

Department of Employment and Training

TNPSC GROUP II MAINS - UNIT II

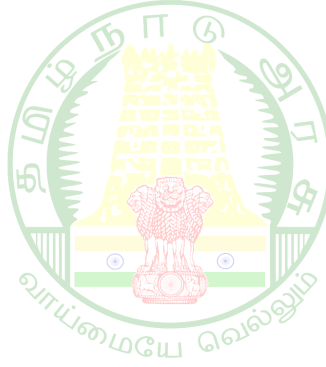
Course : TNPSC Group II Mains Material

Subject : Tamil Society

Topic : Tamil Society Reforms personalities – Thanthai Periyar, Arignar Anna, and other scholars

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**Director,
Department of Employment and Training.**

Periyar E.V. Ramasamy:

Early Life and Role in Congress (1879–1925)

Early Life (1879–1919)

- Born on **September 17, 1879**, in Erode to **Mandi Venkataappa Naicker** and **Chinnathayammal**, belonging to the Karnataka Baliya Naidu community.
- Dropped out of school at the age of 12 and joined his father's trade business.
- Married **Nagammai** at 19, a 13-year-old from Nathampatti in Salem.
- Traveled to places like Kasi and Kolkata and eventually returned to Erode in 1904 to run a business called "E.V. Ramasamy Naicker Mandi."
- During this period, he developed an interest in the **Congress movement**, participated in its conferences, and served as the chairman of the Erode Municipality.
- Left his official responsibilities to join Congress and actively participated in the **Indian freedom struggle** from 1919.

Congress Activism (1919–1925)

- Played a significant role in the **Non-Cooperation Movement** led by Gandhi.
- Proposed a **caste-based reservation resolution** at the **Nellai Congress Conference** and led protests against liquor shops in Erode.
- Actively promoted **Khadi** (hand-spun cloth) and implemented Gandhi's constructive programs by cutting down his coconut trees in Nathampatti.
- Reintroduced the caste-reservation resolution at the Tanjore Congress session in 1921.
- Imprisoned in 1922 for participating in anti-liquor protests.

Key Milestones

1. In 1923, Ramasamy became the **Tamil Nadu Congress President**, the first non-Brahmin to hold the position.
2. Faced opposition from certain Congress factions, such as V.V. Katam, who introduced a no-confidence motion against him.
3. Despite opposition, he collaborated with leaders like **Rajaji** and was referred to as "Dakshina Gandhi" (Gandhi of the South).

Major Initiatives in 1924

- Played a crucial role in the **Vaikom Satyagraha** in Kerala to fight caste discrimination at the Vaikom Mahadevar Temple. He was jailed twice for his participation, earning the title "**Vaikom Veerar**" (Hero of Vaikom).
- Proposed and reintroduced the caste-reservation resolution at the Tiruvannamalai Congress session.

Self-Respect Movement (1925-1938)

- E.V. Ramasamy (Periyar) left the Congress and engaged in social reform efforts.
- Criticized Congress's 'Indian Policy' and wrote against it.
- Convened the first state conference for non-Brahmins in Madurai (1926) to discuss issues of the backward classes.
- Rejected Gandhi's Constructive Programme and discussed anti-Brahmin policies with Gandhi in Bangalore (1927).
- Participated in the Nagai labor strike and went to jail.
- Welcomed the Simon Commission and propagated the teachings of Thirukkural and Buddhism.
- Removed the caste title 'Naicker' from his name.
- Sir A. Ramasamy referred to him as the "Rousseau of Tamil Nadu" (1927).
- Stopped referring to Gandhi as 'Mahatma' and rejected his views on Hinduism and other social issues.
- Advocated for separate temples, inter-caste marriages, and separate dining for backward castes.

Justice Party Leader (1938-1944)

- After joining the Justice Party, Periyar worked to transform it into a social reform movement.
- Raised the demand for "Dravida Nadu" (Dravidian Nation).
- Met Sir Stafford Cripps (1939) to discuss the demand for a separate Dravidian nation.
- On January 8, 1940, met Muhammad Ali Jinnah in Bombay to seek support for a separate nation.
- In 1941, renamed organizations operating under the name 'Non-Brahmin' to 'Dravida Kazhagam'.
- In August 1944, officially declared 'Dravida Kazhagam' as the organization for the movement.

Periyar E.V. Ramasamy's Contributions**Opposition to Hindi Imposition:**

- Periyar viewed Rajaji's decision to make Hindi compulsory as a move toward "**North Indian imperialism**" aimed at destroying Tamil language and culture.
- He argued that it sought to establish **Aryan Brahmin supremacy** over Dravidians.
- Periyar led **anti-Hindi agitations** in the Madras Presidency, for which he was imprisoned multiple times, earning the nickname '**Sirai-paravai**' (Jailbird).

Role in Congress and Departure:

- Initially active in the Madras Presidency Congress, Periyar pushed for **proportional representation** for non-Brahmins and opposed caste discrimination in initiatives like the **Vaikom Satyagraha**.
- Disillusioned with Congress for failing to adopt his social justice program, Periyar left and founded the **Self-Respect Movement in 1925**.

Self-Respect Movement:

- **Objectives:**
 - **Eradication of caste system** and untouchability.
 - Campaigning against gender discrimination and **hereditary priesthood**.
 - Promoting **rationalism** and rejecting superstitions and inequalities justified by religion.
- **Initiatives:**
 - Members discarded caste surnames and religious identities.
 - Introduced **Self-Respect Marriages**, which rejected Brahminical rituals.
 - Advocated for **women's liberation**, championing equal rights, status, and opportunities.

Advocacy for Women's Rights:

- Periyar's role in **women's liberation** was unparalleled, earning him the title "**Periyar**" at a women's conference.

Journalism and Propaganda:

- Through journals like '**Kudiarasu**,' '**Revolt**,' and '**Viduthalai**,' Periyar spread Self-Respect Movement ideals effectively.

Periyar's Reform Movements

- Periyar E. V. Ramasamy was a pioneering social reformer in the 20th century, leading movements like the Self-Respect Movement and Dravida Kazhagam.
- He sought answers to questions regarding the fall of the Tamil society, including why the prosperous Tamils had fallen into poverty and why they were subjected to oppression.
- To remedy this, he advocated for:
 1. The teaching of good practices and manners.
 2. Increased education and awareness.
 3. Equality in all fields.
 4. The realization of self-respect.
 5. Promoting equality in daily life.
 6. Ensuring secularism in public life.
- Periyar envisioned a society where Tamils could rise above their subjugation and live with self-respect and dignity.

Social Philosophy

- Periyar believed that social reform and politics were interlinked, but societal change should be prioritized.
- He asserted that social reforms could force the government to change, not just political elections.

- He emphasized the importance of creating an equitable society through social reforms, advocating for the well-being of the masses and the removal of discriminatory practices.

Untouchability

- Periyar strongly opposed the practice of untouchability, which segregated certain communities as "impure" or "untouchable."
- He criticized religious and social doctrines that justified untouchability and called for its abolition.
- He believed that the cure for untouchability lay in atheism and rational thought, and the dismantling of hierarchical distinctions between upper and lower castes.
- Periyar advocated for education, awareness, and economic empowerment for the oppressed communities to break the chains of untouchability.

Temple Entry

- He argued that temples, public roads, water sources, and schools should be open to all people, regardless of caste.
- He advocated for the entry of the "untouchables" into temples, not for religious reasons, but as a step towards eradicating caste-based differences.

Divorce and Equal Rights:

- Periyar argued that divorce should be equally available to both men and women.
- Despite opposition from religious groups, Periyar strongly advocated for women's right to divorce.
- He encouraged women to protest for their right to divorce.

Remarriage:

- Periyar defined marriage as a contract made for personal convenience.
- He believed there should be no restrictions on remarriage for both men and women.
- Women should have the right to remarry under similar circumstances as men (e.g., widowhood, infertility).

Inter-caste Marriage:

- Periyar supported inter-caste marriages as a means to achieve social equality.
- He saw inter-caste marriage as a way to dismantle caste discrimination.
- He emphasized that Brahmins and non-Brahmins should marry each other to promote social integration.

Birth Control:

- Periyar viewed birth control as essential for women's liberation.
- He argued that multiple pregnancies hindered women's participation in public life.
- Birth control was necessary for women's health and freedom.
- Periyar suggested that the state should take responsibility for raising children born through birth control.

Self-Respect Marriages:

- Periyar promoted "Self-Respect Marriages" to eliminate the influence of Brahmin priests and their rituals.
- He believed that marriage ceremonies should not be dominated by caste-based rituals or religious figures.
- These marriages were seen as a way to foster social change and break away from traditional practices.

Periyar's contribution to writing and social reforms:

1. **Vision for Society:** Periyar aimed to create a society free from caste and religious discrimination, focusing on equality and social justice.
2. **Tools for Advocacy:** He used two main tools to spread his ideas:
 - **Public Speaking:** Directly engaging with people through speeches.
 - **Writing:** Utilizing journals and publications to spread his messages widely.
3. **Journalistic Contributions:**
 - Periyar launched the "**Kudi Arasu**" weekly in 1925 to promote his social reforms, especially against caste-based oppression.
 - Later, he took charge of the "**Viduthalai**" magazine, which further propagated his ideas on equality, social justice, and women's rights.
4. **Themes in His Writings:**
 - Focused on **women's liberation**, **social freedom**, and the **elimination of caste-based discrimination**.
 - Advocated for **self-respect**, **political freedom**, and **education** for marginalized communities.
5. **Role of Journalism:** Periyar believed in questioning societal norms through publications, urging the public to think critically and analytically about established systems.
6. **Other Magazines:** In addition to "Kudi Arasu" and "Viduthalai," Periyar also contributed to magazines like **Revolt** and **Rationalist**, further promoting his ideology.
7. **Impact:** Through these journals, Periyar was able to consolidate his ideas and inspire reform movements, fostering a sense of unity and social responsibility among the masses.

C.N. Annadurai

Early Life and Education:

- C.N. Annadurai was born on September 15, 1909, in Kanchipuram, Tamil Nadu, into a poor family.
- He completed his education at Pachaiyappa's College in Chennai and earned a master's degree in Economics in 1934.
- Despite his marriage at a young age (1930), Annadurai continued his studies and became known for his oratory skills, intellectual abilities, and writing.

Involvement in Politics:

- Annadurai's intellectual prowess was noticed by the English professor Varadarajan, who introduced him to public life.
- He joined the Justice Party in 1934 after his involvement in student politics and his admiration for the party's principles.
- He was invited by the mayor, C. Pasudevan, to translate speeches from English to Tamil, gaining further recognition.

Early Political Career:

- Annadurai participated in public debates and was influenced by Periyar E.V. Ramasamy's Self-Respect Movement but did not join it.
- He became involved in electoral politics in 1936, contesting the elections as a candidate for the Justice Party, although he did not win.

Contribution to Social Movements:

- Annadurai became an active participant in anti-Hindi protests (1937–1939) against Rajaji's Hindi imposition, which resulted in him serving a prison sentence in 1938.
- He also worked alongside Periyar in the anti-Hindi movement and later in various social reform activities.

Key Meetings and Ideological Influence:

- Annadurai met with Periyar in 1935 at the Tiruppur Youth Conference, where they exchanged ideas. Despite their differences, Annadurai was influenced by Periyar's radical ideas on social reform.
- Annadurai also worked as the editor for the "Kudi Arasu" (Self-Rule) and "Veedu" (Freedom) magazines, promoting social justice and equality.

Political Growth and Leadership:

- By 1937, Annadurai had grown into a powerful orator and leader in the Justice Party, and in 1937, he was appointed as a full-time associate editor for magazines advocating social justice.
- His speeches and writings, often filled with humor, emotion, and strong arguments, gained him wide popularity and a strong support base among the people.

Continued Advocacy for Tamil Rights:

- Annadurai's advocacy for Tamil language, culture, and self-respect led him to become a significant figure in the Dravidian movement, where he campaigned for equality and social justice for the Tamil people.

Launch of 'Dravida Nadu' (1942):

- In March 1942, after parting ways with Periyar, Anna Durai launched a weekly magazine called 'Dravida Nadu' from Kanchipuram.
- The magazine quickly gained popularity and expanded its readership.
- Anna Durai wrote under several pen names like Saumiyar, Bharathan, and others.
- His writings created significant political and literary discussions in Tamil Nadu.

Literary Contributions:

- His works included essays, stories, critiques, and plays, such as *Chandrodhayam*, *Oru Iravu*, *Velakkari*, *Shivaji Kanda Hindu Rajyam*, and others.
- These writings significantly contributed to the growth of print media and literary revolution in Tamil Nadu.

Influence of Anna Durai:

- His ideas and writings captivated readers across different strata of society.
- Literary figures like Kalki Krishnamurthy compared Anna Durai's writings to the works of Ibsen.
- Poet Bharathidasan honored Anna Durai with the title "Arignar" (learned person), which became widely associated with him.

Anti-God Movement (1942-1944):

- Anna Durai joined Periyar in intensifying the anti-god movement in the 1940s.
- He criticized mythical stories and their inconsistencies, particularly in texts like the Ramayana, aiming to expose their contradictions and superstitions.

Trichy Conference (1943):

- In 1943, Anna Durai played a crucial role in the 14th Justice Party conference in Trichy.
- Periyar praised Anna Durai for his commitment to principles, education, and social justice.

- Anna Durai was recognized for his leadership qualities and his commitment to societal change.

Salem Conference (1944):

- In 1944, during the Justice Party's reorganization in Salem, Anna Durai supported the renaming of the Justice Party to the Dravida Kazhagam.
- He opposed Periyar's ideas of leadership within the party, showing his inclination towards democratic values and leadership.

Differences with Periyar:

- By 1945, differences between Anna Durai and Periyar began to emerge, particularly over the approach to governance and the Justice Party's future.
- Anna Durai favored democratic structures, whereas Periyar leaned towards dictatorial control within the party.

Opposition to Hindi Imposition (1946):

- In 1946, Anna Durai led a major movement against the imposition of Hindi in Tamil Nadu.
- Under his leadership, the Dravida Kazhagam organized protests and faced arrests and police brutality in opposition to the central government's push for Hindi.

Recognition by Bharathidasan (1946):

- Bharathidasan, a close ally of Anna Durai, admired him greatly and presented him with the title "Arignar" during the 25th performance of *Oru Iravu*.

The Rise of the DMK (1949):

- A faction of leaders broke away from the Dravida Kazhagam to form the Dravida Munnetra Kazhagam (DMK) on September 17, 1949, under the leadership of Annadurai and others, as a response to their disagreements with Periyar's leadership.
- The DMK's official launch coincided with Periyar's birth anniversary, symbolizing its breakaway from his ideological framework.
- The party quickly expanded its reach, with numerous local branches and significant support from the youth.

Electoral Success and DMK's Influence (1962-1967):

- The DMK achieved remarkable electoral success, defeating the Congress party in the 1962 elections. The party won a significant number of seats, signaling a shift in Tamil Nadu's political landscape.

- In 1967, Annadurai, the leader of DMK, became the Chief Minister of Tamil Nadu. The shift in power reflected the rising influence of Dravidian politics and a rejection of the Congress's dominance in the state.

Formation of DMK Government (1967):

- Annadurai, after being elected as the Chief Minister, formed a government with the support of other leaders within the party, including Karunanidhi and others.
- The shift in power from Congress to the DMK marked a significant moment in Tamil Nadu's political history, with the DMK's focus on regional pride, Tamil identity, and opposition to Hindi imposition.

Cabinet

- Annadurai's cabinet included key members:
 - **I. R. Nedunchezhiyan** (Education)
 - **Karunanidhi** (Public Works)
 - **K. A. Mathiyazhagan** (Food)
 - **A. Govindasamy** (Agriculture)
 - **Sathiyavani Muthu** (Welfare of the Backward Classes)
 - **S. Madhavan** (Law)
 - **S. J. Sadhik Batcha** (Public Welfare)
 - **M. Muthusamy** (Local Administration)
 - Annadurai himself took charge of the Finance and Home Departments.
 - **C. P. Adithan** was elected Speaker of the Legislative Assembly on March 17, 1967.

Annadurai's Achievements

Humility of a Great Leader

- Annadurai remained humble despite his electoral victory.
- He followed Periyar's teachings and gave advice on humility in victory.
- He sought blessings from leaders like Rajaji and Periyar, emphasizing modesty after winning.

Annadurai's Political Ideology

- Promoted Tamil identity within India's unity.
- Advocated for political autonomy for Tamil Nadu and sought constitutional amendments.
- Supported scientific socialism, democracy, equality, social justice, and secular governance.

Secular Governance

- Annadurai maintained a strictly secular administration.

- He issued orders to remove religious images from government offices, ensuring no religious influence on politics.
- He respected individual religious sentiments but kept the government free of religious interference.

Rice for the Poor Scheme

- Introduced the 'Rice for One Rupee' scheme on May 15, 1967.
- Aimed to provide rice at affordable prices to the poor, benefiting 3.1 million people.

Free Education

- Expanded free education from elementary to higher secondary levels.
- Provided free college education for children from families with monthly incomes below Rs. 1,500.
- Focused on equality over caste-based reservations.

Agricultural Development

- Emphasized agricultural development to eradicate poverty.
- Abolished Zamindari and provided land to landless farmers.
- Protected farmers' rights in Tanjore Delta and reduced land holdings for landlords.

Scientific Socialism

- Advocated for "Scientific Socialism" to ensure wealth distribution and equality.
- Promoted public sector industries and reinvestment of profits for public welfare.
- Believed both public and private sectors should prioritize the welfare of the people.

Industrial Growth

- Acknowledged the importance of both agricultural development and industrial growth for economic progress, as understood by Chief Minister Anna.
- Focused on industrializing Tamil Nadu, including efforts like the Salem Steel Plant and Tuticorin Port.
- The establishment of an Industrial Development Day in July 1967 aimed to shift the central government's focus to Tamil Nadu.

Veeranam Drinking Water Project

- The Veeranam Lake, built during the Chola period, was revitalized by Anna in 1967 to address Chennai's drinking water needs.
- The project aimed to bring water from Veeranam Lake to Chennai but was not completed before Anna's passing.

Social Reforms

- Social reforms were central to the Dravidian movement, championed by leaders like Periyar and Anna.
- Introduced the Hindu Marriages Amendment Bill (1967) for legal recognition of self-respect marriages.
- Managed to pass this reform with bipartisan support.

Economic Policy

- Anna supported scientific socialism, a blend of public ownership of essential industries and private control for economic growth.
- The first step was nationalizing bus transport to end private monopolies and ensure fair access.

Tax Policy

- Anna's tax policy aimed to ensure that those who could afford taxes paid them, while using the revenue for public welfare.
- Funds were used for infrastructure development like ponds, wells, and subsidized bus fares for the public.

Renaming of Madras to Tamil Nadu

- Anna led the push to officially rename Madras state to Tamil Nadu in 1969, after a long-standing demand from the Dravidian movement.
- The Tamil Nadu Secretariat was the first to be renamed, followed by the state's official renaming in January 1969.

World Tamil Conference

- The Second World Tamil Conference, held in 1968 in Chennai, was a significant cultural event.
- It featured research presentations, and over 20 international Tamil scholars attended.
- As a result of the conference, 1,500 prisoners had their sentences reduced, and many Tamil statues were unveiled.

Bilingual Policy

- Under Anna's leadership, Tamil and English became the only languages of instruction in Tamil Nadu schools, replacing the trilingual policy.
- Hindi was removed from official orders in Tamil Nadu, affirming Tamil as the primary language of the state.

Subramaniya Bharathiyar (1882–1921)

Subramaniya Bharathiyar, often revered as **Mahakavi Bharathiyar**, was a prominent poet, freedom fighter, and social reformer from Tamil Nadu. Known for his contribution to the Indian Independence Movement, he played a key role in rallying the masses with his nationalist and patriotic songs, particularly in Tamil Nadu.

Early Life and Education

Bharathiyar was born on **11th December 1882** in **Ettayapuram**, Tamil Nadu. As a child, he was exceptionally talented in writing poetry, showing immense skill by the age of eleven. He famously challenged the learned men in Ettayapuram to debate with him on the topic of education, which he won, earning the title **Bharathi** from that point on.

Contribution to Literature and Nationalism

Bharathiyar's work in literature marked the dawn of a new era in Tamil literature. His poems like *Kannan Pattu*, *Nilavum Vanminum Katrum*, *Panchali Sabatham*, and *Kuyil Pattu* are celebrated for their lyrical beauty and nationalist fervor. Bharathi's patriotic works encouraged the Indian masses to join the freedom struggle and work toward India's independence. His song *Sudesa Geethangal* (1908) became an anthem for the movement.

Journalism and Exile

Bharathiyar was also a pioneering journalist, editing publications such as *India*, *Vijaya*, *Bala Bharatha*, and *Suryothayam*. His magazine *India* was the first in Tamil Nadu to publish political cartoons and was printed on red paper to symbolize revolutionary zeal. Due to his outspoken writing, Bharathi was forced into exile in French-ruled **Pondicherry** in 1908, where he continued his work in support of independence. There, he interacted with other nationalist leaders such as **Aurobindo** and **Lajpat Rai**.

Social Reformer

As a social reformer, Bharathiyar opposed the caste system, championed women's rights, and fought for gender equality. He was a strong advocate for widow remarriage, opposed child marriage and the dowry system, and supported the temple entry for Scheduled Castes. His progressive views and actions often faced resistance, but he remained steadfast in his belief that a united India could only achieve freedom through social and political reforms.

Vision for India

Bharathiyar envisioned a free, united, and progressive India. His prophetic poems about independence came true after his death, with India gaining freedom in 1947. He saw modern women as equal partners to men, symbolized by **Shakthi**, the embodiment of strength and independence.

Final Years and Legacy

Bharathiyar passed away on **11th September 1921** at the age of 39. Tragically, only a few attended his funeral due to fear of British retribution and caste ostracization. Despite his untimely death, Bharathiyar's legacy as a **national poet**, **freedom fighter**, and **social reformer** remains immortal. He is celebrated today for his visionary contributions to India's freedom and his unwavering commitment to societal change.

1. **Pioneer of Political Cartoons:** Bharathiyar was a trailblazer in the field of political cartoons, creating a new wave of social and political commentary through illustrations.
2. **Medium for Social and Political Commentary:** Political cartoons became a medium to express social and political events, filled with wit and humor, often using satire.
3. **Early Use of Cartoons in Tamil:** Bharathiyar's publication *India* (1907) was the first to publish political cartoons in Tamil.
4. **Influence of Cartoons:** Bharathiyar believed that cartoons could convey messages in a simple, accessible manner and could raise awareness about societal issues.
5. **Cartoons to Spread Revolutionary Ideas:** Just as Martin Luther used cartoons to spread his revolutionary ideas in Germany, Bharathiyar used cartoons to urge people to fight against British colonial rule and raise awareness about social issues.
6. **Economic Cartoons:** Bharathiyar also used cartoons to highlight India's economic exploitation under British rule. For example, he illustrated the burden of taxes on Indian farmers and the image of India as an elephant under colonial exploitation.
7. **Depiction of Freedom Struggles:** He highlighted the spirit of freedom and revolutionary movements through his cartoons. For example, he depicted the "*Freedom Sun*" rising over the shackles of oppression.
8. **Social Issues Through Cartoons:** Bharathiyar used cartoons to criticize moderate and conservative elements in Indian society, calling them "hyenas afraid of indigenous light," reflecting his critique of the conservative mindset hindering India's progress.
9. **Encouragement of Nationalism:** He used cartoons to promote nationalist movements and the need for Indian independence. His illustrations often depicted the struggle for freedom and the role of every Indian in the movement.
10. **Unique Approach to Cartoons:** Bharathiyar's dream was to publish a magazine entirely dedicated to cartoons, where each page would contain illustrations to explain the major events of the day.
11. **Widespread Influence of Cartoons:** Bharathiyar's cartoons were not only popular among his followers but also drew attention from intellectuals and writers, like Bharathidasan, who credited his cartoons for awakening the nationalist spirit.

12. **Use of Cartoons in *India Magazine*:** Bharathiyar's *India* magazine became very popular due to his cartoons. His illustrations were a powerful tool for communication, and they significantly contributed to the spread of nationalist sentiment.

Pavendar Bharathidasan (1891–1964)

Pavendar Bharathidasan (1891–1964), a renowned Tamil poet and revolutionary, was a prominent figure in the Tamil Renaissance. His real name was **Kanakasubburathinam**, and he hailed from **Puducherry**. Bharathidasan was a multifaceted intellectual, fluent in Tamil, French, and English. He became famous for his powerful poems that championed **revolutionary and rationalist ideas** and focused on **social reform**.

He wrote several notable works, including "**Sanjeevi Parvadhathin Saaral**", "**Isaiyamuthu**", "**Azhagin Sirippu**", and "**Pisiranthaiyar**", which address themes of **nature, public ownership, women's education, and family control**. His "**Pisiranthaiyar**" drama earned him the **Sahitya Akademi Award**.

Bharathidasan was deeply influenced by **Bharathiyar** and aimed to spread the ideas of the **Renaissance**. He is remembered for advocating for a flourishing Tamil culture and society. His works emphasized **the importance of education**, especially for women, and he is celebrated as the **poet of nature and the Tamil people's voice**.

The **Tamil Nadu government** nationalized his works in **1990** and established **Bharathidasan University** in **Tiruchirappalli** in his honor. His legacy continues to inspire those advocating for **social change, rationalism, and Tamil language**.

Practice Questions:

1. How did Periyar E.V. Ramasamy contributed to women's rights and liberation, particularly in terms of education and marriage?
2. Discuss the major political achievements and social reforms introduced by C.N. Annadurai during his tenure as the Chief Minister of Tamil Nadu?