

A Study on Bharat Ratna Dr.Maruthur Gopalamenon Ramachandran's Film Songs That Denounce the Practice of Corruption - A Novel Comparative Analysis with the Theories of Corruptive Behaviour

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Abstract: In this paper an attempt has been made to compare the ideas of corruption as contained in the various film songs of Bharat Ratna Dr.Maruthur Gopala Menon Ramachandran (Dr.MGR) with the contemporary theories of corruptive behaviour or attitude. **A Novel methodology has been adopted to make this comparative study possible.i.e. comparing the ideas of corruption from the film songs of Dr.MGR (poetry) to the cotemporary theories of Corruptive Behaviour (as contained in various articles, research work and publications).**

It is the finding of this research work that exalting personality like Dr.MGR made attempts to visualize the consequences of corruptive practice in the society and produced outstanding film

songs of philosophical import by availing the services of Peers and Experts like the Great Kaviyarasu Kannadasan, Poet Pattukotai Kalyanasundaram and Kavinger Vali; so that the message reach millions of his fans and the society is better off. It is for the social thinkers and those who are in public service to assimilate these ideas and inculcate the value of proven probity in public life; and serve the nation with the ultimate aim of economic welfare and development in mind. If unchecked, the corruptive attitude that threatens the world will certainly erode the entire moral fabric of the society and chaos alone will result. Thereby the efforts taken by the great social reformers to bring in equity and justice in the society will pale in to insignificance.

Keywords: Bharat Ratna, Dr.Maruthur Gopalamenon Ramachandran; Corruptive behavior,Greed, Lust, Covetousness, Context, Theoretical Advancement.

Introduction

The technological advancement made over the still camera had paved the way for the movie camera. With the technology of movie camera, technicians tried to capture moving objects. Initially, they video graphed less than a minute of action in 1890's. Silent pictures were produced for three decades adopting this technology. 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 the media industry to create 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 are 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 a better result and gratify the curiosity of the audience. Providing quality song in the movies always engaged the attention of the producers and directors. Beyond these two critical functions in the production of the movie is the production of the 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 film 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 also paid personal attention to build quality songs as he thought that right messages can be disseminated through songs and thereby millions of his fans will get the message and 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. Given 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 film songs that correspond with the theory of corruptive behavior. It is therefore decided to carry out the present research with the following objectives:

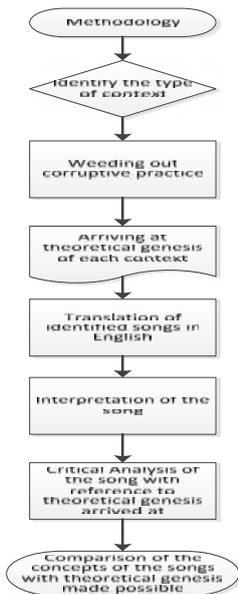
- 1) **Certain MGR film songs contain ideas that not only indicate corruptive practice adopted in the society but also contemplate steps to weed out the same.**
- 2) **As a whole the corruptive ideas that contain in various selected film songs can be compared with the respective contemporary theories of corruptive behaviour or attitude.**

The above objectives and scope of study have been aimed to test the following **hypothesis**:

1. **The same Lyricist reiterates specific ideas of corruptive behaviour at different songs at different MGR Films.**
2. **Different Lyricist uses the unique ideas of Corruptive behaviour to varying songs at different MGR films.**
3. **MGR effectively used the media to propagate the unique ideas virtue, equity and social justice through the film songs of his movies.**

Methodology of the Research work:

A new methodology by way of "Context" has been evolved to make theoretical comparison with the Film Songs of Dr.MGR relevant to the ideas Corruptive Practice concerning this paper. Thereby each "Context" will contain - translation of the song in English; interpretation of the sum and substance of the song a Critical Analysis has been made at the end of Each Context that makes possible the comparative analysis of the content of the song with the respective theories. Therefore the theoretical genesis should be construed as literature survey in this paper. Figure-I is the flow chart that diagrammatically represents the methodology adopted for the theoretical comparison with the identified songs in this article. This novel approach can be used to make a comparative theoretical analysis of any recognized song of any film.



Diagrammatic Representation of Methodology of Context

Research Work has been presented in the following manner:

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. Theoretical Genesis of Corruptive Practice
 - 6.1 Corruptive Practice – a Historical Perspective
 - 6.2 Economic Consequences of Corruption
 - 6.3 Corruptive attitude – A limited Historical Perspective
 - 6.4 Theoretical Groundings of Corruptive Behaviour and
 - 6.5 Drawing ideas, concepts or pointers with which a comparison can be made with the identified film songs which contain ideas or concepts.
 - 6.6 The concept of Righteousness as propagated by Thiruvalluvar
7. Dr.MG.Ramachandran produced quality songs by availing the services of eminent Tamil scholars (writers) for the benefit of the society.
8. Comparative Analysis of the 12 songs identified with the above ideas that contain the ideas of corruptive practice and the way forward to weed out this heinous practice.
9. Theoretical Advancement made in the research work

1. The need for the Present Study

It is reported that Movies and music have been a natural combination ever since the 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. Of late, 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 Paediatrics reports adverse and staggering effects 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). This report has been published to guide and define the Child Health Care System and / or Improve the Health of all Children. **A brief sum and substance of the report i.e. "Policy Statement—Impact of Music, Music Lyrics, and Music Videos on Children and Youth" is reproduced as follows:**

Research on popular music has explored several areas such as its effects on schoolwork, social interactions, mood and effect, and particularly behavior. Several theories have been developed to explain the relationship between music and practice, and some studies have demonstrated that there is a relationship between music and emotions, regardless of age. Although the emotional response to music depends on the way it is presented, it is also true that it is closely related to the age of the listener and the experiences or preconceived ideas they bring to the music, **the effect that favorite music has on children's and adolescents' behavior and emotions is of paramount concern. There is a particular concern related to the lyrics of some genres of music and their effect on children and adolescents. Lyrics have become more explicit in their references to drugs, sex, and violence over the years.**

A content analysis of the top 10 CDs performed by the National Institute on Media in 1999 revealed that each of these CDs included at least 1 song with sexual content. Forty-two percent of the songs on these CDs contained very explicit sexual content. Lyrics of some music genres, such as rock, heavy metal, rap, and new emerging genres such as reggaeton, have been found to revolve around topics such as sexual promiscuity, death, homicide, suicide, and substance abuse. **Most recently, some rap music has been characterized by the presence of explicit sexual**

language in its lyrics as well as messages of violence, racism, homophobia, and hatred toward women. Drug, tobacco, and alcohol use also tend to be glorified in these songs. *Heavy metal and some rock music have been associated in some studies with an increased risk of suicide. Fans of heavy metal music have been reported in the literature to have more problems with school authorities and teachers than students who are not fans of that type of music. Heavy metal music-listening has also been associated with increased depression, delinquency risk behavior, smoking, and conduct problems. Fans of heavy metal and rap music showed a greater tendency to engage in reckless behavior than their peers who were not fans of those types of music.*

Given the above staggering scenario the American Academy of Pediatrics made the following recommendations:

Pediatricians should become familiar with the role of music in the lives of children and adolescents and identify music preferences of their patients as clues to emotional conflict or problems. And they should explore with patients and their parents what types of music they listen to and music videos they watch and under which circumstances they consume these media.

Pediatricians should encourage parents to take an active role in monitoring the type of music to which their children and adolescents are exposed and to be aware of the music they purchase. Pediatricians should encourage parents and caregivers to become media literate.

Pediatricians should sponsor and participate in local and national coalitions to discuss the effects of music on children and adolescents to make the public and parents aware of sexually explicit, drug-oriented, or violent lyrics on CDs and cassettes, in music videos, on the Internet, and in emerging technologies.

Performers should serve as positive role models for children and teenagers. The music-video industry should produce videos with more positive themes about relationships, racial harmony, drug avoidance, nonviolent conflict resolution, sexual abstinence, pregnancy prevention, and avoidance of promiscuity.

The Scenario in India:

The scenario in India then is precisely not known as research in this area is lacking but it is a fact that youths have started listening to such rock music and we can witness violence on the above lines (maybe on a lesser scale). There is an article about effects of rock music which states that "Drugs" were often largely associated with the rock lifestyle. Rock music also espoused the use of marijuana. Reggae singer of 70's. Bob Marley popularized the use of marijuana in his famous song "smoke" two joints". One can find students smoking joints filled with marijuana in several colleges and universities. This seems to be a rage and is being practiced in different parts of the world. Marijuana is prevalent among youngsters because they believe that taking marijuana stimulates thinking and leads to a philosophic, positive life attitude. It causes a euphoric feeling. The use of marijuana was not the worst; the mass distribution of acid came next (3).

Deterioration in the quality of film songs as held by Kaviarasu Kannadasan:

The peers and eminent personality like the great Kaviarasu Kannadasan who wrote thousands of songs with philosophical import express concern over deteriorating variety of music including contents of the lyrics of the songs. In the book "Cinema Santhayil Mupathu Andugal"(4) the eminent Tamil poet who still lives in the minds of millions of Tamils through his evergreen songs traces the following:

Knowingly or unknowingly the quality of music is deteriorating day by day. Not only music in cinema excepting Carnatic Music all other forms of music are losing its grammar. It starts somewhere and ends at nowhere and we are bound to listen to such music now a day.

The contents of such lyrics are inferior in grammar than the ordinary prose. Where do we account such music? Not only in Tamil Nadu but all over the world such sins are happening.

The situation was not dangerous 15 years ago (the first edition of the book was released in 1981. Kannadasan was mentioning the positions way back in 1976). Good poetries were converted into cine songs. In this line, I can never forget the services of KV Mahadevan. He used to take into consideration the age-old *Sangam* words in my poetry. His assistant Mr. Pugaledhi was an excellent Tamil scholar. He used to compose music even when we use words consisting of great inner meaning from ancient Tamil texts. Uncle Mahadevan composed music of nearly thousands of my songs which he did after I wrote them.

When *cabaret* dance songs took place in Tamil Cinema, the above-unwarranted situations had begun to invade in the music of Tamil Cinema. Today's music is just its development. Those days the folk village songs composed by KV Mahadevan and MS Viswanathan were admired by us, because these musicians were also exposed to folk village songs. Given their deep devotion to music, the music directors those days gave life to the songs. Those days are the golden days in my life. I have seen thousands of my songs in print and two thousand songs were re-arranged. Though I have written five thousand songs, if it were read around two thousand songs will look-like poetry.

The song in the movie "Nejil Oru Alayan" Muttana Muthallavo was written in ten minutes. The song in Padikatha Methai i.e. Ore oru Vurile was written in a hurry while I was going to the bank; the song sattisuttathada for the move Alayamani was written at the Egmore Court; the song that had jovially become famous elanthambalam was written when I was starving. While reading the BagavatGira, I wrote the song "kalangalilavalvasantham". While I went along with Peringar Anna for an election campaign to Pondicherry I wrote the song Athan Ennathan while eating evening snacks in a shop. The song Alayamanin Osaiyai Nan Kettan was written while I was traveling in a train – sitting by the side of the window in the early hours. While I was so much attached with Karmaveerar Kamarajar (the former Congress leader and also Chief Minister of Tamil Nadu) I composed the song "Ullathil Nalla Vullam" for the movie Karnan. I would have written about 200 songs like this.

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 AlamAara 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 50 songs. Though the movie Kalidas was produced at the expense of Rs.8000/- it fetched an overwhelming collection of Rs.80,000/-(5). 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 about 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 “UttamaPuthiran” dubbing from Man in Iron Mask (6). 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 enduring restrictions from the Government of India owing to Second World War. It should be emphasized here that the screenplay written by Peraringer Anna for movies such as Velaikkari (Servant Maid) or OrIravu (one night) by 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” screenplay written by Dr.KalaingarKarunanithi (a great political leader known for his scholarship in Tamil and former Chief Minister of Tamil Nadu many times) which had attracted the attention of many people in Tamil Nadu.

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 (7). In collaboration with Arthur Freed, who wrote the lyrics, Mr. Brown compiled an impressive list of standards, such as, “You Were Meant for Me,” “You’re an Old Smoothie,” “Broadway Melody of 1929,” “All I Do Is Dream of You” and “Alone”. 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. The biggest comedy but infused music in the movie and become the 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 the 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 remains a standard in musical filmmaking. Again in 1951, *An American in Paris* known for its success towards music (Steve Sullivan 2017). In 1960’s *Leyoned 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 highpraise 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 (9).

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 and appealing contents of the song as they contained lyrics with full of meaning. The following song is the reflection of Tamil Culture and the importance given for braveness and valour.

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 Kaviyarasu 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 (10).

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, we are duty bound to protect the motherland
King Cheran established the stone after defeating KanagaVijyan
King Pandiya hosting his flag containing the symbol of fish at the Himalayas lived a life of bounty
A woman belongs to Tamil culture even-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 valorous soldiers and those who protect and uphold 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 (11). It says that death may come either at the age of 6 or 100 but a soldier must 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 KanagaVijayan. King Vijayan later went to Sri-lanka after the defeat. According to history, King KanagaVijayan 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 Sinhalese people (12). 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 nurture the concept of courage to their children. The song finally concludes with a philosophical note that millions may take birth and die but the great warriors who save the motherland and protect the prestige and prime of the

countrymen, alone will be remembered by posterity. The above song gives a beautiful synopsis of the Tamil Society and emphasizes that the King's primary duty is to protect the prestige and prime 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.

What is important from the above song is that it denotes the word Dravidians. The word Dravidians denotes Tamil Culture. Peraringar Anna who was the undisputed leader of Tamil Nadu in his famous speech in the Upper House of Parliament of India in April 1962 made the following remarks as quoted by **Prof.K.Anbalagan in his inaugural address the Dravida Iyakkam**(13).

I claim, Sir, to come from a country, a part in India now, but which I think is 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 because I consider that the Dravidians have got something concrete, something distinct, and something different to offer to the nation at large. Therefore it is that we want self-determination".

Prof.Anbalagam further states "Swami Vivekananda opines that "The Madras Presidency is the habitat of the Tamil race whose civilization was the most ancient and a branch of worm called the Sumerians, spread a vast culture on the banks of the Euphrates, in very old 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. It is now important to understand two crucial terminologies, i.e. *Dravidian* and *DravidarIyakkam though it is not contradicting to each other but differ in its subtle essence.*

Dravidian

Anbazagan further states: (in his own words) PP 84-85

The ancient classical Tamil literature speaks volumes about the rule of the kings who were regarded as the foremost in the country and their WILL would prevail in the society. These Kings had a leading principle in their duty i.e. to protect every citizen of his country. The Kings regarded the people as their own body thereby treated the sufferings or injustice caused to his citizen as their own and thereby had close relationship with the common people in the country. Though the nation was ruled by a dynasty the rights of the every citizen was given utmost importance and thereby equity, justice and democracy prevailed. For example, Manuneechi Cholan, a righteous King of this lineage ruled his country with justice and honesty. One day his son Veedhividangan, on his way to the temple in a chariot runs over a calf. The mother of the calf the cow pulled the bell for injustice meted out to its child, the calf. Hearing it, the King immediately ordered his son to be punished. Despite the advice offered by learned counsels the King was very stubborn about punishing his son perhaps the same way he killed the calf. This scene depicts the punishment being practiced indicating the virtuousness and unprejudiced

deportment of the Kings of those periods. For them all were equal including blood relations. The life of King Began is a classic example of charity. Began who went in disguise to visit his country to inquire about his people noticed a peacock shivering in the cold. As soon as he saw it, he took off his shawl, and covered the peacock. The thought "all creatures should live happily" and that "the king must wipe off the troubles" of all his subjects, made King Began cover the peacock with his shawl. The generosity and kindness of the king is evident from this act (14). It is believed by some linguists that the Dravidian people were well spread all across the Indian sub-continent and it is because of this the Indus Valley civilization (Harappa and Mohenjo-Daro) is also referred to as a Dravidian civilization. Kurukh, Malayali, Tamil, Telugus and Tuluvas people who belong to Dravidians in India (15).

Dravidayakkam

The invasion of Aryans to the Tamil Society and the distinction made by them had not only enslaved the Tamils to the lower rung in the social hierarchy but also undermined the Tamil language and Tamil was made to regard inferior to Sanskrit. The above was the double blow that enslaved the Tamils for decades. It was the great E.V.RamaswamyNaicker who was later called as Thanthai Periyar formulated the idea of "Dravida Iyakkam". He established his Self-Respect Movement in 1925 breaking in the process from the Indian National Congress party. The Dravidayakkam's original goals were to eradicate the ills created by the existing caste system including untouchability and on a grander scale to obtain a "Dravida Nadu" (Dravidian Nation) from the Madras Presidency. The party often adopted a hard-line approach and was usually involved in mass attempts to change the system outright. One such incident included bringing Adi-Dravidas into the inner sanctum sanctorum of temples and threatening Brahmin priests to recite hymns in Tamil instead of Sanskrit. The party did not accept the independence granted to Indians. Thanthai Periyar viewed Independence as the transfer of power from British to the Brahmin-Bania; as the so-called upper class the Brahmins occupied all critical positions in India. With a firm belief that caste-based reservations are the only way to empower the underprivileged, Periyar supported reservations in education and employment right from 1919. In fact Periyar was instrumental in introducing reservation in Tamil Nadu from 1921 even before independence. The organization laid the foundation for further Tamil people involvement into politics. It enthused a new Tamil spirit that later on led to the formation of many. Though it failed to achieve its novel idea of an independent Dravidian nation, it fostered a spirit of unity amongst the Dravidians, especially in opposing the Hindi language in the seventies. Dravida Kazhagam firmly rooted for the implementation of Mandal Commission report, which was later adopted by the V.P. Singh led government in 1990. It has also involved itself in the Srilankan Tamils issue and has been vocal in support of LTTE (16). One of the greatest achievement made under this premise is that the 69% reservation for the other backward classes adopted by the iron hearted Puratchi Thalaivi (*Revolutionary Leader*) **Selvi J. Jayalitha** when she was the Chief Minister of Tamil Nadu that earned her the title of *Samooga Neethi Katha Veeranganai (Woman Saviour of Social Justice)* and entered in the portals of the annals of history of the great Dravidayakkam which is envied by all her rivalries and friends too (17).

The **Justice Party**, officially the **South Indian Liberal Federation**, was a political party in the Madras Presidency of British India. It was established in 1917 by T. M. Nair and P. Theagaraya Chetty as a result of a series of non-Brahmin conferences and meetings in the presidency. The communal division between Brahmins and non-Brahmins began in the presidency during the late 19th and early 20th century, mainly due to caste prejudices and disproportionate Brahmin representation in government jobs. The Justice Party's foundation marked the culmination of several efforts to establish an organization to represent the non-Brahmins in Madras.

During its early years, the party was involved in petitioning the imperial administrative bodies and British politicians demanding more representation for non-Brahmins in government. When a diarchal system of administration was established due to the 1919 Montagu–Chelmsford reforms, the Justice Party took part in regulatory governance. In 1920, it won the first direct elections for the presidency and formed the government. For the next seventeen years, it created four out of the five ministries and was in power for thirteen years. It was the main political alternative to the nationalist Indian National Congress in Madras. After it lost to the Congress in the 1937 election, it never recovered. In 1944, Periyar transformed the Justice Party into the social organization Dravidar Kazhagam and withdrew it from electoral politics. A rebel faction that called itself the original Justice Party survived to contest one final election, in 1952 (18). Dravidar Kazhagam would, in turn, gave birth to many other political parties including Dravida Munnetra Kazhagam and All India Anna Dravida Munnetra Kazhagam.

Thanthai Periar nurtured Perarinar Anna through his self-respect ideology. Later Anna turned a great political leader in Tamil Nadu. Peraringer Anna rightly denotes about democracy (in his own words):

“Democracy is not a mere form of government alone – it is an invitation to a new life – an experiment in the art of sharing responsibilities and benefits – an attempt to generate and coordinate the inherent energy in each for the common task. Hence, we cannot afford to waste a single talent, impoverish a single man or woman or allow single individual to be stunted in growth or held under tyranny and the universities should through the graduates it sends forth year after year, annihilate the forces that attempt at aggrandisement and tyranny, fight against caste and hypocrisy and enthrone human dignity. To re-establish such life and rights to the common man”

The above important historical narration gives a bird's eye view of History of Tamil Culture and the implicit changes it had undergone and how the lyricist and poet Kaviyarasu wonderfully brings home the facts in a film song for the benefit of the society. It is therefore clear that songs were written to disseminate certain important message for the benefit of the common man in the society. **Let us see the brief history of the Hero of the Topic Bharat Ratna Dr.Maruthur Gopala Menon Ramachandran before proceeding to the sum and substance of intellectual genesis of corruptive behavior arrived for this comparative study.**

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

Dr.MGR belonged to a majestic family. His father Shri.Maruthur Gopala Menon was a district magistrate in Thrishoor of Kerala. Shri.Maruthur Gopala Menon was so straightforward and gave verdict against his relatives by merit of the case, which had resulted in rift within the family

circle and Maruthur Gopala Menon decided to move to Srilanka in 1913. Ram Pillai and Velupillai supported MGR's father financially to settle in Kandi of Srilanka (19). Marudur Gopalan was initially employed as an English teacher in a College and later entered into the judiciary service of Sri Lanka as a District Judge of Kandi (20). Dr. MGR was born on 17th Jan. 1917 at Kandi of Srilanka. Sri. Muruthur Gopla Menon, passed away in 1920 at that time MGR's age was only three. After the demise of Shri. Maruthur Gopala Menon 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 a half rupees per week. In this company MGR associated with comedy actor Kali; N. Ratnam and P. U. Chinnappa. MGR learned 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 of Rs.100/-. The first time MGR could own a hundred rupee note. In the 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, Prahaladan, Ashokumar, SithaJananam, TamilariumPerumal, 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 got a chance to act as *a 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 (21). Later, A.S.A. Samy's Marmayogi (Robin Hoodlike adventure) set the formula for MGR films where he bashed up the villains and saves the heroine. The trend of the solo entry song for the hero started with MGR in his film MalaiKallan, where he appears singing 'Ethanaikaalamthaanemaatruvarindhanaatiley' (How long did politicians try to cheat people). The period witnessed, so to say the transformation of a matinee idol is becoming a demi-God for his fans and MGR joined the political party, DravidaMunnetraKalagam (DMK) in 1953 owing to the influence of C.N. Annadurai (22). 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 NeelamalaiThirudan (1957), MalaiyoorMambattayan (1983), Gentleman (1993) and Sivaji (2007) The film Malaikallan also created the trend of philosophical songs and introduction songs for the lead actors (23). Own the National Film Award for Best Feature Film in Tamil President's Silver Medal in 1954 at the 2nd National Film (24).

The dream of general public 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 significant 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 a 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 a lot of freebies to whom it is needed. Freebies including a 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 Theresa Women's University**
- **Bharathiar, Bharathidasan and paved the way for building private engineering colleges are 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 NoonMeals Scheme.

Bharat Ratna Dr. MGR who was a great follower of Peraringer Anna introduced the concept of Annaism when he launched the political party in 1972. When reporters sought clarity, Ramachandran said Annaism was a blend of the subtle aspects of Gandhism, communism and capitalism, which would be strictly implemented within the party. Dr. MGR introduced one very important legislature after accepting the Sattanathan Committee's Recommendation i.e. reservation by economic deprivation irrespective of the cast.

Just before MGR's rule the Pre University Course (PUC) was in existence. The students have to study upto 11th standard in schools and then move to PUC in colleges and Universities. MGR accepted the recommendation of Lakshmana Swami Mudaliar's Committee and abolished PUC. Instead, MGR introduced a new scheme of +1 and +2. The classes for this section are required to be undertaken in the schools itself. This has created a revolution in the education system of Tamil Nadu. When the numbers of Universities were less, the aspirant who went to PUC education was less, in fact, the opportunity in getting admission towards PUC was difficult at that time. Thereby, the students who hail from the Villages had to stop their education at the SSLC level itself. Before the introduction of +1 and +2 the enrolment in the colleges and Universities in Tamil Nadu was only nine thousand the admission to +1 was increased to leap and bound; nowadays about 9.00 lakh students wrote +2 examinations. If one looks at this angle the abolishment of PUC opened up avenues for greater enrolment in the +2 system and thereby aspirants towards higher education or the number of pupil who can enter into the portals of University system increased muchfolds and thus the literacy towards higher education has also increased. When the demand for collegiate education aroused MGR established more arts and science colleges including polytechnic Institutions. Towards the Engineering Education MGR evolved a formula which was popularly known as MGR-Formula wherein it was required to deposit Rs.25.00 lakhs with the government to start a Private Engineering College. 50% of the seats should be given to Government. The remaining 50% of the seats can be filled by the college authorities. Since not many investors came forward may be out of fear i.e. what will

happen if the adequate candidate did not come forward to enroll. Even if they come, whether such an investment would yield a better profit. It was Pollachi Na Mahalingam and Ramco Cement Proprietor Ramasubramania Raja came forward to establish engineering colleges. The VIT and Kalasalingam Engineering Colleges came later. To encourage higher penetration of private institutions a policy decision was taken from the Government side to sell government lands at a lesser price. The Private Engineering Institutions emerged only on such facilities created by MGR Government and made an explosion towards higher education. Today we have more than 500 engineering institutions and 300 polytechnic institutions are the result of such an effort by Bharat Ratna Dr.MG Ramachandran (25).



Thanthai
Periyar



Bharat Ratna MGR with Peraringer
Anna



*Selvi Dr. J. Jayal
alitha
Woman Savior
of Social
Justice*

Mis en forme : Police : (Par défaut)
Times New Roman, 12 pt, Couleur de
police : Couleur
personnalisée (RVB(17;68;102))

Mis en forme : Police : (Par défaut)
Times New Roman, 12 pt, Étendu de
0,15 pt

6. Theoretical Genesis of Corruptive Practice

6.1 Corruptive Practice and Historical Perspective

Corruption has been termed today most aptly as a global phenomenon. It is found almost in every society in one form or the other from time immemorial. One of the classic example that can be found in the life of Christ Jesus was that his own disciple identified him for a mere 30 silver coins. **Thirty pieces of silver** was the price for which Judas Iscariot betrayed Jesus, according to an account in the Gospel of Matthew 26:15 in the New Testament (26). Can this act be construed as greed or aggrandizement of wealth or jealous; well it may be all of them put together. Ram Ahuja, states that in ancient times, the judges received bribes in Egyptian, Babylonian and Hebrew societies. In Rome, bribes were a common feature in elections to public offices. In France, judicial offices were sold during the fifteenth century. England was described as a 'sink-hole' of corruption in the seventeenth and the eighteenth centuries. In the nineteenth century also, corruption was so rampant in Britain that Gibbon described it as the most infallible symptom of constitutional liberty (27).

In India, Kautilya had referred in his "Arthashastra" about embezzlement by government servants out of the state revenue. He has detailed about forty types of embezzlement and corrupt practices

adopted by government servants. During Ashoka's regime, corruption prevailed on a lesser scale. In medieval society, scope for corruption was less because only a few authorities existed for the collection of taxes. During the British rule, bribes were accepted not only by the Indian officials but by the highly placed British officials too. Robert Clive and Warren Hastings were found corrupt to such an extent that they were tried by a Parliamentary Committee after their return to England (28).

The annual index of Transparency International issued on Wednesday for 2016 placed India with Brazil and China in the 40th position (29). At this juncture it is worth mentioning what had appeared in *The Hindu* (the popular English Daily of South India especially Tamil Nadu) dated 26.1.2017 (on the eve of Republic Day of India):

A major international index of corruption and transparency has placed India on the watch list for its inability to curb mega corruption scandals and petty bribery. The annual index of Transparency International issued on Wednesday for 2016 placed India with Brazil and China in the 40th position. India's condition showed growth with inequality, it said. India's on going poor performance with a score of 38 reiterates the state's inability to effectively deal with petty corruption and large-scale corruption scandals," said Transparency International. The impact of corruption on poverty, illiteracy and policy brutality showed that not only was the economy growing but so was inequality. South Asia had performed poorly. Bangladesh at 27th and Nepal at 29th positions were slotted in the highly corrupt section. Pakistan, at 32, also came in the red zone. Afghanistan ranked 15th was in the "highly corrupt" list with South Sudan, North Korea and Libya. The organization recognised China's recent anti-corruption campaign under President Xi Jinping which had been targeting 'tigers and flies' and slotted it alongside India. China's latest score was an improvement of three points. India, though it improved two ranks, remained in the same red-zone of corruption.

After noting the staggering news about corruption it is now imperative to understand what motivates the practise of corruption which is the objective and scope of the present research and the following aspects that follow within the scope of the study are dealt with:

6.2 Economic Consequences of Corruption

6.3 Corruptive attitude – A limited Historical Perspective

6.4 Theoretical Groundings of Corruptive Behaviour and

6.5 Drawing ideas, concepts or pointers from which theoretical comparison can be made with the identified film songs that contain such ideas or concepts.

6.2 Economic Consequences of Corruption

It is generally recognized that corruption has the following effects:

- It affects the economy by undermining growth and development through hindering or deterring foreign or local investment. It is estimated that 1% reduction of GDP has the cascading effect of loss of 1.00 lakh crore rupees of Indian Economy (30).
- It affects the quality and composition of public expenditure projects.
- It distorts policy and resource allocations, thereby increasing inefficiency.
- It undermines fiscal objectives through non-optimal collection of taxes and revenues as the unofficial underground economy flourishes.
- It undermines trust and credibility in Institutions and procedures.
- It threatens human security through linkages and drugs and organized crime.
- Because of the unjust access it facilitates, the bulk of the citizenry has to put up more often than not with limited social and political goods and services.

Dr.S.Manikandanetal notes that “Corruption can create social and political unrest if left unchecked.In addition, corruption takes its greatest toll on the poor and therefore it is no doubt it erodes the moral fiber of the society” (31).

There are a number of empirical studies providing overwhelming statistical evidence to show that countries with high corruption levels have poorer economic performance. There are several channels through which corruption hinders economic development and growth: briefly, it reduces investment (both domestic and foreign), it distorts the size and composition of government expenditure away from education, health and the maintenance of infrastructure towards less efficient projects that have more scope for manipulation and bribe-taking opportunities, and it weakens the financial and tax system, strengthening the underground economy and encourages political links to organized crime groups. Most importantly, a secure connection has been demonstrated between corruption and increasing levels of poverty and income inequality.

6.3 Corruptive attitude – A Limited Historical Perspective

ShriAdhiSankaracharya in His timeless wisdom in the “Bhajagovindam” exclaims: “Oh fool! Do not aspire for more wealth than what you already have and be satisfied with it”. All that one possesses in this life is the product and result of one’s past actions (karma) in the previous life. Not aware of this aspect and developing the attitude to possess, acquire, hoard will only result in disequilibria of mind and thereby giving room for lust and greed (32).

In a survey conducted by Bribe-Payers (BPI) of the Transparency International (TI), the respondents shared views on the issue of why senior public officials and politicians in many countries take bribes. LalaCamereropined that Low salaries are not a sufficient reason for people to engage in bribe-taking and therefore came to a conclusion that *greed* is another factor to be considered. **It is, thus, necessary to ponder over the factor of greed especially the origin and growth of greed.**

In Mahabaratha, Chapter 11, which is entitled as, talkson *the dharma of a King*; Yudhishtira asked his grandfather the great Bheeshma so many beautiful questions on morality. Two of such issues are relevant to the subject matter here. For the sake of convenience and analysis, the same is given below (33):

Yudhishtira: How did the word RAJAN come into use when a king is addressed? A King is like any other human being on the earth. His body and limbs are like those of anyone else. His understanding, his senses, are similar to those of many others. He has the same joys and grief's, the same number of years to live on the earth, like anybody else. How then did it happen that he is considered different? This world is made up of men who are far superior to him in intelligence, bravery and other accomplishments. And yet, this one man rules the others: though they are superior to him. Why should it be the rule that all the others worship one man?

Bheeshma: I will tell you. In the beginning there was no king. There was no punishment. These two were not needed then. Men were all righteous and each man protected the other. As time passed by, the hearts of men began to be invaded by errors. Once error enters the heart, the mind gets clouded and the sense of right and wrong begun to wane. It was even so with the men of distant times. *Covetousness was the first guest invaded in their hearts. When covetousness came into life, men began to want things, which did not belong to them. The next passion to be born was lust. Lust can never exist alone. It had the companion of warth. As soon as these terrible passions found places in the hearts of men, righteousness paled into insignificance.* Along with this confusion, another calamity took place the Vedas disappeared. Righteousness was completely lost in the world. The Gods were then overcome with fear. They went to Brahma the Pitamaha and said: Look on the world you have created our Lord! It is threatened with destruction. Please save it and save us! Brahma assured them that he would find a way. He then composed a treatise consisting of a hundred thousand lessons. It consisted of Dharma, Artha, Kama and Moksha. He dealt with them in great detail. He formulated the rules of chastisement. The main features of this treatise on chastisement dealt with punishment of two kinds: open and cruel

punishment. It treated of conservation of wealth by traders and merchants, the growth of penance of the ascetics, destruction of thieves and wicked men. There was a branch dealing with all the religious observances, and another dealt with the great subject of legislation and the behavior that is expected of counselors, of spies, of secret agents, envoys and conciliation. Many ways and means by which men may be prevented from deviating from the path of righteousness and honesty were described in it.

After composing it Brahma said: for the good of the world and for the establishment and propagation of Dharma, Artha and Kama I have composed this. Assisted by chastisement this will protect the world. Men are mostly led by chastisement and so this treatise will be called Dandaneeti. It was studied and abridged by several God like men, the first of them being Sankara. Finally when it was to be given to the world, Sukra of great wisdom thought of the brevity of the life of men on earth and made the work much shorter. It contained just a thousand lessons. The Gods then appeared before Vishnu and said: Lord! Indicate to us a man on the world who deserves to be superior to the rest. Narayana Said: I will enter the body of one man and he, as well as all those who are born in his line, will be Lords of the world. There was a king called Vena. From his right arm was born a man who was like a second Indra in his looks and godliness. He was born with a coat of mail and all the weapons. He was proficient in all the arts and the Vedas. The rishis made him the ruler of the world. Sukra was his priest. People believed that this man was the eighth son of Vishnu himself. His name was Prithu. He made the surface of the earth level. Vishnu and the deities assembled to crown Prithu King. The earth took a form and came to him with tributes of gems and jewels. Prithu milked the earth in the form of a cow and made her yield seven kinds of crops for the food of all living creatures. He made all men regard Dharma as the foremost of all things.

Because he pleased all the people he was called RAJAN. Because he healed the wounds of afflicted people he was called Kshatriya. And again, because the earth became celebrated for the prevalence of virtue during his reign, she was called Prithivi. Vishnu entered the body of that monarch. A pure man, when his punya becomes exhausted, descends from heaven to earth and is born as a king. Such a person is indeed great and is a portion of Vishnu on earth. He has a heritage of divine intelligence and he is superior to all the others. He is established by the Gods and he is not to be slighted and that is the reason why the world cannot command him but he can command the world. This is why the multitude has to obey his words of command though he is like anybody else.

The fact remains that covetousness was the first thing to invade in the hearts of men which resulted in devastation and soaked the mother earth with all kinds of sinful actions by human beings. We can also note the same thing is repeated by Bheeshma to another question of Yudhishtira.

Yudhishtira: Tell me, what is the source of sin? Where does it proceed from and what is the foundation on which it is built?

Bheeshma: Covetousness is the one root of all sin. It destroys all merits and all goodness. From it precedes the river of sin. It is from this single source that many of the sins flow. Covetousness is the eternal spring of cunningness and hypocrisy. Wrath is born of covetousness, lust is born of covetousness and several of the terrible maladies of the mind spring from covetousness: loss of judgment, deception, pride, arrogance, malice, vindictiveness, shamelessness, loss of virtue, anxiety and infamy. These are some of the children of covetousness. Let me recount to you the names of some others. Miserliness, cupidity, desire for every kind of improper behaviour, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness, malevolence, insincerity, appropriation of another's wealth, harshness of speech, talking ill of others, gluttony, a love of falsehood, and a love of every kind of evil act. In life no man has ever been able to give up covetousness. Life may decay, but this will never wane in its power. Even men of great learning whose minds are the very treasury of all the scriptures, who have the intelligence to clear all the many doubts of others are found to be incompetent to manage their affairs. They are spineless and weak, and it is because they are slaves of this dread disease: covetousness:

Yudhishtira: Tell me about ignorance:

Bheeshma: Ignorance, my child again has its origin in this covetousness. As covetousness grows, ignorance grows with it. The root of covetousness is but the loss of clear thinking, loss of judgment, and so ignorance is an inseparable companion of covetousness.

Yudhishtira: What are the duties which should be preferred by others?

Bheeshma: The highest duty is self-restraint. Just as the great sin covetousness leads to all sins, self-control leads a man to the highest glory. It has a number of good qualities born of it: forgiveness, patience, abstaining from injuring others, impartiality, truth, sincerity, modesty, steadiness, liberality, freedom from wrath, contentment, the sweetness of speech, benevolence, and freedom from malice. A man who is self-restrained will never be a slave to the attachments of the earth. He attains emancipation. He is almost on the threshold of it when he becomes self-restrained.

The above narration explains the fact that covetousness is the root cause of man's many sins that makes him also corrupt all that is grandeur and higher values in life would be lost. Conversely, self-restraint leads one to attain emancipation. In the two pairs of opposite, covetousness is essential for the present study which leads to corruptive behavior. Indeed theoretically the findings of Mahabharata goes beyond what was said by expert above i.e. greed.

6. Theoretical Groundings of Corruptive Behaviour

Corruption has been defined as “the abuse of public power for private gain”; it is a growing international and national canker. It is already noted above what was quoted by Mr. Dey he said “Growth with inequality is disastrous on its own. Let us go into the details of consequences of corruption. Petrus C. van Duyn opines that corruption is directly related to the discretionary freedom or power in the decision-making process (34). When decision outcomes are predestined there is nothing to corrupt. Powerless people are below corruption; autocrats are above corruption. One of the problems of a corruptor is to find out who has the real discretionary power. Corruption is an exchange relationship between a decision-maker and an interested person offering or promising an advantage in exchange for a desired decision outcome, while fraud can in-principle be committed as a solitary act. The second element concerns the subsequent justification of the ‘bought’ decision: the decision maker must always veil the improper nature of this exchange relationship. He must pretend to have acted by the accepted criteria of decision-making, or if there is a monetary trade-off, he will have to defraud, which is the reason why fraud is so often technically related to corruption.

The problem with delineating the concept of corruption is that it does not stem from the behavioral or legal science. Being once used in the sense of ‘moral decay’, it is now used in many overlapping contexts and legal, economic, political or cultural comparative perspectives. Most definitions contain one or more of the components described above and are frequently overlapping. The overlap or semantic intersections to be found in the literature are the original “moral decay” and “abuse of power” in return for an advantage. Summing up this argument Petrus C. van Duyn emphatically states that “**Corruption is an improbity or decay in the**

decision-making process in which a decision-maker (in a private corporation or a public service) consents or demands to deviate from the criterion which should rule his decision-making, in exchange for a reward, the promise or expectation of it.”He further states that behaviorally speaking, corruption is not an exceptionable or pathological form of behavior, but all too human indeed. It permeates many of our human relationships in which people face decision makers. Indeed, the attitude against corruption has changed dramatically in the last years and is now days found in juxtaposition with organized crime and money laundering. Apart from this moral perspective, the empirical basis of this phenomenon is deviant decision-making.

The wrongbehavior of a person affects the society. There are many causes for a person to behave wrongly and the corruptact itself can be enumerated variedly, such as lying, robbing, bribing etc. Fraudulentaction can be identified only in inter-personal relationship, and in philosophy all such wrong or right behavior can be brought under the doctrine of Collective Moral Responsibility (CMR). As a social practice, as well as a topic for philosophical analysis, moral responsibility has been reserved primarily for actions occurring within the broad frame of interpersonal relationships, such as those between friends, family members, co-workers, professionals and their clients and neighbors. There is a growing concern in contemporary societies about locating moral responsibility for widespread or collective harms affecting a large number of people or even entire communities. An oil spill, the manufacture of a defective product, corruption in a government agency or the unethical and or illegal manipulation of elected officials by interest groups are examples of circumstances in which harm can be pervasive (35).

The above insignificant conclusions drawn by the experts in the field but what is staggering is that the above major conclusions or findings did not suggest ways and means curb the corruptive practice. Perhaps these findings postulate an implication that it is for the individual who has the discretionary power to make moral adjustment and change his attitude otherwise they will come under the scrutiny of law and public censure. Ultimately, the law cannot make a person perfect, it is moral adjustments, and a sense of sacrifice towards the betterment of the country in which one belongs alone will produce a result in curbing corruption. Why should one practice virtue! Does practice of virtue curtail corrupt practice?

Drawing concepts or pointers for the comparative study:

It is now vital to draw ideas/pointers from these theories and findings so that a comparison can be made with that of the philosophical film songs of Dr.M.G.Ramachandran identified for the present research work. The following are the main concepts which the experts above built their theory of corruptive behavior:

- Greed
- Covetousness lust
- Improbability
- Lying, robbing, bribing
- Wrong behavior
- Unethical, Illegal Manipulation

Once the above concepts or pointers on corruptive attitude are drawn it is now desirable to find out which philosophical film song coincide with these ideas so that a heuristic for comparative analysis can be arrived at.

7. Dr.MG.Ramachandran Produced Quality Songs by Availing the Services of Eminent Tamil Scholars (Writers) for the Benefit of the Society

A question arise here or the moot point to be considered whether Dr.MGR had composed these songs nor did he sung. The answer is that he did not compose these songs nor did he sing. Then how could one come to a conclusion that these songs belong to Dr.MGR. To substantiate one should consider the following version contained in the book written by Sabbetha Joseph entitled Puratchithalaiver MGR's success formula.

(In the words of the author):

Dr.MGR used to pay utmost attention to his film songs. His film songs become so popular because he had translated whatever he experienced in life into his songs. He used to sit with the lyric writer and music composer and make them to toil till such time he is convinced of a particular lyric and tune. It seems the great composer M.S.Viswanathan enacted 25 tunes to a particular song. Director K. Shankar (who was a famous director for several of MGR films) reiterates the same in his essay entitled "Why MGR songs become hits"? One of the reasons why MGR songs become popular is that he translated the facts realized by him in his life as songs for his films (36)

For a song i.e. AnbukkuNaanAdimai (Slave to Pure Love) in the film "EnrupolEndrumValga (Live like this forever) it took one week to complete the lyric and the writer had to wait from 7.00 p.m. onwards every day for a week. For a film "NinaitathaiMudippavan" the lyric writer Maruthakasi wrote the following stanza:

On earning money and gold people will forget where they come from – let them go in their way. Dr.MGR did not like the last line and asked the writer what do you mean to say in the line "let them go in their way" – by writing like this, do you indeed point out the mistakes committed by them. Then the writer changed the line into **If they wish to go shutting their eyes let them go.** Appreciating the suggestion MGR approved and the corrected version was included in the song. Thus MGR used to scan every line of a song; similarly he studied through every scene and dialogue in a movie including the location of the suiting spot concludes the author in the book (37).

After the great success of his movie NadodiMannan (Vagabond King) Dr.MGR shared his views on the storyselection and various other aspects of producing the movie including lyrics of the songs (38).

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 "I 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 would send the recorded song so that I can come up with suggestion later. Such peculiar situation had not happened in the film NadodiMannan. 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 contains eternal truth that if hunger arises the family should share the food among themselves as the birds do. Similarly for the other songs written by Sri.Baskaran and KavingerSuradha, I shared my views that made them compose the songs. The song like "ThadukkathEnnaiThadukkath (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 – ThoongatheThambiThoongathe (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 was written by Pattukottair – Kaduvelanthenamachan (what is the use of cultivation) is the reflection of the ideology of the political party DMK. I spent a good amount of time with lyric writer Sri.Lakshmanadoss to write the song "VulaipathilaVulaippaiPeruvathilla" (it is indulging in work or extracting work happiness lies). As he is new to this field he struggled hard to complete the lyrics by my thinking. Especially, I wanted him to introduce certain new thoughts such as - happiness will arise neither to the giver nor the receiver. So far, the philosophers acclaim that the giver attains happiness when he gives and sees the receiver 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 "pattathilepathavivuyarvathile" (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 its 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 had resulted in propagation of higher values in life through his film songs.

8. Comparative Analysis of the Twelve Songs identified with the above Ideas That Contain the Ideas of Corruptive Practice including the way forward to weed out the unwarranted attitude:

Let us take two songs as the necessary context from the above movie NadodiMannan and establish the fact that these songs contain the idea of Corruptive Behaviour:

CONTEXT-I

Consider another song from the movie NadodiMannan (1966) Written by Sri Pattukotaiyar

Sung by Sri.TM.Soundararajan: https://www.youtube.com/watch?v=tUEB_61rhZI

(619,010 views)

Do not sleep oh brother and carry the name of lethargy
 The Uniform you wore and the weapons you carry
 The history the jail door carry
 If they have life they will laugh at your action
 Only chawltry could accommodate you
 Those who sleep and waste important occasion
 Has not only spoiled their country but spoiled themselves
 Some who just lived like a street stone?
 Exclaimed themselves that they do not have luck
 Those who were awake have prospered
 However, those who have slept like you have failed
 Those who slept on the war front have lost the battle
 Those who slept at their school have lost their education
 Those who slept at their shops lost their investment
 Those who have slept without performing their obligation have lost their fame
 Moreover due to the sleep of those responsible (officials)
 Golden jobs have to be completed by them would also sleep.

Interpretation:

PuratchiThalaivarDr.MGR himself said has indicated above that the super hit song – ThoongatheThambiThoongathe (do not sleep), 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, however, pretend to know things.

Critical Analysis:

This song categorically criticizes the numerous persons who did not care to undertake their essentialduties, with the result important work that has to be performed even by the government officials because of their lethargy in nature would not become useful to the poor's. Intentional avoidance of development work will certainly attract public censure, and this can coincide with **unethical as per collective moral responsibility.**

CONTEXT-II

Consider the following song from the movie Maga Devi (1957) Written by Sri. PattukotaiKalyanasundaram Sung by Sri T.M.Soundararajan Music Director:

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

M.S.Viswanathan and TK Ramamurthy (1957)
<https://www.youtube.com/watch?v=Rxify2q4qE0>(322,289 views)

English Translation of the Song:

Adopting cowardice this world is blinded in darkness (ignorance)
This world tends to show its prowess towards aggrandizement and robbery
Understand this fact and find a proper medicine to purify the heart
In this world, ignorance had suppressed the existing knowledge and
Steeped in darkness resulting in constant strife.
Plucking the growing creeper at its nascent state and playing
With the utter disdain of the gardener with humiliating words
Singing in praise of the perpetrator(which has no meaning)
This world threatens with multifarious lies oh brother
Understand this and try to find proper medicine to purify the heart
In the stick of eternal love egoistic monkey jumps
To destroy its beauty;
Ultimately with the stick broken the monkey falls dead
Similar is the tendency of people in this world
Understand this and find proper medicine to purify the heart.

Interpretation:

The above son has many meaning hidden in it. It initially criticizes that this world is filled with cowardice and cheating. People tend to use their prowess only to cheat and thereby aggrandize their wealth by crooked means. It requests the youth to find proper medicine to purify the heart. This song again goes one step further to say that the real knowledge of righteousness has been clouded by ignorance and reminds us what was discussed under theoretical genesis of this paper by the great Bheeshma in Mahabharatam and it is worth reiterating the same to understand the subject matter appropriately:

As time passed by, the hearts of men began to be invaded by errors. Once error enters the heart, the mind gets clouded and the sense of right and wrong begun to wane. It was even so with the men of distant times. Covetousness was the first guest invaded in their hearts. When covetousness came into life, men began to want things, which did not belong to them. The next passion to be born was lust. Lust can never exist alone. It was to have a companion and so wrath came into existence. As soon as these terrible passions found places in the hearts of men, righteousness paled into insignificance.

The above example shows that when the knowledge is clouded by ignorance the mind cannot distinguish between right and wrong. Thereby people take the wrong route of aggrandizement of wealth and begin to want things which do not belong to them and they adopt impropriety and unwise means that results in constant strife. This song uses a wonderful aphorism assuming pure and untainted love (eternal love) of the mind as a creeper and a monkey jumps over to destroy it. The monkey should be understood as the ego here in this aphorism. As soon as ego enters the

mind gets bogged down and it construes wrong behavior as right, and that leads to the destruction of the very foundation of righteousness, and thereby the character of the person pales into insignificance, and he commits sin.

In short, this song wonderfully points out the deceitful tendency of masses who are jealous and greedy to aggrandize their wealth by practicing crookedness flouting honesty by sheer covetousness and thereby destroy themselves morally and cultivate moral decay in the society that will undermine the practice of virtue and promote vice. Thus perpetuate corruptive practice which will stall the development activities of the nation and make the poor to become further poor and rich to sustain and wield their money power. This song wants people to find a proper medicine to purify the heart – the medicine is nothing but practicing virtue and probity in public life.

Critical Analysis:

This song wonderfully picturizes the covetous mind and the philosophical aphorism of the monkey falls into the creeper denotes the ego that play's in mind. Mind's waviness is often equated to the action of monkey. This song asks the listeners to find a proper way to purify the heart. The only way to purify the heart is to practice virtue. **Thus this song theoretically deals with the nuances of corruptive tendency and coincide with the concept of Covetousness as propounded by Bheeshma in the Mahabharatha.**

CONTEXT-III

Consider the following song from the film Thirudathe (1961) PattukottaiKalyanasundaram wrote this song and sung by Mr.T.M.Soundararajan and Music: S.M.Subbiah Naidu

<https://www.youtube.com/watch?v=UzN8Fs2AYc4>(997,492 views)

English Translation of the song:

Don't steel oh child.

Do not be afraid of the state of affairs of poverty you undergo and remember that you have skill within you

Think well and correct your attitude when you commit small mistakes early in your life.

By some means had you committed mistakes unknowingly; see that you do not repeat it again.

The planned swindlers will go on robbing public property perpetually; on the other hand the lawgivers' enact laws to punish these offenders.

It is for the thieves and swindlers to change otherwise it is not possible to weed out robbery.

The time for giving and charity arrives and therefore the necessity to rob will not arise.

If all the wealth of the society becomes public the necessity for hoarding will not arise.

When the tendency of working hard becomes predominant the attitude of deceiving does not arise.

Interpretation of the Song:

Thus the above song not only suggests that the attitude of corruption is unwarranted and at the same it should be curbed early in one's life but strongly advocates that the attitude of treachery is not a wise means to overcome poverty. This song firmly emphasizes to rely on one's skills and thereby develop self-confidence. This song categorically advocates that the individual is responsible for defeating the attitude of corruptive behavior by making moral adjustment early in one's life and the attitude of robbery or corruptive behavior cannot be curtailed by enforcing law or punishments alone. Finally, the song foresees and expects that people in the society would cultivate the attitude of charity rather than deceit and thereby advocates noble moral fabric of the community. Such a society is an embodiment of peace and pave the way for prosperity. **The song firmly supports keeping all the wealth of the society public and thereby supports socialism and communism that alone will address the issue of equal distribution of wealth and narrow down the economic gap in the society among the rich and poor and the corruptive practice can be curbed.**

Critical Analysis:

Thus this song covers the entire gamut of pointers arrived such as robbing, lying, wrong behavior, etc. The central premise on which this song was written was robbing occurs on the basis of poverty and corruptive behavior can be curtailed only by the practitioner not even by stringent law.

CONTEXT-IV

Consider another song from the movie *NaanAanaiyittal* (1966) Written by Sri.Vali and Sung by Sri.TM.Soundararajan. Music:M.S.Viswanathan, Director: Chanakya.
<https://www.youtube.com/watch?v=-9x1dYO2V3Y> (154,310 views)

English Translation of the song:

I swear in the name of my mother and the Tamil Language that
 I will open the eyes of the blind (ignorant) Alone or even at the cost of my head; I will stop evil things
 Oh! Those who live in darkness (ignorance) I implore you to come to light (virtue) and see how would be the world of goodness
 How long man lives is not a question but if one realizes how he lived there will be no failure in life
 If the individual changes himself there is no necessity for prisons in the society
 If all the wealth are kept as public property there will be no necessity for hoarding or hiding
 People do not carry falsehood right from their birth
 But when they grow the sins they accumulate cannot be described in words

Interpretation of the Song:

In this song, emphasis has been made to weeding out falsehood or corruptive practice in the society. It also submits the so-called corruptor to come to the light of the reality of practicing virtue and thereby join the galaxy of wise men whose abode is the practice of virtue and leading a contented life and thus they earn the much-desired fame in the society. It gives a sane advice i.e. "how long one lives on earth is not important but how did they lead their life is important". The terminology How Long and How did has two different connotations. A person who is afraid of public censure will certainly consider the terminology how is he going to lead his life. It also suggests if the individual corruptor changed his attitude and made to practice virtue there will be no need for prisons in the society. It also says that if all the wealth of the nation is nationalized there will be no hoarding. This song finally says that no one carries falsehood when they born but when they grow they try to accumulate sins by committing mistakes.

Critical Analysis:

This song not only coincides with the theoretical genesis arrived about robbery and covetousness but enunciates an ideal premise to lead a life of serenity in the society.

If the Context III and IV are taken in to consideration these songs were written by two different lyricists viz., Song-3 comes under Context-III was written by **Shri.PattukottaiKalyanasundaram** and the song under Context-IV has been written by **KavingerVali**. One can note the concept of "If every wealth in the society becomes public the necessity for hoarding or hiding will not arise" occurred in both the songs. Therefore the Hypothesis-3 has been tested and established in the research work.

Similarly, the hypothesis two i.e. the same Lyricist reiterates certain unique ideas of corruptive behavior at different songs at different MGR Films cannot be established in this particular research work owing to a limited number of songs. However the final hypothesis i.e. MGR effectively used the media to propagate the unique ideas virtue, equity and social justice through the film songs of his movies - is established in this research work as one can find that millions of fans are listening to this song from the U-Tube statistics indicated against few songs in this research work.

Finally, it is the firm belief of **Dr.MaruthurGopalaMenonRamachandran** that nationalization of the wealth of the country can eradicate corruptive practice in the society. Perhaps this concept might have made him to write a WILL of testament of his property. Through the WILL, which was registered on January 18, 1987, MGR had appointed senior advocate N.C. Ragavachari as its executor. He had named a relative M.Rajendran to succeed Ragavachari after the latter's lifetime. It is worth noting the intention of the WILL of Dr.MGR which is important to the subject matter of this research endeavor: Broadly dividing his properties into two Dr.MGR, in his WILL, made it very clear that he did not have any other legal representative except his wife Smt.V.N. Janaki. Even Smt.V.N.Janaki was given only a life

estate, apart from certain articles. MGR divided his vast properties - including the 6.47 acre Ramavaram estate, which was the nerve center of Tamil politics during his three tenures as Chief Minister - into two parts, granting his heirs and wife a life estate, but also stipulating that the majority of them be used for philanthropic purposes and resulted in the creation of a home and school for the deaf and dumb at Ramvaram in 1990, as well as the MGR Janaki College of Arts and Sciences for Women in 1996, with the former funded by the income derived from his property in Chennai's salubrious Saligramam area, Sathya Gardens. The WILL states that the shares of Sathya Studio Private Ltd would go to the AIADMK. The administration and maintenance of the building have to be done by it, apart from appropriating the income for the party. In the event the party gets divided or dissolved, the shares would go to the 'MGR OomaiIllum Trust'. There is no right of sale or alienation or encumbrance of Sathya Studio Private Ltd, which was named after his beloved mother. Justice Sundresh exclaimed, "*The testator is none other than the former Chief Minister of the State, who is known to be a philanthropist par excellence* (39).

The above reminds the intention of PuratchiThalaivar Bharat Ratna Dr. M.G. Ramahandran as quoted by Na. Muthulingam that when MGR was acting in small roles at the beginning of his career if he gets Rs.10/- he used to spend Rs.2/- towards charity. And if he gets Rs.100/- he used to pay Rs.10/- towards charity similarly when you grow bigger you should do charity to the society. Admiring his advice, I also used to help people around me (40). Likewise if people leave aggrandizement and cultivate the attitude of charity the great evil that threatens the society can be weeded out and the money supposed to be spent for the developmental activities will certainly serve its purpose, and the poor will be better off. Actor Rajesh, in his article says "In 1962 elections in his speech MGR exclaimed to the Congress leaders that "I will write a will that after my demise, all my wealth will go towards the poor and orphans" can you do it like that (41).

CONTEXT-V

Consider another song from the movie KudumbaThalaivan (1962) Written by Kannadasan and sung by Mr.T.M.Soundararajan:

The attitude and tendency will not change
 Even when distress occurs in the life of a sage
 Even when the pure gold is placed in the fire, the tendency will not change
 Even if we tie the forest tiger at home and offer food rice mixed with mutton
 Even if we give garland to the monkey and keep it on the grand tower
 If you spend over and above your income that will not stand good
 It will not withstand if you indulge in love without understanding the opposite's mind
 If you sow the seed at an inappropriate time that will not yield any result
 If you keep the lamp lit on the banks of the paddy field it will not burn
 If you try to stop the scolding mouth
 If you try to tie the hands of the thief
 If you try to screw the ear of the person who intend to hear

If you try to distract the attention of the person who intend to see – these will not change

Interpretation:

This song comes to a conclusion that the tendency of a person cannot be changed even if we try to tie the hands of a thief he will not remain silent without indulging in therobbery. This song largely coincides with the concept contemplated in the previous song above. Thus it establishes the fact that MGR tried to reiterate the same concept or philosophy in his film songs again and again. One can vouch that the previous song was written by a different writer than the present one.

Critical Analysis:

This song coincides with the theoretical genesis arrived about therobbery.

CONTEXT-VI

Now consider another song from the movie Adimaipen (1969) written by Mr.Vali in the year 1967 sung by Mr.T.M.Soundararajan, Music by K.V.Mahadevan.

English Translation of the song:

Do not cheat nor be cheated!
Even the darkness has the eye to watch (what you do)
Even the walls in the rooms have the ears to hear (what you say)
It waits for the appropriate time to reveal what has happened
Be afraid of the general laws and uprightness
Bend and adjust to eternal-love and nobleness
Shed off all the bad attitude instantly now and today
Thus keep your heart in the path of uprightness
The shadow of the body never separates from it
It never gets destroyed by its footprints
If you only concentrate on the path you trod
Whatever good had to happen will happen perfectly!

Interpretation of the Song:

The above song advises the general public not to cheat people nor be cheated by others. The treacherous practice adopted by anyone with the presumption that they may escape public censure will one day be revealed by some means and thereby one cannot perpetuate their wrongdoings. People should adhere to the laws in force including the social morality and admire and try to follow eternal love and nobleness practiced by others in the society. Finally it advises one to shed off the thought of corruptive attitude instantly and follow righteousness so that one can live in peace otherwise they will have to live in this world with constant fear of public censure.

Critical Analysis:

Thus this song advises one to keep away from cheating, lying and treachery for the benefit of the individual and society at large and covers the theoretical genesis arrived towards robbery

CONTEXT-VII

Consider another song from the movie Madurai Veeran (1956) Written by Sri.Kannadasan sung by Sri.T.M.Soundararajan&Jikki:

Leading a life by deceiving is appropriate think over.

Nachiappa, SangiliKaruppa and the deceitful PokkiriSubba

Will you be left alone (without public censure) if you indulge in deceitful activities think well?

Those who resort to stealing will certainly go to jail and count the jail bars

Just understand this oh tiger among the breaker of locks

Indulging in robbery forever and leading a life of hiding (just to escape from punishment) is going to be dangerous just listen to us don't even dream of such an activity Oh respected Sirs!

You need not lead a life by robbing people's property thereby need not be afraid of anyone.

By holding the plough you can lead a prideful and prestigious life

Do you think indulging in robbing and leading a life therefrom is appropriate.

Interpretation:

This song clearly criticizes people who resort to robbery and thereby lead a life out of it. It explains the fact that they will not escape punishment from the lawmakers including public censure. In the end it advocates leading a life depending on one's skills in cultivation that will bring them the prestige and prime.

Critical Analysis:

This song covers the entire gamut of nuances of corruptive behavior and also suggests steps to lead a life applicable to the general masses that will bring pride and fame.

CONTEXT-VIII

Consider another song from the movie NetruIndruNalai, (1974) Written by Sri.Vali, Sung by Sri T.M.Soundararajan, Music Director: M.S.Viswanathan.
<https://www.youtube.com/watch?v=41t6DNDIo50>(328,895 views)

Oh Brother yesterday I studied at a place called Kanchi.

I wish to share that experience today with you.

The wise or the nobles will have a better life in future.

This concept was written by Peraringer Anna.

Mahatma Gandhi who was the father of the nation who had to wear only a lower cloth as a poor.

He helped the poor just as a ladder helps one to climb up

Those who criticize him today attained higher position just because of him alone.

Similarly Peraringer Anna was born just to serve the country and devoted his life towards the welfare of the country.

He brought pride to the positions he attained, however his beloved family he offered only poverty.

To sweep street after street is social work

However to take photograph to attract the attention of the public for mere publicity indeed is selfishness.

They talk about the welfare of the people

However, concentrate only on the welfare of their own family.

They diverted the money meant to electrify the city to electrify their family.

They planned to construct house for the poor's

However built houses for their kith and kin with this money.

Do not think that the deceivers alone will survive in the world

There will be a time when all these will change and the general election will change it.

An incident should be construed as the past and that becomes history today and that will be action tomorrow the sorrows are the intermediary period.

Interpretation:

Thus in this song the attitude of the leaders who had dedicated their lives to the welfare of the nation has been quoted as examples. Mahatma Gandhi the father of the nation who had dedicated his life to the cause of India. Arigner Anna who displayed proven probity in public life indeed worked for the welfare of the people of Tamil Nadu as a whole. Indeed these leaders have displayed their character forgetting their family and their personal life and set examples for proven probity in public life. At the same time this song also points out the corrupt practice contemplated by the politician who is selfish and diverts the public fund fraudulently for the welfare of their family and warns them that they will lose their public position in the future election.

Critical Analysis:

As a whole this song gives examples for proven probity in public life and the attitude of the aggrandizers who will be thrown out of their position if they do not mend their ways and coincide with the pointers arrive above (corruption, probity).

CONTEXT-IX

Consider another song from the movie KanchiThalaivan (1963) Written by Sri.AalangudiSomu and sung byMr.T.M.Soundararajan

If people commit mistake the emperor will pronounce the judgment

If the king himself commit mistake who will take the responsibility (to punish him)

Whatever I thought is one and what has happened is another story

I fell at the feet of the God of Dharma

To save the two who had suffered in darkness

I tried to light a lamp, however, I too immersed in the darkness

To whom shall I report about my life

Why should there be crown for the king who is corrupt

Why should there be thought for the corrupt mind

Why should there be hand which had indulged in corrupt practice

Interpretation:

This song questions the corruptive attitude of a king itself. The king who is supposed to pronounce his verdict on the wrongdoing committed by the general public himself commits mistake who will punish him is the concern of the song. It criticizes as to why there be a crown to a corrupt king, why should there be hands for the corrupt king.

Critical Analysis:

Thus in this song the tendency of the corruptive mind has been capsulized and thereby coincides with the theoretical concept of corruptive behavior.

CONTEXT-X

Consider another song from the movie Thai SollaiThattathei (1961) Written by Sri.KannaDasan Sung by Sri.TM.Soundararajan:

Why did God give such a mind to man
Wherein man mix lies and conceit and spoil the earth
They pretend as if they have wisdom in their eyes
Whatever they utter also has meaning
However, in their inner mind contains only deceit
That will even destroy their family
God has kept the tendency of ferocious in the eyes of the tiger
However he hides the tendency of men in their heart
They put their hand on the shoulders and acclaim that this is an act of kindness
And search in the pocket and took away whatever money is there in and vanish

Interpretation:

This song criticizes God in creating men with the corruptive attitude that has resulted in men mixing lies with robbery and thereby spoiled the earth. Even tigers can be identified by its ferociousness but men hide their cunningness inside the mind to deceive their kith and kin and thus attack the tendency of men who only wish to aggrandize their selfish desires.

Critical Analysis:

This song critically analysis the tendency of the mind which tries to multiply its desires and thus paves the way for selfishness and coincides with the theoretical conclusions of covetousness.

CONTEXT-XI

**Consider another song from the movie PanaTottam (1963) Written by Sri.Kannadasan
Sung by Sri.TM.Soundararajan.<https://www.youtube.com/watch?v=Xpg-g5wxrS8>(398,094
views)**

Let whatever happens happen
Let righteousness is hidden in darkness
Truth will automatically prevail do not worry
There is leader for you do not stumble
The food prints appear on the back
His house appears on the front
Play in between the place
Fight aiming only for the goodness
Half the world consists of thieves
Deaf and blinds are equally half therein
Righteousness will result only in revolution
Do not get confused and delude
Afraid of only to your consciousness
Mix self-esteem in your body
Live however long your life goes
See and attain one of the two pairs of opposite

Interpretation:

It is a motivational song which emphasizes the practice of virtue leaving all the tribulations to the leader who will take care of it. It says half the people in the world are deceivers and blinds though they have eyes as they could not stop corruptive practice happening around them. It calls for self-esteem by practicing righteousness.

Critical Analysis:

Thus this song motivates the listeners to practice righteousness as virtue alone leads to self-esteem and corruptive behaviour degrades.

9. Theoretical Advancement made in the research work:

The theoretical groundings arrived in this paper for the comparative analysis is the basis from which the proposed comparison has been made. While making the above comparative study the following are observed:

Certain songs presented in this paper not only coincide with the attitude of corruptive behaviors per the theoretical genesis arrived but also postulate the corrective measures to be adopted by the corruptor to emulate from the so-called unfair practice of corruption. For example, the third song was written by Pattukottai Kalyanasundaram:

not only suggests that the attitude of bribery is unwarranted but it should be curbed early in one's life and also strongly advocates that the attitude of treachery is not a wise means to overcome poverty.

this song also emphasizes to rely on one's skills and make the individual responsible for overcoming the attitude of corruptive behavior by making moral adjustment early in one's life.

this song further propagates that the attitude of robbery or corruptive behavior cannot be curtailed by enforcing law or punishments alone.

this song also foresees and expects that people in the society would cultivate the attitude of charity rather than deceit.

This song puts forth an idea i.e. "if every wealth in the society becomes public the necessity for hoarding or hiding does not arise". This concept has been re-emphasized in the fourth song written by KavingerVali.

Finally, this song gives a sane advice i.e. "when the tendency of working hard becomes predominant the attitude of deceiving others will not arise.

Therefore either the corruptor had to change his attitude by following the above wise ideas; making moral adjustments; survive in the society with what he has by firmly relying on his skills and developing the tendency to work hard. The idea of expecting the person in the society to cultivate the attitude of charity is a great claim since each society depends on its predecessor i.e. the previous generations that forefathers who had left their legacy behind. Finally, keeping the wealth of the nation as public indeed will be possible only through a revolution.

Indeed the fourth song that was written by late Sri.PattukotaiKalyanaSundaram "makes a wonderful aphorism, assuming pure and untainted love (eternal love) of the mind as a creeper and a monkey jumps over to destroying it. The monkey should be understood as the ego here in this aphorism. As soon as ego enters the mind gets bogged down and it construes wrong behavior as right and that leads to the destruction of the very foundation of righteousness and the character of the person pales into insignificance and he commits sin". It is the ego of aggrandizement that makes the mind corrupt and perpetuates corruptive practice according to this song. Therefore it indirectly points out, if the corruptor wants to make moral adjustment, he has to reduce his ego of aggrandizement.

Conclusion:

In this paper an overview of the origin of media has been discussed. The importance given to the production of quality songs has also been discussed. After introducing the Hero of the research work necessary genesis of corruptive practice has arrived. With the use of theoretical genesis reached, an attempt has been made to theoretically compare the selected Eleven songs with the novel methodology postulated in this paper. Translation, interpretation and critical analysis of each song arrived under each context. The Critical Analysis of the various intersection of the eleven songs identified by way of Context establishes the fact that the lyric writers such as PattukottaiKalyanasundram, KaviyarasuKannadasan and KavingerValli put in their intelligence to write songs of philosophical import that will **stand tall in the annals of history of philosophical import on the lyrics of the song that not only cover the nature of corruptive practice adopted in the society but also enunciate moral adjustments needed to weed out corruptive behavior.**The U-Tube statistics listed under few of the songs prove the points that a 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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