

**A study on Bharat Ratna Dr.M.G.Ramachandran's
philosophical film songs with special reference to the
educational ideas it contain
An academic comparative analysis with the theories of
education (both India and abroad)
a retrospective reflection**

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Abstract: Providing quality songs in movies has become paramount importance on the part of film Producers and Directors. Of late the heroes of the movies are also concerned about the contents of the song; as they play the main role in the movies and are watched by millions of fans. Super-hero who attained matinee idol status like Makkal Thilagam Bharat Ratna Dr.MGR took upon himself the responsibility of not only producing quality movies but also paid personal attention to produce quality songs as he thought that good messages can be disseminated through his film songs to millions of his fans. It is due to this fact Bharat Ratna Dr.M.G.Ramachandran sought the assistance of eminent lyric-writers like the great Kannadasan, Valli, Marudhakasi, Udumalai Narayana Kavi and also encouraged other emerging writers like Na Muthulingam to write songs for his movies. In view of such extraordinary efforts made by Puratchi Thalaivar Dr.MG Ramachandran, his films contain ideas of ethics, education, equity and justice (communism), eradication of corruptive practice in his film songs. In this paper an attempt has

been made to deal with eight of such songs that contains Educational Ideas and a comparative analysis has been made with the theories of education from the ancient past both in India and abroad. This paper consist of :- Need of the Present Study; Scenario of Cinema; Scenario in Tamil Film Industry; A Bird's Eye View of Dr.M.G.Ramachandran's life history; Dr.MG.Ramachandran produced quality songs by availing the services of eminent Tamil scholars (writers) for the benefit of his fans and the Tamil Society as a whole; Ancient Indian Educational Ideas and its growth; Educational Ideas of other parts of the world and Comparative Analysis with the ideas derived with that of the eight songs identified for this research work that contain the ideas of education.

Introduction:

The technological advancement made over the still camera had paved the way for movie camera. With the technology movie camera, technicians tried to capture moving objects. Initially they video graphed less than a minute of action in 1890's. Using this technology silent pictures were produced for three decades. It was in 1927 the first speaking movie "The Jazz Singer" was produced by Warner's Brothers that had opened up avenues for exploration in the annals of history of media industry to produce movies of astounding nature. This media industry is now grown to the extent of live telecast of events and video-conferencing. There is no stopping to such advancement in the era of information exploration which may perhaps go beyond anyone's imagination. Music according to the scene, theme and action of the characters in a movie is essential for a live experience to the audience. Songs according to the story and nature of the character had become inevitable for production of a movie. A combination of all these would give better result and greatly satisfy the curiosity of the audience. Providing quality song in the movies always engaged the attention of the producers and directors. Beyond these two important functionaries in production of movie is the production of quality song with meaningful lyrics. The heroes of the movies also concerned about the contents of the song; as they play the part in the movies which would be viewed by millions of their fans. Super-heroes who attained matinee idol status like Makkal Thilagam MGR took upon himself to produce not only quality movies but paid personal attention to produce quality songs as he thought that good messages can be disseminated through songs and thereby millions of his fans get the message the society as well (1). It is due to this fact Bharat Ratna Dr.M.G Ramachandran sought the assistance of eminent lyric writers like the great Kannadasan, Valli, Marudhakasi, Udumalai Narayana Kavi and also encouraged other emerging writers like Na Muthulingam to write lyrics for his films. In view of the efforts made by Puratchi Thalaivar Dr.MG Ramachandran, his films contain songs with philosophical import especially one can witness ideas of ethics, education, equity and justice (communism), eradication of corruptive practice etc appears in his film songs. Even the songs of love and romance of his movies coincide with Tamil Tradition and Culture.

In this paper an attempt has been made to deal with several of his songs that deals with the ideas of education and thereby make a comparative analysis with the theories that deals with history of education. The **Organization of this Research Work is as follows:**

1. Need of the Present Study
2. The Scenario of Cinema
3. Songs and Music Ruled the Roost
4. Scenario in Tamil Film Industry
5. Bird's Eye View of Dr.M.G.Ramachandran's life history
6. Dr.MG.Ramachandran produced quality songs by availing the services of eminent Tamil scholars (writers) for the benefit of the society.
7. Ancient Indian Educational Ideas and its growth
8. Educational Ideas of other parts of the world.
9. Comparative Analysis of the eight songs identified with the above ideas that contain the ideas of education.

1. The need for the Present Study:

It is reported that Movies and music have been a natural combination ever since sound was first added to moving images. Whether a film is a tear-jerking drama, an action-packed thriller or a side-splitting comedy, the right song at the right moment will always elevate the impact of a scene. Not only that, many songs written for films have stood on their own, with the popularity of some eclipsing the movies that inspired them. However, there were bewildering outcomes that were reported in research studies about emotional impacts created by music's and their adverse effects particularly on the youth. The American Academy of Pediatrics (pediatrics.aappublications.org) reports adverse and staggering impact created by rap music that panics the listener and goes to the extent of altering their character and they go wild and commit mistakes resulting into crimes (2). Taking reference from research findings of Roberts F, St.Lawrance JS.Joynes in their research papers such as Popular music in Childhood and Adolescence and the effects of sexually violent rock music on males acceptance of violence against women respectively this report which has been published with a view to guide and define the Child Health Care System and / or Improve the Health of all Children. **This report expresses concern over heavy metal music listening that result in increased depression, delinquency risk behaviour, smoking and conduct problem. This report exclaims that fans of heavy metal and rap music showed a greater tendency to engage in reckless behavior than their peers who were not fans of this type of music.**

It is here the present study is important that the identified songs propagate the ideas of education to the masses and establish the fact that celebrities who had huge fan followers has the responsibility to guide them to be responsible citizens in the society and it is not an over statement to mention here that Dr.MGR had taken up on himself this great responsibility with determination without any fear on the success of his movies. **In response to the felicitation function organized by the film industry to honor him on the eve of receiving the award of degree of doctor (honoris causa) Dr.M.G.R appealed to Bakiyaraj (film director and producer), Bharathi Raja (film director and producer) Rajinikanth and Kamalahasan (famous actors who has huge fan followers) in the following manner:**

For your life and profession you have entered in to this field however, see that you can propagate message through your story and songs to integrate the nation and the people. If you do so, not alone MGR or Shivaji though we have done something but you can do wonders with the latest advancement in the technology. While using the latest technology your ability will also grow using this do something good to the society, you may live 100 years or 150 years in the end what you have done to the welfare of the society that counts. You should not receive censure from the future generations (3).

2. The Scenario of Cinema:

It was in 1927 the first speaking movie produced by Warner's Brothers titled "Jazz Singer" released in America. Later, in 1931 a film by name "Alam Aara" was released in India. That was the first movie from Indian Cinema Industry which was produced in Hindi and Urdu. The person who produced the movie Alam Aara also produced "Kalidas" in Tamil and Telegu. During those days there used to be more than 50 songs in a film and Kalidas itself consisted about 50 songs. Though the movie Kalidas was produced at the expense of Rs.8000/- it fetched an overwhelming collection of Rs.80,000/-(4). It is a fact that when cinema came in to existence in India movies were produced on the basis of stories from puranas (Ramayana, Mahabharatha and other philosophical and mythological stories) because the general masses wanted to see their heroes such as Sri Rama, Lord Krishna and others in movies as they have heard them only from the holy books. Kalidas was a famous story from Sanskrit. Later producers tried to produce films dubbing from other languages including other countries. For example, the movie "Man in the Iron Mask" was produced in Hollywood based on a novel. Mr.Sundaram of Modern Theatres produced a movie called "Uttama Puthiran" dubbing from Man in Iron Mask (5). When the Indian film industry was producing movies on the basis of stories from the puranas and popular kings of ancient past; few movies on social movements such as Menaka, Anathai Pen and Sabapathi were produced. However, when the movie by name Nam Iruvar (we two) released in 1947 by AVM Productions many movies on the basis of social evils or crisis were produced. AVM productions flourished in the Tamil Cinema though facing great difficulties enduring restrictions from the Government of India owing to second world war. It should be emphasized here that the screen play written by Peraringer Anna for movies such as Velaikkari (Servant Maid) or OrIravu (one night) on the basis of social evils attained great success and Anna became popular during 1940's. The greatest success that was achieved by the Tamil Film Industry was the production of the film "Para Sakthi" screen play written by Dr.Kalaignar Karunanithi (a great political leader known for his scholarship in Tamil and former Chief Minister of Tamil Nadu) which had attracted the attention of many people in Tamil Nadu (3).

3. Songs and Music Ruled the Roost

History of world cinema proclaims that certain movies became popular because of its super-hit songs. For example Broadway melody was a super hit movie in the 1930's which hit the box office at US\$ 3.00 million, and music and its lyrics attracted the attention of millions of fans (6). In collaboration with Arthur Freed, who wrote the lyrics, Mr. Brown compiled an impressive list

of standards. These included “You Were Meant for Me,” “You’re an Old Smoothie,” “Broadway Melody of 1929,” “All I Do Is Dream of You” and “Alone” (7).

Again the film *The Great Ziegfeld* released in 1935 amazed the world of cinema by its scintillating songs (8). In 1944 *Going My Way* composed by Robert had certainly dominated the Hollywood. A biggest comedy but infused music in the movie and become highest grasping movie that had hit the box office of the value of 7.5 million that had made even the Pope to admire and offered accolades. This movie had won seven Oscar Awards in all the categories. One of the biggest successes in film in the 1930s and the pride of MGM at the time, it was acclaimed as the greatest musical biography to be made in Hollywood and still remains a standard in musical film making (8). Again in 1951 *An American in Paris* known for its success towards music The New York Times September 30, 1964, (9).

In 1960’s *Loyoned Bird – West Side Story* won Oscar in all the categories including the best music and best song more to say that more innovation has been made in sound mixing in the movie and stood as the first and foremost in the innovation of sound mixing and paved the way for more exploration in the future not only in the Hollywood film industry but also in other film industry as well. Released on October 18, 1961 through United Artists, the film received high praise from critics and viewers, and became the second highest grossing film of the year in the United States. The film was nominated for 11 Academy Awards and won 10, including best picture (as well as a special award for Robbins), becoming the record holder for the most wins for a movie musical (10).

4. Scenario in Tamil Film Industry:

The fact remains the same in Tamil Nadu, Southern India wherein there were films which had become popular for its songs as they contained lyrics with full of meaning. Consider the following song from the film *Mannadhi Mannan* ("King of Kings") which was a 1960 Indian Tamil Language swashbuckler directed and produced by M.Natesan. The film features MGR, Anjali Devi and Padmini in lead roles. The story of the film was written by Kannadasan, had musical score by Viswanathan and Ramamoorthy and was released on the eve of Diwali festival in 1960. The film achieved cult status and remembered for the melodious music, meaningful lyrics and dialogue, the dances by Padmini, Ragini and Anjali Devi and the impressive performance by MGR, and the opening song, ‘Acchham Enbathu Madamaiyada’ helped MGR become a cultural icon (11).

English Translation of the Song:

To fear is ignorance and bravery is the quality inhibited in Dravidians.

Death may come at the age of six or hundred

However it is duty bound to protect the motherland

King Cheran established the stone after defeating Kanaga Vijyan

King Pandiya hosting his flag containing the symbol of fish at the Himalayas lived a life of bounty

A woman belong to Tamil culture while bearing the child will nurture braveness

The child in turn will rescue his mother in times of need

Million may live and die but whose name remains in the mind of people

Only those brave soldiers and those who protect the dignity of the people

Their names alone will remain in the annals of history

Interpretation of the song:

This song is a reflection of ancient Tamil culture wherein importance was given to bravery (12). It says that death may come either at the age of 6 or 100 but a soldier's duty is to protect his motherland even at the cost of death. The ancient Tamil King Cheran extended his empire up to Bengal after defeating the then King Kanaga Vijayan. King Vijayan later went to Sri-lanka after the defeat. According to history, King Kanaga Vijayan and several hundred of his followers fled to Sri Lanka after being defeated. In Lanka, they displaced the island's original inhabitants (Yakkhas) and established a kingdom and they became the ancestors of the modern Singhalese people (13). And King Pandya went up to the North from the Southern part and erected his famous fish symbolized flag. These two establish the fact that the ancient Tamil Kings tried to extend the boundary of their kingdom and ruled the entire India. This song further goes to the extent of narrating that bravery is part of the Tamil Culture and every mother will inculcate the concept of bravery to their children. The song finally concludes with a philosophical note that millions may be born and die but the great warriors who save the motherland and protect the prestige and pride of the countrymen alone will be remembered by posterity.

The above song gives a wonderful synopsis of the Tamil Society and emphasizes that the King's primary duty was to protect the prestige and pride of his subjects. Indeed such songs have become so popular and millions of people viewed them in the u-tube even these days <https://www.youtube.com/watch?v=gAMipwXehK0> 1,338,296 views. The song denotes the word Dravidians. This word denotes the Tamil Culture – Peraringar Anna who is the undisputed leader of the South India in his famous speech in the Upper House of Parliament in April 1962 made the following remarks: **(in the words of Annadurai):**

I claim, Sir, to come from a country, a part in India now, but which I think is of a different stock, not necessarily antagonistic. I belong to the Dravidian Stock. I am proud to call myself a Dravidian. That does not mean that I am against a Bengali or a Maharashtrian or a Gujarathi. As Robert Burns has stated, "A Man is a man for all that, I say that I belong to the Dravidian stock, and that is only because I consider that the

Dravidians have got something concrete, something distinct, something different to offer to the nation at large. Therefore it is that we want self-determination”.

Swami Vivekananda quotes “The Madras Presidency is the habitat of the Tamil race whose civilization was the most ancient and a branch of whom called the Sumerians, spread a vast civilization on the banks of the Euphrates, in very ancient times, whose astrology, religious lore, morals furnished the foundation for the Assyrian, and Babylonian civilization, and whose mythology was the source of the Christian Bible. Another branch of the Tamilians spread from the Malabar Coast, and gave rise to the wonderful Egyptian civilization, and the Aryans also are indebted to this race in many respects (14).

5. Brief History of Dr.MGR (A bird’s Eye View):

Dr.MGR belonged to a majestic family. His father Shri.Maruthur Gopalan was a district magistrate in Thrishoor, Kerala. Shri. Maruthur Gopalan was so straight forward and gave verdict against his own relatives on the basis of merit of the case. This had resulted in rift within the family circle and Maruthur Gopalan decided to move to Srilanka in 1913. Ramu Pillai and Velupillai supported MGR’s father financially to settle in Kandi of Srilanka (15). Marudur Gopalan was initially employed as an English teacher in a College and later entered in to the judiciary service of Sri Lanka as a District Judge of Kandi (16).

Dr.MGR was born on 17th Jan. 1917 at Kandi of Srilanka. Sri.Muruthur Gopalan, passed away in 1920 at that time MGR’s age was only three.. After the demise of Shri.Maruthur Gopalan mother Satyabhama moved to Kumbakonam of Tamil Nadu where Mr.Narayanan lived. Mr.Narayanan was the maternal uncle of Dr.MGR. Dr.MGR and his elder brother Sri.Chakrapani studied in a Government school in Kumbakonam.

Due to compelling situation prevailed in the family, MGR decided to take up employment at the very young age and joined Madurai Original Boys Company with the help of his uncle Mr.Narayanan. Mother Satyabhama agreed to this idea with great hesitation. Initially MGR’s salary was four and half rupees per week. In this company MGR associated with comedy actor Kali; N.Ratinam and PU Chinnappa. MGR learnt the nuances of acting and acted more than 30 dramas within the age of 15 years.

MGR along with his brother MG Chakrapani got a chance to act in the movie “Sathi Leelavathi”. MGR’s role in the movie was “Inspector”. The movie was released in the year 1936 and both of them received a salary Rs.100/-. First time MGR could own a hundred rupee note. In course of time, many chances to act as *inspector* in various other movies came but MGR did not accept as he feared that he will be sealed in the role of an inspector for ever.

However, he acted in small roles in movies like Iru-Sagothirargal (two brothers), Maya Machindra, Prahaldan, Ashokumar, Sitha Jananam, Tamilarium Perumal, Dasipen that proved his acting skills. Later he was offered a chance to act as a hero in the movie “Chaya” but production of the movie was later dropped. Thus for nearly nine years MGR had to struggle before he actually got a chance to act as *an hero* in the film Rajakumari released by Jupiter Pictures. Rajakumari was released in 1947 and, much to the surprise of Mohideen, it turned out to be a big success! The profits were huge. MGR arrived as a hero and it was the beginning of an astonishingly successful career that would be discussed for years to come exclaimed in the leading English News Paper The Hindu (17). Later, A.S.A. Samy’s Marmayogi (Robin Hood-like adventure) set the formula for MGR films where he bashed up the villains and saved the heroine. The trend of the solo entry song for the hero started with MGR in his film Malai Kallan where he appears singing ‘Ethanai kaalam than aemaatruvar indha naatiley’ (How long did politicians try to cheat people). The period witnessed so to say the transformation of a matinee idol becoming a demi-God for his fans and MGR joined the political party, Dravida Munnetra Kalagam (DMK) in 1953 owing to the influence of C.N. Annadurai(18)

Jupiter Films, a significant film production company from Coimbatore that made path-breaking films such as Menaka and Velaikkari that dealt with social issues such as widow re-marriage and women empowerment. “They set new trends at a time when mythological films ruled. They replaced songs (sometimes going up to a 100 in one film) with dialogues in chaste Tamil, and reached the common man. Velaikkari is adapted C.N. Annadurai’s play. It marked Arignar Anna’s debut in films as a writer and it is such films that later played a role in strengthening the Dravidian political movement,”. The film created the trend of the concept of "Robin Hood" and inspired various films like Neelamalai Thirudan (1957), Malaiyoor Mambattiyar (1983), Gentleman (1993) and Sivaji (2007) The film Malaikallan also created the trend of philosophical songs and introduction songs for the lead actors (19) own the National Film Award for Best Feature Film in Tamil _ President’s Silver Medal in 1954 at the 2nd National Film Award (20).

The dream of common man in Tamil Nadu that their Hero should become a political leader and rule them had come true when MGR founded AIADMK in 1972 and then became the Chief Minister of Tamil Nadu in 1977. Some of the major welfare schemes that were introduced by him as Chief Minister of Tamil Nadu are:

- He ordered 20 kg of rice to be given through Public Distribution System through TUCS and reduced the rate of rice to Rs.1.75/-
- He introduced scheme for assistance to the destitute women for their marriage expenses.
- In 1980s MGR took **strict action against Naxalites**. He gave free hand for the police to go against the naxals and till today there is no naxalism/maoism in Tamil Nadu.
- M.G.R implemented lot of freebies to whom it is really needed. Freebies including Sewing machine for ladies etc.
- M.G.R opened **Vandalur Zoo**, the largest zoological garden in India.
- M.G.R created **Tamil University** in Thanjavur.
- M.G.R conducted 5th **Tamil World Conference** in Madurai.

- M.G.R established nearly six Universities **Mother Therasa Women's University Bharathiar, Bharathidasan and paved the way for establishing private engineering colleges realizing the importance of creating technical manpower.**
- He was successful in **getting share of Cauvery Water from Karnataka** with his personal visit to the then Chief Minister's residence.
- Introduced the famous free mid-day meals scheme called the Chief Minister's Noon Meals Scheme.

6. Dr.MG.Ramachandran produced quality songs by availing the services of eminent Tamil scholars (writers) for the benefit of the society.

The weekly Tamil Magazine "KUMUDAM" brings out articles in the heading "Ayirathil Oruvan" in memory of Bharat Ratna Dr.MGR's centenary celebration's. Under this chapter, celebrities who had associated with Dr.MGR were requested to share their experiences with him. Kavinger (Poet) Na Muthulingam shared the experience he had with Dr. MGR. It is stated here that Na Muthulingam had written more than 1500 film songs and a popular lyricist. Muthulingam writes "like purachithalaivar (Dr.MGR) his songs are also immortal". It is Dr.MGR who gave importance to aesthetics to tunes and construction of new and meaningful words in the songs and therefore Dr.MGR songs stands tall; generation after generation (21).

He further writes, that it was very difficult to get MGR's concurrence and finalize a song. Some songs were accepted by him in a single day. At the same time, it took months to get the songs accepted by MGR. For example Muthulingam states that he wrote three songs for MGR's movie "Madhuraiyai Meeta Sundara Pandian" and it took months to get MGR's consent to finalize the song.

Again in his essay (chapter) in the book edited by (Manathai Thotta Makkal Thilagam Sabitha Joseph chapter written by Na.Muthulingam PP 23-45) Na Muthulingam reiterates that :

MGR wanted to introduce good ideas in music in his film songs so that it will get in to the minds of his fans and that is why he paid enormous attention to it. Soon after MGR become the Chief Minister of Tamil Nadu the daily Washington Post exclaimed that it was because of the popularity MGR gained through his philosophical songs he was able to snatch such a victory (22) .

Muthulingam states that MGR used to advise him in the following manner (in the words of MGR):

"Even when you write songs relating to sad news for the movies you should not use half words". When Pattukottaiar writes sometimes half-words would come (that

will make the concept in complete) however it will not happen to Kannadasan. Mix Pattukottai and Kannadasan in your writings’.

Muthulingam states that for the movie “Indrupol Endrum Valka” the original first song was different and what was taken place was different. The first song was “pathai mari ponavare payanam yenge sollunga” (i.e. deviated from your chosen path where is your journey). Director Sridhar told that the meaning of this song will coincide with the situation in the story. But MGR advised do not to write incomplete concepts as our ideology is undisputed. After this alone, I wrote the super-hit song Anbukku Nan Adimai, Tamil Panbukku Nan Adimai – (I am slave to eternal love and I am slave to the ethical values of Tamil Language) .

The above enlightens the fact that Dr.MGR wanted the lyric writers to write songs in accordance with his according to his ideas and these ideas mainly centered on the rights of the poor’s, their upliftment, social inequalities and the need for decentralization of wealth; weeding out of corruptive practice and inculcating moral values in the society. It is therefore, not a mere exaggeration to state that Dr.MGR knows the lyrics of a song including its meaning and the purpose for which it was written for his movie. In other words, Dr.MGR wanted the lyric writers to compose songs according to his ideology. To substantiate the above facts the following is quoted:

After the great success of his movie Nadodi Mannan (Vagabond King) Dr.MGR shared his views on the story selection and various other aspects of producing the movie including lyrics of the songs (23):

In the words of MGR:

The lyrics of the songs must reflect the real theme of the story. For example one day the producer of a movie asked me to give my opinion on how to take a love scene in a particular movie as I was the hero. The scene was that “myself and the heroine should share the moment of love and romance”. I told him that the story of the movie is not yet finalized then how can we come to a conclusion about the love scene to be taken at this premature stage. The love scene should match with that of the story, the song to be sung and the tune as well. The producer told me that he will send the recorded song so that I can come up with suggestion.

Such peculiar situation had not happened in the film Nadodi Mannan. The title song was written by Na Muthukoothan. He is a member of the political party I belong and thereby the political ideology coincided. He also wrote another song “Sammathama (is it ok)”. This song is a reflection of equity between husband and wife. It also contain eternal truth that if hunger arise the family should share the food among themselves as the birds do. Similarly for the other songs written by Sri.Baskaran and Kavinger Suradha, I clearly shared my views that made them to compose the songs. The song like “Thadukkathe Ennai Thadukkathe (do not stop me)” was written by Sri.Athmanadhan is a reflection of

people who blindly follow certain sophistry. For example, a man who never tries to secure a job, but blames the fate for his unemployment!

The super hit song – Thoongathe Thambi Thoongathe (do not sleep oh brother), written by Pattukottaiar – is not written for the children alone. It was written for people who did not care to realize the sufferings of the people but pretend to do things. Another song written by Pattukottair – Kaduvelanthenna machan (what is the use of cultivation) is the reflection of the ideology of the political party DMK.

I spent good amount of time with lyric writer Sri.Lakshmanadoss to write the song “Vulaipathila Vulaippai Peruvathilla” (it is indulging in work or extracting work happiness lies). As he is new to this field he struggled hard to complete the lyrics in accordance with my thinking. Especially, I wanted him to introduce certain new thoughts such as - happiness will not arise neither to the giver nor to the receiver. So far, the Philosophers acclaim that the giver attains happiness when he gives and sees the receiver is enjoying what is given. But I wish to propagate a message in the song that no one should be there in the country to give nor to take and everyone should have their basic necessity fulfilled without seeking it from someone else.

The lyrics such as “pattathile pathavivuyarvathile” (i.e. attaining degrees and getting greater elevation in jobs) one may not attain happiness - such message is a warning message to the Ministers and the officials who are occupying higher positions in the society but doing nothing to improve the conditions of the people. Mr.S.M.Subbiah wonderfully composed these songs. **Thus in this movie - the story, the lyrics and the tunes of the songs together reflect the message that gave impetus for the success.**

The above narration establishes the fact that Dr.MGR gave importance to lyrics of the songs written for his movies. No doubt Dr.MGR engaged **eminent writers to write songs according to the situation of the movies without compromising his ideologies. It is because of such an interaction with the peers Dr.MGR was able to cull out the best from them that has resulted in propagation of higher values in life through his film songs.**

7. The Scenario of Indian Education Origin and growth:

F.E. KEAY, “A History of Education in India” with additional Chapter by Sukumar Mitra, Calcutta Oxford University Press (1978) denotes the following (24):

“Throughout the long centuries of India’s History, educational development was taking place. It began way back in the times when the hymns of the Vedas were being composed and has gone on until the present time. The oldest and the richest Veda from which other Vedas emerged is the “Rigveda”. The mantras of Rig-Veda were chanted before the alphabets were invented. Chanting or by hearting or memorizing the mantras of Rigveda was considered as knowledge or education and every boy from the Brahmin community compulsorily learnt it verbally from their parents as they knew chanting of mantras. Thus, the technical lore of language and of hymns was handed down from father to son and this was no doubt the beginning of Brahminic Education in India. Along with the chanting of mantras they followed strict discipline and regulated their everyday activities so that they remain absorbed in Brahman or God to attain Moksha (emancipation) that is the absolute aim of Vedas.

Methods of Teaching and Discipline Expected of the students:

Students were admitted at the age of seven. There were regulations for clothing of those who had become students. Everyday the students were taught for four to five hours.. Gautama says, the students were advised to bath daily and to avoid honey, meat, perfumes, garlands, sleep in the day-time, ointments, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing musical instruments, bathing for mere pleasure, cleaning the teeth, elation, dancing, singing, calumny and terror and all pungent foods (25).

In the presence of the teacher students must not cover their throat, cross their legs, or lean against a wall, or stretch out their feet. Tongues, arms and stomach must be kept in subjection. They should always speak the truth with due respect to elders and avoid bitter speeches. Gambling, low service, taking things that are not offered and injuring animate beings were prohibited. The pupil should not contradict and should occupy a seat or couch lower than the teacher. The student should always rise in the morning before his teacher wakes up and retire to rest at night after him. If the teacher wished to talk to the student, the student should stand up and should immediately rush when called up. The teacher's name should not be pronounced by the student. Every morning the student should embrace the feet of the teacher. Students had to live with their gurus for the entire duration of the course. To complete all the four Vedas it may take 48 years. It must be noted here that the Vedas are not studied to earn for a living. Vedas were studied to understand and realize God within oneself (26).

Bhudistic Education in India:

Buddhism came into existence in about 600 B.C. and contributed harmoniously to the development of Indian culture. The main educational centers of Buddhism were Monasteries and Viharas and the entire educational system was controlled by the monks. The whole discipline (Siksha) had three important aspects viz, morality contemplation and wisdom. Since the absolute aim of Buddhism was the attainment of Nirvana or Salvation, the pattern of education was predominated by religious study and the development of character. As India had marked a high level of development in Literature, Philosophy, Arts, Commerce, Agriculture and the Methods of warfare these subjects were also included as a secondary part of the curriculum. Besides Spinning, Weaving, Printing of the cloth, Tailoring, Accountancy, Painting, Ayurveda, Surgery etc were taught (27).It was the first time that education was offered to all persons irrespective of caste except slaves, army-desserters the diabled and the sick. The students were admitted only at the age of eight and the duration of study was fixed to be for 12years (28).

The above are education scenario from the ancient past including the Budhistic period. As can be seen above that Education in ancient India is about learning of vedas with strict discipline

such as absence of anger, covetousness perplexity and leading a life of Truthfulness, contentment leading to emancipation. In the medieval period and Bhudistic system of education the students were not only thought to maintain character including truthfulness but also astronomy, medicine, mathematics were also taught. This is the synthesis about educational ideas of the past as far as India is concerned. This can be taken as basis to make a comparative analysis for the proposed study. Before making a comparative analysis it is pertinent to understand the educational ideas in other parts of the world so that an heuristic can be arrived at to make the comparative analysis holistic.

8. Educational Ideas of other parts of the world.

It is now important to understand the scenario of education in certain other parts of the world **and derive ideas of education contemplated by the philosophers. In this regard it is appropriate to indicate the work done by Dr.Lula Cole “A History of Education” – Socrates to Montessori published by Holt, Rinehart and Winston, New York wherein the author deals in detail about History of Education from the ancient past and lists the “Aims of Education” of eminent scholars (29).** Since the objective and scope of this research work is to make a comparative analysis with the ideas of education, it is found necessary to reiterate the sum and substance what Lula Cole had given in the form of a table and make a comparative analysis with the educational ideas contemplated with the identified film songs of Dr.MG Ramachandran:

| Sl. No. | Teacher | Educational Ideas |
|----------------|--|--|
| 1 | Socrates (Greece) (469-399 BC) | Truth, knowledge; Development of character; Development of mental powers |
| 2 | Quintilian (Italy) (AD 35-86) | Preparation for public service; Culture; Erudition; Training for leadership |
| 3 | Quintilian Vittorino (Italy) (1378-1446) | Perfection; Balanced development of all powers; Development of character; Happiness; Culture; Training for leadership |
| 4 | Loyala (Italy) (1500) | Preparation for public service; Development of character; Service to others; Training for leadership |
| 5 | Montessori (Italy) | Balanced development of all powers; Preparation for life; Development of character; Development of mental powers; Unfolding of innate ability |

| | | |
|-----------|---|--|
| 6 | Ausonius (France) (310-394) | Culture; Culture; Elegance |
| 7 | De la Salle (France) (1651-1719) | Preparation for life; Preparation for public service; Development of Character; Preparation to earn at living; service to others. |
| 8 | Seguin (France) (1812-1880) | Control over nature |
| 9 | Binet (France) (1857-1911) | Perfection |
| 10 | Abelard (France) (1079-1142) | Truth, Knowledge, Development of Mental Powers. |
| 11 | Origen (Egypt) | Truth, Knowledge, Development of Character, Culture, Erudition |
| 12 | Jerome (Palastine) | Preparation of eternity, Culture and Erudition |
| 13 | Alcuin (Germany) (735-804) | Preparation for Eternity, Development of Character |
| 14 | Melanchthon (Germany) (1497-1560) | Preparation for Public service, Development of Character |
| 15 | Francke (Germany) (1663-1721) | Preparation for life; Preparation for Public Service and Development of Character |
| 16 | Basedow (Germany) (1723-1790) | Happiness; Development of Mental Powers; Unfolding of innate ability; Preparation to earn at living |
| 17 | Herbart (Germany) (1776-1852) | Balanced development of all powers; Development of Character; Development of Mental Powers |
| 18 | Froebel (Germany) (1782-1852) | Perfection; Development of Character; Happiness; Development of Mental Powers; Unfolding of innate ability |

| | | |
|----|--|--|
| 19 | Ascham (England) (1515-1568) | Development of mental powers; Culture; Erudition; Training for Leadership |
| 20 | Mulcaster (England) (1531-1611) | Truth, Knowledge, Preparation for life; Development of Character, Preparation to earn at living |
| 21 | Comenius (Poland) | Preparation for Eternity; Development of Character |
| 22 | Pestalozzi (Swiss) | Balanced development of all powers; Development of Character; Happiness; Development of mental powers; unfolding of innate ability; Service to others |

Source: History of Education- Socrates to Montessori by Dr.Lula Cole

In the above Table, twenty two eminent personalities' names and their educational ideas were given country wise. The following concepts list the idea of the eminent educationists:

- Socrates, Vittorino, Loyola, De la Salle, Origen, Acluin, **Melanchthon, Franck, Herbart, Froebel, Mulcaster, Comenius, Pestalozzi**) among the 22 eminent teachers of different periods of time from 399 B.C to 1874 gave importance to development of character. That means the main idea of education according to them had been to inculcate character in the students. During the period of Socrates no fixed place known as modern day class room were available and Luella Cole says, Socrates taught, but not in a school, it was in the market place, in the gymnasium, and in the streets that Socrates carried on his lifework of teaching young and old Athenians to know themselves, to know what was good, and to know conditions influenced the development of virtue.
- Eight out of twenty two (**Quintilian, Vittorino, Ausonius Origen, Jeromine, Melanchthon, Herbart, Aschom**) paid attention to Culture. Dr.Luella Cole quotes "though the cultural theory of education is very old. But so far as school work is concerned, it may be thought of as complex of ideas about the world, life, and people that has been passed down from previous generation". Thus cultural education brings an idea of understanding of the cultural heritage of the past generation.
- Out of 22 in table 1, 8 (**Socrates, Montessori, Abelard, Basedow, Herbat, Frobel, Asham**) had laid importance for development of mental powers. This idea of development of mental powers not only restricted to think, to reason, to memorize and to concentrate alone but also to understand and assimilate the powers of nature and live in harmony with nature.
- Socrates, Abelord, Origen and Mulcaster had emphasized the need for truth and knowledge as the main part of their curriculum.

- Quintalian, Melanchthon, Loyola, Dela Sale and Francke are the educationists who laid great importance to prepare their students to do public service.

Preparing to earn a living:

This theory originated only during 16th century. It was enunciated by Mulcaster of England and recognized by Dela sale of France, Francke of Germany and Basedow of Germany. **All of them belong to 16th Century and it is evident that from 16th Century onwards the educationists turned to ask themselves a question as to what monetary benefit do an individual get out of education? Does it lead to earn for his bread? Does it lead to raise his living standards?**

9. Comparative Analysis of the eight songs identified for this research work with reference to the above ideas of educational arrived at.

So far we have seen the educational ideas of ancient and medieval India and in other parts of the world with these ideas as the basis; the following comparative analysis has been made taking each song as a context:

It has been decided to earmark each song which is appropriate to the above idea as each context and thereby each context will contain the translation of the song in English, the interpretation of the song and finally critical analysis with reference to the identified context so that the theoretical comparison with the particular context is established.

CONTEXT-I

Consider the following song: The English translation is as follows: (movie: Malaikallan sung by TM Soudarrajan; Lyrics; T.M.Ramiah Dos Directed by Sri Ramulu Naidu released in the year 1954). https://www.youtube.com/watch?v=iw3zAZn_iss - U-Tube - witnessed by more than 5.00 lakh people even this day.

English Translation of the Song:

For how long they (politicians) try to cheat the common man in this country!

One acts as though he has purity personified however cheats people at the appropriate time by all means!

With an attire as a great devotee attract the common man but when they fall in trap ultimately cheat them.

Let us build schools at every street and make the people unknown to **illiteracy!**

Let us learn different **technical skills** and eradicate the word poverty in the society!

Let us build house for each and every family in the society and create **learning opportunity on the nuances of all the life skills!**

Even to pass the rest of one's leisure time in amusement let us collect information relating to questioning on wisdom!

Interpretation:

Thus this song at the outset envisions society's plight and at the same time enunciates steps to be taken to weed out the inequality. What is interesting is that it gives importance to spreading virtue or wisdom among the masses of the society. A virtuous society alone would provide an harmonious atmosphere for peaceful co-existence that will certainly also pave the way for an integrated growth of the society.

Thus this song at the outset points the heinous crime of corruptive practice followed by the politicians including the priestly class with the result the general masses are made to suffer. To weed out such practice this song suggests to construct schools at every street and make the people literate. It further suggests imparting different technical skills to eradicate poverty. Thus it indirectly points out eradication of poverty by spreading skill based education to weed out poverty.

Critical Analysis:

Dr.Manmohan Singh the former Prime Minister of India while introducing Right to Children to Free and Compulsory Education Act 2009 said that (30)

“It is the belief of our government that if we nurture our children and young people with the right education, India's future as a strong and prosperous country is secure. We are committed to ensuring that all children, irrespective of gender and social category, have access to education. An education that enables them to acquire the skills, knowledge, values and attitudes necessary to become responsible and active citizens of India”.

It should be noted here that the Government of India introduced Right to Education after 62 years of independence; however the above MGR's film song emphasized the same more than five decades ago. The concept of universalisation of education and weeding out illiteracy and imparting skill based education along with virtue is central in this song.

One of the famous welfare schemes that were introduced by Dr.MGR besides many other schemes oriented towards upliftment of poor's is the mid-day meals scheme called the Chief Minister's Noon Meals Scheme. After introducing the scheme Dr.MGR delivered his famous speech on 30.06.1982 through AIR (31):

In the words of Dr.MGR:

I came here to speak about the Noon Meal Scheme which was introduced with a view to relieve the sufferings created by hunger faced by the poor children of Tamil Nadu by feeding them atleast once a day.

Mahatma Gandhi used to say that “God shows his form to the poor’s through the food plate” at the same time Peringer Anna used to say that I could see God in the smiling face of the poor’s. The great Thiruvalluvar says in Thirukural Couplet No.734 **“Devoid of starvation, disease and attack by other country should alone be considered as Nation.”**

Great saint Avvaiyar says “greatest distress is poverty and that too poverty occurs in childhood days”. **I introduced the Mid-Day Meals Scheme as I have undergone such a state of starvation when I was a child. Had not my neighbour a generous lady gave a bowl full of rice that had appeased the hunger caused due to starvation for nearly three days – myself, my mother along with my brother would have died long ago”!** Such a motherhood had made me the Chief Minister of Tamil Nadu with full of confidence in me. To wipe the tears of millions of such mother-hood, I have undertaken the path known to me. I have realized that it is my duty to reduce the sufferings of the mother-hood atleast to a certain extent and introduced this scheme so that poor children from the age of two to ten will benefit from this scheme. According to census of Tamil Nadu the total population is 4.82 crores in 1981. In which the children belonging to the age of two to five is estimated to be 42.10 lakhs. Children belonging to the age limit between 5 to 10 is 73.73 lakhs. Thereby the total children from 2 to 10 age are 105.83 lakhs in which about 60 lakh children (who belong to below poverty line) will be benefitted. For the children with the age limit from 2 to 5 will avail this benefit from the child care centres. The children beyond the age of five will avail this benefit from their own schools. The district level officers will take the responsibility of implementing the scheme. I have taken the responsibility of myself to head the higher level committee consisting of eminent persons who are ministers and philanthropers.

The Social Welfare Department is running about 4343 child care centres throughout the state moreover this scheme facilitates establishment of one centre per village and thereby 15,501 child care centres were established. To impart education, a qualified lady teacher has been appointed in each of the centre. Preference has been given to young widows. They will be nominated by the officers in consultation with noted social personality of the local area. The selection process was over and they are undergoing training and they will take charge from 1st July 1982 onwards. The children beyond the age of 5 to 10 will avail the benefit from thirty six thousand primary schools of Tamil Nadu.

It is true that a noon meal scheme is being run by the state of Tamil Nadu for the school children but there is a big difference in the new scheme introduced by me. The old scheme benefits only one third of the pupils. The new scheme will benefit all the poor children of the schools. In the old scheme mid-day meal was provided only for 200 days

but the new scheme will provide food for all the 365 days of the year. The government spends about 10 paise in the old scheme and every block should give 5 paise per student. However due to economic scarcity the blocks were not in a position to meet the expenditure and thereby I have ordered that the entire expenditure would be borne by the Government itself and thereby the old scheme got the recognition of the Government.

This scheme should not be considered merely as a noon-meal providing program. I expect these centres will provide avenues for the poor children to come together forgetting their religion, cast and grow in the atmosphere of total freedom from the social evils that will pave the way for social integration and general health will also be promoted.

I have plans for construction of public toilets to be used by women and this will be used by the children as well. I also have plans to generate electric power from the human waste. These children will be educated to use the toilet at their very young age.

More-over the children will maintain their own lunch plates and the drinking water tumblers and will also be trained to cultivate vegetables in the gardens of the centres and physical exercises will also be taught to the children thereby they will maintain good body condition. I expect that children from these centres will become useful citizens and think of the welfare of the society early in their age.

The total expenditure per year will work out to be Rs.100 crores and this expenditure will increase year after year and I expect that the general public will extend their fullest co-operation to avail this important scheme and the NGO's will come forward to give their helping hand. The plan sketch for the building for the Centre is ready and it is estimated that about Rs.38,000/- will be the construction cost of each centre. The Prime Minister of the country came forward to know and understand this scheme and various foreign organizations have also shown interest to know about the scheme. **I feel the children are the wealth of the nation and it is my duty to nurture them so that the burden on their parents will be reduced.**

Reducing the burden of the common man is paramount importance of every government which is aiming for an integrated growth and development of an economy. Bharat Ratna Dr.MGR realised it and implemented this most useful social welfare scheme that had attracted the attention of leading politicians not only in India but also abroad.

The concepts contained in the song no doubt coincides with that of 14 eminent personalities such as Socrates, Vittorino, Loyala, Montessori, De la Salle, Origin, Alcuin, Melanchthon, Francke, Herbart, Froebel, Mulcaster, Comenius, Pestalozzi.

CONTEXT - II

Consider another song: Play back:T.M.Soundararajan; Lyrics: Vaali; Movie: THALAIVAN; Music: SM Subbiah Naidu; Director: PA Thomas; Producer: Thomas Pictures; Release: 1970 https://www.youtube.com/watch?v=S_LbbUm0bLE 45,964 views

English Translation of the song:

Make your knowledge (rationality) to work

Leave sophistry, time changes and concept also changes we should also change thereby the nation should change.

They built the body like a fort with nine gates and lit knowledge as its lamp.

Bad habits and the habit that never suits knowledge would certainly ruin the purpose and destroy a man.

With the use of Trenching Hoe they dig trap for others to fall-in but they forget the fact that the Trenching Hoe is pointed towards them while they dig the trap.

Once a ball is thrown on the wall it will bounce back after hitting the wall

If one understands this concept would they inclined to do harm people?

Therefore make your knowledge to work

Leave sophistry - time changes and concept also changes we should also change accordingly and the nation should change because of us.

Interpretation:

This song gives importance to knowledge. Knowledge should be considered as a lamp lit in the body. It should be used for self-development that will also help the nation to develop. Cultivation of good habit and character building is important in the process of attainment of knowledge. Bad habit and ego centered attitude will only ruin the progress of the individual and thereby affect the nation's progress. As such this song is not addressed to any particular sect or cast or creed. It emphasizes the general public to attain knowledge and simultaneously nurture good character. Effective use of knowledge for self- development and the ultimate development of a nation is important. Now a day's we see knowledge explosion takes place among the youth but character building is absent. This has resulted in large scale crimes and socially unacceptable incidents wherein educated youths are involved. Look at the following bewildering quotations:

Theodore Roosevelt says that "A man who has never gone to school may steal from a freight car, but if he has a university education, he may steal the whole rail road!" Therefore modern education does not give us character and wisdom, nor teach us love and compassion. "We've learnt to make a living, but not a life. We've added years to life, not life to years. We've been all the way to the moon and back, but have trouble crossing the street to meet a neighbour. We've conquered outer space, but not inner

space. We've done larger things, but not better things." We have conquered the atom, but not our prejudices and impulses sometimes they lead us to sin. We plan more, but accomplish less. We've learnt to rush, but not to wait." "These are the times of fast foods, and slow digestion; big men and small character; steep profits and shallow relationships; two incomes, but more divorce; fancier houses, but broken homes; more entertainment, but less happiness...".

George Carlin says that "The paradox of our time in history is that we have taller buildings but shorter tempers, wider freeways but narrower viewpoints. We spend more but have less; we buy more but enjoy less. We have bigger houses and smaller families, more conveniences, but less time. We have more degrees but less sense; more knowledge but less judgment; more experts, yet more problems; more medicine, but less wellness." He further adds that "We have multiplied our possessions, but reduced our values. We talk too much, drive too fast, stay up too late, get up too tired, watch TV too much, love and pray too seldom, and hate too often." (32).

Prof.M.S.Ananth, the former Director of IIT Madras says that "Character is perhaps the most important component; yet character-building processes in education are the least well-defined and most difficult to implement" (33).

This song makes an appeal for the growth of knowledge with ethical values. In a way the concept contained in the song can well be compared with the educational ideas of Socrates of Greece, Abelard of France, Origen of Egypt and Mulcaster of England as these eminent personalities viewed education as cultivation or inculcation of truth and knowledge.

Critical Analysis:

Right to education would become weak if it is not developed with ethical values and the society will be depressed by social crimes like corruption, tax evasion and the like which will result in uneven growth of economy. This song foresees all these social evils while advocating explosion of knowledge along with good character.

CONTEXT-III

Consider another song: Song: Chinna Payale Chinna Payale Sethi Kelada; Movie: Arasilankumari 1961; Singers: T.M.Soundararajan; Music: G.Ramanathan; Lyrics: Pattukottai Kalyanasundaram: <https://www.youtube.com/watch?v=sT6f2f2nCh4> 11,15,703 views

English Translation of the Song:

Oh little boy listen to my news.

Deeply think of the words as I say.

Knowledge should also grow along with the growth of a person that alone should be considered as growth.

That is the joy you can give to your mother who begot you happily

Time trains you every day thereby you learn lessons (by experiencing the world)

You should imbibe the sense of self-respect in every of your nerve as you grow

You should grow like a man keep this in your mind

That “you are the right hand to the developing world”

Do service to eradicate slavery and thralldom of labour force who suffer.

The concept that all these will change automatically is an ancient lie.

They will say that a ghost is dancing on the top of a neem tree when you go to play Just to put fear in to your heart and to nip your bravery in the bud

Don't believe such un-intelligent threats of these jobless idiots even for a joke.

Interpretation:

This song was written in the form of advice to a child. It says that a boy should grow along with him his knowledge should also grow then only it is considered as growth. That alone will gladden the heart of his mother who begot him. This song points out that one should grow with all the qualities imbibed as a man so that with the leadership qualities he should later try to remove the sufferings of the labour force and be part of the growth of the world. One should not wait with a presumption that the situation will change automatically without taking steps to change it. The child should cultivate bravery not to give room for sophistry. When elders cautions him not to go to the playground as a ghost is dancing on the neem tree to put fear in his heart the boy should cultivate bravery rejecting such unwise advice as baseless. The Hindu dated 2.3.2013 gave accolades to this movie and heaped praises on the song Chinna Payale in the following manner (34):

The music had a good impact and one song, ‘Chinna payale’ (lyrics: Pattukottai Kalyanasundaram), filmed on MGR and sung off screen by T.M. Soundararajan became a hit. This song had meaningful lines, which contributed to its success and popularity.

Even after half a century, it is still popular. Nambiar as the villain was his usual self. The veteran multilingual actor Nagendra Rao also contributed to the high standard of acting.

Critical Analysis:

Thus in this song emphasis is given to growth of knowledge, attitude to develop society, bravery etc. and largely coincides with that of Loyola, Dela Salle, Franke, Petto,

CONTEXT-IV

Consider another song: Movie:- Kaalathai Vendravan ; Story And Dialogues:- Mohan Gandhiraman; Lyrics:- Vali ; Music:- Shankar Ganesh; Editing:- R. Rajagopal; Producer:- Meenu Thirunavakarasu, Mohan Gandhiraman; Director:- Mohan Gandhiraman; Year :- 1989: <https://www.youtube.com/watch?v=O0Illao6zT4> 22,875 views

A song for my beloved brother and sister, the story that contains this song will certainly develop self confidence in them.

A saint on a day light walked holding a lamp lit in his hands exclaiming where is man, I could not find man and I am searching for a man.

Nor by birth, nor by growth nor by caste a person should be known but a person who lives with good tendency alone is considered as man.

God has given man two hands and two legs but given only a single heart just to focus the attention single pointedly.

Those who are elevated in life but behaves selfishly is considered as low-born (in tendency)

On the other hand those who depend on their work (labour) for their survival but has unselfish tendency is considered as an elevated person.

Interpretation:

This song is in the form of advice to children to boost their morale as such a motivational song. A sage is searching for a man who is supposed to be good. It says not by birth, nor by growth, not even by caste a person is recognized as a good person but by good tendency a person is identified as good. God has given a heart only to focus one's attention single pointedly to attain wisdom. A person who is cultivated with the habit of selfishness should be known as low born. On the other hand, if a person behaves unselfishly with a tendency to help others to grow, should be considered as high born.

Critical Analysis:

Thus in this song emphasis has been given for character building cultivation of good attitude devoid of selfishness and coincides with Socrates, Vittorino, Loyala, Montessori, De la Salle, Origin, Alcuin, Melancthon, Francke, Herbart, Froebel, Mulcaster, Comenius, Pestalozzi.

CONTEXT-V

Consider another song from the movie Idayakani, (1975) Written by Sri.Vali, Sung by Sri T.M.Soundararajan, Seerkazhi Govindarajan and S.Janaki Music Director: M.S.Viswanathan. https://www.youtube.com/watch?v=Fi_I4UgfOAA 1,262,085 views

English Translation:

There pervades in the south India a great mountain known as Coorg Mountain.

The River Cauvery emerges from the merciful stomach of this mountain and raise as “Talai Cauvery”

It flows like an ocean to justify the name of Siva that perpetuate cultivation for generations and created history.

Colorfully crossing the dam and flowing at Kallanai of Kollidam makes millions of land at this place fertile.

Then flows to Tanjore and makes the land not only fertile but bounty.

Thereby becomes its mother and its mercy is incomparable.

Like the above merciful river Cauvery you are living like a child of every one in Tamil Nadu.

Oh great giver of abundance you are our heart’s fruit.

You must be safe and well so that this nation will develop and thereby the life of the poor’s in the nation will improve.

All those who are considered noble and wise are by your side and walking behind you

Whatever goodness you think towards the welfare of the poor’s will become a reality.

Oh workers just gather and sing that this world is ours.

Just think of ways and means to establish an economy which has no ups and downs (in equality) of rich and poor.

The path set forth by Peraringer Anna if followed will be benefitted

To part with the hard earned money to the poor’s that makes the depressed

Face of the poor to smile joy will prevail

The sorrow that arise is the baby born out of Selfish aggrandizement

Where only selfish aggrandizement exist Peace never prevail.
You should live prosperously so that the poor's in the country will prosper.
Air, water, sky and the fire are available aplenty for the public
But the earth that was touched by the human feet alone is separated and possessed
It is the human heart that separates
If the attitude of separateness ceases to exist peace will prevail.
We should flow like a river to be useful
We should have a heart like the ocean,
We should cry like the sky for others
The life lead by us should set an example.

Interpretation:

This song begins with an aphorism comparing the emergence of Cauvery with that of the Hero of the song. In this song emphasis was given to cultivate the mind to become charitable so that the poor's in the society could be helped to improve their conditions. It also advices if one cultivates the idea of selfish aggrandizement such a mind will never attain peace and the same concept was reiterated in the final stanza of this song. Selfishness divides the society in to bits and pieces; only a mind that is educated with public service and has a flair for charity is ideally needed to the society to uplift the same from poor state of affairs to comfort.

Critical Analysis:

This reminds us the ideas of Quintilian of Italy, Loyola of Italy, Dela Salle of France, Melancthon of Germany, Francke of Germany, who emphasized on "Preparation for Public Service".

CONTEXT-VI

Consider another song from the movie Pudiya Boomi (1968) Written by Poovai Senkuttuvan Sung by Sri T.M.Soundararajan, Music Director: M.S.Viswanathan.

<https://www.youtube.com/watch?v=qQPLgCv5myc> 105,376 views

I am a son belong to your house and this fact is known to everyone!

<https://www.jsrd-humanities.com/>

The path I go is that of Peraringer Anna's

The lesson on the Change that is required from time to time is required here

If the heart is considered as the rose (flower) thereby the thoughts will smell sweet

Where there is heart there arise eternal-love that alone will rule me

Temple that shows the tower (gopuram i.e. imperishable gateway) that leads to God

Similarly if there is mind that should excel with good attitude

If one lives without forgetting these ideologies will raise like the Gopuram

There is a share that certainly exist for you and me in the world

The world will prosper through the hard work of every labourer

If one accepts whatever that happens in one's life then his bravery lone will stand by his side and guide him.

That earth which is led by the youth alone is called the new earth

My service is that of alleviating hardship of poor's and the depressed

Interpretation:

The hero of the song portrays that he belong to everyone in the society as their son. A very noble thought that sees the rich and the poor as equal. This song assumes heart as "Rose-flower" thereby the thoughts that arise would smell sweet. Sane advice was given in this song to cultivate the mind in goodness wherein eternal-love should spring. The mind of the youth in the society should become like a temple tower giving equal opportunity for others to grow. The youth should inculcate the attitude of goodness to transform the earth in to a new earth wherein only goodness will prevail.

Critical Analysis:

This reminds us the ideas of Quintilian of Italy, Loyola of Italy, Dela Salle of France, Melancthon of Germany, Francke of Germany, who emphasized on "Preparation for Public Service".

CONTEXT-VII

Consider another song from the movie Deivathai (1964) Written by Sri.Vali Sung by Sri.TM Soundararajan. Music: Vishwanathan Ramamurthy; Vishwanathan Ramamurthy
<https://www.youtube.com/watch?v=cvgOHwXNrFA> 649,364 views

My breath will be there on the three words
 Even after it ceases to exist people will speak about it
 In the city of the mind there will be a name for me -- that is my duty
 When higher post comes one should give room for earnestness as well as fearlessness
 However you should not deviate from the path of righteousness oh comrade
 Your mother is the embodiment of love
 Your father is the embodiment of knowledge
 The world should be your temple
 Only one should be your Lord
 You should change your attitude of keeping your head down cast
 Just like a banana flower that will identify your helplessness
 Your life may end tomorrow what if it goes today
 But be firm in your conviction to attain your objective

Interpretation:

This song initially talks about the commitment of MGR towards his political ideology of his party. If that is fulfilled, people will talk about him even after his demise. This song advises when a person happens to occupy higher position in life, he should cultivate the habit of mercy and humbleness. At the same time, he should not hesitate to establish honesty and truthfulness in his official dealings. Mother should be regarded as the embodiment of love and father should be regarded as the embodiment of knowledge. This wide world should be regarded as a temple, in which only one God should be the Lord. It also advises not to harbor despondent attitude that will pave the way for down casting the head with lowest ebb of spirit. Instead think that this life may end tomorrow what if that goes out today but before that one should try with all his conviction to attain his objective.

Critical Analysis:

This song contemplates inculcation of noble values to be practiced in the society that will be beneficial for both the practitioner and the society around him as such coincides with training for leadership as enunciated by Socrates, Quintilin, Loyola Melanchthon and Ascham.

CONTEXT-VIII

Consider another song from the movie Petral-than-pilliya (1966) Written by Sri.Vali Sung by Sri.TMS and Mrs.P.Suseela .: <https://www.youtube.com/watch?v=SNePlhFN5hw> 544,955 views

This country depends on good children like you oh brother!
 History depends on the hands of good children oh brother!
 Mistake is that which is committed inadvertently
 Error is that which is committed willfully

Those who committed mistakes inadvertently should make amendments
 Those who had committed errors knowingly should repent for it

You can imbibe mercy from your mother

You can imbibe wisdom from your father
If you have both you attain good name
If you attain good name the city belongs to you

If you have mercy you will become a philanthroper
If you have duty bond determination you will become a warrior
If you have patience you will become humane
If you have all the above three you will become a leader

To inculcate knowledge you should follow Thiruvalluvar
For eternal love pray to Vallalar
To compose poems imbibe Subramaniya Bharathi
For eloquence follow Thiru Vee Ka

Interpretation:

This song initially praises the children with good attitude and says that the country depends on them and thereby they will become future history of the country. It distinguishes wrong doing done inadvertently and deliberately. The former can be corrected but the latter should be censured as mistakes committed deliberately with ulterior motive should be punished. It further goes to say that one should imbibe love and affection from mother and knowledge from the father on imbibing both they will attain the fame thereby they will be known throughout the city. It further states that if the young inculcates the quality of mercy he will become a philanthropist and has firm conviction to complete an obligatory duty he will be a warrior to attain success in their chosen objective. And if the same person exercises patience and mingles all the three qualities with rationality he will be a personification of a great leader who sets great example in the society. It further advices the pupil to gain knowledge and wisdom from Thirukural (a treatise on ethical values) and attain eternal love by praying to Vallalar, to compose poems he should follow Bharatiar and to become an orator he should follow Thiru Ve Ka.

Critical Analysis:

As a whole this song gives sane advice to youngsters in the society how they should imbibe character coupled with wisdom so that they will become useful citizens of the society and they will create history. As such these concepts coincide with “balanced development of all powers” as enunciated by Quintilian of Italy, Montesori of Italy, Herbart of Germany and Mulcaster of England.

Conclusion:

In this paper an overview of the origin of media has been discussed. The importance given to production of quality songs has also been discussed. After introducing the Hero of the research work necessary genesis on educational ideas of the past both in Indian and abroad were arrived.

With the use of theoretical genesis arrived, an attempt has been made to theoretically compare with the selected eight songs. Translation, interpretation and critical analysis of each song were arrived under each context. The Critical analysis of the various intersection of the eight songs identified by way of contexts establishes the fact that they contain the ideas of education in comparison with the genesis of educational ideas arrived. **The U-Tube statistics listed under few of the songs proves the points that large number of people are viewing or listening to Philosophical Songs Dr.MGR even these days i.e. after 30 years of the demise of this great man.**

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