

THE MAKER OF Dr.M.KARUNANIDHI AS INTERPRETER OF HISTORY

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Abstract

The Jawaharlal Nehru to his daughter once and he himself was It is not enough if you read history you must also Jawaharlal Nehru history' both a writer and a maker of history. Dr.Kalaingar Karunanidhi is both an interpreter and a maker of history. Those who deny history will condemn repeating it said a great historian. We should neither reject history nor repeat it rediscover it and in great minds like Dr. Kalaingar, not only the past illuminates the present, but the present alters the past in the light and for the sake of the present. While in his writings he interprets the past with a poetic vision of reality. The cycle is complete the artist converts the reality into a dream the statesman converts the dream into reality. The Dravidian Movement was implied was implied by a passion to rediscover and recreate the glory of a great culture which, though it is the cornerstone of Indian culture did not get its due recognition in the hands of many historians. In the pre-modern and modernist phases, historians tended to conflate diversity into a kind of sterile homogeneity and interestingly what is happening in several parts of the world only now in the name of Postmodernism, happened in Tamilnadu even Seventy years ago.¹

Keywords: Dr.Kalaingar Karunanidhi, Ponnar Sankar, Dravidian Movement, Arignar Anna, Sangam literature, Tirukkural

Humanism had its roots in the earlier period, but become dominant in the renaissances. With the growth of urban society, the ecclesiastical leadership of intellectual, aristocratic and even religious life declined. A literate found the values of monastic culture to restrictive scholasticism was a theology that did not speak of the human conditions. Education was the preserve of ethics and humanism was a revolt against all this. Broadly speaking, liberalism in its classical sense stood for the liberty of the individual's democratic institution and free enterprise. Various 'ism' and western thought like rationalism, individualism, humanism, etc²

Arignar Anna asserted the need for recognition of the cultural identity of Tamils and in fact, this is not opposed to but allied with the freedom movement of the country. The 'discovery of Tamilnadu' by thy Dravidian writers is as important as the 'Discovery of India' made by Jawaharlal Nehru. The freedom of this great are allowed growing preserving and promoting their cultural traditions. The renaming of Madras State as Tamilnadu is a significant step in this direction. The blood of human race is identical. There is no distinction between the ruler and the ruled. But there are glaring inequalities in the social life of the people. There is the principle of equality only in wages of the constitution and in the real life of the people. With a wrong belief in the concept of equality and with a deep concern for the welfare of all, in his heart formerly Chief Minister M.Karunanidhi.³

Dr.Kalaingar has continued this 'discovery' and recreation of Tamilnadu with the same vigor both in his writings and political activities. Among his writings, his works on Tirukkural, Cilappatikaram, and Sangam literature reinterpret the past and embody a vision of future. The essence of Kalaingar's philosophy in humanism which celebrates the equality and dignity of Man. whereas his Kuraloviyam gives pens-pictures of the wisdom of Tirukkural with its philosophy of world-affirmation with reference to one or two couples at a time, his Sangattamizh recreates the heroic past of the Sangam age in which love and heroism were celebrated. In Poompukar he has rendered Cilappathikaram as a tale of the triumph of human spirit. And these works are the guiding spirit behind his historical novels. Ponnar Sankar and Thenpandi Singam In both the novels there is the passion for the unity of Tamils.

According to Locus though historical fiction shows the growth of class wars, it also reveals the historical force beyond and behind such divisions. Dr.Kalaingar historical novels also reveal such an urge for the unity of Tamils and also the discovery of a deeper humanity inspire of the difference and divisions in the history. In both Ponnar Sankar and Thenpandi Singam the feud between two families' triggers off the plot, but the novels show the evolution of a unified Tamil consciousness as well as universal brotherhood. In Ponnar Sankar, Kalaingar shows that it is not the feeling of enmity among the Kongu people but the hostility between two related families that is the cause of the tragedy. The novel shows the author's deep anguish of the division of the Tamil people but finally, it shows the need for the brotherhood of entire mankind. When Sankar dies Ponnar does not want any special importance to be given to him alone.⁴ He wants all the heroes to be considered as one family.

M.Karunanidhi remarkable literary skills and success as a screen and subsequent popularity played a big role in his rise in the D.M.K and his overall stature. The D.M.K Chief's literacy pursuit began with a handwritten magazine *manavarnesan* while he was still in school at thiruvavur, the souvenir says. This flowered into a successful career in screenwriting for Tamil films and stage plays. As an author, he has published six volumes of his autobiography *Nenjukkuneethi* in Tamil language.⁵

In Thenpandi Singam, Dr.Kalaingar shows how the British people divided the Tamils to gain political power. Based on Venkatasamy Nattar's insight, Kalaingar has woven a beautiful saga of heroism and love which tends to be overshadowed by the divisive forces such as Urangapuli, but ultimately the novel shows the need for the unity of Tamils as well as a vision of universal brotherhood. In both the novels women play a powerful role? In Ponnar Sankar, Thamarai Nachiyar and Arukkani Thangam are portrayed as heroic women. Whereas Thamarai Nachiyar's determination impels the first part, Arukkani Thangam's evaluation forms the second part of the novel. In Arukkani Kalaingar portrays the modern form of the *kannaki* archetype. When Arukkani and Ponnar are defined by the people we see an illustration of the principle of the ascent of godhood (as opposed to the Man into the world in the Sanskrit tradition) as embodied in *Thirukkural* and *Cilappatikaram*, Arukkani. Finally transcends the love for her brother and transforms it into a love for all humanity.⁶

Similarly in Thenpandi Singam the two major women characters Kalyani and her sister-in-laws symbolise the spirit of heroism like *Kannaki* whereas *Sundarambal* and her sister represent Art like *Madhavi* and *Urangapuli's* wife is able to overcome her husband for the sake of the people and the country. Here again we find the extension of the pattern of *Cilappatikaram* and the spirit of *Tirukkural* and *Sangam* poetry. As a statesman Dr.Kalaingar has translated this vision into reality. He not only created a temple for *Tirukkural* to complement his literary shrine *Kuraloviyam* but he has done his best to follow the spirit of *Tirukkural* in his reaction of Tamilnadu. Similarly he has built a magnificent city on the banks of *Cauvery* which is a permanent monument to the great culture embodied in *Cilappatikaram*. Earlier in his writings he made *The River Cauvery* flow with poetic vigour and now thanks to his efforts the river *Cauvery* will flow with joy over the *Cauvery* delta. Finally the spirit of *Sangam* culture is now visible in his efforts to create 'Cities of Equality' where people will live in harmony, sinking all differences. In brief Dr.Kalaingar's achievement as a writer and as a statesman is complementary to each other.⁷ In this case, history becomes and contemporaneous and poetry becomes reality.

In his creative interpretation of history as well as attempts for the creation of new Tamilnadu, he is inspired by the same passion for equality and unity of Tamils at the first instance and of all mankind at another level. Let me end this tribute to the great artist cum statesman with a poem in Tamil summing up the idea.⁸ M.Karunanidhi has made his presence felt in Tamil cinema as a playwright and screenwriter. He continues to actively pursue his passion for screenwriting a habit he has been nurturing for about 75 years now. He has contributed a lot to Tamil literature by writing poems, letters, screenplays, novels, biographies, historical novels, stage, plays, dialogues and movie songs.⁹

Kalaingar M.Karunanidhi is best as a fine speaking speaker, scintillating writer, dynamic, energetic organizer, the hero of many agitations and the architect of many victories. Kalaingar has unremitting labor, unabated zeal, perseverance dedication unshakable determination,

evolved affection, sweet character, artistic, capabilities, clarity of thinking and capacity to get things done. He is an outstanding orator, writer, poet, essayist, author of short and long stories, playwright, dramatist, author of film stories and scripts, director and producer of films, actor, newspaper editor, reformist, fighter for social reform, martyr who underwent imprisonment. Political leader, member of the Legislative Assembly, minister and Chief Minister It is rare indeed that so many special characteristics and honors came to reside in one person. His long and healthy life and continued leadership will not only guide Tamilnadu but also the entire nation in righteous path of progress.

Referances

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