progress. In today's world, where science and technology have developed, it is important to say a few things in general about the place of education. In the ancient agricultural civilization, ' education ' was not an economic necessity; it was not a social necessity either. For the daily needs of the people like food, clothing, and housing, no one relied on literate people. Education was a decorative item; an accessory; an opportunity that only a few enjoyed. That's all. What was needed to fulfill the needs of the country was physical labor, training that was inherited, blacksmiths, carpenters, potters, and others, farmers, were not those who went to school and learned their trade. Their skills came from the training they received in traditional circumstances.

To summarize the current situation, the situation where only wealthy countries could provide educational opportunities to their people has changed to a situation where only educated people can acquire wealth.

' **the learned are the masters of all** ' was a lofty ideal in his time; it was not a complete social truth. It can be called a far-sighted statement, if you will. But in the 21st century, it will become a practical reality. Bharathi lived in a society where almost 90 percent of the population was illiterate. Indian society at that time was completely an agricultural society. Traces of industrial civilization were visible here and there. Those who could read and write were mostly needed by the British rule, even in small quantities. That's all. In that situation, Bharathi's vision, which saw education as a tool for development that day , " We need to raise this bar by educating and educating many people, " is something amazing to think about. Wherever the learned person goes, he is special: even a beggar is good for learning; no one can say that Bharathi also preserved the tradition that has come down to us in our country, where people eat bananas and eat bananas. ' The philosophy of polyeducation is something that our poets have not sung about. The concept of polyeducation is something that even today has not been fully created by the education sector of our country. Secondly, Bharathi did not talk about education just to talk about morality and justice, to create stories and poems, or to

function as a mere means of entertainment. Bharathi believed that education is necessary for society to get food, clothing and shelter. The following passages from the article "Labor" clarify his approach: " If education and its various forms of intellectual training are thus spread among all people of all classes, then the habit of the workers, who spend their educational benefits only on composing and studying poems, will change and they will start using their knowledge in their respective professions.

" Knowledge is power – Education is the mother of wealth"

Standing in the world of imagination, our poets have sung the glory of education throughout time. It is amazing to think that in the poet's heart, the thoughts that support action shine with such clarity.

Freedom for the slave should come through education. Poverty for the poor should be resolved through education. Women should achieve their pride through education. Education is the eye that guides all the developments that need to be seen; education is the tool that creates development, Bharathi sang. Addressing a society that has been praising the construction of temples, digging ponds near them, setting up water pavilions, and building inns as meritorious for generations, Bharathi says, " **Even if there is a thousand merits, let the line be drawn with a pen . "**

One or two people are not enough to create a learned society. Everyone must join hands. This effort must blossom into a people's movement, therefore:

" He who is rich in money does not possess gold."

He who is poor has no money.

And without that, you will give me the grace of speech.

Give me the hard work of a man.

.....

Nothing is given in any way.

This great work will bring you national pride.

As a result of these efforts,

" Explanation of art from house to house "

Two schools on every street

Cities all over the country

"Many schools throughout the cities "

It must happen. If there is still a town without education after this,

Look for someone who is not educated.

Burning to ashes

Bharathi asks.

A study of the kind of education he desired will support the fact that Bharathi, who insisted on education, also considered it a developmental tool . Bharathi is harshly critical of the education of the day.

" River life, little servants, fathers"

Nayenatri, the spy, the food.

Give so much that you will sell your life.

Bad guys, gossipers

"What kind of people will study the Kartut ?"

He says education. While further discussing its shortcomings, Bharathi mentions an important element that we today consider essential for twentieth-century education.

Unemployment among educated people has become a major problem in our country today. On the surface, it may seem as if everyone in this country is educated and most of them have also obtained higher education, and education itself has become a cheap commodity. Yet (1981) 57 percent of the people are illiterate. Although there are less than two out of every hundred university graduates (1981), it is necessary to consider why the educated have become cheap. The educated do not do their traditional professions in most cases; nor do they want to do so. New professions are not suitable for them. They have not received training suitable for some of the existing professions. They do not have the ability to create new job opportunities according to their education and training. Therefore, there is a gap between today's higher education and the needs of the economic development of today's society. There is a delusion that the world of higher education is at some height, while the daily routines of the people have fallen short of its standards.

Whether thinking about it or expecting it, Bharathi went on to preach the idea that education and life should be intertwined.

' Dignity of Labor ' on platforms. We write in newspapers. In this country, white collar jobs are preferred. We are criticized for not respecting manual labor. Even those who talk about this are actually local white collar lovers. That is the tradition of this society. Hiding it is useless. Denying it is a pretense. Respect and dignity for manual labor should be established in this land from now on. We need to create such an attitude. Bharathi, who is promoting the expansion of junctions and streets, is creating a culture that we need a lot.

One should not look at the high and low in a profession. Anyone who does their profession with skill should be respected. If a society respects a philosopher who is not of high quality because his field of philosophy is high, and fails to respect a sewer cleaner who is of high quality because his field of work is low, then both the sewers of that country will stink; philosophy will stink. Both will be unworthy. That is why Bharathi, who has traveled the world of professions that can only be done by experts in high knowledge, says, " **Let us learn mantras, let us learn the art of action. Let us measure the sky, let us measure the fish in the sea; let us understand the lunar system .** " He talks about **expanding the intersections and streets by putting them on an equal footing .** He also elevates it as a science.

In the latter half of the twentieth century, education has emerged as the highest resource of a country. It has grown into the chief tool of all tools. Whatever the lack of educational resources, parents and other natural resources, the human race, which has been continuously progressing since the agricultural era, has stepped into the industrial era and is now in the educational era. We cannot say that Bharathi could have seen the full dimension of this development then. But he has realized the potential and need for education that is useful and relevant to life to an amazing extent. His request to raise this bar by educating and providing more education is still relevant today; appropriate.

There are no great arts in Tamil.

Poet Bharathidasan, who composed a biographical poem about Bharathi titled "The Poet Who Showed a New Path", said:

' Qualified by Tamil Bharathi '

He mentions about. Bharathi's service to Tamil was not only the pride of speaking about its merits; it was also the fact that he was saddened by its shortcomings, and that he turned that sadness into poetry and continues to advise us today. He considered Tamil as his mother tongue and loved it. He loved it for its true worth.

' The Tamil word for 'elevation' is 'that'.

Pray and study, Papa .

Even though I taught the child a lesson,

' Among all known languages, Tamil is the most

See you all soon .

Even when I told the elders.

" Even the sky will measure itself. "

"Long live the language of the tongue ."

Even when he praised and congratulated Bharathi, he only said what he saw and believed in his heart. He said, ' Whoever knows a poet like Kamban, like Valluvar, like Ilango. No one was born on earth . ' He wondered if at some point this would be considered ' high praise ' reserved for poets. He himself affirms that ' it is true, not just praise ' .

" Combining black and fire - good"

"With the wind and the sky together "

the epic poems written by our Tellu Tamil poets ; he was deeply versed in them, he knew the verses of Silappadhikara, the poetry of Kambanadan, the firmness and clarity of the Thirukkural, and the depth, breadth and beauty of its meaning. That is why,

" If you want to save, go to the street."

"You will make the Tamil language flourish ."

He requested. But he went one step further,

Demadurath Tamil Music World

Need to make it spreadable

He wished that. Apart from this, Bharathi, who speaks of the pride and excellence of his mother tongue, Tamil, in many ways, thinks about its current shortcomings.

Since the beginning of history, education has been a privilege of the elite. It has never been accessible to everyone. The tradition of universal education is something that emerged after the industrial revolution. The state of education is such that we should not ask about poetry. It has always come from a higher level. The world of Tamil poetry has never thought about the common people; the common people have never had the ability to engage in it.

Bharathi was the one who brought Tamil poetry to the stage, which was previously limited to the gathering of a few people, such as kings, ministers, and councils, and later to the environment of scholars and wealthy people. Bharathi changed a tradition that had come to be known as a banana banana and created a wide world for poetry. He

" He saw a turning point in Senthami's life;

Harmful literature is for the poets.

He won a look that stood out as his own;

The great Tamil poet Bharathi, who made Tamil poetry accessible to everyone, did not ignore grammar for this. He did not reject literary traditions. Whether it is acting or playing, there must be some rules. Rules are not the creations of a barbarian society. They are the results of culture. Laws are symbols of development. They should change according to development. When the old ones die, they should enter their place .

Bharathi's poetic era not only brought about a new poetic structure but also new poetic subjects. Before Bharathi's time, Tamil poetry mostly revolved around the world of love, heroism, devotion, kings, petty kings, and wealthy people . Bharathi made the everyday affairs of man into poetic subjects. As a result, countless song titles were created for Tamil poetry. Its world expanded like an ocean.

The Tamil nation must grow. Tamil Nadu must grow. The country's resources must increase. If that is the case, a language must also contain the arts that support it.

" May trade grow; may machines multiply; may efforts flourish. Music, sculpture, Yantra literature, Bhootha literature, Vana literature, these are the thousand branches of natural literature in Tamil Nadu."

"Blossom"

Bharathi shouts. While what is available in Tamil is adequate, Bharathi clearly sees that many of what is not available are very, very necessary. He realizes that Tamil has not made a step in the world of science.

" Brand new arts; famine"

The techniques of ghostly actions will tell

The soft grass grows in the west; that

"There are no great arts in Tamil ."

Someone is taking this as a fact and saying it. If the person who said this had stood by it, Bharathi, who is a clear-thinking person with an open mind, would have calmly accepted this statement; he would have accepted it and studied it.

Bharathi belonged to the literary world in terms of his training. He did not go anywhere beyond the borders of Indian soil. In the circumstances in which he lived, thoughts about science and technology were not widely prevalent. It is not known that any poet of that time had so clearly and seriously expressed the need to create new dimensions in Indian languages. When we think about the background in which he lived and the issues that were important in the minds of the so-called leaders of that time, it is surprising to consider the place that scientific education and the need to create books in that field had in Bharathi's thinking. It is a testimony to the clarity of his vision and his vision.

Even if we had followed his advice to write new books of immortal fame in the Tamil language and published an average of 100 books per year, today (1983) about 7000 books would have been written in various fields of knowledge.

Scientific fields are growing day by day in the West. We are tired of the time when the world progressed at a snail's pace. Today, the world of education is growing at a tremendous pace. A few pieces of information will help us to understand the extent and speed of that growth. Almost every decade, the total body of 'academic knowledge ' in scientific fields doubles. About 100,000 journals are published in many languages in the world, bearing the research articles created by those who are engaged in the sacred task of discovering new things. In 1850, it was about 5000. In 1900, it was about 10,000. Today, it has crossed one lakh. Today, about 12,00,000 research articles are published annually. And if we take books, the United States publishes about 80,000 titles in all fields every year. The Soviet Union (USSR) publishes about 85,000 titles. West Germany, with a population of less than 60 million, publishes more than 45,000 titles annually. Japan, an Asian country, publishes more than 40,000 titles. Our publications in Tamil average about 1,000 per year (1983). Based on the total number of books we have published since the Sangam period to the present day, a country like America does not even reach the amount published in a year. In the latter part of the twentieth century, the world of modern education is somewhere. Our mother tongue is somewhere. Many people are shouting something according to their likes and dislikes, without even fully understanding where we stand.

Many Tamils are world-renowned experts in fields such as science and technology. Their articles and books written in English are highly regarded and welcomed even in advanced countries. Many higher education and research institutions have been established in Tamil Nadu. Various knowledge industries are functioning. Innumerable conferences and seminars are held in the fields. But the scientific and artistic achievements that Tamils have witnessed have not yet been seen in their own language, Tamil. The Tamil language has not witnessed the scientific development that Tamil soil has witnessed; the foundations for seeing them are also not visible.

Bharathi, who lived in the early part of the twentieth century, raised his voice that 'great arts do not exist in Tamil ' . He wished for that defect to be removed in his own time; he dreamed that it would be removed. He believed that ' this great sin will be removed by

the penance of the poets here ' . He would not have thought that it would still be a defect even at the end of the era in which he lived.

When we think about the Tamil language, we have not followed Bharathi's songs to the extent of reading them. We have not used them to the extent of singing them. Bharathi's desire and dream, which he wanted to make the Tamil melody spread all over the world, fell short. His dreams did not come true; his hopes were not fulfilled. We did not seriously implement the process he showed. ' His longing that there are no great arts in Tamil, today stands as the longing of the Tamil nation .

Unparalleled society

In many of Bharathi's poems, we can see the indelible message: ' A new society must be created: ' That desire is a standing desire, and those who read it should also see a new world .

Bharathi, who has pondered deeply over the constitution, economic conditions, and social justice of the human world, still has an unidentifiable dissatisfaction, somewhere in the depths of his mind, that nothing is satisfying. A divine 'insatisfaction' grips him.

' The country's political justice is not done well by the man '

The thought prevails over him. Mujudai Moovendhar, thinking back to the time when Tamil Nadu was ruled, is happy and proud of the noble Cholas and Pandyas who gave their blessings and developed Dharma, but he also sings the glory of Ashoka who protected the earth from harm with his great sword. From that time to the present, he gives his verdict on the administrative systems, economic arrangements, and social practices that have emerged.

Don't do anything wrong, don't kill for the sake of dharma.

Let's not make noise, let's not bring others down in sorrow.

The village government system is unique in the world.

This is Bharathi 's verdict .

How many changes have taken place in human life, in the long history of mankind . They continue to occur. Bharathi is a visionary who feels their basis, their soul; therefore, he has the heart to discern which changes are significant as a step towards human development, and which are as insignificant as a change of clothes. He is able to weigh the sun and the grass at the sight. Whether Bharathi prays to Parashakti, praises Ganesha, or generally expresses his desires, in short, whatever he speaks of, it is new. Thoughts and dreams of a new world, a new society shine through. He dreams of the way of life he wants to see in the Indian subcontinent,

' A unique community is a world novelty '

He declares. It is pertinent to consider what the basic elements of his society are.

Bharathi is intolerant of evil. Good people do not mean those who do no harm to anyone; they help everyone as much as possible. According to him, good people should oppose evil; they should fight against it. Bharathi came to advise Papa:

" If we see someone doing wrong, we

"Don't be afraid, Papa ."

He says. He didn't stop there. He went ahead,

" Hit him and trample him, Papa."

"Spit in my face, Papa ."

He teaches. He emphasizes this idea even more clearly in the Panchali vow. In order to strip Panchali of her hair, Duchadhana drags her through the street. People gather on both sides of the street to see it. They swarm like flies.

In many societies, inequality is established by birth. In India, it comes from caste. And in some countries, it comes from colour. Declaring that ' there are no castes, Papa ' and advising that ' it is a sin to speak of casteism', Bharathi, in his society,

" Everyone is one race, everyone is one nation."

"Everyone is an Indian citizen."

All are equal, all are equal:

He explains his philosophy of equality. Perhaps this is not enough. He intends to further emphasize his philosophy of equality.

" Everyone is the king of this country – we

Everyone is the king of this country – yes

"Everyone is the king of this country ."

He says.

Of the inequalities mentioned above, economic inequality is even more widespread.

" The inequalities of wealth in the world are more severe than the inequalities arising from all other causes ."

Says Bharathi. Equality is not possible unless these inequalities disappear. After thinking about this in many ways, Bharathi comes to a conclusion.

" First, we must solve the problem of some people having too much rice while many others die from lack of rice. This is number one ."

He lists the reforms that need to be done. Bharati considers man, who is engaged in a journey to reach the high status of being an angel, an immortal, and does not tolerate him wandering around like a vile worm, insects, birds, animals, or even lower than them, considering hunger as a big deal. The quest for food has been there since time immemorial. It still exists. " If I find a place to live and bring a warm meal to satisfy my hunger, I will eat it, " the hunger pangs that are covered in fasting,

" From the fig to the ant, the mind is filled with joy and delight, and the desire for food and drink is aroused, and the sinful one is tormented by the empty stomach, O Karona ."

He laments. ' If only the stomach did not exist, every man would be a god , ' said a Western philosopher, extolling the extent to which the stomach, a part that does not understand any higher feelings, serves as an example to the world in the sense of freedom and a life of dignity.

" If you don't have one meal a day, you'll be fine. "

If you ask for two days, then Eli – not even one day.

I am so poor, I am a poor person.

"It's hard to live with you ."

He regrets that. Bharathi, who cannot bear this situation to continue,

" My heart is so full of anger that it is hard to say - just

"The famine that came to rice "

He says excitedly.

Bharathi makes a vow to protect her any day. He also says it clearly.

"If a single person has no morals, we will destroy the world."

That is the rule he makes. A world that can tolerate hunger is not fit to exist. The reason why a single person is without food...

"It is the custom of man to take away human life"

He argues that if this is not possible, nothing will be ruined if the Vaiyam, the source of this cruelty, is destroyed. Although he expresses his inner feelings that if a person is deprived of food, this Vaiyam itself is worth destroying, he also thinks of ways to change the current situation in peaceful circumstances.

Bharathi is a man who respects the traditions that have come down to earth. He wholeheartedly praises the royal lineages that have crowned themselves as superpowers on Indian soil.

Bharathi wholeheartedly praises the great poets who, through penance and merit, created epics by combining truths, philosophical ideas, fire, fruit, and wine, and the heroes and heroines created in their epics .

" Once upon a time there lived a man named Kamban. "

When Kalidasa composed poetry

Umber, the celestial planet and the fish

The venerable Bhaskaran

A unique style

When I saw grammar in my mind

.....

He is delighted.

Therefore, Bharathi desires change; welcomes innovation. The existing system must be changed. It must be innovated. A new society must be created, the likes of which the world has never seen before. Where,

Everyone is one, everyone is one price.

More importantly, in that society, there was no " custom of man snatching food from man .

" Beyond that, in that society, it was as if grammar had been set at the very limits of culture.

' Human suffering, human life '

No. Equality and a situation where one does not exploit another can be created to some extent with the help of law. Through the system of governance. But is law and constitution alone not enough to create a situation where one person suffers and another does not see; a humane society with a rich mind must be created. That society does not exist today. If it is created, it will truly be an 'incomparable society'. Bharathi's attachment wants to take the credit for creating it.

Let humans make themselves immortal.

' He would have thought that after death he would be able to join Shivaloka and Vaikuntha. He is a bitter man, he says, 'Don't ask the Sangha here,' Bharati said, ' In this remaining day, the one who seeks to attain liberation right now, in the state of pure knowledge, sees a man as pure.

Although Bharathi's songs feature worshipping and singing to many of the gods of his religion, Hinduism, asking for various boons from them, and talking about the gods and heaven based on beliefs that have come down to us as a banana, two elements that transcend all these are widely found in his songs.

Notable:

1. Bharathi's immense faith in human potential

2. man is capable of growing , rising , and becoming self-sufficient.

Scientific development has created a measure of confidence in the power of man. Having grown from the state where land and water were the only resources , man has discovered mineral resources , industry , technology and oil resources , and has realized that science and industry are the best tools for his development. Today , man is reaching a stage where education is capable of providing all resources. The era when dreams were just dreams has changed and a situation is emerging where even what is seen as a dream can be achieved. "The wise possess all things," said Valluvar 2000 years ago. " Knowledge is Power" was said by Bacon in the 17th century. At that time, it was a prophetic statement , if you want , but not a complete practical truth. But today, it is becoming a reality.

Man needs desires. They must be high and great. They must be strong and united with the body and soul, driving man to action. People who are poor in natural resources have a way to rise in life , but people who are poor in desires have no future.

" The hands grasp what is visible to the eye. "

Won't it be tempting? Woah-ah

The sky is visible in the soil, it is ours.

Can't you be possessed? "

even the sparrow , who had come to advise the man , looked at him and said ;

" Do not attain liberation ; do not attain the state of heaven"

It says. Bharati does not agree to any status lower than the status of a celestial being. Bharati also in his request.

" The earth must be used , the sky must be seen."

He asks.

Bharathi calls those who control their lives in a chain of birth, growth , parenthood , upbringing, decay , and disappearance funny people.

" Searching for rice and eating it , many

Telling short stories , my mind

Withered and suffering , others are very much in pain.

Understanding the actions of the vadapal , the grey

They will grow old together and give birth.

It will later become a verb.

I am like a funny person.

"Did you think it was a fall?"

He says. The victories he desires are not ordinary victories. The growth he envisions is not something that is seen every day. He desires for man to rise , to grow , to become immortal. He does not seek a path where only some adept , a Mahatma, can attain that state .

" May all attain immortality on the path of goodness. "

India is a global player – our

"India will shine in the world"

It says that Bharathi's world is the world of the people. Not the world of kings. Not the world of priests. If there is a path to elevation, it should be a path that everyone follows.

What is immortality ? Who are the immortals ? Do they exist ? Where are they? Our task here is to investigate. We can think of the immortality as the limit of human development , a glorious high state that is beyond his reach. Our Puranas speak of the immortals traditionally enjoying that high state. Bharathi wants us to reach the state that they are equal to us ; not superior to us ; he thinks he has already reached it.

" The sea of honey is filled with the smell of electricity."

Therefore , he wants to obtain all the pleasures that will lead to lasting happiness.

Since the formation of human society , since the day man began to think. His dreams , desires , have imagined some sublime state that cannot be reached by any race. We have been writing as if it is out of reach and that our ultimate effort is to capture it. This desire and dream are common to almost all societies. This element that burns in the human heart is the impetus for our efforts ; the seed of our growth . Man is a seeker of pleasures. He eats , drinks , sleeps and enjoys himself. However, that is not the goal of his pilgrimage. He is a seeker of ascension.

The mind is not tired of seeking pleasure ;

Don't be anxious about the future.

is the shooting of the human goal. The question arises as to what this ascent is. He created an imaginary world to give shape to his desires. He created it to be somewhere out of reach. It rose to a level that was impossible in this life. Therefore, it was composed to be attained after death. Although Bharati stood on the traditional basis , and although he used a language that was compatible with many ancient beliefs , he did not stop within that limit. His vision stood beyond all the limitations imposed by tradition , the restrictions imposed by religious traditions. That was his great dimension. The element that made him a poet. It was that approach that caused the reformers , rationalists , public owners , and innovators to admire him together ; it was his scientific view. His inner light could have stood in a situation beyond science. We are mentioning only his approach here. Bharati , the immortal state is somewhere ; to be obtained at any time ; He did not accept the tradition of "some people do what is right for some". He said that everyone should have a chance , and that everyone should have a chance in this land. We see the height of his vision there.

Astronomy

the solar system and the Milky Way is called astronomical knowledge. The Vedas and Upanishads show that Indians have been knowledgeable in astronomy since ancient times. The Sangam literature establishes that the Tamils also had excellent knowledge in astronomy. The Tamil literature that emerged over time shows the knowledge of astronomy and the way in which the Tamils studied the sky. Bharathi's works show that he was a great poet and also had knowledge of astronomy.

The nature of space

This world is made up of five elements. But the Milky Way galaxy consists of only two, light and space. Bharathi explains this through his dialogues. The problems faced by two Indian-origin scientists, Kalpana Chawla and Sunita Williams, while returning to Earth from a space station are well-known. The returning spacecraft caught fire due to friction as it entered the atmosphere above the Earth, killing the Indian scientist Kalpana Chawla. We know that not only Americans and Indians, but also the people of the world were concerned that similar problems would occur with the spacecraft that Sunita Williams was supposed to return to. The whole world celebrated the fact that Sunita Williams landed on the ground without any incident by the grace of God. Today, everyone knows that if light, consisting of two elements, is to return to Earth, consisting of five elements, it has to pass through the atmosphere. The reason for this is modern-day technologies like television, satellite, and the internet. However, Bharathi, who lived in a time when none of these technologies were invented, knew this. He has conveyed the idea in a way that is understandable to everyone in the best possible way through verse poetry.

The god of light has married a woman named Kavanavali. Their gathering is sweet. The god of wind saw this. The strong wind wanted Kavanavali to mix with him. As he loves light, Kavanavali does not want him. He blows his pride and trumpets. Kavanavali and light are mixed like two souls mixing. The god of wind was jealous. He wanders restlessly. He hisses. He bursts out. The strong one roars. He roars. He rises. He is agitated without a place, Kavanavali and light mix in love and laugh. The god of wind is great in his fame. That fame is good. But Kavanavali and light are better than him. They mix in love and the mind is happy. O Sun, you are the god of light. The woman of Kavanavali makes love to

you well. Your gathering is very sweet. Bharathi's verse poem " Long live Neevir " poetically depicts the existence of air on the surface of the earth and the sky and light at a height that it cannot penetrate. This shows that Bharathi was aware of the astronomical fact that there is no air in the universe.

Solar system

The Sangam poets and the Tamil literary figures who came after them considered the solar system to be the Sun and the Moon. Mercury, Venus, Mars, Jupiter, Saturn, Rahu and Ketu were the nine planets. It was only after the invention of the telescope that the Europeans included the two planets Uranus and Neptune as planets of the solar system. The lyrics of the verse poem " O Sun, all things that look at your face receive light. Earth, Moon, Mars, Mercury, Saturn, Venus, Jupiter, Uranus, houses, Neptune, etc., hundreds of them, all these are jewels that shine only when they are illuminated by your rays. Like fireworks from a fireball, all these have burst out from the Sun " indicate that these lines also convey the news that Menattar said that the planets in the solar system are visible only when the Sun shines, and that they have burst out from the Sun. Furthermore, the scientific message that each of the planets in the solar system revolves around its own axis due to the gravitational force of the Sun is conveyed by the words, " Mars, Mercury, etc. , women circle the Sun. These are in love with their father . They are bound by his spell and revolve around it. They never cross his power. He is always looking at them . "

Dumaguete

The comet that appears in the sky in the early morning is called Dhoomaketu. It is said that if a comet appears in the sky, great harm will befall the country. How does this comet appear? What are its characteristics? What are the actions that result from it, Bharathi explains in the song ' Poraya Varushathu Dhoomaketu ' .

Millet is a very small grain . Palm is a very tall tree . He says that a small star, like a palm tree standing on a millet, has a very large bright tail and it appears with a silver fish in the lower direction. He also explains that this bright tail is full of gas, ' With countless

what Shakti is in his article ' Ananta Shakti ' . He explains Shakti by saying, " An ant drags a dead worm. Why? Because of Shakti. Why has the solar system arranged for the moon to revolve around itself in a cycle in seventy-five years? Because of Shakti. "

Earth's rotation

Shakti is the reason for all the world's events. In the ocean of Shakti, Sunday is a foam, in the flood of Shakti, Sunday is a bubble, in the pool of Shakti, Sunday is a flower. In the palace of Shakti, light is a rhythm, and the great Shakti plays with the wind . Bharathi, who calls the sun and the wind the creations of Shakti, says that this Shakti is also the reason for the rotation of the world. The earth revolves around itself and revolves around the sun . Bharathi has beautifully explained the scientific message that the earth's gravitational force is the reason for this rotation in his verse poem. There is sea water in the craters found on the surface of the earth. When the earth rotates rapidly, this water does not fall down. Houses and mountains do not fall down. Bharathi says that the reason for this is the gravitational force. This. ' By the order of Parashakti, she stopped the gravitational force in the earth, it stabilizes objects, the mountain did not fall over our heads . The sea did not fall over . The towns have not dispersed . The world is becoming more natural in every way. All this is conveyed by the lyrics of her song 'Thuruvarul ' (a verse poem). Bharathi, who praised the power of attraction, has also beautifully described the nature of air, which is essential for survival.

The necessity of air

Air is essential for life to exist. This air is also called vayu. In the age of science, scientists have sent satellites to the Moon, Mars, and Jupiter to see if there are any living beings like us there. There is no air on the Moon or Jupiter. Therefore, scientists who discovered that there are no living beings have now sent satellites to explore Mars. Through this, it can be known that only on Earth there is oxygen, which is necessary for life to exist . Bharathi has also asked many questions like what is air? What is its nature? What are its types and has given scientific answers to them. Based on the message of the Vedas

that all living things are people of air, Bharathi has explained air as ' Life is its action, air is the earth that is alive, the air in the earth is its breath, air is life,' and he also says that the people of the world call this air the chariot on which the god of air rides. He explains the properties of this air: If it is heated in ice, it turns into water; if it is heated in water, it becomes ' gas ' ; if it is heated in gold, it melts into a liquid; if it is heated in that liquid, it becomes gas. In this way, all the objects of the world can be brought to the state of gas. This air is the physical dust. We worship the energy that moves through it as the God of Air . It is this air that makes humans live happily. It also protects us from disease. It is a good medicine, life, and elixir for us. It is the son of energy, and Bharathiyar, who explains the importance of air, also explains the types of air in our body.

The air in our body is called the five. They are called the vital air, the malic air, the industrial air, the sound air, the night air, the sneeze air, the eye air, the yawning air, the eyelid air, and the wing air. Of these, the vital air is called Prana , the malic air is called Apanan, the industrial air is called Vyana, the sound air is called Udana, and the night air is called Samana. Bharathi knows the names of these airs. This is ' We worship the Prana Vayu; may he protect us; we worship Apanan. May he protect us ; we worship Vyana. May he protect us, we worship Udana. May he protect us, we worship Samana. May he protect us, we spread all the activities of the air and worship life. Long live life! It can be understood through the lines that this wind is the life of this world , ' The moon revolves. The sun revolves, crores of thoughts revolve, crores of thoughts revolve, and all the fish of the sky scattered far and wide, keep revolving ceaselessly. ' Therefore, this world is alive , and we call the life of the universe wind.

The sun dries the sea and gives us pleasant rain. The wind brings the clouds that bring this rain to us. Therefore, the sun and the wind are the reasons for the rain. It is a scientific fact that the wind brings the clouds that form in hot areas to the cold areas and brings rain. When the air pressure above the sea level decreases, astronomers call it a depression. Low air pressure brings rain, which they call a trough. Astronomers call this today a low air pressure depression. If the air pressure is a slow circulation, then a storm is

a high-speed circulation. In this way, the wind flows from the hot areas to the cold areas. In this way, the wind also carries the clouds; in this way, the rain that comes to us comes from the seas. The wind itself brings us a lot of life-giving rain from the ocean of life! We light incense and lamps for you: he bows to the wind. Here, Bharathi refers to the low pressure area by the word " kadap \square risam" . Today, only after the arrival of satellites do we know that low pressure areas are the cause of rain. His verse poems beautifully illustrate that Bharathi, who lived in a time without any technology, was aware of many sophisticated scientific concepts.

Synopsis

Bharathi is the one who wants the industrial revolution and technology that took place in the main countries to come to Tamil Nadu. He says that the ideas of the Congress conference held in Kashi during his time should be immediately known to Tamil Nadu and that the main invention of radio should come to Tamil Nadu. It is no exaggeration to say that verse poems are a repository of scientific news . Sunday. The verse poems titled Shakti, Kadal, Kaatu prove that Bharathi was knowledgeable in astronomy. Along with astronomy, Bharathi was also knowledgeable in astrology . Bharathi knew that in the sky where the sun moves, there is only light and space and no air. He says that the reason why the sea, mountains and houses do not stagnate in the rotation of the earth is because of energy. He says that the reason for their existence is that the heat of the sun turns seawater into clouds and with the help of wind it falls as rain. He beautifully explains the scientific concept that energy cannot be destroyed . He has the ability to explain the scientific truth that one force can transform into another through simple parables. Bharathi explains through his poems and articles that Doomadgee appears once every 75 years and that its tail is full of gases.

tpdh;fs;

t.vz ;	le;J kjpg;ngz; tpdh	LOCF Mapping		
1	What is the importance of the book " Bharathi's Scientific Perspective " ?	K4	CO5	PO4
2	Explain Bharathi's scientific approach to countering superstitions.	K3	CO2	PO2
3	How is the scientific mindset reflected in Bharathi's educational views ?	K1	CO2	PO1
4	Explain Bharathi's scientific view of nature .	K4	CO3	PO2
5	Bharathi's patriotic songs in the book ' Bharathi's Scientific Perspective '	K1	CO3	PO3

t.vz ;	vl;L kjpngz; tpdh	LOCF Mapping		
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1	ghujpapd; mwptpay; ghh;it Fwpj;J tpthpf;f.	K4	CO1	PO4
2	ghujp ,aw;ifapd; kPJ nfhz;l gw;wpid njhFj;Jiuf;f.	K3	CO4	PO5
3	ghujpapd; mwptpay; ghh;it vd;w E)iy jpwdha;T nra;f.	k5	CO5	PO2
4	ghujpapd; Njrg;gj;jp ghly; fUj;Jfis fl;Liuf;f	K3	CO4	PO1
5	ghujpapd; gd;Kfg; ghh;itia njhFj;Jiuf;f	K4	CO3	PO3

Unit 3

Environmental Virtue - Subrabharathimanyan

Subrabharathimanyan (R.P. Subramaniam , 25 October 1955 , Tirupur) is a Tamil writer from Tamil Nadu. He has been writing short stories , novels , articles and poems in various platforms for thirty years. He is known to everyone. He has received various awards and prizes , including the Katha Award given by the former President of India and the Best Novelist Award of the Tamil Nadu Government . He is also concerned with various social issues such as the abolition of child labor in the Tirupur area , the abolition of the Sumangali scheme that exploits women , and the protection of Noyyal . He has been running the literary magazine Kanavu for 27 years. He works with the Tirupur Thai Tamil School. He has worked as an assistant divisional engineer in the telecommunications industry. His 25 short stories have been translated into many Indian languages , English

and Hungarian. His first short story, "Freedom Streets , " was published in the literary magazine Vilippu in 1978.

Works

He has written over a hundred works. His first collection of short stories is Appa (1987). Iruul Aasi -1995 , Aalam (1997) , Vaarthunaigal (1999) , Vorundhu Pona Koppal -2004 , Olaikeetru -2007 , Koonduum Veliyum (2009) , Subrabharathimaniyanin Kathagal (2011) , Vettai (2011) , Maruthadam (2011), and a poetry collection Mayaru have been published. He has published seven collections of essays. One of them is Environmental Virtue. He has written three short novels, Nagaram (1988 , Kumari) , Vaaana Alayum Siragu (2005) , Veridam (2012 , NCPH), and 14 novels . His novels include Sayathra , Thari Nada , and Phanamanik Mukha . He has published seven anthologies, three translated works, and one play . He has produced and directed three short films .

Awards

He has received more than fifteen awards . The award for best short story writer was presented by the President of India in 1994. The Government of Tamil Nadu honored him by presenting the best novel award for his novel Chayathirai. K. He has also received awards from the Chinnapabharathi Foundation (2011), Tiruppur Tamil Sangam , Tamil Nadu Art and Literature Forum, and Coimbatore Kasthuri Srinivasan Foundation. He has received numerous awards such as the Coimbatore Lily Devasikamani Award (for the best short story writer), Tamil Nadu Progressive Writers' Association Award (for the best short story writer), Tiruppur Muthamil Sangam Kalaimamani Award, K.R.A.'s Karisil Award (for the Kanavu Chitrapati), Jayanthan Kravavilikya Award (for the novel Neertuli) , and Salem Akhiltam Award (for the Kanavu Chitrapati - for its 25th anniversary).

What is environmental ethics ?

This is one of the most talked about topics in the world recently. Environmental ethics is a code of ethics for protecting nature, considering climate change, environmental impacts, and biodiversity relationships when using nature . It emphasizes the love of nature and the responsibilities of individuals and society to prevent its destruction. It considers nature as a living system rather than just a commodity. It presents ethical principles for protecting nature to get rid of problems such as climate change , pollution , and biodiversity loss. It helps to understand how nature is destroyed by human activities and how to fix it. Human arrogance and the desire to control others are destroying everything, including forests , mountains , seas , and sand. All kinds of living things in the world have the right to live. It is inevitable to create an understanding that each living thing is doing its own job.

The necessity of environmental ethics

1. Combating Climate Change: Stresses the need to recognize the dangers of global warming and climate change and prevent them.
2. Protecting nature: It makes people aware of their responsibility to protect forests , rivers , oceans and biodiversity.
3. Consideration for future generations: Encourages us to think about how the consequences of our actions will affect future generations.
4. Moral Perspective: Developing a positive and honest view of the environment helps guide our actions.

Environmental ethics

Subrabharathimani's book "Environmental Ethics" talks about the environmental degradation caused by garbage , factories, and the ecological ethics needed for sustainable development .

The current focus of ecological thinking is on the commodification of water and the threat of a third world war over water. " Water for all " advocates for the use of clean drinking water. The global arrangements that bring water under the control of corporate entities are frightening. Major protests are taking place all over the world demanding that " water is not for sale " and that water be a fundamental right.

Corporates have the opportunity to make huge profits on the money they invest and to get away with it. The wastewater treatment industry is growing. Drinking treated wastewater has become a practice in many countries. Just as the information technology industry was twenty years ago, strict regulations are being demanded in water-related matters. There were times when basic honesty and morality were expected in any business. In the modern world, where consumption and greed have become the norm, " moral warriors " who destroy the environment have proliferated in business.

A beautiful forest. The leader, who has gone on business, comes in a chariot with beautiful bells to see the queen. On the way, honey bees are wandering around to suck honey and feed. The sound of the bells of the leader's chariot becomes noisy. Hearing it, the birds scatter. The bees scatter. The leader tells his charioteer to remove the bells. His hasty journey continues.

This scene is included in a song in the Akananuru. This song says that even honey bees should not be harmed . Our literature emphasizes that loving nature and interacting with it naturally will pave the way for a good life. Man's arrogance and desire to control others are destroying everything - forests , mountains , seas , sands. All living things in the world have the right to live. Every living thing is doing its own job. Even a small bacterium

can provide food and protection to another microorganism with which it is related. Man is killing the virtue that all living things look forward to living by destroying forests , polluting rivers , and destroying the environment.

It seems that the world will only be destroyed if the environment listens. What Bharathi said should be kept in mind as a love and worship of nature. Balance for all living things is very important.

" People on the ground are birds."

Animals Insects Grass Garlic Trees

Everything is resolved by my actions.

"To live happily, lovingly, and harmoniously "

love to plants their profession and religion. He was against killing silkworms and wearing silk clothes. He stopped with the silkworm and fell in love with a lamb and bought it from a man who was dragging it for sale, saving it from being killed. He gave it to his housemaid Ammakannu as a gift and asked her to raise it. The scene of him celebrating with a donkey on his shoulder has been shown in many places. He talked to a lion at the Thiruvananthapuram Zoo. He fed the elephant at the Thiruvallikeni temple with coconuts. He fed the crows and sparrows. He buried 790 crows that died during the Pudukkottai cyclone. He emphasized love for all living things. Bharathi has explained in detail how the existence of fellow living beings helps maintain the balance of the earth.

Subrabharathimanyan emphasizes that our ancient Tamils were aware of the environment in the Tamil literary tradition, and that contemporary society, caught in the grip of science, is not concerned about the environment.

The world cannot exist without water.

" They sold our rivers"

Our wells and lakes

Why the rain falling on our heads?

They even sold it.

in London and California

The company has bought our water, what are they going to steal from now on?

In the air we breathe

Water droplets ?

Or the drops of sweat that roll down our foreheads ?'

This is a line spoken by the protagonist in the Spanish film ' Even the Rain ' among people fighting against water privatization.

The UN has been implementing various projects and activities in countries around the world under the slogan ' Water for Life ' from 2005 to 2015. ' Getting clean drinking water in the world in the next 50 years will be a very challenging issue.

This will be even more serious in India. Making sea water drinkable. Using rain water as drinking water. If necessary, turning waste water into drinking water , increasing the groundwater level, etc. should be kept in mind. The average rainfall in Tamil Nadu is 1000 mm. This has become rare for us in recent years. Every year, 2 million people die due to lack of clean drinking water. Among them, children are the most and women are the most.

' Water has economic value. It should be made a commercial commodity, ' it is constantly being emphasized. " Water is a commercial commodity. Efforts to privatize water are ongoing in India as well. This effort has led to a situation where water is simply available for the money spent by the wealthy rather than the poor.

Water privatization has become easy in countries like Bolivia and Nicaragua in South America , and Mozambique , Kenya , Ghana , Burkina Faso , Ecuador , and Tanzania in Africa . Many state governments like Andhra Pradesh , Karnataka, and Maharashtra

have acted improperly by providing various tax exemptions to the private sector to enter this business .

Instead of being a fundamental right, water is now considered a basic need. A right means providing it to everyone. A need means insisting on buying it at a price. Big capitalists and multinational corporations are taking these things for business purposes and making profits. This has paved the way for exploitation of ordinary people and increasing corruption. While these problems are being faced by drinking water itself, agriculture is even more problematic. Agriculture is done through rain-fed agriculture and irrigated agriculture. These are seen in a dry state today .

“ The water crisis is an ecological crisis. A commercial solution to this will destroy the planet. An ecological problem can only be solved ecologically, ” says environmental activist Vandana Siva.

E-waste (electronic waste)

Any housekeeper will immediately identify and name the electronic waste in the house. Whitewashing , painting , and cleaning all these things that accumulate continuously are annoying. Television sets , refrigerators , washing machines , computers , mobile phones , mixers , microwave ovens , DVDs , music players , refrigerators , cameras , refillable pens , chairs , pen drives , watches, all these things accumulate as they age.

Traditionally, polythene waste , hospital waste , food waste , and household waste have also been added to the pile of electronic waste. This type of waste accumulates in the big cities of India alone, weighing 50 million tons . Cheap electronic products are imported here from China and Thailand. In a short time, they become electronic waste.

It is very rare for these to be recycled. Let's say 5% goes to recycling. The rest ends up buried somewhere in the ground, along with other garbage.

Mercury easily enters the house through groundwater and enters the drinking water. It gradually accumulates in the blood. It gradually affects the brain , kidneys , liver, etc. Mercury affects human memory. It affects fertility and reproduction . Chemicals like chromium and chromium are used in the manufacture of many computer components. 10 kg of plastic is used in the manufacture of a computer.

Small traders buy spare parts and make toys for children. The radiation emitted during the production and use of these is harmful to the health of children. We should be careful about buying and accumulating electrical appliances repeatedly. We can avoid buying them repeatedly for the sake of beauty and new design appeal.

A cinematic voice against water privatization

In a town in Bolivia, a poor country in South America, the people of that town buy a lake on a mountain. They dig a canal for seven kilometers themselves. They bring water to their residential areas. They say they cannot afford to pay Rs. 300 a year for drinking water. The average daily wage in that town is two rupees. The struggle is intensifying. The people are facing soldiers with clubs in their hands and guns, as described by its director Igiyar Ponavan in a different background. The title of the film is ' Even the Rain ' (□□□□□□□□) Spanish film.

Columbus' voyage , the enslavement of the indigenous people of the West Indies , and the struggle of the Taino people against it . Hundreds of people come forward to cooperate with the study. Daniel and his daughter Belen are chosen to play the role of the Taino leader Atwe . The low cost and very low salary encourage them .

'enslavement of the people under Columbus' leadership is being made into a film. On the other hand, there is a protest against water privatization. The director and producer do not like Daniel's involvement in this. Somehow, half of the film is shot. Daniel is arrested due to the protest. The film producer bribes Daniel to rescue him and let him continue the film. The protest intensifies and the farmers and city dwellers create a rebellion in the city. Daniel's daughter gets caught up in the riots. Daniel's wife struggles to rescue her. People are killed. The total protest continues. Belen is rescued and admitted to the hospital. The film crew leaves the country. Daniel brings a gift package to Costa for saving his daughter. There is a bottle of water in it. Costa's face is filled with a sense of justice for the protest. The film has become a key voice of the contemporary era as it intertwines the discovery and colonization of America by Columbus through sea voyages , on the one hand, and the struggle against water scarcity in Bolivia, on the other.

Wind shed

Recently, at our Thai Tamil school annual function, the students performed a one-man play called ' Kaaruth Kotakai ' . It was about the air pollution in the cities and people going in search of oxygen cylinders . Politicians open the sheds with air cylinders during elections, promising to save people from suffocation. Corruption is rampant in getting and using it. It is not available even to the common people.

Air pollution is considered one of the most important environmental problems in the world today. The main causes of air pollution are transportation and electricity. Transportation vehicles , flying in airplanes , and the movement of trains all create noise and sound pollution. Factory machinery , entertainment equipment noise , and loudspeaker noise continue to occur. When these continue, the body becomes tired. Excessive stress , excessive tension , hearing loss , and sleep deprivation occur. Sparrows, etc., are separated from their peers due to this noise pollution. A company concerned

about this noise pollution is involved in various activities in the United States with the slogan " Noise-Free America " . Last year alone, 3.2 million people worldwide died before reaching their natural old age due to this air pollution. The countries most affected by this pollution are India , Pakistan , Sri Lanka , and Bangladesh . Various projects are being set up today to combat air pollution with the slogan " Growing Cities , Healthy Cities " . This fine dust and pollution cause many physical diseases. They increase lung and heart diseases . The smoke emitted by vehicles and the dust generated by operating vehicles cause difficulties.

Reducing the use of private vehicles and using public transport , prioritizing bicycles and encouraging walking can greatly reduce pollution. Planting plants and trees in dry areas , and promptly closing potholes during road maintenance work can also reduce pollution.

Garbage stomach

, coconut oil , gutka , etc. hanging around . Now this includes food items , two rupees. Snacks starting from five rupees are hanging in small packages even in small shops . For urgent food needs, they buy something like this and fill their stomachs. These include pizza , burgers , hotdogs , speak and Chinese , Italian , Mexican food. Many people who go abroad spend a lot of money and time to taste the food of their respective countries. They used to be held in star hotels in the name of food festivals. Now they are held on the streets and in ordinary wedding halls. These types of fast , junk foods continue to cause physical and psychological harm. The brain and tongue continue to crave the same type of delicious food. They are mixed into food with high levels of chemical salt , artificial sweeteners , artificial fiber , chemical compounds , and fats added for good taste. These types of extreme flavors play a role in increasing and decreasing the level of glucose in the

blood. A person who regularly eats these types of foods easily becomes susceptible to diseases like diabetes and liver damage.

a large market and commercial purposes, can be seen to have completely changed the lifestyle of Tamils for centuries. In the ancient five-type land division of Tamil Nadu, Kurinji (fruits , tubers , honey , millet , animal feed) , Mullai (milk , curd , ghee , mutton , corn) , Marutham (rice , bananas , goat, chicken , plantains) , Neithal (fish , turtle , crab , shrimp) , Kurinji (honey) , Mullai (milk and ghee) , and milk, the various products available in them became the daily food of the people , and the market also made it possible to barter these and obtain other foods.

Tamils are changing their food habits according to their profession , income and season. In the hot season, water porridge was the norm , and in the cold season , hot rice , millet and clay dishes were the norm. They easily took the fresh water , mango , guava that they had . There was a continuous supply of uncooked nutritious foods. After they started cooking, they were very tasty and easily digestible, so the art of cooking grew . Culinary courses and educational institutions grew and created unemployed graduates in that field as well. Food items with Tamil names like parotta , biryani , kuska , fried rice , chicken rice are prepared in large quantities . We used to have food items that cure diseases. Today, we find pleasure in searching for food items that bring diseases. We have to go in search of various medicines for diseases. Sukku , pepper , tipbili , mustard , siddhartha , adhimaduram , cloves , vetiver , wasambu , ginger , neem , garlic , turmeric and also different types of greens like manatthakalik kale , agathik kale , moringa kale , vallarai kale , ponnankannik kale , karisalangannik kale, mint, coriander , keezhanelli when added to the normal diet are a cure for diseases. Today , we have to spend a lot of money searching for medicine separately and making the body a bad machine.

The Nilgiris are a poisonous land...

In 2010, when I went to Ooty during the rainy season, my trip was interrupted halfway and I had to turn back. The rain had just started that day. But landslides occurred on the roads, causing major disruption to traffic. These types of landslides occur during the southwest monsoon in the Nilgiris. That is when the rainfall is heavy. People are in a state of fear during these times.

long-lived trees and shrubs holds the soil tightly and is responsible for the stability of the mountain. Trees are being cut down for road expansion , beautification , and transportation . The leasing of lands for the purpose of mining has paved the way for massive exploitation.

The Himalayas are often talked about for their height and antiquity. Similarly , the Western Ghats have an ancient and long tradition. Starting from Gujarat, through the Nilgiris in Tamil Nadu, through the Palakkad Pass , the Ezhumalai , the Kambam Valley to Kanyakumari, they are 1600 km long and have an area of 1,74,700 square km.

Exploitation work is being carried out by keeping the tribal people living in the Nilgiri Hills in their hands. They have been the guardians of the mountains for ages and worship the mountain as a deity. When large trees are cut down, unnecessary trees are planted and grown, which is also a cause of landslide problems. The Vagai trees placed on the Ooty mountain road are heavy and suffer great damage during the rainy season due to their non-resilient soil structure. Aquatic life is continuously being destroyed in the Nilgiri Hills and many parts of the Western Ghats. One-third of many freshwater fish species are on the verge of extinction. This includes the food fish Deccan Mashir. The Kerala Beauty fish is being caught for the ornamental trade , and its water bodies have been destroyed and polluted by gardens and groves , which is why its numbers are

decreasing. The destruction has increased because freshwater fish , snails , and aquatic plants are used as various medicines. Today, the need for an environment that is designed to function as a center of biodiversity is increasing, rather than being promoted as a tourist destination.

Nuclear power

The English film " The China Syndrome " about a nuclear reactor accident was released on March 16 , 1979. The events in the film took place 12 days after its release in a nuclear reactor accident in Pennsylvania . The failure of the reactor coolant creates tension. When the coolant malfunctions, the ' China Syndrome ', there is a possibility of an accident. There is a risk of high heat release, thermal collapse of the building , and radiation. It can penetrate the earth and reach China, which is directly opposite the United States. A television reporter takes this to the attention of the chief administrator of the nuclear reactor. They are looking for radiation records. Documents are taken from those who collect them. Damage and radiation are felt in the nuclear reactor. The television reporter is explaining in detail with tears on live broadcast, and the film ends with the live broadcast suddenly being cut off. The nuclear reactor accident seen in this happened 12 days after the film was released. It is referred to as the " Three Mile Island " accident. The same reasons are likely to happen in Kudankulam as well. This proves that the Kudankulam nuclear reactor is safe.

While various nuclear power projects in the world have been rapidly being closed for over 50 years, the government in India is showing interest in projects like Kudankulam . (In India, only 2% (coal-fired thermal power plants) and 23% (hydropower). Nuclear power is not cheap. Thermal , water , and wind have the potential to generate more profit than investing in nuclear power projects. The money invested in nuclear power projects is now in a situation where it is not possible to get back that much. Usually, a 50% reduction in

carbon dioxide is good. Only 2% is possible with a nuclear power plant . Many scientists say that there is no safe nuclear power plant. After the power supply was disconnected in Japan's Fukushima nuclear power plant despite all safety precautions , the cooling facilities collapsed after the tsunami hit, causing overheating and an explosion. Not only technical reasons , but also technical failures occur due to non-compliance with rules.

Neutrino law

I first learned about the Neutrino Project during an eco-tourism trip organized by the Coimbatore " Osai " organization led by Kalidas . This project will be in operation for 120 years. Neutrino can be said to be the fundamental particle of the atom. It is called "Nak Nodumi" in Tamil. The neutrino atom can travel faster than light . The Neutrino Center will conduct a lot of research on earthquakes , tsunamis , storms , floods , catastrophic accidents , the antiquity of the world , and the origin of life.

Ten years ago, a chemical leak at a neutrino laboratory in Italy caused a protest by environmental groups there, which led to its temporary closure. Apart from this, there are such research centers in the United States , Canada and Japan. The Thevaram hills of Theni district, where the basic work has been started, are currently selected and the beautiful part of the Western Ghats is the most beautiful part of the Western Ghats. The considerable rainfall here provides water to the southern district. The small rivers that are the source of rivers like Mullaperiyar and Vaigaiyar in the area originate from the Western Ghats. The Megha Hill , near Thevaram, is a declared habitat for wild oxen and elephants. The Suruli Hill forest area is a prime habitat for mountain squirrels. Following this, there is a later plan to conduct studies to penetrate the earth with particles produced in neutrino laboratories in countries like the United States , Switzerland and Japan and receive them through the Thevaram laboratory.

The natural life of the people of the Thevaram area, who live in harmony with nature, will be greatly affected by this construction. The waste dumped outside due to mining , the transportation activities that carry it , and the noise pollution caused by it will affect the natural life of wildlife and people living in the forest area. When a new mine is dug, many microorganisms , wild animals , and humans are also buried.

Hot... so hot...

The global warming has become increasingly alarming in recent years. A kind of greenhouse effect occurs around the Earth, which blocks light from entering. The light reaching the Earth is blocked from returning to the sky. The surrounding air contains a lot of carbon dioxide, which is known as the " greenhouse effect " . This is the cause of the increase in temperature. Developed and rich countries are the cause of these problems. Ordinary countries mostly accept the consequences of this. India is one of them.

Due to global warming, the sea level is gradually rising. Coastal areas will go into the sea. Coral reefs, which protect the marine environment, will be largely destroyed . Many types of fish caught by fishermen depend on coral reefs. These coral reefs prevent the dangers of soil erosion and tsunamis to some extent. Due to global warming, the coral reefs of the Himalayas will melt and rivers like the Ganges and Brahmaputra, which flow like rivers of life today, will now become rivers that flow only in certain seasons.

The United States is one of the countries that is largely responsible for global warming. It is emitting a lot of greenhouse gases and destroying the environment. India has made coal a great commercial commodity. Due to the use of coal as a fuel, many mines are being dug and due to this, the people of the area continue to migrate to cities as laborers. Regarding fuels, alternative fuels should be created using sunlight , wind power , forest fuel , sugarcane bagasse, etc.

The current power shortage and irrigation management are the biggest challenges facing Tamil Nadu. Regulating these will help agriculture survive. In 1947, the then Prime

Minister said , “ Everything else can wait. But agriculture cannot wait . ” Today’s Prime Minister is advising, “ Farmers, give up agriculture . ” When tree cultivation and agriculture are done properly, the activities of absorbing carbon dioxide and releasing oxygen will definitely reduce global warming.

Poisoned rivers

“ A city without water is a beautiful ruin . ” But today all rivers are seen as ruined. The first victim of industrialization , urbanization , urban expansion , and population growth are our rivers. That is because large factories on the banks of rivers do not hesitate to dump their waste into the river. They do not hesitate to pollute the river . There are many dyehouses in Coimbatore itself. Apart from these, domestic wastewater, electroplating factories , and metal waste from casting factories are mixed into the river . The dyehouse waste in Erode is mixed into the Cauvery and the river. The death of fish , the loss of land for farming, and the contamination of groundwater, making drinking water difficult, have greatly affected the people . Rivers have become latrines where cremation ceremonies are performed .

The river Bhavani originates in the Western Ghats. It is used to make synthetic fiber by pulping bamboo and eucalyptus trees. Due to its improper purification, its waste has spoiled the Bhavani . It has been stagnant , and the dyeing houses and other factories of the Mettupalayam area have turned the Bhavani into a waste. Thirugnana Sambandar has sung, “ He asked, O Thirunana, who removes sins . ” But today the Bhavani has become a river that causes disease. It is said that when the demons and the gods churned the ocean of milk together, the gods hid the nectar that emerged in the Bhavani so that the demons would not get it. But today the Bhavani has become a river that hides poison. The Kalingarayan dam built during the Veera Pandyan era has become polluted due to the

pollution of dye waste, making it difficult for agriculture to cover 15,000 acres of irrigated land.

Canals have been cut in the Amaravati River for irrigation. More than 50 joint drinking water projects have been developed based on the Amaravati River , providing drinking water to the people living on the banks of the river. The Cauvery Tribunal order to divert water from the Pambar River, a tributary of the Amaravati River, to Kerala , is also likely to reduce the amount of water coming to the agricultural area of the Amaravati region.

The Cauvery River flowing in Tamil Nadu pollutes agricultural and drinking water by adding waste from tanneries , dyehouses , industrial estates, and sugar mills. Avinashi near Tiruppur is called half Avinashi in Kashi. Similarly, this Krithumal River is equivalent to Rameswaram. The Kashi-Rameswaram pilgrimage can be completed by going to Rameswaram. Those who cannot go there can get merit by bathing in the Krithumal River. Today, it has become a drain for domestic waste water .

Many people praise Courtallam as the cleanest water body in the world. Sewage is very common in Thamirabarani. Sand mining continues to occur along the banks of Thamirabarani . The rampant sand mining has made the smell of Thamirabarani foul.

The river Vaigai originates in the Pothikai hills and flows for 120 km before merging into the sea at Punnaikayal. This is a river that does not reach the sea. Ottakoothar, who was in the Kulothungan court, was a Chola. Pugazhendi was a Kalandhaikar. Ottakoothar said , " Like the Cauvery of our Chola country, your Pandya country's Vaigai does not merge with the sea . " Pugazhendi said , " The ocean of milk poisoned Lord Shiva , it has been there for ages. Vaigai will not merge with this ocean, which is the sinner who poisoned the Lord. " Vaigai has also become poisoned due to pollution . Plastic waste is

lying in the Vaigai river in Thiruppuvanam. Those who come for Thithi and Tharpanam bring plastic bags and litter it .

Many national river water conservation plans have been formulated. These plans were formulated to change the pollution of the rivers of Tamil Nadu and to create wastewater systems . But even though there are rules and laws , the authorities need to be concerned to implement them. It requires not only industrial concern but also social concern.

Summits

Summits are held to discuss environmental issues and protect the environment . Two years ago, it was said that the Copenhagen Conference would add wealth to developing countries. Carbon dioxide levels are increasing on Earth and climate change is occurring. Developed countries have been taking steps to reduce carbon dioxide levels . It is difficult for developed countries to reduce the use of coal , petrol , diesel and gas to reduce carbon dioxide emissions. Slogans like " Not profit – need the earth " and " Change the structure and save the climate " were put forward. Changes in production and consumption are having a huge impact. Recycling and reducing unnecessary products are essential. A healthy environment with good drinking water , healthy waste disposal and nutritious food are essential . Although extensive attention has been given to the environment at the global level, they remain problems in poor countries due to the dominance of developed countries.

Iron ravens

One day while staying in Dhaka, I read in the newspaper about the death of a shipbreaker. One person a week or 50 people a year die of drowning. A documentary about it, " Iron Crows, " has recently received attention as it has won several awards. The

film stars Mohammed Rafiq, a shipbreaker who has been working in the shipbreaking industry for 32 years . He is 47 years old. He earns two US dollars a day. Accidents happen at work. He says that one day he will die. 12-year-old Belal has been there for 10 years. There are 20,000 people like him in the same job.

When ship parts break and fall from a height, it is like a bird's feather being torn off. The sound it makes descends cruelly to the ground. Chemicals and liquids spread everywhere and make you hold your breath. They find solace in thinking of their families. Old memories are sweet to them. The 47-year-old man's face is over 60. With the dead bodies The director of this documentary is Korean-born Bong Nam Park. I had to see that the deaths and accidents of those involved in shipbreaking, government warnings and legal actions regarding it were constantly coming up in Dhaka newspapers. After 1970, breaking up ships and extracting their iron parts became one of the main jobs. Around 700 ships around the world are being prepared for breaking up, despite being old , inoperable and having accidents. So far , 45,000 ships have been broken up. This is a major industry in countries like England , Taiwan , Mexico , and Spain. In India, this work is being done in the coastal area of Alang, Gujarat. It was controversial when the work of breaking up a decommissioned ship began in Chennai last year.

It is common for at least one person to be seriously injured in a shipyard every day. There are difficulties in cutting the iron bars. In case of major accidents, they pay compensation of 10,000 to 15,000 taka.

actively involved in shipbreaking and building new ships in Bangladesh and India in Chittagong. The Ananda Group breaks up at least 25 ships a year. This documentary is about people like Mohammad Rafiq and Belal who cannot get to shore. Their bodies are also becoming prey for someone. That worry is not on their faces. But they walk around with faces that are full of corpses.

A world without water

The lack of access to drinking water and its scarcity have raised many debates on the natural resource of water. This debate is due to the compulsion to define water as a basic need rather than a basic right. Balbhaskar presents his observations in this book. For the past twenty-five years, he has been involved in human rights, child labor , environment , international trade , agriculture , bonded labor , overseas workers, etc. He is a fighter who has been involved in this book not only in the nature of creating controversies but also in the nature of being interested in and working on action plans related to it. Based on these debates, the question of whether water is a commercial commodity, raised by the Second World Water Forum held in Thihag in 2000, later became a global phenomenon in search of answers. The definition of water as a global need also began there.

As a result, he explains that water privatization is taking place in many parts of the world. The private sector is efficient. They can attract the necessary large-scale investment. Balbhaskar elaborates on global events that have shattered the common arguments for creating fair competition. He shocks us with evidence that even rivers have been privatized in the wake of this. Ten years ago, a part of the Seogat River in Chhattisgarh was privatized under a deal made with a real estate tycoon named Kailash Choli .

The first of its kind in South Asia, a water privatization project is being implemented in Tiruppur. The basis of this is that the private sector will share the costs of the project with the government and then take ownership of it. As long as there is water in Bhavani, industries can benefit. People have no prior right to drinking water. When Bhavani water becomes a problem due to natural or legal restrictions, the multinational companies that are currently implementing it may abandon it for profit or charge exorbitant fees. Then Tiruppur, which is a garbage dump for third world countries, will face severe crises. Palbhaskar points out the danger that ' the poor in India will no longer have access to

water ; deaths from thirst may occur as well as famine deaths ' and presents the activities of people like Rajendra Singh, a Magsaysay Award winner , to protect the water source .

Vediyappan

Vediyappan Mountain is a place of worship for minor deities. Vediyappan is a minor deity related to the profession of hunter. I have seen people in the area who go to Bangalore for small farming and work. It is a fairly comfortable agricultural area. Despite that, I was surprised that they go to Chennai and Bangalore. The water of Gauthi Vediyappan Mountain helps this area a lot for agriculture. The drinking water source of the people living in this mountain and Tiruvannamalai will be affected. The small streams that grow here are the reason for the agricultural source of the areas around Tiruvannamalai . The noise pollution and air pollution caused when the mountain is broken for iron ore easily spread many diseases.

Green parties

Nature has always been in balance with man. All living things are intertwined with each other and maintain the continuous movement of various living things. Ecology wants man to engage in activities that maintain an equal relationship with nature . The livelihood and lifestyle of people bring ecological problems. Deforestation, construction of large dams , displacement of agricultural workers, etc. have taken the form of ecological struggles. Political power and decision-making power have been concentrated in the hands of urban dwellers , and in the name of development, environmentally dependent people have been driven away from their habitats.

In this context, the implementation of ecological measures and movements against globalization are very necessary. Problems that should be solved by providing basic education , free education , and simple medical facilities are ignored by the social policies of today's bureaucracy. That is why aspects that should be solved very easily have

expanded into major ecological problems. It should also be noted that other parties that put ecology first , or farmers' parties, are not an alternative to the Green Party .

Stomach voice

The latest knitting machines arriving in Tiruppur can be seen at the World Knitting Products Exhibition held from time to time. Such machines are pushing people out of the factories . The situation in this regard has not changed in Bangladesh , Pakistan , Korea and China, where the knitting industry is very popular today . There are some occasions when we realize that the livelihood of the people cannot be sustained only by keeping in mind the foreign exchange earned by knitting. The economy, which is connected to the ecology of man, must operate with both eyes on man and the environment.

Manufacturers of new machines are arguing that high growth is needed to control the damage caused by environmental problems. But it should be remembered that these environmental problems are the result of the current stagnant growth. Technology and machines reduce the workload. The nerves of a person who does not have physical labor have to experience a lot of pain. The environment where nature is plundered , production and economics are exaggerated by statistics, makes labor a cripple and makes the new modern man a lazy machine , standing around holding the government's free program cauldrons in his hands.

Plastic waste

' Producer Responsibility ' principle has been taken into consideration as an important issue today . It means that the producer should take responsibility for the disposal of any type of waste, no matter where it comes from. Single-use plastic is a great danger to nature and living beings. It is a great challenge for the environment as it does not decompose in the soil .

When non-biodegradable plastic products are thrown away, they clog drains and breed disease-causing insects. The toxic gas released by burning this garbage causes problems such as cancer , impotence , and nervous system damage. India is also among the top ten countries that use plastic the most in the world. It is necessary to reduce the use of plastic and use alternatives to plastic. Permanent waste also increases due to plastic products used for recycling. It is not economically profitable. Plastic can take many forms. A type of plastic called polythene is widely used for packaging. Cloth bags , glass bottles, tin , ceramic, etc. can be used as alternatives to polythene. Polyurethane cannot be recycled. It can only be used once. Cheap cotton , jute , and cotton can be substituted for this. Plastic waste is the cause of diseases such as cancer , infertility , hormonal disorders , and nervous system disorders. We have come to use the word plastic. We can carry a cloth bag when we go somewhere. It will be like avoiding a thousand plastic bags.

The hypocrisy of genetic modification

The US is well aware that genetically modified seed technology is a game that is being played to bring the original seeds under their control. These types of crops cause 55 types of diseases such as kidney disease , skin diseases , allergies , heart disease , and cancer . Following the Bt brinjal, it is a danger that genetically modified varieties of many crops such as rice , lentils , wheat, herbs , vegetables, and small grains are also being prepared. There are about 2000 varieties of brinjal in India. Brinjal is easily available .

If this variety is added to eggplant, which is used in Siddha Ayurvedic medicine, which plays an important role in Tamil alternative medicine, its medicinal properties will be lost. It is a fact that all types of crops will be contaminated through pollination due to genetic modification.

Farmers who are losing land due to excessive pesticide use are further affected by the genetically modified B. T. cotton variety . Genetically modified crops do not provide

much economic benefit to farmers. The farmer's right to choose what to plant on his land is being lost. Our local varieties of genetically modified crops will disappear .

Heat

In a mechanized life, machines are paralyzing humans. Humans continue to operate in a way that surpasses nature and wins . The balance of nature is also being disrupted and the earth is getting warmer. On one side, there is flood and on the other side, there is drought. We are going to face major consequences in the coming time such as a significant decrease in agriculture , water shortage , and deforestation. These are the so-called greenhouse gases. The heat that comes to the earth from the sun is absorbed by the soil and aquatic organisms on the earth, and the rest is diverted into the atmosphere by greenhouse gases. It tears the ozone layer and spreads ultraviolet rays on the earth, causing harm to the living beings on the earth. Whether the average temperature of the earth increases or decreases , it is difficult for the earth. Burning trees for industrial fuel has been going on for a long time . This increases the temperature of the earth .

Sand mining

Due to continuous sand mining, the groundwater level is decreasing and the visible trees are losing their green color . Due to the deep sand mining, the river loses its ability to absorb and retain water. A type of bacteria in the sand has the property of purifying the water. Continuous sand mining reduces the amount of bacteria significantly .

Sand should not be seen as a mere building material , but as a natural gift created to store water. Due to sand mining, waste in the water does not filter out and ends up in the ground, causing pollution. More people die from lack of access to clean water than from major diseases like malaria.

Parthenium

Anyone who sees the Parthenium plant with its tiny flowers is captivated by its beauty. But when you realize that it is a poisonous plant, your mind is shocked . A single plant can produce and spread up to 5000 seeds. Therefore, it spreads easily anywhere. It does not allow other types of plants to flourish under it.

When the land is well plowed and used for agriculture without weeds, the Parthenium plant can be prevented from growing. It is better to uproot and destroy it before the flowering season. It is controlled in the cultivation of Cassia species. It can be uprooted and placed in a compost pit. If you mix 1 kg of salt and one liter of soap oil in 10 liters of water and spray it, it will wither. It should be permanently reduced.

Asbestos

Asbestos was used to prevent fires because the wood and tiles were flammable. Fifty years after the advent of asbestos, a disease called mesothelioma was discovered. Excessive use of asbestos was found to be the cause of this disease . India ranks second in the world in asbestos use .

More than fifty countries have banned the use of asbestos due to the serious diseases it causes. The United Nations Environmental Protection Agency banned its use in 1989. Pyramid fiber , iron sheets, and certain types of fiber can be used instead of asbestos sheets.

Taste , smell , color

Tamils are interested in delicious food. Most people do not have the patience and time to prepare delicious food in a mechanical way, so they are switching to fast food . Just add Ajinomoto. Ordinary food , mixed food , low-nutrient food , becomes delicious food . It increases body weight. It causes fatigue such as headaches and fatigue and makes you eat more food. It paralyzes the functions of the human body such as poor memory , lack

of attention , and lack of ability to plan and act. It also affects children quickly . It is commonly added to pizza , burgers , fried rice , noodles, etc. that children and young people love to eat . It is added only for flavor and taste, and is the basis of many dangerous diseases . Like the addiction that Ajinomoto gives, the addiction and intoxication that tobacco gives have addicted millions of people. Tobacco products contain 4,000 types of toxic substances. Although traditional slogans are everywhere that tobacco use is harmful to health , the bodies of those affected by its use look like eroded land.

with the help of science . Science is unavoidable . But Subrabharathi Manian emphasizes that the destruction and reactions caused by it must be taken into account. Science needs environmental ethics and we need them too . Otherwise, we will become the cause of the destruction of this world . This book, which explains in detail how corporations, individuals and government policies are causing environmental destruction , biodiversity loss and global warming, can be felt as a concern for the future world .

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1	What is environmental ethics ? Explain its importance.	K4	CO 3	PO4
2	Summarize what Subrabharathimanyan says about cleaning up e-waste .	K 2	CO2	PO2
3	What are the individual's responsibilities in environmental protection as defined by environmental ethics ?	K 4	CO2	PO1
4	Briefly explain the relationship between modern development and ecological damage.	K 3	CO3	PO2
5	Explain the social importance of the book "Environmental Ethics" .	K 2	CO1	PO3

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1	Evaluate the Eco-ethics book as an ecological ethics book from a research perspective .	K2	CO 3	PO4
2	Explain environmental degradation and its social consequences based on the book.	K 5	CO 2	PO 6
3	eco - ethics designed as a philosophy of life ?	k 3	CO 1	PO2
4	Examine the ideas expressed in the book regarding ecological principles and modern world challenges .	K2	CO 2	PO 4
5	How does environmentalism stand as a voice for social reform ? Evaluate .	K4	CO3	PO 2

A Lagu 4

Society

Novel - Su . Tamilchelvi

The author of the novel Geethari is Su. Tamilchelvi. She made her debut in the Tamil literary world as a poet, wrote short stories and later blossomed as a novelist. She is one of the feminist novelists spoken in Tamil. She has received many awards. Her works have been taught as a subject in many educational institutions. In this section, we can see how a particular society has been viewed by the author through the novel Geethari she has created. First, let us see a complete introduction about the author.

The creator's family

Su.Tamilchelvi was born on 04.05.1971 in Karpaganathar Kulam, Tiruvarur district. Father Subramani. He worked as a homeopathic doctor. Mother Muthulakshmi. The creator's siblings are two sisters and one brother. The last born is Su.Tamilchelvi .

Education and work

He received his primary education in a government-aided private school in Karpakanathar Kulam. He completed his sixth and seventh grades in the village of Idumbavanam. From eighth to tenth grade, he studied at Kasthuribai Kanyar Gurukul in Vedaranyam. He then completed his teacher training in Thiruthuraiipoondi.

He worked as a temporary teacher in a government-aided private school in his hometown Karpaganathar Kulam for six years. While working in this school, he completed his B.Litt. and M.A. degrees through correspondence. After getting married and having a child, he left the temporary teaching job and went to Vriddhachalam. While there, he got a government teaching job. Su.Tamilchelvi is working as a teacher in a panchayat union middle school in a small village called Karkudal, Vriddhachalam.

Marriage

Novelist Su.Tamilchelvi married poet Karikalan. Poet Karikalan is well known in the Tamil literary world not only for his poems but also through the novel ' Nilavai Vaaripavan ' and the magazine ' Kalam Pudhithu ' . It is noteworthy that husband and wife are creative

people and are well known in the Tamil world. Poet Karikalan is also a government school teacher. They have three children.

Awards

Su.Tamilchelvi has received many awards for his works. He has received the Tamil Development Department's Best Novel Award (Manickam - 2002), the Tamil Nadu Progressive Writers' Association Award (Kathazhi), the Artist's Golden Medal Award, and the Sparrow Award.

Works

Manickam (2002), Alam (2002), Geethari (2003), Kaarazhi (2005), Arukattuthurai (2006), Kannagi (2008), Ponnacharam (2010) and two collections of short stories Chamundi (2006) and Su.Tamilselvi Sirukathaigal (2010) .

Geethari Novel Summary

This novel is based on the life of shepherds who migrated from Ramanathapuram district to Villupuram, Arcot, Cuddalore, and Chidambaram for grazing. Although the author is not a shepherd himself, he has created this novel based on the experiences he has seen and heard from shepherds.

Ramu Geethari lives in a hut (cottage) with his wife Irulai, daughter Muthammal, and adopted son Vellaisamy. One night, it rains. At that time, a mentally challenged pregnant woman comes. She gives birth to twin girls. Ramu Geethari is the one who watches the funeral of the woman. His experience of watching the funeral of a goat helps here . The names of the children are Sivappi, the eldest, and Kariccha, the youngest. The next morning, he calls the villagers and tells them the information. Ramu Geethari promises that he will raise only one child. Sampasivam, a forest farmer, says that he will take and raise another child. But now he cannot take the child. Because I have two wives , it will be difficult to raise him. So he promises to come and buy the child when he goes to school. As he said, after six years, Sampasivam, the forest farmer, buys Sivappi and takes her away.

Sampasivam has two wives, so he tortures her and makes her do housework. The daughter born to Ramu Geethari and Irulai, Muthammal and her husband, are jealous and invite her to come and stay with them. So, Ramu Geethari and Irulai leave Karicha and Vellasamy alone in the hut. Karicha helps Vellasamy in the hut. She grows up and becomes an adult. She goes to her sister Sivappi that she has become a big man. Sivappi shares her big manhood and the suffering she is going through with Karicha. Sivappi advises Karicha to tell Ramu Geethari about it . Without saying so , Karicha goes back to Vellasamy's hut . One day, Sivappi goes to Ramu Geethari's place and asks if Karicha has come here. Ramu Geethari and Irulai, who learn the news of what happened to Kariccha through Sivappi, take her to their daughter Muthammal's house and complete the rituals for Kariccha. A few days later, the girls come to see Kariccha . The group that comes to see the girls mix up Vellaiya and Kariccha and speak badly of them. Ramu Geethari marries Vellaiya and Kariccha and orders them to build separate houses for themselves and lives with his daughter-in-law .

On the other side, when your brother marries your sister Kariccha, what is wrong with being with me? The farmer Sampasivam, who adopted and raised Sivappi , commits suicide after sexually harassing her . Unaware of this news, Kariccha goes to see her sister Sivappi one day . It is then that she learns the sad news that Sivappi has died. Although initially hesitant, Kariccha and Vellaisamy lead a normal life, except for the worry that they have no children. However, due to the lack of suitable grazing land, they have to move to a town called Chidambaram. Kariccha also thinks that this is a good time to change her mind. But, what is happening is a different story about Geetari. That is where Ramu Geetari's brother-in-law, Vellaisamy's brother Periyasamy, is staying at the house of Vellaisamy. Periyasamy is also married and lives happily with his wife, children, brother-in-law, and daughter-in-law.

Ramu Geethari sends his daughter Muthamal's husband and Veethari to buy land for Veethari in his hometown Ramanathapuram, keeping only certain sheep. Veethari then arrives in Chidambaram and meets his elder brother Periyasamy, whom he had lost in

childhood. It is then that his elder brother's wife and brother-in-law Odayappan decide to drive away Kariccha on the pretext of childlessness and marry his younger sister. Veethari also agrees to another marriage. This news reaches Kariccha. Saddened that Veethari, who had devoted his life to her, has changed his mind, Kariccha leaves Veethari and joins Ramu Geethari. Ramu Geethari is also in dire financial straits. She did not listen to Vellaisamy's plea to marry Ramu Geethari and Kariccha. Therefore, Ramu Geethari regrets it and curses Vellaisamy and leaves. Vellaisamy's marriage is stopped for some reason. However, Vellaisamy does not come to invite Kariccha again.

A few days after separating from Vellaisamy, she learns that she is pregnant through a doctor who has come to check on Irulai's health. However, in her zeal to stand on her own without going to Vellaisamy, she asks Ramu Geethari to catch and raise the goats. A boy is born. She wants the boy to be well educated. She teaches her son all the skills of herding goats, including catching and tying the goats. One night, Kariccha dies from a snake bite. In the end, Ramu Geethari raises Kariccha's son.

Storytellers

The characters and interests of Ramu, Irulai, Vellaichsamy, Kariccha, Sivappi, Sethu, Ramayi, Muthammal, and Sampasivam are depicted. The main characters, Ramukheetari, Kariccha, and Vellaichsamy, are like a flower-strewn thread that spreads throughout the story. If they are removed, the novel will simply spill out into words.

Ramu Geethari

The word Geethari refers to the leader of the herdsmen. In this novel, Ramu Geethari is seen as the most cultured of the herdsmen and as one who is more experienced in science than the herdsmen.

“ It is natural for many of us to love our fellow beings and feel their pain. It is not an ordinary thing to lose one's own life to alleviate the suffering of other beings without any benefit. It is not a simple thing to lose one's own life to alleviate the suffering of other beings without any selfishness. Very few people in literature have created such a story. ”

Ramu Geethari's entire life is spent helping others without considering his own benefit. Ramu Geethari does what even the wealthy classes, despite their wealth and comfort, are reluctant to do .

When a problem arises during the delivery of an unknown mad woman, he pushes his wife away and, drawing on his experience of giving birth to goats, pulls the child out of her arms and head with the courage of a mother, and takes responsibility for raising both children himself. This is the height of human character. Throughout the novel, we see Ramu working for justice. The actions he takes during problems are not based on any principle of morality or social order . We can feel that he acts as if it is " human nature" to act. The author has created Ramu's character as one who follows the path of faith and truth throughout.

Kariccha

After Ramu , Kariccha is the main character . They point out the sufferings of women in the lives of shepherds . The author has emotionally expressed Kariccha's mentality, who wants the stomachs of the goats to be full even if their own stomachs are dry. Kariccha, who lives in the open, thinking of the world, is portrayed as a miserable woman who considers the goats as an important part of the family and tells of her pains and sufferings .

White Sami

who has returned from her life as a slave , is deeply in love and loyal to her mistress . Vellasami is no exception . The stage of development is mentioned when Ramu learns the craft of Keetari and starts his own business. He is happy to marry Kariccha, who has been raised since childhood. The author has recorded in the novel that it is the tradition of the shepherds to marry the woman they have raised, to marry his younger brother if her husband dies, and to marry the handmaiden used for herding sheep . The author has

explained the relationship between husband and wife even in the forest life without houses as a background story.

Red

as a victim of the dominance of the landlord society, is the adoptive father of Sivappi . Sambasivam, who has two daughters and is a cruel and lustful man, sexually harasses his own daughter and causes her death . No punishment or fine is given for Sivappi's suicide . Because the dominance of the landlord society is shown on screen.

Darkness

Ramu Geethari's wife Irulai is a character who travels through the story as a thread, and as the proverb goes, ' Sadikadika Moodi', she is in accordance with Ramu Geethari's actions and thoughts. Without Irulai's cooperation, Ramu would not have been able to raise and raise Vellaisamy, Kariccha, and Sivappi. The mentality of both of them is unanimous. Irulai's role strengthens the story and drains the flow of the story.

The plot of the novel Geethari

focuses on the life of shepherds living a pastoral life and their life problems. The story revolves around the lives of the main characters, Ramu Geethari , his adopted son Vellashami , Vellashami's girlfriend and Ramu Geethari's granddaughter Kariccha. The novel describes their marital relationships , childbirth , rituals and remarriage. The novel describes the life of sheep herding shepherds. The events that take place in the family of Ramu Geethari , especially the love and marriage relations between his adopted son Vellashami and his granddaughter Kariccha, focus on the relationship between them.

The novel reveals many subtle details about the lives of shepherds, and also highlights life events such as marital relationships , childbirth , rituals , remarriage , and death.

Singers

The tradition and profession of Geetharis are useful for understanding Su.Tamil Selvi's Geethari novel. In this regard, the news of the article posted on the website by P. Kabilan (Apr.2022) is compiled here. In the book ' Empiran Sadakam ' , the word ' Geetharam ' has taken on the meaning of ' stable ' (song number 66). The one who guards a large number of sheep and cattle, who is the owner of a large Geetharam (stable), is called Geethari. Tamil Perakaradhi, (Volume II, p.948) refers to the word ' Geethari ' as ' Idayar Thalaivan ' . The one who is the authority and leader of the herds is called ' Geethari ' . This word is based on the word ' Keethu ' . The word ' Keethu ' means ' to bear ' (Tamil Dictionary, (Volume II, p.769)

Geethari is the head of a family of four to six goatherds. His job is to decide the direction and village to which the goats should be driven, to coordinate the herders, and to get the wages they deserve. He is the one who deals with the problems that arise in goatherdship . There are a large number of goatherds with this title in the districts of Ramanathapuram, Sivaganga, Madurai, and Virudhunagar.

A shepherd keeps 150 to 200 sheep in grazing. The administrator who manages three to five shepherds is called ' Keethari ' . In Tirunelveli, Thoothukudi and Tenkasi, they are called ' Ambalakkarakar ' . It is only under the leadership of the Keethari (Ambalakkarakar) that the herds are moved from place to place for grazing. The varathathu Keetharis and shepherds spend their time in the forests and farmlands like sheep, unaware of worldly practices.

Thousands of these sheep graze under the supervision of shepherds in the forests and remaining rural pastures where government permission is granted. After grazing, they are taken to a specially constructed pen in the evening or are kept in a stable on some agricultural land. Unlike other domesticated sheep such as farm sheep and goats, sheep

are not traditionally kept in a single pasture, kept in one place and fed, or tied up. There is no such thing as a single pasture or tied up sheep in a single pasture.

The traditional technique of horizontal tillage is still followed in agricultural lands to improve soil fertility . Horizontal tillage is mostly practiced in the months of June and July after crop harvest in the fallow lands. In rainfed horticultural lands, horizontal tillage is done a month before planting. This traditional practice is practiced by shepherds and pastoralists.

Sheep breeds

The sheep breeds raised in Tamil Nadu are Mecheri, Ramanathapuram White, Keezhakaraisal, Chennai Red, Vempur, Kurumbai Goat, Nilgiri Goat, and Trichy Black . These types of sheep are also called country goats, which are suitable for the climate of Tamil Nadu.

' Ramanathapuram White ' breed of sheep is found in the districts of Ramanathapuram, Sivaganga, Madurai and Virudhunagar . The ' Keelakaraisal ' breed of sheep is found in the districts of Ramanathapuram, Sivaganga and Tirunelveli. The ' Vempur ' breed of sheep is found in the districts of Vempur, Melakarranthai, Keelakarranthai and Nagalapuram in Thoothukudi district and in Virudhunagar district.

' Mecheri ' breed of goats is found in Salem, Karur, Erode, Namakkal districts and some parts of Dharmapuri district. The ' Chennai Red ' breed of goats is found in Chennai, Kanchipuram, Villupuram and Tiruvannamalai districts. The ' Nilgiri ' breed of goats is found only in the Nilgiri district. The ' Trichy Black ' breed of goats is found in Trichy, Perambalur, Dharmapuri and Salem districts.

Tinker fight or Kida fight

War games have always been a source of joy for the people of Mullailand in times of mental exhaustion. War games have been a source of inspiration for people to improve their physical fitness. Sheep fighting, goat fighting, goat fighting or goat fighting is a Tamil game in which sheep are fought against each other. Goat fighting is practiced in many parts of the world. It is not possible to conduct it in India due to complaints that animals are being tortured. In some places, this game is played indirectly. Gambling based on the success of these goats is also practiced in some places. Goat breeds are not included in this fighting breed, but only some breeds of sheep and goats are raised with special attention for this purpose. Especially in southern Tamil Nadu, native sheep breeds such as Pottuk Kida, Kachaikatti Karupuk Kida, Ramanathapuram Kan Karupuk Kida, etc. are involved in this. This breed of sheep is becoming extinct due to the ban on this sport.

These sheep are bought and raised when they are young to prepare them for fighting. When they are raised in this way, they leave the root of the ram's horn and break off only the shell. Then, when the other horn grows a little bigger, they break it off again. Their horns are plucked in this way three to five times. After this, the horn that sprouts is large, firm and rugged. Just like preparing a Jallikattu bull, these sheep are fed high-quality food such as turd pods, urad dal, iron corn, groundnuts, konda kadala, green rice, grass peas, millet, rye, dates, maize, wheat bran, agathika, and coconut meal, to make them strong.

Some people also raise them by feeding them chicken eggs and cow's milk. They are trained in swimming, walking, etc. to make them strong. The goats participating in the competition are challenged. A maximum of 50 hurdles are made. If the goat involved in the challenge runs away or dies, it is declared defeated. If both are equally strong and stand on the field beyond 50 hurdles, the judges separate them, take them to opposite ends of the field, a short distance away, and let them fight. The goat that stumbles in the final single challenge is declared defeated. This event is called "Kai Kita Widuratun".

Thakar is one of the traditional words given to refer to the male among animals . In ancient Tamil, sheep fighting was called Thakarch Dandi. Thakar is one of the words

referring to a male sheep. It was a game where two sheep and goats fought for fun. During the fight, the Thakar would retreat and then attack.

Continued – Traditional grazing system

Most of the farmers raise sheep following the traditional pastoral system. The farmers raise 150-200 sheep and four or five goats in each sheepfold . The farmers maintain the sheepfolds individually and in collective groups.

In some places, it is also seen that the farmers take the sheep from those who have a small number of sheep, form them into large flocks and raise them, and they receive a monthly salary from the owners of the sheep. Some people also graze other people's sheep throughout the year, receiving only the salary and income from the manure they produce, and the owners of the sheep come and collect the money they get from selling the sheep.

Some shepherds stay at the owners' place as wage earners and herd the sheep for a year . They agree in advance that it will be for a year only and negotiate a yearly wage. The owners of the sheep provide them with food and other necessities. It is their job to herd, herd and care for the sheep. You can also see shepherds who go out to graze the sheep in the morning and bring them to the stable in the evening. They are given a monthly salary and a midday meal. When they go for grazing, they carry a long stick and a water bottle in their hand. Some also carry food in a basket.

In the morning, the sheep in the pen are separated from the lambs, and then the young lambs are put in large baskets called 'kutappu' . The slightly larger lambs are put in the pen net, and the larger sheep are taken to pasture. 'Molakuchi' (stalks) can be seen near the kutapu.

The farmers graze their sheep about 10-12 km from their place . They drive the sheep towards the water body in the afternoon, water them and graze them again till evening. In the evening, they leave the sheepfold and let the lambs out. They graze in that

area as long as there is pasture. In the absence of pasture, they go to other villages with the help of the Geethari.

When they go to the grazing areas, they carry with them the necessary utensils, dog fences, sticks, torati, kongani, bells for the sheep, milking pots, nets for trapping the sheep, barbed wire for bending the nets, and hammers. They carry a small knife in their hands and the necessary things for their stay . Those who used to go on foot now go in groups, carrying the necessary things along with the sheep that could not walk on the pack animals.

When they go to graze their sheep in the mountains, they carry only a basket, food, cooking utensils, a kongani, wool, and a flashlight. Where the sheep reach the mountains, they break branches from the trees there and set up a small tent, which is called a ' kuchiyal ' .

The people who go to the villages they visit from time to time go to the villages they visit. They move to another place carrying large baskets on their heads. Currently, they only carry them to nearby villages. When they go out to pasture, they set up their dwellings in a convenient place near the village where there is a water source. The dwellings are set up with large baskets. They plant the legs according to the size of the basket, keep it high enough for a person to stand inside, turn the baskets over and secure them with tin around them. They cover the ground with soil and dung.

Shepherds can be seen sleeping on a rope bed near the cowshed. A fence can also be seen around the dwelling. They set up the cowshed close to the hut. They also set up shelters by overturning the huts next to the cowshed. They guard the sheep while staying there at night. They make a fence with thorn bushes or bamboo around the cowshed and the dwelling. Such dwellings are called vaalasai.

village for at least 2-3 months . Between nine and 10 in the morning, they drive the sheep to graze in public places and harvested fields, water the sheep in rivers, ponds, or ponds, and in the evening, they drive them back to the stable and graze. It was also

observed during the field study that the sheep eat only after they see that there is sufficient pasture.

During the field study, we were able to see many Varathattu Geetharis, who, while herding sheep from more than a hundred villages in Ramanathapuram district, migrate to various districts of Tamil Nadu in search of grazing land and spend years herding sheep. Some migrate with their families. They settle in remote areas of the village and set up a temple there and live by sitting on the fields. If they have to leave their village due to lack of rain, they inform their acquaintances and leave that place and go to another village to graze sheep. They return to their native villages to participate in events held in their native village and to visit the temple of their ancestral deity.

Goats are grazed on public lands and in forests. The Virudhunagar foothills have better grazing areas for goats than areas like Ramanathapuram, Madurai - Thirumangalam plains, and Dindigul plains. Areas like Melur, north of Madurai, also have grazing areas suitable for goats. The forest department has banned grazing of goats in forests.

Livelihoods in arid regions – Droughts

During the dry season, sheep are kept in a pen. Throughout the day, the sheep are taken to graze in public places and forests and are kept in a pen in the evening. The dung (manure) that the sheep lay throughout the night is collected and stored in the morning. It is dried every day and sold for 30 rupees per 50 kg. These are bought by local and foreign farmers. By keeping sheep in a pen, keeping sheep and selling the kids, the economic needs of the farmers are fulfilled. 18-month-old lambs are sold for 3500-4000 rupees. They mostly sell only the young ones. If necessary, they also sell large sheep.

Horizontal placement

' Varathathukkaras ' keep a nest in the fields and gardens. The worms and water they lay down throughout the night become fertilizer for the fields.

" A sheep this year, a cow the next year " – Proverb

At least two people are on guard while setting up the stilts in the field. A cot, wool, stick, food utensils, and a lantern are kept at the stilt place. Food is brought from home or usually from the residence. Only men are involved in stilt making. Women stay in huts in the settlements called ' valasai'. Large huts are also kept in the stilt field. They keep young goats in them during the day . They receive money as remuneration for stilt making. In some places, a part of the produce is given by the landowners. It is rice or other grains.

Traditional technology for soil fertility is available.

Kidai is the practice of keeping sheep that have gone out to graze during the day in a fenced area in the field at night. The main purpose is to collect the waste products of the sheep that stay overnight, such as dung and urine, in the field. Goat dung and urine contain a large amount of nutrients necessary for crop growth. Goat urine in particular contains a large amount of nitrogen and ash nutrients. Our traditional technology of laying sheep beds is very popular in South Tamil Nadu. Laying sheep beds is done on the fertile land where paddy, banana and sugarcane are cultivated, on the garden land where vegetables are grown, and on the rainfed charcoal land.

In the southern districts like Tirunelveli, Thoothukudi, Ramanathapuram, Virudhunagar, Sivaganga, Dindigul, Madurai, more than 50 percent of the fallowing is done after the harvest of the crop in the rainfed lands in the months of June and July. In the horticultural rainfed lands, fallowing is done a month before the land is cultivated.

This industry is engaged in by both the owners of the sheep and the shepherds. The sheep, which have gone out to graze during the day, are kept in temporary fenced pens in the field at night. The fences are made of wooden bars or nylon nets. The fences are made in lengths and widths of 5 meters × 10 meters or 10 meters × 20 meters, depending on the number of sheep. The fences are moved every day. About 4000 to 5000 sheep are required for one hectare of land. In practice, the shepherds charge Rs 0.50 per sheep as fencing fee. In sheep farming, only a very small amount is spent on the wages and medical expenses of the workers.

Problems faced by wedding singers on a daily basis

Lack of pasture land and water shortage during dry seasons are major problems. To prevent the sheep from being stolen, it is necessary to stay awake all night, and to hire people to guard the sheep at night and pay them. However, sheep thieves steal at least 5-10 sheep at a time . This makes it necessary to stay awake and guard at night. In the past, there were problems with the sheep being attacked by other animals, especially foxes. Even now, sheep are damaged when grazing in the foothills. Sheep herders also keep dogs. These dogs can be seen helping them during grazing. These dogs do not cause any problems. Dogs that come from outside bite the legs of the young sheep, drag them away, and even tear them apart.

When goats get sick, a total of 20-30 goats die at once. The total number of goats is reduced by half, causing huge losses. It is becoming a common story that large numbers of goats are hit and killed by fast-moving vehicles. When such a large number of goats die, they cannot sell them and dig a large pit and burn them all.

If the goats enter agricultural lands and graze the crops, they will be punished. Some of the people who are responsible for the crime will talk patiently and accept the punishment. Some will even beat them. They will even keep the goats. The shepherds will remain calm and accept the beating and give them compensation in cash. For this reason, they are very vigilant both day and night.

It can be seen that the majority of the sheep breeds have been raised by the pastoral community living in Tamil Nadu for many generations. They have acquired the unique identity of being the Varathattu Geetaris. For some of them, agriculture is a secondary occupation . However, the majority of the Varathattu Geetaris do not have sufficient awareness about other professions, education, and employment. Being involved in this profession constantly affects the education of their children, and the family is also facing a huge setback. Moreover, they do not get proper recognition in the society. Due to this, they have to face various problems in the society during family, wedding and public

events. Apart from that, government permission is not properly obtained to graze sheep in forests and mountains.

from rain , sun, and snow in the open air, is full of struggle and hardship. As a result, the number of sheep farmers through grazing is decreasing.

The social life of shepherds

The life of shepherds is not a life of staying in one place . They are nomads who constantly move and face the elements, rain , sun and snow . " The shepherds who herd the sheep during the day gather them in one place at night. That place is called a kidai, which is usually a field that has been harvested . It is customary for the shepherds to make a temporary dwelling like a cage near the place where the kidai is built, and the shepherds stay in it with their families. To make it easier to lie down like a bed, they put a board on it and make a bed. On top of it, the cage has a side door like a cart and a roof is placed on top . Two people can lie down in one cage " (Gitaaripa.13) . It is customary for more than one shepherd to build a kidai side by side. This is called a valasai, and a maximum of two hundred sheep can be kept in one kidai . It is the men's job to herd the sheep during the day and to keep them in the pens at night, keeping them awake and guarding them . Landowners, on the basis that the urine and dung of the sheep are good fertilizer for the fields , make shepherds stay on their lands. The stay lasts as long as there is grazing in the field or as long as the landowner wishes. Often, after the grazing is over, it is the custom of the shepherds to stay on other land or in the village.

rely on daily wages for their basic needs . The wages are in the form of money , grain or sorghum . They keep the grain for food . They sell the sorghum for money . It is their custom to sell one or two sheep or kids to meet their urgent needs such as marriage, medical expenses, death, etc. When the number of sheep increases, some people sell them and buy jewelry , buy land in their hometown , and build houses on the land they already have (Geetari. pp. 35, 153) for their own use. Those who do not have sheep sometimes

graze the sheep of others . In this way, they provide food and clothing to the shepherd and give him two sheep as wages per year (Geetari. p. 41). In addition, there are also cases where two or three sheep are taken from those who have more sheep, grazed them and handed them over to the owners at specified intervals and received the appropriate wages. This is called 'Otada Kuttalam ' (Keetari . p . 164). It is noteworthy that after leaving Kariccha Vellaiswamy, he made his living by herding sheep together with Keetari . " Otada Kuttalam Ketaka

The shepherds cook food only once a day (at night) . They eat only two meals, namely, fresh rice at night and old rice in the morning . This habit of the shepherds does not change whether it is rain , sun or snow (Geetari, p.13). Most of them eat rice and a stew made with salt . They salt the meat of a dead sheep and dry it in the sun and keep it as a stew. It is the custom of the shepherd women to grind the chili powder for the stew in bulk (a week's supply) and keep it.

Women's lives in the novel Geethari

In the novel Geethari, women are depicted in terms of work and family responsibilities. In addition to facing the challenges of the nomadic lifestyle , women perform various tasks such as keeping the house clean , cooking , herding goats , collecting firewood and striving for the future of their children . Despite the hard work of men , women also work hard beyond their household responsibilities. Women are involved in daily chores such as herding the goats that men herd during the day , collecting firewood and cooking food. Women also focus on planting and caring for seeds like chillies and brinjals. One of the main objectives of women is the desire for their children to be free from difficulties in the future. For this, they are interested in keeping their children in hostels and educating them. Women face the hardships of the nomadic lifestyle , natural

disasters, etc. They have also acquired the ability to cope with the challenges they face in new places. They show concern for the well-being of the family by keeping the space in the house , especially the stove and sleeping areas, clean. Like men, women, despite the difficult challenges of the nomadic lifestyle , work for their families and struggle to provide a better life for future generations.

Herding sheep and guarding them at night are the duties of shepherd men. The duties of shepherd women are tireless. Their day begins with waking up early in the morning and cleaning the sheepfold, nursing the young, feeding them, fetching water, washing dishes, washing clothes, collecting firewood for cooking, drying the salt pan, helping their husbands in grazing, and in the evening, feeding and cooking the sheep, and taking care of the children. The reality is that nothing gives them rest except death. The poet Malathimaithri's comment that "men tend their sheep in the field, women tend their lives in the fields" (Nam Pahtayyarai Kolvadepadi p.71) is worth mentioning here. Shepherds are unable to stay in one place permanently. Theirs is a miserable life of constant displacement. It is women who suffer the most in such a life. During displacement, carrying utensils - goods - children from one place to another. Cleaning the new shelter, carrying water. Collecting firewood, and cooking are the great hardships that women face. It is rare to have the opportunity to stay in one place permanently for a month. When such a situation arises, the joy that these women experience is immeasurable. The following passage in the novel, as stated by the author, is noteworthy in this regard.

Knowing that they would be staying permanently in one place for a month, the women felt a little relieved and were able to pack up their belongings and utensils and run away every day, only to have to run to another place the next day. They were happy when they thought that they could have some rest during this month . They cleaned the place where they would cook and the place where they would keep their belongings and sleep with some care (Geetari.p. 138)

The shepherd women in the novel are those who have enough of what they have to endure on the mountain, in the rain, in the sun, and in the snow, and they are determined not to let this happen to their children. The situation of keeping their children in hostels and making them study is also highlighted in the novel (Keetari, p.154).

Marriage– Remarriage Death

The wedding ceremony of the shepherds. Childbirth. Rituals, remarriage, and death are naturally revealed here and there in the course of the novel. The majority of the shepherds marry through maternal uncle-sister-in-law relationships. In such relationships, when there is no wife, the brother marries the daughter of the elder brother. It is noteworthy here that Kariccha, who calls the white man ' Chithappa ', has a wife of his own (Keetari 1981) . In the case where the groom is unable to attend the wedding (in the absence of people to look after the groom's sheep), the stick used by him to herd the sheep is considered the groom, decorated, and made to stand next to the bride . Then, one of the women from the groom's family ties the tha li to the bride . This is how the marriage of a Kariccha takes place (Geetari, p. 101). It is also customary among the shepherds for the bride's family to give her a gift (varadat) at the time of marriage . The nature and amount of the dowry varies according to the number of sheep owned by the bride and the family circumstances of the bride. Sheep. They give utensils, jewelry, and groceries as dowry (Geetari, p. 52, 96)

In the family of shepherds, when an elder brother dies, it is customary for the younger brother to marry his elder brother's wife. The elder brother also accepts not only his wife but also his children as his own. If a person refuses to marry in this way, they are excluded from the shepherd caste. No one else will give him a wife. He must also give an undertaking that he will not marry anyone. In the case where the husband's younger brother refuses to marry, the widowed woman can marry her father-in-law if she wants (in the absence of a mother-in-law). If she does not want to go with her parents, it is also shown in the novel that there was a custom of giving the woman a solution (alimony) and sending her away (Geethari. pp. 131.132). The shepherds. Perform the rituals of childbirth,

the girl's wedding, marriage, and death in the places where they live. If one of their own is about to die or dies, it is the custom of the Idayartham to take him to his native village and bury him there. " A nomad cannot live in his native land for long, and perhaps he does not even eat rice. At least in death, he should stay in his native village and die " (Keetari, p.129). Birth can take place anywhere. Life can continue anywhere. But it is the unquenchable desire of the Idayartham that their death and burial should take place in their native land. This is evidenced by the fact that Irulayi, the wife of Ramu Keetari, and Adhiyappan, who appear in the novel, are said to be taken to their native village after their death.

Beliefs and customs

The author naturally reveals that shepherds, like other communities, have various beliefs, rituals, and customs including songs, proverbs, and legends. Although they have a Karathali goat (a goat with a white body and a black belly and a fringe hanging on both sides of the rump), they are very happy if the goats give birth to a golden-colored calf (Keetari, p.171) (Keetari, p.145). They believe that the drought that is increasing in the area will be relieved by them. They believe that the presence of rabbits in the area where the sheep are grazed. Seeing them scattered and running around will be harmful to them and the sheep. " Elei mosa sedari uduthutoi.. mosach saunam pollach saunamudoi, aadukala patirama patukkidungatoi " (Keetari, p.127). It is their custom to believe that goats are cursed and to remove it, they put garlands of neti around the necks of the goats (Keetari, p. 113). Some of the owners who ask them to graze their sheep on their land cheat them by not paying the due wages. In such cases, the shepherds fill a green earthen pot with goat's milk and bury it overnight in the land of those who do not pay the due wages, and they put a fire in it and bow down and curse them as follows. " Until we are found and found, and we are given a bad wage and we are broken, no grass or garlic will grow in this barn. The sheep will be destroyed " (Keetari, p. 137). The shepherds believe that their curse will be avenged.

In the lives of the common people, proverbs and songs play an important role. Songs are expressed in the fatigue and joy of work. Proverbs, which are expressions of experience, are occasionally included in the speech of the elders as advice or warning . Such proverbs are also found among shepherds. The novel mentions that shepherds sing Themmangu songs to forget the pain in their feet and avoid sleep while herding sheep and guarding them at night. The name Saathappan appears in the novel during the grazing period .

" O moon, O sun, O Lord of the caste,

"It's a small thing that Indira took from the perspective of the government ."

As opposed to singing,

" I will sing a song – Om"

I will also slap my grandfather.

Why not read the opposition?

"I will be a great helper " (Geethari, p.118)

Ramukhitari begins to sing.

Apart from folk songs, they also sing film songs. More than twenty proverbs are included in the speech of Ram Geethari, the main character of the novel, and in the speech of others. They can be divided into two categories: proverbs related to the character of shepherds and general proverbs. The proverb " Edayanukku Buddhi Podarilatheng Irukumam " (Geethari, p. 168) emphasizes the need to be careful while herding sheep. The proverb " Rushi Pathu Dinga Nenakkarivanum Kooru Pathu Kuntha Nenakkarivanum Edayana Irukuma Mataanlle " (Geethari, p. 155) and " Aattukkara Edayanukku Tukham Varakkoda, Ausar Bora Vaalukku Tumma Varakkoda " (Geethari, p. 127) are also used to emphasize the need to eat deliciously, stay in a comfortable place, and not think about

sleeping . When the goats fall sick and die in droves, the women of the shepherd clan, unable to bear the loss, cry and do not eat. At that time, people from the nearby villages would console them by saying, " The seed is near, the dead tree is abundant " (Keetari, p. 144), and some sayings are also noteworthy here , expressing the qualities of Ramukhitari, such as " He who sees the whirlwind and the goats grow, and he who sees the pit and the fire " (Keetari, p. 148) . Apart from these ,

"He who sleeps in the morning has no hair . He who sleeps in the evening has no hair " (Geetari, p.37).

" Look at the black with your eyes. Wear the red with your sandals" (above, p. 33).

" The last one will not be silent. A false man will not tell a story " (above, p.22).

" He who is bound by the high-ranking officer is also bad, and he who touches the shining head is also bad " (p.160).

More than ten common proverbs, such as " □□□□□□□□

It is revealed in the speech of Irulai. " There is water in the athik kolathu / there is heat in the alangathu / there is rice in the paddy field / there is fire in the two ponds. If you give me everything, I will give you a piece of paper and you will be able to buy it right now " (Keetari , p.27) is a story of a riddle. Researchers have shown that there are many myths related to the birth and life of the lower class people. In this regard, a myth related to the life of the shepherds, that is, the reason why the shepherds lie down and suffer in the sun and rain, is also revealed in the novel (Keetari. p. 104). This is related to Hinduism, especially to Parvati and Shiva. (N. Manikandan, 2023).

Flower rituals

Puberty is the stage when a woman reaches the maturity necessary for motherhood. Puberty is considered the end of childhood and the beginning of

womanhood. In society, it is considered good for women to reach puberty at the appropriate age.

' Geethari ', a ritual is described in which, once the red-flowered hen reaches maturity, she is kept alone in a corner of the shed and made to eat ulundang clay. Through this, the poor can understand the situation they have reached in a favorable way.

Review

This novel, which identifies only one group within the marginalized pastoral community, has subtly recorded their social feelings, values, and cultural movements. Through the story of Ramukithari, who is determined to raise and educate her children and grandchildren even in her old age, it reveals the plight, anxieties, and problems of a wide range of Geetharis.

The heroine of this novel proves that when a human heart is filled with love, money is of no importance to them, and a house is of no importance to them, and they can live happily and peacefully in the open field among the sheep. But the novel also strongly emphasizes that as money accumulates, the cruelty, revenge, conspiracies, and treacherous thoughts that enter human minds create divisions in human minds and begin to destroy the family itself.

The novel, which clarifies that the singers continue to wander behind the sheep despite changing circumstances through the three-generation bond of the sheep and the poverty that moves through the years, also underlines that education is of great benefit in helping a person progress and realize his or her situation.

tpdh;fs;

t.vz ;	le;J kjpg;ngz; tpdh	LOCF Mapping		
1	Explore how the characters are portrayed in the Geethari novel.	K2	CO 4	PO4
2	How do the concepts of tradition and change clash in the novel Geethari ?	K 3	CO3	PO2
3	Briefly describe the social background of the novel Geethari .	K 3	CO4	PO1
4	Point out the linguistic features used in the novel Geethari .	K 5	CO2	PO2

5	the Vellaisamy - Karicha relationships .	K 3	CO4	PO3
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t.vz ;	vl;L kjpngz; tpdh LOCF Mapping			
1	Evaluate the novel Geethari as a social novel .	K6	CO 2	PO4
2	Examine the psychological elements in the novel Geethari .	K 3	CO 3	PO 6
3	Evaluate the social and literary significance of the novel Geethari .	K2	CO 5	PO2
4	How does the novel Geethari reveal the problems of women's lives ?	K5	CO 3	PO 4
5	How are the rural social structure and its contradictions depicted in the novel Geethari ?	K3	CO3	PO 2

Unit 5

Society – Drama

Curse! Redemption? - M. Ramasamy

M. Ramaswamy (born 4 December 1951) is a professor, writer, playwright, actor and film critic . He is best known for his plays Durgira Avalam, a Tamil adaptation of Antigone

by Saphaklis, and Galakkakarra Kotthuru Periyar , a biographical dramatization of Periyar E. V. Ramaswamy.

Birth and education

Ramasamy's father's hometown is Palayamkottai, and his mother's hometown is Ambasamudram. He completed his schooling at Palayamkottai Anthony School and his college education up to postgraduate level at Palayamkottai College. He received his doctorate from the University of Madurai. For his doctorate, he studied the art of Thorpavai Nizhal Koothu. He lived with Koothu artists and learned to perform Koothu. He worked as a professor at the University of Madurai and the Tamil University of Thanjavur. While he was a professor at the Tamil University, he created the educational program Koothu Kalari. He has also acted in films. He has written reviews for many Tamil films.

Theater life

He formed a theatre group called ' Nija Natak Iyakam ' and staged many plays. Due to his interest in acting, he staged many plays in Tamil including Durgira Avalam and Galakkakarar Dosthuru Periyar. Due to his love for Tamil, he has translated many plays into Tamil. Some of the plays he translated include plays by G. Sankara Pillai and Berthold Brecht.

Film career

Nasser, who noticed Ramasamy's acting skills, gave him the opportunity to act in supporting roles in films like Devathai and Mayan. After acting in supporting roles in many films, Ramasamy started acting in major roles, starting with films like Joker and K.T.

Plays performed

- Badal Sarkar's play Spartacus
- Katunda Pramodius criticizes Gujarat riots
- Galileo Galilei by Bertolt Barak
- Nandan's story

- Comrades
- Comrade Periyar, the rebel
- The tragedy
- Son of Ganga
- Three scholars and a dead lion
- Guard
- Durgira Avalam is a Tamil adaptation of Antigone, a play by Sphaeranthus.
- Ponninyin Selvan as Periya Pazhuvettaraiyar

Works

1. Learn the morning routine (plays)
2. Acting - A Banduwam that flows from nest to nest
3. Drama – Let the screen do the talking!
4. Grammar and Linguistics
5. 1954 Radha Drama Prohibition and Drama Act
6. Badal Sarkar Third Stage - I
7. Drama (There is more to talk about)
8. Comrade Periyar, the rebel
9. Pain relief
10. Comrades
11. Drama in Tamil society
12. Theatrical aesthetics
13. Curse or redemption?
14. Tamil Drama – Yesterday, Today, Tomorrow

Modern plays

Dramas that broke the linear pattern of beginning, climax, decline, and end, and the content of the plays that were created in the late sixties and seventies, underwent a change. There was a connection between the urban drama art rooted in the West and the folk drama traditions rooted in this soil. It can be said that the rebellious nature of the creator's mentality due to socio-political reasons and theoretical searches gave rise to modern plays, which are experimental plays.

Theater groups and plays

The experimental theatre initiative introduced here by Bengali playwright Badal Sarkar is called the Third Stage. These short plays, which had immediate consequences in mind, were performed as street plays. Koothupattarai. The street theatre movement, the Nija Natak Movement, Pariksha, Aroopam, Chettu Arangam, Aadukalam, Chennai Art Group, Maunakural, Madras University Theatre, etc., were formed .

Performance method

Everything changed, from the make-up to the stage design, acting, visuals, and dialogue. The theatrical event was set up in a way that made the audience feel like they were watching a play. Ideas were often conveyed through symbols and metaphors.

Drama content

exposing the absurdities of human life, analyzing contemporary issues, highlighting political and social disorders, expressing the rights of individual and social struggles, comparing events in old myths, legends, history, etc. with contemporary issues, reviewing them, and questioning the cultural values and life values that have been created. These plays do not have a storyline that ignores the suffering and problems of today's life.

Curse !... Redemption? – Book Introduction

M. Ramasamy's *Chaapam! Vimosanam?* is a modern play. It is a collection of plays performed by the Madurai Nija Natak Yayaka and the Thanjavur Rehearsal Group. This book contains three dramas: *Chaapam! Vimosanam?*, *Puratchik Kavi*, and *Aabudhiran*. "*Chaapam! Vimosanam?*" is a drama style. It involves a character being freed from a cursed state. The structure of this style is as follows.

Cursed state

Usually a character receives a curse by making a mistake.

The search for liberation

The characters seek ways to break free from their curse. To do this, they may have to repent and ask for forgiveness or wait a certain amount of time.

Obtaining salvation

Sometimes, they are freed from the curse through a specific condition or an incident (e.g., stepping on the feet of a deity).

Character development

This helps to portray the characters' personalities and their mental struggles. Thus, their development is depicted in the play.

Plot

These plays are often based on mythological stories and depict the complexities and emotions of human life.

Dramatic theme and myth

"*Curse! Liberation?*" is not just a specific play style. It is the basis for many stories in literature, especially the short story "*Sabavimosanam*" by Pudumaipittan, and countless others. The plot of this story is based on a myth. This myth explains how the mythological character Akalikai was cursed and how she was liberated from the curse.

The curse of Akalikai refers to the curse that befell a woman named Akalikai in the Ramayana. Akalikai, the wife of sage Gautama, received her husband's curse when Indra disguised himself as her and had intercourse with her. In that story, the curse was lifted when Rama stepped on her feet and Akalikai regained her beautiful form from the stone. This myth has been used in Tamil literature in various forms and with changes according to the times. The story of Akalikai has been featured in Tamil literature by writers from Sangam period songs to modern literature. The first Tamil literature to sing the story of Paripadal Akalikai has written two short stories called Saabavimosanam and Akalikai in modern Tamil literature. Therefore, it can be seen that the Akalikai myth has been studied in Tamil literature since the Sangam period. M. Ramasamy has also used this myth for drama .

Story summary

Sangamunivar wanted to do penance in a mountain. His disciples took him on a palanquin to the mountain called Seerthamalai . When the sage arrived there, he saw the place. He was attracted to the place. He immediately told his disciples that he would do penance in this forest for twelve years. You come to this forest after twelve years. The disciples also left from there . He had been penance in that forest for twelve years. In another part of that mountain, a sage named Tungamunivar lived with his wife Devantikai. Devantikai had been childless for a long time and wanted to have a child. But Tungamunivar did not even look at Devantikai. So she went to a temple on the mountain. She went there and told the priest there about her worries. She cries and laments that she wants a child so much and that her husband won't even look at her.

Immediately the priest gave her a fruit and told her to make her husband eat it. Then he will be pleased with you. He told her that you will be blessed with a child and sent her

away. Devantika took the fruit and kept it under a tree and was bathing in the river . Seeing this time, the disciples of the Sangha sages came and said that twelve years had passed , now we can go and see our Guru . On the way, when the sage woke up , they searched for tubers and fruits etc. to give him something to eat . Then they saw the fruit that Devantika had under the tree . Seeing that the fruit was beautiful, they said that we should take it to the sage and take it and put it in front of the sage. The sage woke up . There should be no attachment to this world, but renunciation. Life is better. Thus the sage was saying. Then they gave the sage this fruit to eat . Immediately after eating, the sage was talking about women being the ones who can give pleasure in this world , and sensuality is bliss. Hearing this, the disciples were surprised . They were thinking, what has our sage become like this? At that time, Devantikai was bathing in the river and looking under a tree above . She did not find the fruit . While she was searching for the fruit, she saw Sangam Muni and his disciples sitting there and went there to tell her her faults. Then Sangam Muni saw Devantikai . Sangam Muni felt a desire for her. He started chasing her . She also started running . She went straight to the place where her husband Tungam Muni was. Sangam Muni also kept chasing her . The disciples also ran behind the sage. Devantikai went to Tungam Muni and said, "I don't know why this sage is following me." Tungam Muni got angry. He cursed Sangamuni that he would turn into a pig.

The sage said, " It is only then that I understand why we did this ." The woman said , "I bought a fruit from the priest to get a child." When she said that the sage had eaten the fruit without knowing it, the sage Tunga became angry with the sage, saying that he could not buy all the love with the fruit. He became angry that he had cursed our sage without knowing it. Then all the disciples said, "What kind of sage is this, you have cursed our sage? " Then he said that he should remain like this until the full moon , and when the full moon comes, if someone cuts him in one cut, he will attain liberation in the form of a pig.

The sage Sangam could not accept this . He told his disciples, "Kill me now, I am such a great sage, there is no use in me becoming a sage again after being a pig , kill me now ."

The sages refused . He told his disciple Dayaparan, "If you don't kill me, forget all the Vedas and tricks you taught me." The disciple said, "No matter what you say, I will not kill you, I will not commit that sin, we will take good care of you." At that moment, the sun began to set, and the sage turned into a pig . They thought that they could bring him, lock him up, and give him the necessary food. At night, the sage, who was in the form of a pig, ran away to the place where the pigs were . There he became one with the pigs. They searched for the pig for a month until the full moon . He learned the pigs' language and became one with them there. The disciples saw a light on the face of a pig that they saw. When the disciple was about to cut it , he said, "Don't cut me, I'm so tired of this life. I don't want to come out of this." The pigs there also didn't let the sage be cut. He has now joined us, your sage is no more . The disciple could not do anything because of this . Then the curse that Sage Tunga had given him turned into a boon for Sage Sangam .

Redemption and Society

M. Ramasamy's play 'Saapa Vimosanam' discusses the curses prevailing in society, especially caste and social problems, through drama. It is not just a story but a form of drama that provokes social criticism and awareness. Like Ramasamy's other plays, this book is written in a drama form that is understandable to the society. M. Ramasamy's play ' Saapa Vimosanam ' deals with caste problems. This play discusses how the curse and liberation from it are possible in the context of caste oppression and its consequences.

Social problems

This play highlights the problems of people living on the margins of society. It focuses specifically on the caste system and social inequalities. The central theme of the play. is

how caste oppression affects people. It sheds light on the caste problems prevailing in society.

Theme

The main theme of the play is liberation from the curse.

The nature of conversations

Dialogues that express emotions, dreams, fears, and expectations will gain importance from the characters.

Structure of the play

As the play progresses, conflicts between characters and how they are later resolved will be revealed through dialogues.

Awareness

Through the word curse, the play depicts the eradicating the curses of society and creating a new liberation. From 'curse', 'liberation' refers to freedom from caste oppression. This begins a discussion about the ways to get rid of the cruelty of the caste system. Overall, it is a play that approaches the caste issues rooted in society with a critical perspective.

The form of the play

This story, like M. Ramasamy's other plays, is developed into a drama performed on stage by a narrator and actors.

Purpose of creation

This play is designed to evoke people's emotions, stimulate their thinking, and address social issues.

Performance

M. Ramasamy's play " Saapam Vimosanam " was staged in a performance style where the characters are realistically portrayed by storytellers. It was performed by the Madurai Drama Society and the Thanjavur Rehearsal Theatre Group and was appreciated by the public . Its written form has been published in book form.

Storyteller

This structure uses a narrator to explain the course of the story and the feelings of the characters.

Live conversations

The dialogues that the characters have with each other form the basis of the story. This helps to portray the characters of the play realistically.

Public participation

Basically, plays are simple and direct, as they are created for the public's attention and appreciation. Dialogues

Dramatic form

Because it is in written form, readers can imagine the visual settings and characters' conversations in their minds.

Revolutionary poet

, which is included in the play collection ' Sapamvimosanam' , is based on the poem 'Puratshikavi' by Bharathidasa . The poem ' Puratshikavi ' written by Bharathidasa is based on the book ' Pilganiyam ' in the northern language .

Storytellers :

- **King** : Amudhavalli's father .
- **Amudhavali** : The king's daughter .
- **Example** : A wise and youthful poet .
- **Minister** : The one who introduces the example to the king .

Story summary .

There was a king in a village . He asked the minister , "My only daughter, Amudhavali, has studied Tamil literature and grammar . But she still doesn't know how to write poetry . She needs to learn poetry and grammar . Is there a good teacher for that ? " he asked the minister. The minister replied , "There is a poet who is all-round . His name is Uthar, but there is a problem with him . He is a young man , handsome . Our princess is also a young woman. That's why I am thinking about it. But there is a way. You can tell Amudhavali that Uthar is blind, you can tell Uthar that Amudhavali is a leper , you can hold a class by putting a curtain between the two of them . " The king liked the trick suggested by the minister . The class was held with the curtain in place. One day, while teaching a lesson, Utharan stood in a nearby oasis, looked at the moon, and sang a poem.

The body is hidden in blue clothes

A moon shows its bright face.

If you show the whole face, you will be loved.

Will this world be destroyed by robbery?...

He sang . Amudhavali, who was behind the curtain, heard this . It was Uthar's voice . How many poets have sung while looking at the moon? Seeing it, he too can sing. How can a blind person sing such a fantasy? She immediately opens the curtain in doubt, wondering, "I have never seen such a beautiful woman . " Uthar immediately asks, "Who are you?" Amudhavali replies, "I am Ayudhavalli," and he replies, "I am Uthar ." The king and his minister have conspired to prevent us from meeting . "We have just seen her , " they say . The two fell in love as soon as they saw each other. Time passed pleasantly, and the king came to know about this news. Uthar was brought to the court. The king said, "How can you not marry the king's daughter?" Then, hearing this news, Amudhavali ran to the court. The king ordered Amudhavali to be imprisoned as well. Then the minister came and said to the king, "O king, we will spare only the princess . " Then Amudhavali said , " If it is death, both of us must die . " The king immediately said, "Good, you will kill him and her too. "

They took both of them to the killing field. People had gathered there . Then Utharan told the people. The king asked me to teach his daughter poetry, so I taught her Tamil. At that very moment this woman fell in love with me and I agreed , if loving her was a crime, I will die. She said that her love for me was the reason for her death, and Tamil was the reason for that love , and he lowered his head. Amudhavali cried bitterly. All the people ran and chased away the murderers and saved both of them . They sent a messenger to tell your king that we will no longer give you the rule of the earth, and then the people's democracy flourished in that country.

The play Pavendharin Patrathikavi was performed by M. Ramasamy. The play centers on the love of a princess who came to learn Tamil. The play promotes the values of love,

bravery, Tamil devotion, patriotism, and revolution. It emphasizes that education has the power to remove the darkness of ignorance. It points out that we should criticize the excuses given to everything and make decisions with the help of knowledge. If the darkness of ignorance is removed, the people will question the king. They will not hesitate to raise their voice against the government's mistakes. This play shows that it can even explode into a revolution.

Son

This play, which is featured in Chaapam Vimosanam, is also based on a myth. This myth is taken from the Manimegalai Kappiyam.

Characters

1) Sally

2) Ilambhuti

3) Vedas

4) Aputhira

5) Indradevi

6) Indra

Story summary

In the city of Kashi, also known as Varanasi, there lived a man named Apanjikan . His wife's name was Sali, and she had violated her husband's chastity. So she felt guilty and was distressed, not knowing what to do to atone for the crime she had committed . At that time, a group of people going on a pilgrimage were preparing to go to the Kumari Sea. She wanted to go on a pilgrimage for the crime she had committed . At that time, she was pregnant . Since the pilgrimage she had undertaken was a long one, many months passed

and she became pregnant. One night, without anyone knowing, Sali gave birth to a child, nursed it, and left it in the grass of a nearby garden . Once fed by the mother, the child's hunger would not be satisfied for the rest of its life, so after a while the child started crying again . But the child's mother never came. Hearing the child's voice, a cow ran and fed the child with its milk. The cow licked the child's stomach with its tongue after eating the cow's milk . Like this, whenever the child cries, the cow runs and satisfies the child's hunger .

This continued for seven days . Then, Anthan from a village called Wayanangodu came along that road with his wife . Seeing this child crying and the cow giving milk, what a wonder , how much affection the cow has for the child . He said, "Where did the mother go after leaving the child like this? " Anthan's wife said, "We, who have no children, can raise this child and named the child Aputra." A means cow Aputra means son of a cow . This Aputra excelled in education and recitation of scriptures. One day, while Aputra was passing by a Brahmin's house on the way, he saw a cow being sacrificed . Aputra could not even imagine a cow being sacrificed . So, thinking of saving the cow, he lured the cow away night after night . While going like this, he also caught the Brahmins. Then a cow started attacking him , and seeing that, the cow stabbed the cow in the stomach with its horn and ran away into the forest . This made them talk to the son as if they had seen him . His adoptive father, angry at this, chased him out of the house. When he was hungry, he went from house to house asking for food, and people threw stones at him.

After that, he went to Madurai city for food . He stayed in the Chintadevi temple hall there and begged for food and gave the food to everyone including the blind, the deaf and the disabled and he lived on the leftovers. One night, some people who were suffering without food came to the Chintadevi temple and woke him up in the hope that the abbot there would somehow feed them . The abbot was worried about how he would

feed these hungry people at that time . The abbot immediately said to the deity Chintadevi in the Chintadevi temple, "Oh my god, what a test this is. How can I satisfy the hunger of those who came hungry? You must help me." Immediately, Chintadevi appeared before the abbot and said, "Abbot, accept this Amudhasurabi . This is an inexhaustible vessel . There is no poverty in this vessel. Food is coming in abundance." It will stop giving only if you scream "Enough, enough" . It said, "Use this to satisfy the hunger of the poor" and disappeared .

Having received the nectar, Aputra came out and fed everyone through the nectar and satisfied their hunger. In this way, he satisfied the hunger of everyone in that country . This started spreading throughout the city of Madurai . Seeing this, Indra thought that if Aputra's fame was spreading like this, our position would be lost . He appeared before Aputra and said , "Give me that Akshaya Patra that you have , and I will give you whatever you ask for it." Aputra mocked Indra by saying, " I do not need anything in return for this charitable deed . " Returning, Indra caused twelve years of rain in the Pandya country to prevent Aputra's good deed . Indra made it impossible to talk about hunger. Aputra knew that he had done this only to maintain his position. Abuthira was wandering on the Korkai coast , not knowing who to feed and what to do in a place where there was no food. At that time, a ship was ready to leave from the big port . A man who got off from it asked Abuthira, "Sir, are you Abuthira ?" Abuthira also said, "Yes, I am Abuthira . " Abuthira asked him, "What do you want?" He replied, "Sir, we are sea traders from the faraway island of Savakathivu. The people in our area are starving due to the lack of rain . That is when we heard about you . We heard that you are providing food to everyone through Amudha Surabi . The newcomer asked Abuthira that you should come with us and satisfy the hunger of our people . " Hearing this, Abuthira started his journey with them.

When they reached Manipallavathivu on their journey, there was a strong wind . So they decided to stay there that day and start the journey in the morning , and to explore the island until then . While exploring the island, Aputra got lost . The next morning, when the ship was about to leave, someone asked where Aputra was, and he said that Aputra had already boarded the ship . Hearing this false information, the ship also set sail . Aputra, who came to the place where the ship was docked, was saddened to see the ship depart . Thinking how he could survive on Amudasurabi alone, he threw Amudasurabi into the pond there , saying, " Let this Amudasurabi sink, let it come out only once a year , and let it only come into the hands of those who have the spirit of Dharma. " He fasted there and gave up his life .

M. Ramasamy's play Aputhira is about Tamil ethnic liberation . Aputhira is identified as a symbol of Tamil ethnic liberation . Aputhira is depicted as a character who sacrifices his life for Tamil ethnic liberation . This play combines the struggle and sacrifices of Leeban , who fought for Tamil ethnic liberation , Shankaralingam , who sacrificed his life for the name Tamil Nadu , and Shanmugasundaram, who gave his voice for the rights of teachers and died without eating even a sip . Aputhira's birth and feeding and protecting the people are an attempt to create a Tamil society free from hunger . Indra's request for Amudhasurabi from his son, his refusal, and Indra's revenge on his son by pouring rain, all point to the dominance of the cult of evil over Tamil culture . This tradition, which is being studied in Manimegalai , is transformed into a Ramasamy play, and when it is transformed into a multifaceted reality , it becomes a replica .

tpdhf;fs;

t.vz ;	le;J kjpg;ngz; tpdh	LOCF Mapping		
1	Briefly explain the theme of the play "Saapa Vimosanam" .	K4	CO 1	PO4
2	How are the concepts of curse and redemption embodied in the play "Sabhavimosanam" ?	K 5	CO2	PO5
3	Explain the reasons why M. Ramasamy's Chabhavimosanam is a modern play .	K 3	CO4	PO1
4	Explain real drama ?	K 5	CO2	PO2
5	How is the content of real dramas structured ?	K 3	CO4	PO3

t.vz ;	vl;L kjpngz; tpdh	LOCF Mapping		
1	Examine the reasons why the Sangha sage rejected the liberation from curses .	K2	CO 5	PO4
2	How does the play Aaputhiran symbolize Tamil national liberation ?	K 3	CO 3	PO 6
3	Explain the qualities of Amudhavalli in the revolutionary poetic play included in the play collection Sabhavimosanam .	K2	CO 5	PO5
4	M. Ramasamy portray caste and social issues through the play Chavavimosanam ?	K5	CO 3	PO 6
5	mythology and folklore are combined in the play "Sabhavimosanam" .	K3	CO3	PO 3

Text Books	
•	Ihf;lh; K. tujhrdhh; - ngz;ik tho;f> ghhpepiyak; nrd;id.
•	Ihf;lh;. th. nr. Foe;ijrhkp – ghujpabd; mwptpay; ghh;it> gjpg;gfk;.

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<ul style="list-style-type: none"> ehlfk; - rhgk;! tpNkhrdk;? – K. ,uhkRthkp> ngz;gfk; ,uhkRthkp Gf; `T];
Reference Books
<ul style="list-style-type: none"> jh. V. Qhd %h;j;jp - ,yf;fpaj ' ;jpwdha;tpay;> le;jpiz gjpg;gfk;> nrd;id
<ul style="list-style-type: none"> fh. rptj;jk;gp – ehtYk; tho;ifAk;> jkpo; Gjfyhyak;> nrd;id

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CO1	tho;f;if rpf;fiy vjph;nfhs;Sk; jpwidg; ngWjy;	K4
CO2	rpwe;j gilg;ghspahf cUthFjy;	K5, K6
CO3	mbj;jsk; kf; fspd; tho;if mDgtj;ij Ghpe;Jf; nfhs;Sjy;	K3
CO4	r%f khw;wq;fis czh;e;J nfhs;Sjy;	K3

CO5	muRg; Nghl;bj; Njh;tpy; fye;J nfhs;Sk; jFjpiag; ngWjy;.	K2
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	PO 1	PO 2	PO 3	PO 4	PO 5	PO 6	PO 7	PO 8	PO 9	PO 10	PSO 1	PSO 2
CLO1	3	3	3	2	3	3	2	3	3	3	2	3
CLO2	2	3	2	3	3	2	3	3	2	3	2	3
CLO3	3	3	2	3	3	3	2	3	3	2	3	2
CLO4	3	3	3	2	3	3	2	2	2	3	3	2
CLO5	2	3	2	2	3	2	3	3	2	2	3	3