

Tamil Arasu

MAY 1990 Re. 1



R. Natarajan



100
BIRTH CENTENARY
YEAR
OF



BHARATHIDASAN

Born

29.4.1891

Died

21.4.1964

&

Dr. AMBEDKAR

Born

14.4.1891

Died

6.12.1956

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TAMIL ARASU

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Government of Tamil Nadu

Thiruvalluvar Year 2021
Chithirai - Vaikasi

MAY 1990

LET US CREATE A NEW WORLD

BHARATHIDASAN

Here are a few poems of Bharathidasan rendered into English. They are examples of the poet's humanism and universal outlook and show that the poet belongs not merely to the Tamils but to all humanity.

Come, let us destroy this warring world
Blowing it off like chaff before storm-
This world with all its castes and creeds
And blind superstitions-
And create a world afresh
And call it the world of self-respect.

Fail not to see this, O society,
We have laid out the path for you,
What else is there for you to do
But march ahead, ahead....ahead!

Come, let us a new world create
Up rooting this wicked world ever in a
warring state.
And Socialism in all directions propagate
Holding it sacred to us, dear and great.

Let us soak our hearts in the stream of love,
not hate
And fight possessive thoughts which life
stagnate.

Let us all our energies recuperate
And laugh at private ownership as out of date.
Hunger is only when nature fails to operate.
Otherwise everyone must eat and satiate.
Let us begin our worthy deeds
And blossom forth in righteousness. ★





Oh beautiful gardens, you bloom so bright,
 But how many of my worker friends
 Have spilled their blood into your roots
 To make you so enchanting!
 Oh fertile paddy fields, you yield so much;
 But how many working men
 Have toiled and sweated
 For your constant care!

Oh lotus-ponds, you are wondrous indeed;
 But how many of my slaving brethren
 Must have lost their lives
 When you were made!

Oh great high-ways, you criss-cross the
 world.

But they never had pleasure,
 They never tasted rest at night,
 The men that made you.
 Oh machines, you rumble and roar
 But were I to trace your origin,
 Would it not reveal the skillful hand
 Of the working class.

Oh world of wealth and pleasures,
 If we were to look beneath,
 Should we not at the foundation find
 The sinews and bones of the labouring class?
 Elements of nature, answer me:
 Who culled out from you
 Materials sustaining life
 But the strong-limbed labourers?

Oh earth, are you not the standing proof
 Of the tireless toil of the working class?
 How is it then the rich are callous
 To the hunger of the labourers?
 Should the lions give all their share
 To the little rats and pine?
 Should the tigers feed the foxes well
 And in hunger go to sleep?
 No more fear. No more kneeling down.

The workers will all arise
 And will prove to the world
 That their own strength will bring them life. ★

Reproduced from the book entitled:
 "BHARATHI DASAN"
 Published by: Thiru. MANNAR MANNAN.
 Translated by: Thiru. M.L. THANGAPPA.





Dr. AMBEDKAR

Born **Died**
14.4.1891*6.12.1956

"We have to be determined to defend our independence with the last drop of our blood".

-Dr.B.R. Ambedkar.

"There is no doubt in my opinion, that unless you change your social order, you can achieve little by way of progress. You cannot mobilise the community either for defence or for offence. You cannot build anything on the foundation of caste. You cannot build up a Nation; you cannot build up a morality. Anything that you will build on the foundations of caste will crack and will never be a whole".

-Dr. B.R. Ambedkar.

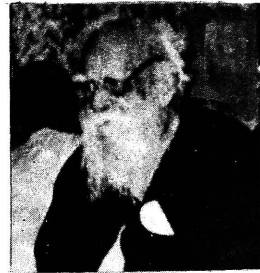
"The great man must be motivated by the dynamics of social purpose, and must act as the scourge and the scavenger of society. These are the elements which distinguish an eminent individual as a great man and constitute his title-deeds to respect and reverence".

-Dr. B.R. Ambedkar.

A PEERLESS LEADER

Though Dr. Ambedkar is said to be the leader of the depressed classes, he was a great rationalist to be emulated by others. He expressed and exposed what others feared to do. He was a great Rationalist, Scholar and Revolutionary Social Reformer who, accomplished great things.

— *Thanthai Periyar*



AN INDOMITABLE LION WHO FOUGHT AGAINST INJUSTICE

Dr. Ambedkar lived in a farthest corner of this land. But, in Tamil Nadu with immense pleasure we used to remember him by unveiling his portraits and naming associations and reading rooms after him.

He was born in an unfamiliar place; became a great scholar; assumed high offices; accepted greater responsibilities but still he had deep love for the community he hailed from. With a zeal to uplift the community from the deplorable conditions he did yeoman service. He was an indomitable Lion who fought for social justice. That is why his name is dear to us - the descendants of the Justice Party which stood for the same cause.

— *Anna*

CHIEF MINISTER'S DESIRE:

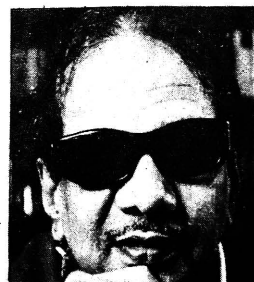
An Ambedkar District in Every State

● ●
Dr. Ambedkar was the emancipator of the depressed and down-trodden masses. He was their hope - their guiding star - their redeemer.

A great scholar - a great leader who was strenuously working for the welfare of the depressed classes till his last breath. He is the architect who has framed the constitution of this great country.

It is my longing - my fervent hope - that every state in India should have a district named after Ambedkar.

(Hon'ble Chief Minister
Dr. M. Karunanidhi at the inaugural
function of the North Arcot Ambedkar
District on 30.09.1989)





God. Later he departed completely and consciously from his earlier interests and became quite indifferent or even antagonistic to many of the things he earlier preached and pleaded for. However this transformation or a near meta-morphosis came early in his life and in the rest of his career, his goal was clear and unchanged; the path was definite; and the journey was uninterrupted. He remained an uncompromising crusader against social evils, superstitions, exploitative practices and economic injustices.

He held definite views on vital areas of life and expressed them with clarity and conviction. In political belief a democrat; in economic organisation a socialist; in social system a crusader against divisions and disparities; in the

tance, was the fight against economic exploitation. Tamil Nadu was somewhat singular in projecting an additional third dimension, namely a crusade against social inequalities based on caste system and traditions of the Hindu society. Periyar was the founder and propogator of the thought and philosophy that political freedom and economic justice would be of no great consequence in India unless social justice was also achieved. Anna added to this, the spirit of Tamil nationalism, no doubt consistent with Indian nationhood. Bharathidasan's poems were a mighty weapon lending support and sustenance to a new kind of class struggle waged in Tamil Nadu.

All the writings of Bharathidasan in one way or the other, were directed at

BHARATHIDASAN

The Reformer and the Revolutionary

Bharathidasan, the disciple or the follower of Bharathi as the name indicates, is very different from his master in many respects. There are more things where they are, atleast apparently, not merely different, but at the opposite end of the spectrum. Bharathidasan took his pen name while young, and under the umbrella of Bharathi, both with regard to the style of writing and the substance of the thoughts.

However, he changed his outlook and approach rather radically in the later years when he came under the influence of Periyar's social reform movement. Nevertheless the esteem he had for Bharathi, leading to his adopting the pseudonym Bharathidasan, did not undergo any change. His regard and reverence, appreciation and acclaim remained till the very end, not merely unchanged but even unshaken. The basis for this relationship between the two great poets of the Tamil world in this century deserves a deeper study, than what has been attempted so far.

In the beginning of his career, Bharathidasan extolled the freedom struggle, Khadi movement, religion and

field of language a near puritan; in party politics an ardent follower of all that the self respect philosophy and Dravidian movement stood for; he was a man of indomitable spirit of independence, and fierce individuality. Nevertheless, the influence of Periyar on his social thoughts and that of Anna on his concepts of Tamil language and race were substantial; almost complete. Notwithstanding the master-disciple relationship, these three rode on the political and social scene of Tamil Nadu like colossuses for half a century each in his own right. The enduring changes that this combination brought about in Tamil Nadu, socially and politically, is yet to be fully discerned and evaluated in terms of their immediate and long term consequences.

During the first half of the twentieth century, there were two dominant thoughts that moved people in India. One was the movement for political independence and the other, less in impor-

crusading against social inequalities; economic injustices; blind faiths and beliefs and fighting for the recognition of Tamil language in the cultural map of India and for the renaissance of Tamil heritage. He sang tirelessly the glory of the Tamils; the greatness of their language and the richness of their culture. He also wept with tears of blood over the later decadence and degeneration and the present humble state of existence of the Tamil race and he strove unceasingly to bring about a climate of change in that state.

Unlike many other Tamil poets of this century, Bharathidasan was very deeply read in Tamil classics of the ancient past. He was quite at home with the rules of grammar as well as the literary traditions of his forefathers starting with the Sangam age. Though he built on the reform and change that Bharathi initiated, his base was firm and broad and he stood on the foundations of Tamil literary tradition. His was a revolution in Tamil literary style, without an abrupt break and he maintained the continuity while marching forward.

Perhaps in no part of the history of Tamils, has any poet devoted so much

-Dr. V.C. Kulandaisamy,
Vice-Chancellor
Anna University

of his writings, poured so much of his emotions, pleaded so fiercely and vehemently and over such a length of his literary career, for the protection, claims and development of Tamil.

The land of his birth and the language of his forefathers moved him beyond words. He exercised no great caution in criticising those that he considered, inimical to his language and culture; maintained no restraint in praising and blessing those whom he thought were working for the cause of Tamil. He spared no efforts and no time in exhorting the Tamils to work for the development and glory of their language.

A theme that received attention more than in the writings of other of his period is the status of women in our society. Bharathi gave vent to his feelings of disapproval, and indignation over, the plight of women in this country. Bharathidasan carried forward this crusade and pleaded forcefully and ceaselessly for the emancipation of women. Of the many things that made Women dependent and restrained in movement, one is frequent pregnancy, bearing and bringing up of, children. Contraception perhaps is the greatest liberator of women, and Bharathidasan was the first to give it the dignity to deserve a place in a poem and to praise it and plead for it. His courage of conviction has been unusual and has always been in keeping with the traditions of Periyar's precepts and practices. Bharathidasan never refrained from giving expression to a thought for fear of criticism and courting unpopularity. Fighting enthused him and energised him; popularity was never to him a temptation.

The trio, Periyar, Anna and Bharathidasan, will go down in the history of the Tamils as a great team of giants who brought about an awakening unparalleled; uprooted beliefs and faiths as never before; created a following that endures; destroyed superstitions and dethroned traditions that held sway for centuries. Bharathidasan, a great poet, a reformer, a revolutionary and above all, a crusader against all forms of injustice and iniquity can be fully understood only when seen as part of this great team in the history of the Tamils.



**May riches flow within the reach of all!
And the shackles on life be shattered!
Beat, beat, my drum!
All this is sure to come.**

**May the affliction of poverty come
to an end!**

**May all enjoy an education sound!
And all evils of life be gone!
Beat, beat, my drum!
All this is sure to come.**

**May Tamil, our three - fold language
prosper well!**

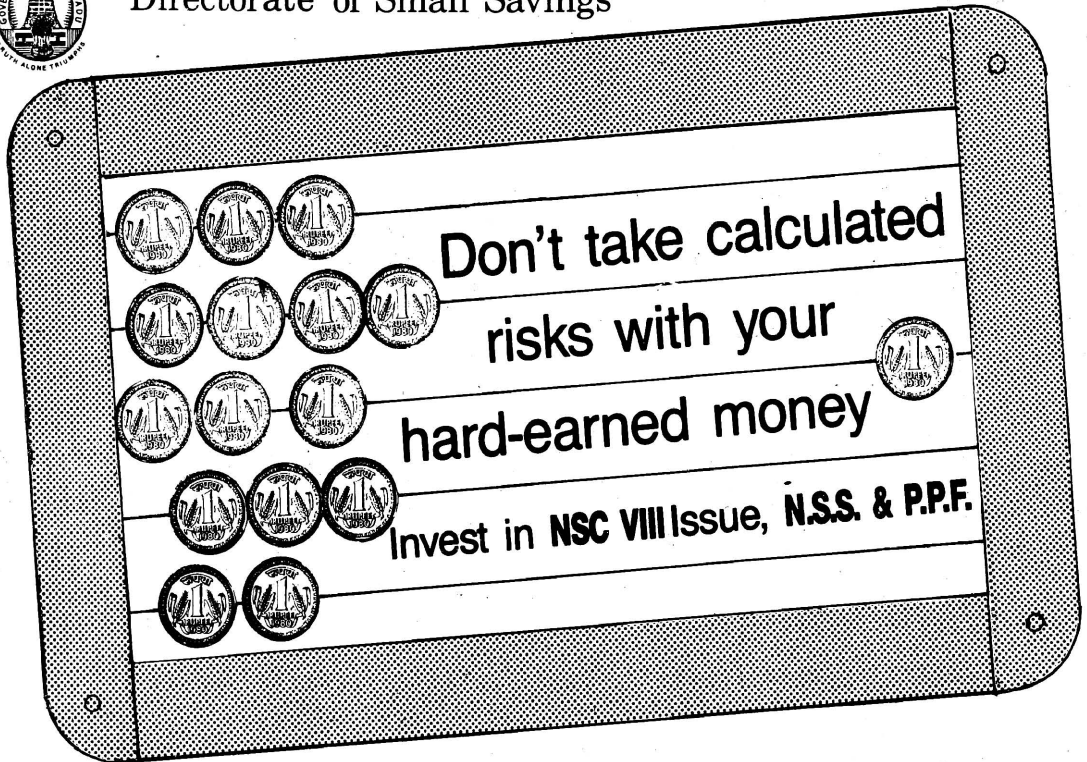
**It bore the torch of wisdom to the world,
May life be a life of lasting fame!
Beat, beat, my drum!
All this is sure to come!**

**May mothers worthy children bear!
May we all work hard-our part we play,
So that life becomes a wondrous bliss.
Beat, beat, my drum!
All this is sure to come.**

BHARATHIDASAN



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“**T**hought-provoking and provocative, this life is highly instructive to everyone who yearns for human dignity and equality in human relation in society”. These words of one of his biographers describe the essence of what he stood for and what he achieved. Born on 14th April, 1891 in a very poor family of an exploited, suppressed and tyrannised Mahar community of Ratnagiri district in Maharashtra, Dr. Bhimji Rao Ambedkar rose to become the

against the other on the basis of caste, colour and creed.

A LIFE OF DEDICATION

His life was a noble dedication to the cause of social reforms in India especially abolition of caste and untouchability. Having suffered himself the discrimination and exploitation that come along with it, he knew exactly where the shoe pinched. Dr. Ambedkar was no arm-chair social reformer but an activist who fortified his armoury

of India. He was not only a champion but also a creator of human rights. Ambedkar could realise that the aim and mission of his life very early - that of removal of untouchability and abolition of the caste system and to secure equal, social, economic and political status to the depressed classes - was an extremely difficult one. He, therefore, planned an all round attack. The first step was to explain to the masses the defects, shortcomings and evil impacts of the caste system and make them realise how, these apart from degrading human beings lead to a dismal, negative, disunited and separatist attitude in Hindu society. He wrote many books on these issues, explained



chief architect of the Indian Constitution. He later on became the Law Minister in the first Cabinet of Independent India.

His concrete contributions in the compilation of India's Constitution is recognised all over the world. More significant has been the quality of his contribution. He laid the foundation of the Constitution on the principle, 'the largest good of the largest number'. And again, the greatest contribution of his to the Nation is his fight against discrimination of one citizen

with the weapon of knowledge to deal with the unjust social situation.

Despite the extreme poverty and the trials and tribulations suffered as a member of an exploited community, Ambedkar as a student won many scholarships. He completed his studies in economics, sociology, history, political science, law, ethics and religion in India, Germany, Britain and America. He started his career as an academician and later on became a lawyer. He struggled hard for the freedom

THE RELEVANCE OF DR. AMBEDKAR

the same in speeches and also through his fortnightly papers, the "Mooknayak" and the "Bahishkrit Bharat". He also issued from time to time, statements of varying lengths in the form of leaflets.

However, the greatest role that Dr. Ambedkar played is as a leader of the depressed classes. He was able to awaken them to an awareness of their lowly existence and the life of degradation they were leading. He made them conscious of their weaknesses and at the same time also made them realise the power of unity and the ballot box. He impressed upon them the need on education, an organization which will give them unity, strength and a common plat-

form and peaceful agitation for vindication of their rights. "Education, Organisation and Agitation" were the key words of his movement to secure the basic rights of the under privileged sections of the society.

MAN OF ACTION

Ambedkar's organisational work started as early as 1924. He established the 'Bahishkrit Hitkarini Sabha' for creating awareness and awakening among the depressed classes. He presided and participated in the Depressed Classes Congress sessions with the same objective - awakening and organization. And for political organization, he founded the Independent Labour Party and later the Scheduled Castes Federation. Ambedkar started organising peaceful agitations in 1927. The famous Chowdar Tank Satyagraha in which about 10,000 people participated was to secure the right of drinking water from a public tank. The Parvati Temple Satyagraha of Puna, the Kalaram Temple Satyagraha at Nasik were for the right to worship in temples. Satyagrahas under his leadership continued at various stages of the political development for the uplift of the down trodden sections of the society.

Dr. Ambedkar also expressed his agitation on behalf of the depressed masses of the society by sending memoranda to important committees and commissions outlining and presenting the case for legal reforms. These commissions and committees included Southborough Committee, the Simon Commission, the Round Table Conference, the Cabinet Mission and the Minority Sub-Committee of the Constituent Assembly. He demanded education as the first priority, unrestricted recruitment in the Army, Navy and the Police, appointment of a special officer, effective representation in the legislatures, executive and civil services-gazetted as well as non-



His Excellency the President of India, Thiru. R. Venkataraman conferred the award "Bharat Ratna" posthumously on the father of the Indian Constitution, Dr.B.R. Ambedkar, at a special investiture ceremony in New Delhi on 14th April 1990. This picture shows, the President greeting Tmt. Ambedkar who received the award.

gazetted posts - with a right of appeal in case of non-fulfilment of these. He demanded reservation, safeguards and guarantees.

Of course, all these were achieved with the promulgation of the Indian Constitution on 26th January 1950. Ambedkar's contribution lies in the fact that he kept the issue of social reform alive which has reflected in the Indian Constitution. Article 17 abolished untouchability. Article 15 gave the right of equality to all citizens. Reservations were provided.

THE RELEVANCE

Dr. Ambedkar's broad outlook and the role he played in the national life can be seen in the achievements he made as a constitutional pundit, as a parliamentarian, as a statesman, as a thinker, scholar and writer. It can be said that he did a signal job in arousing the consciousness of the Hindu

Community and in giving them some sound lines to think and prepare themselves for a change of attitudes to remove untouchability and to make the society just, equitable and egalitarian.

While dedicating the Constitution to the Nation on November 25, 1949, Dr. Ambedkar prophetically said that it was a document which guaranteed only the political freedom to the country and unless all-out efforts were made to ensure economic parity and upliftment of the weaker sections of the society, a day might come when the 'document' of our aspirations would be threatened. It is here that the decision of the Central Government to confer the highest award of the land - Bharat Ratna - on Ambedkar assumes great significance.

-Chandra Bharill
Released by the Press Information Bureau.



**DR. AMBEDKAR
WITH
THANTHAI PERIYAR**

**Thanthai Periyar and Dr. Ambedkar in
Burma in 1954**

**Thanthai Periyar and Dr. Ambedkar at
the Third International Buddhist Con-
ference in Burma on 3.12.1954.**

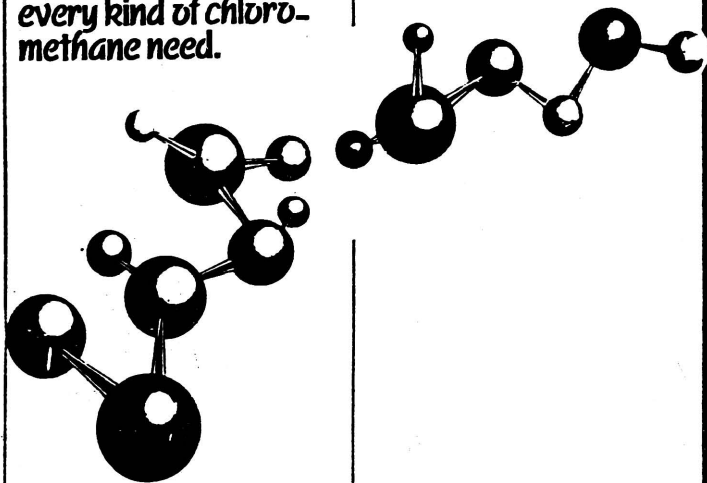


**Thanthai Periyar met Dr. Ambedkar and
Jinna at Bombay (1940)**



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BHARATHIDASAN

THE BARD OF REVOLT!

Bharathidasan may be considered a symbol of revolt where it comes to Tamil poetry. There is vigour and unbounded energy in him and thus he stands unrivalled among his contemporaries for his soul-stirring strains. His poetic genius enabled him to comprehend and reproduce what stood out as the Tamil ethos of the past and this enabled his poetry to remain as illustrious example of what can be the everliving. He was not merely a poet of vision but substantially one whose mission in poetry was seen clearly in his writings. His sweetest songs ring in the ears like the sweet South wind as it breathes upon the banks of violets, stealing the fragrance and giving it to the teeming millions of Tamils. His greatest contribution lay in the reverberating clarion-call that he alone was able to give for the resurgence and uplift of the Dravidian people.

Poetry was to Bharathidasan not just a pastime of a coterie but a dynamic vehicle to move the masses and to create in them indelible impressions that would

with the deviation delightfully noticeable where Bharathidasan had come forward deliberately against social evils whilst emphasising the supremacy of the Dravidian Tradition. "The motherland and mother-tongue," declared Bharathiar "are our eyes." Bharathidasan add-

a poet is by nature sensitive with a sensibility equally delicate like a damsel of tender features. But Bharathidasan belied all this by his astounding stature. He was gifted with a broad face and wide forehead, blazing eyes, awe-inspiring moustache as well as the undaunted might of an elephant, the agility of the deer and the majesty of a roaring lion. He had a most impressive personality which endeavoured to sweep away all injustice and reprehensible flaws found in our society.

Bharathidasan was not only a great poet; he was the ideal hero for the politician, academician, artiste, and for the common people of Tamil Nadu in whose love he championed the cause of the



Dr. Avvai Natarajan

Secretary to Government

Tamil Development and Culture Department.

touch the deepest chords of their hearts. His poetry was an eye-opener, an awakening for men from agelong inertia and apathy. Bharathiar, his mentor, was a great poet of nationalism and freedom. It is true that Bharathidasan drew his inspiration from Bharathiar but

ed a subtle change to the expression by bringing the language to the fore. He says, "Tamil! Thou too art very ambrosia to me! So sweet! Thou art the very source and breath of my life!"

It has often been observed that

downtrodden. He was the pacesetter for the younger generation of Tamils who prided themselves as the inheritors of the Bharathidasan poetic legacy. He inspired them to think, speak and write in flowing and flowery Tamil and those who could recite his verses became orators of Tamil Nadu in the end.

Bharathidasan's heart bled for the poor and toiling masses. This is clearly brought out in an unequalled manner in his description of the twinkling stars. Down the ages the heavenly stars, lustrous and twinkling, have struck the wonder and imagination of the poets. But for Bharathidasan, the bejewelled nightly sky of lustrous pearls only caused dismay and

mental anguish as he visualized them to be the reflections of the agonised vast expanse of the day. There was in his poetic vision, the aggregate of nationhood and national culture made up of regional varieties in their totality. Naturally, as the son of the regional soil to which he belonged he recapitulated the vistas of glory that stretched to by-gone ages. If Bharathiar had emphasised nationalism, Bharathidasan articulated regionalism and a renaissance in respect of his mother-tongue- for he knew that, without the strong and vibrant units that constitute regions, there could not emerge any nation. Thus his approach to nationalism through the more effective and colourful

prism of poetry, was unique in a way radical and innovative.

When he held that 'humanism' transcended the elusive and imaginary creations of man, he was more concerned with wiping out the ignorance and tears of the common man than with any futile seeking after the unknown. The centenary celebration of Bharathidasan has value for Tamil Nadu in the present stage of resurgence because our learned Chief Minister is all too well aware of the importance of Tamil thoughts which need to live with us all the time.

Hail Bharathidasan!

Hail Tamil resurgence!



BHARATHIDASAN'S POETRY IS THE MIRROR OF TIME.

Like Western Poets, Bharathidasan makes art the mirror of time. He creates Time; besides creating Time, he transforms Time; he not only transforms Time but takes us to the changing Time and makes us cope up with it; at times he pushes us ahead of Time. The gentle breeze advances, the moon grows, wealth increases - like these his poems should flourish and spread.

— Anna

Bharathidasan has made his poems the custodians of Rationalism. The word Bharathidasan no longer denotes an individual but an inexhaustible treasure of Tamil-pleasure. Let us cherish that name for ever.

— Dr. M. Karunanidhi,
Chief Minister



உலகத் தாயின் கூத்து

—பாவேந்தர் பாரதிதாசன்

உவகை உவகை உலகத்தாயின் கூத்து!-வந்து
குவியுதடா நெஞ்சில்!

உவகை! உவகை!

எவையும் தன்னுள் ஆக்கிய பெருவெளி
எங்கும் அடடே தாயின் பேரொளி
உவகை! உவகை!

அவிழும் கூந்தல் வானக் கருமுகிலாய்-
இடையினின்று)
அலையும் பூந்துகில் பெருவெளி

எங்கும் போய்த்
தவழப் புதுநகை மின்னித் துலங்கும்
தாய்நின் நாடிய அடிஇடி முழங்கும்
உவகை! உவகை!

தொடுநீள் வானப் பெருவில்
ஒருகையில்-பெரும்புறம்
தூளாகிடவரு கதிர்வேல் ஒருகையில்
அடுநீள் விழியிற் கனலைப் பெருக்கி
ஆடும் திறல்கண் டோடும் பகைபோய்
உவகை! உவகை!

அகலொளி வினக்கு நிலவினில் அவன் ஆடி-
ஆடிநின்(று)
அந்தமிழின்பத் தென்பாங்கில் பாடித்
துகளறு விண்மீன் துளிகள் பறக்கத்
துடியிடை நெனியும் துணைவிழி உலவும்
உவகை! உவகை!

அறிவே உயிராய் அதுவே அவனாகி-மற்றுள்
அறமென்ப வெவாம் அழியும் எனவோதிக்
குறியும் செயலாய் ஒன்றாய் இயலக்
கூத்தாடுந் தாய் பார்த்திடுந் தோறும்
உவகை! உவகை!

மடமைப் பகைமையும் சாகப் பின்வருமோர்
கொடுமைகொள்
வறுமைத் தீயும் அவறிப் புறமேக
அடிமைத் தனமே துகள் துகளாக
ஆடுந் தாயவள் நாளும் வாழிய
உவகை! உவகை!

COSMIC DANCE OF MOTHER NATURE

Bharathidasan

(Translation by Dr. K. Appadurai)

Oh Joy, Joy! Joy of the dance
Of Mother Nature doth our hearts
entrance!

Oh Joy, Joy, Joy!

The splendour of Her light all space
Pervades all things in its embrace!
Oh Joy, Joy, Joy!

The dark'ning sky, her flowing, flowing hair,
Her garments tangle floating everywhere;
Her gleaming smiles the name of lightning
bear,
Her voice, the thunder, all heaven and earth
doth tear!

Oh Joy, Joy, Joy!

One of her hands the gaudy rainbow grasps,
The all-destructive javelin one hand clasps!
The sparks, her flashing eyes emit like
wasps!

The clouds of darkness flee to die in gasps!
Oh Joy, Joy, Joy!

The Moon doth hold the candle to Her play;
The sweet cadences of TEMPANGU lay
keep measure, and the stars of heaven gay
Dance round; Her lips and eyes join in the
fray;

Oh Joy, Joy, Joy!

At one with reason and with very Life
She drives all other passions as of strife
Her poses Her purposes are; Her life
Our life; she dances to Time's lasting life
Oh Joy, Joy, Joy!

Down with ignorance! Down with
mankind's foe!
Dire grovelling poverty with all her curses,
so!

The rule of man O'er man for ever go!
Hail Mother from the dance, let freedom,
new birth grow!

Oh Joy, Joy, Joy!

Courtesy: PONNI
April 1951

PURPOSEFUL

POETRY

M.S. VENKATACHALAM

Poet Bharathidasan fittingly called as the Monarch of Poets (பாடவேந்தர்) was born in 1891 and Tamil Nadu is now celebrating his centenary.

The very name Bharathidasan indicates that he was the ardent follower of Poet Subramania Bharathiar, whom he adored like anything and earnestly considered and openly declared as his mentor.

At the height of Freedom Movement, Bharathiar extolled the Movement, eulogised Mahatma Gandhi and other leaders of those days. Every syllable of his poem is a masterly exhibit of his patriotic fervour. Though he wrote numerous poems condemning the numerous ills of our society, the dominant theme of his poems was the Freedom struggle. It is unfortunate that such a born poet could not survive to see the dawn of independence.

Bharathidasan also pleaded for Independence, but we could see that the love of mother tongue, Tamil, dominated his poems. Bharathiar said that of all the languages known to him, Tamil was the sweetest. But Bharathidasan called it as his 'life'. He compared it with delicious food like fruit juice, honey, tender cocount and cow's milk. "I do agree that all these things are really delicious but Tamil is my life" - he said.

His love towards Tamil can well be understood when one reads his following verse.

**'Like milky moonlight and the sky
Like a warrior and his sharp sword
Like a flower and its fragrance
Like Mahara Yaal and its melody
Like the eye and its lustre
So my Sweet Tamil and I remain.'**

In the above poem, he has pictured that Tamil is completely immersed in his blood and veins. The simile is very graphic. Then in another verse he goes to the extent of saying that even the sexual pleasure that one could derive from a woman of prime youth cannot be favourably compared with the pleasure that one can derive from Tamil.

So everything delicious, attractive and enticing in the World is

compared by him with Tamil and nothing could be equal to it, he says. That is the kind of love and fascination that poet Bharathidasan had towards Tamil.

PURE TAMIL MOVEMENT:

Till the end of the first two decades of this century the Tamil scholars were very much fascinated by Sanskrit. They were of the view that this language is an indispensable one to make Tamil as the effective vehicle of expression. Sanskrit words and phrases were freely, rather lavishly used by them, whether it be prose or poetry.

In those days the Tamils were too willing to admit that their



mother-tongue Tamil was incapable of expressing even ordinary matters, without using Sanskrit terms and phrases. Not only that, only persons who could mix maximum number of Sanskrit terms and phrases were enrolled as Scholars in the real sense of the term.

In those crucial days, Maraimalai Adigal (His original name was Swamy Vedachalam and he altered his name as Maraimalai Adigal, in pure Tamil) started the 'Pure Tamil Movement' to get rid of the 'Manipravalam, style of Tamil, where there was free, but unnecessary, usage of Sanskrit terms and phrases.

The Movement started by Maraimalai Adigal was effectively forged ahead by Tmt. Neelambigai, the daughter of Maraimalai Adigal. She has rendered an invaluable service to Tamil language by preparing a 'Sanskrit Tamil Dictionary' through which she introduced numerous Tamil synonyms to the much-used and most-popular Sanskrit terms. Though she is not very popularly known to the Tamil people her invaluable service to the Tamil language is worth of being recollectd and remembered for ever.

So, Maraimalai Adigal spearheaded the 'Pure Tamil Movement' and the Dravidian Movement willingly and rather effectively carried on the torch, of course, much against the wishes of the vested interests.

Pavendar Bharathidasan, an inseparable limb of the Dravidian Movement, critically commented on the film songs and dialogues of those days and said that 'Athimber' and 'Ammami' were the only Tamil words used in Tamil films.

Not only in the film line, the malady pervaded all through. Everywhere, Tamil, the mother

tongue, was conspicuously absent and the poet asked a pertinent question and gave a pungent reply too. Here is his verse.

**"Is there no chillness in the breeze?
Is there no fragrance in the flowers?"**

**But, there is no Tamil
In the streets of Tamil Nadu!**

The agony of the poet can well be understood when one comes across the above said-lines of the poem.

When we celebrate the centenary of this remarkable poet, we should be reminded of this malady, which exists still, even

LOVE OF MOTHERLAND

His love of motherland also manifest in a number of his verses. Being the product and one of the pioneers of the Dravidian Movement, he has described the inexhaustible beauty and also the invaluable wealth of Dravida Nadu, especially Tamil Nadu. Here is one of his descriptions -

**"Sandal, teak and lasting mounts
Seas bearing heaps of pearls
Fertile fields yielding tasty paddy
Forests with fragrance, this's our land"**

ILLS OF THE SOCIETY

His love of motherland did not blur his vision to the extent of extolling every aspect of the society.



**"I have endeavoured to pull down the trammels
of caste, fought meanness in all its forms...
I have always done what I hold as good;
I have never been afraid of adversaries."**
— Bharathidasan.

after two decades of rule by the Dravidian Movement.

So, Dr. Thamilkudimagan, the speaker of Tamil Nadu Legislative Assembly, rightly identified and elevated by our beloved Chief Minister, the saviour of the Tamils and Tamil Dr. Kalaigñar, has started a movement to pressurize the businessmen of Tamil Nadu, to write the name boards of their shops and business houses in Tamil. He is carrying on the torch of Maraimalai Adigal and Pavendar Bharathidasan and we have to congratulate, encourage and also assist him. Perhaps, this may be considered as the message of the centenary of poet Bharathidasan.

He did not forget to register his forthright condemnation of the caste system prevailing in the country. He says,

**"Live in our land
Thirty three crores of people
And the differences among them
Will equal that number".**

Bharathidasan advocated that unless the numerous caste differences in our society were done away with, attaining freedom was virtually impossible. So he expressed his convictions in the strongest of terms possible.

LIBERATION OF WOMEN

In our society women are not only denied equal rights with men -

but they are subjected to men and this subjugation, according to Bharathidasan, went to the extent of enslaving them. Women are virtually slaves in the society and unless their shackles are broken, attaining freedom to this nation would be impossible, he said. As a means of liberating women, he advocated widow remarriage.

POEMS WITH A PURPOSE

So, Poet Bharathidasan wrote all his poems with a purpose, the purpose of liberating the nation, liberating our women, getting rid of the numerous ills of the society and, above all, with the ideal of the enthronement of Tamil.

In the medieval Tamil literature, one can see that God and God alone was the subject matter. But, this century underwent a dramatic change in the outlook of the poets. Poet Sundaram Pillai's 'Manonmaniyam' is perhaps the pioneering, but brave, departure from that

thousand and odd years tradition. Poet Bharathiar and Bharathidasan followed this. Bharathidasan has condemned in very strong terms the attitude of confining oneself to composing poems on God alone. He says,

"God can be one of the themes of bards
But, if God alone remains the theme
Marvellous poetry and subtle things
Nature's beauty and sober thoughts
All we'll lose; spring-like poets
And their poems can never emerge!"

So, Poet Bharathidasan was to a great extent responsible for liberating the Tamil Poets from the bondage of blind tradition and thereby paved the way for Tamil Renaissance. His role in this Movement is noteworthy and applaudable. Poet Suratha (abbreviation of Subbu Rathinadasan) and such

other poets followed his footsteps and they are till now carrying on his torch.

CONCLUSION

Poet Bharathidasan had a strong conviction that the Tamil poets were in no way inferior to the poets of other languages and so nurtured a very strong wish that Tamil poems should be translated in numerous other languages. Said he;

"My mother, the sweet Tamil
And numerous Tamil poems
To render in numerous languages,
Behold, the world longs!"

The task thus outlined by Poet Bharathidasan should be undertaken at least in this year, when we are celebrating his centenary.

In short, Pavendar Bharathidasan wrote in Tamil, wrote about Tamil and wrote for Tamil and its upliftment and enthronement. Let us follow his footsteps! Let us translate his dreams into actual deeds!



TAMIL NADU PUBLIC SERVICE COMMISSION

The candidates whose Register Numbers are given below and who have appeared for the Main Written Examination conducted by the Commission on 31st January, 1990 for recruitment to the post of Horticultural Officers in the Tamil Nadu Agricultural Subordinate Service have been provisionally admitted to the oral test. The oral test will be held at the Office of the Tamil Nadu Public Service Commission, Government Estate, Anna Salai, Madras-2. The individual notices intimating the actual date and time of oral test will be sent to the candidates in due course. The candidates whose Register Numbers are not included in the list have not been admitted to the oral test.

3	4	5	8	11	16	17	19	20
21	23	24	25	26	27	35	38	39
43	44	48	51	52	53	54	56	59
61	62	63	65	66	67	68	70	72
73	76	78	79	80	81	84	85	87
89	90	93	94	97	101	107	118	120
122	125	127	134	135	136	138	140	143
145	147	148	149	157	170	172	174	179
180								

The Only Revolutionary Poet

Dr. S. INNASI,

Professor and Head, Chair on Christian Tamil Literature
University of Madras.

In the history of Tamil Literature, thousands of poets have left their foot-prints and seals to their credit by their valuable contribution. They were regarded by the then monarchs and kings, chieftains and patrons not only through their gifts but also by paying respect to their advices.

The total number of poets who had been in the Cankam period is estimated at 473. They were generally not given any other titles like the then monarchs and kings had at that time according to their good and heroic deeds done to the country and the people.

Only in the latter part of the history of Tamil Literature i.e., after 18th century, the patrons have begun to give some titles to the poets in addition to the gifts and presents. In the 20th century, the title itself had a significant role. More or less, every poet has been adorned by a title given by their generous patrons, eminent scholars and well-wishers etc.. Even at present, hundreds of poets are among us who have got such kind of titles and honours given by some literary associations or voluntary organisations etc.. In all the titles, repetition is also seen in some way or other.

For example, the poet Bharathi is called as 'Kaviarasar' which means the king of poets. Different names or titles which give the same meaning and honour that are attributed to Bharathi have been given to some other poets also such as 'Kavikko', 'Kavi Arasu' etc. But the title which has not been given to anybody else so far as the author

knows is 'Puratchi Kavignar' which had been rightly given to Bharathidasan. There might be two reasons for this. (i) No one has infused such kinds of revolutionary ideals and thoughts in their poems as Bharathidasan did before or even after him. (ii) No one is bold enough to give or to have the same title which is rightful to Bharathidasan.

These points clearly show that none in this century is equal to 'Puratchi Kavignar' Bharathidasan who had composed his poems depicting revolutionary ideals in every word and order. Moreover, he is the unquestionable personality in this century who has inspired natural feelings and inborn emotions towards Tamil through his poetical works and social platforms.

At present, 'Puratchi Kavignar' is also called by another title 'Paventhar' which means the king of poems. Even though it is a credit to call him a king of poems, a number of poets are also there who are called by titles with the very same sense such as 'Kavikko', 'Kavi Arasar', 'Kavi Arasu', 'Kavi Vendar', and 'Pulavar Ko' etc.. We are not sure where they are given or by whom they are given. Even then no one is bold enough to have the title 'Puratchi Kavignar'. It also shows clearly not only the value of the person who gave but also the person who received it.

In the birth centenary year of Puratchi Kavignar, it is nice to recall one or two examples which will enable us to know his revolutionary ideals by which he rightly deserves his title.



Bharathidasan has written one short epic as he rightly called 'Kurung Kappiyam' and titled it as 'Puratchi Kavi' i.e., Revolutionary poet. It is based on the work 'Bilhaniyam' in Sanskrit. The story contained in that work is as follows:

A poet has been appointed to teach a princess how to write poems. In anticipation, the king wants to avoid their personal contact and love between each other and hence they are separated by a screen and told tactfully that the princess is a leper and the poet is blind. One day, the princess notes that the poet is praising the moon and begins to suspect that it is not possible for him to appreciate the moon if he is really blind. Hence she meets him in person and both of them fall in love with each other. Knowing of their love, the king becomes cruel and orders to kill them. There the poet preaches the people the democratic values and hence the people turn to revolt for democracy in their state and get it successfully.

Revolution may be attained in various fields through various

means. In his work, revolutionary ideas on different fields are portrayed in a single work with great success to prove that he is really a 'Puratchi Kavi'.

There are certain stages in revolution. First of all, a principle should be borne in one's mind. Then it should kindle his emotion. Afterwards, it should work out in body to act to achieve his ideals. Even then it is not at all right to be called 'Revolution'. If a community rushes to act, to achieve, then it is called a revolution. Such kinds of revolutions are noted in the events of world history such as the French Revolution and the Russian Revolution.

Regarding the works of Bharathidasan if one goes through them, energetic principle of Revolution will not only be borne in mind and kindle one's emotion but also make him ready to revolt at a stretch.

Moreover, Revolution may be classified as Political Revolution, Social Revolution, Industrial Revolution, Economic Revolution, Linguistic Revolution etc. The most basic of all these revolutions is the political Revolution. If Political revolution is achieved, then the society will be modified. If society is modified, industries will be developed. If industries flourish, then automatically economy of the state will be sound. If the economical position is good, then the language and literature will flourish well.

If one observes keenly, it will be quite clear to him that all fields of revolution are pin-pointed indirectly in this work so as to make him known to all as the Revolutionary Poet all through the ages of Tamil Literature.

During his period, all over the world, the kingdoms have ended while the democratic states have sprung up in their places. He knew all the cruelties perpetuated by the monarchs to his subjects and hence



he criticizes their acts in his poem. He says that the hobby of the king who comes in his work, 'Puratchi Kavi' is to cut the heads, while for us it is painful to have to risk one's life itself. Moreover, he stresses that the body of the king should be handed over to the vultures, foxes and dogs and the public should drink his blood. At the end, he successfully expresses his vision of democracy through the words of the king himself. The king has repented for his misdeeds and gives his entire state and rights to his citizens. This is 'Puratchi Kavignar's political philosophy and what he wants to teach the public.

The social revolution is needed to eradicate the caste-system. He is furious to think about the caste system. He says even the hill can have pity; the snake can have pity; sometimes the persons who are waiting to kill the poor may have pity; but the Four-Caste-System never has pity even upon the child who is suffering.

At the end, he pictures the princess to have said that they i.e., she and her lover should be ready to dedicate their lives to reform the minds of the people who are cheating the public by claiming overlordship by caste and wealth.

Revolution by the proletariat is also portrayed in this small epic.

Majority of the people are labourers. The uplift of the society depends upon their welfare. Hence their feelings and emotions should not be crushed. If anybody wants to crush them, he himself could be crushed. He gives the following examples to support it. The feelings of labourers cannot be hidden by anybody else. The sun cannot be hidden by darkness. The smell of lotus cannot be shadowed by mud etc.,

Economic revolution is also essential to a welfare state. The state should satisfy the needs of every member of the society but not of a particular individual. He says that it is better for the state to be destroyed than to exist if it is for a single man

It is quite natural for poets to make use of similes in their works. But it is the speciality of Bharathidasan that he gives revolutionary touch even to the similes.

More or less every poet appreciates the moon in so many ways such as honey moon, milky moon, snowy moon or the face of one's lover etc., Here, Bharathidasan feels the moon in a different manner according to his revolutionary approach. He says that there is no word available to describe it. If a starved poor who is eagerly searching for a small quantity of watery food in spite of hard labour gets a chance to get a full quantity of rice in a pot, his feeling may be equal to the feeling one has at the time of seeing a moon.

All the above-mentioned revolutionary approaches are a few found in his simple short epic. A number of others are not at all pointed out due to lack of space.

From these, one can conclude that he is not only the poet who has authored the book 'PURATCHI KAVI' (Revolutionary Poet) but also the only poet worthy of being called 'PURATCHI KAVIGNAR' and adored as Revolutionary poet ever in the history of Tamil Nadu.



Hon'ble Chief Minister, Dr. M. Karunanidhi and other Ministers garlanded the statue of Dr. B.R. Ambedkar at Madras Harbour on his 100th birth day (14.4.1990).

Hon'ble Chief Minister Dr. M. Karunanidhi, Hon'ble Union Ministers, Thiru. Upendra, Thiru. Murasoli Maran, Hon'ble State Ministers and others garlanded the Statue of Paavendar Bharathidasan at Marina on his 100th birthday (29.4.1990).





KALAIMAMANI AWARDS

The "KALAIMAMANI" Award function was held at Kalaivanar Arangam on 14th April 1990 organised by the Eyal Isai Nataka Mandram. 28 persons from the fields of fine arts, literature and cinema were conferred the 'Kalaimamani' title.

The Governor, Dr.P.C. Alexander, decorated them with gold pendants while the Chief Minister, Dr.M. Karunanidhi, presented certificates and shawls to the recipients of the Kalaimamani titles.

The Chief Minister said the gold content of the pendent had been increased from one sovereign to 2.5 sovereigns from this year. But he hastened to add that this was not done with a view to helping the artists to mortgage and raise more money when they were in dire financial straits. "When you are in distress you can approach the Eyal Isai Nataka Mandram which will take up your cause with the Government for bringing you relief", he said.

In his presidential address, the Governor said the function, held on the Tamil New Year Day, augured well for continuing the traditions of the State, promoting the lot of the artists and encouraging their talents. Even a cursory reading of Tamil literature would show that from time immemorial the rulers of Tamil Nadu considered it their prime duty to not only protect the State frontiers but also provide patronage and support to artists.

It was almost a routine for kings to watch music and dance performances or listen to scholars and poets, appreciate paintings and present awards to artists. These great traditions continued uninterrupted over the centuries and he was glad the elected representatives of the people in Tamil Nadu were continuing this practice even today. Encouragement of art and culture would greatly help in achieving National Integration and bringing unity among the people. South India, particularly Tamil Nadu, he said, maintained the rich traditions and culture without any dilution due to invasion or migration of people.

The Education Minister, Prof.K. Anbazhagan, presented to A.P.N. Arts, Madras, the silver rolling shield endowed by the late K.K. Shah, who was the Governor of Tamil Nadu, for the best professional drama troupe and a memento from the Mandram. The shield for the best cultural organisation (Sabha) was given to the Madurai Sri Sathguru Sangeetha Samajam.

The Eyal Isai Nataka Mandram, set up 34 years ago by the Tamil Nadu Government, has so far conferred the Kalaimamani award on 703 persons. On behalf of the recipients this year, Thiru Vairamuthu, film lyricist, thanked the Government and the Mandram for recognising and honouring the artists

Thiru S. Viswanathan, President of the Mandram, welcomed the gathering, Thiru K.M. Balasubramaniam, Secretary proposed a vote of thanks.

KALAIMAMANI AWARDEES

1. Dr. Va.Mu. Sethuraman
- Tamil Literature - Eyal
2. Kavignar Mannar Mannan
- Tamil Literature - Eyal
3. Nagoor Thiru E.M. Hanifa
- Vocal Music Artiste
4. Thirupampuram Thiru S. Shanmugasundaram
- Vocal Artiste
5. Thiru Kalakkadu S. Ramanarayana Iyer
- Karnatic Vocal Artiste
6. Thiru Chittoor Gopalakrishnan
- Violin Artiste
7. Guruvayoor Thiru Durai
- Mridangam Artiste
8. Madurai Tmt.M.S. Ponnuthai
- Nadaswaram Artiste
9. Prof. T.A. Dhanapandian
- Isai Tamil Research Scholar
10. Thiru L. Palanisamy
- Bharathanattiyam Teacher
11. Thiru V.P. Dhananjayan
- Bharathanattiyam Artiste
12. Thiru V.P. Ramadoss
- Bharathanattiya Mridangam Artiste
13. Thiru Kallappart T.R. Natarajan
- Drama Actor
14. Thiru Leo Prabhu
- Cine Actor
15. Thiru Radha Ravi
- Cine Actor
16. Thiru G. Prabhu
- Cine Actor
17. Thiru Senthamarai
- Cine Actor
18. Thiru S.S. Chandran
- Cine Actor
19. Tmt. P. Seetha
- Cine Actress
20. Thiru K. Somu
- Cine Director
21. Thiru Mu. Masthan
- Camera Artiste
22. Thiru T.K. Ramamoorthy
- Cine Music Director
23. Thiru K. Sornam
- Cine Play-Wright
24. Kavignar Vairamuthu
- Film Lyricist
25. Tmt. M.S. Rajeswari
- Playback Singer
26. Thiru Malaysia Vasudevan
- Playback Singer
27. Thiru R. Natarajan
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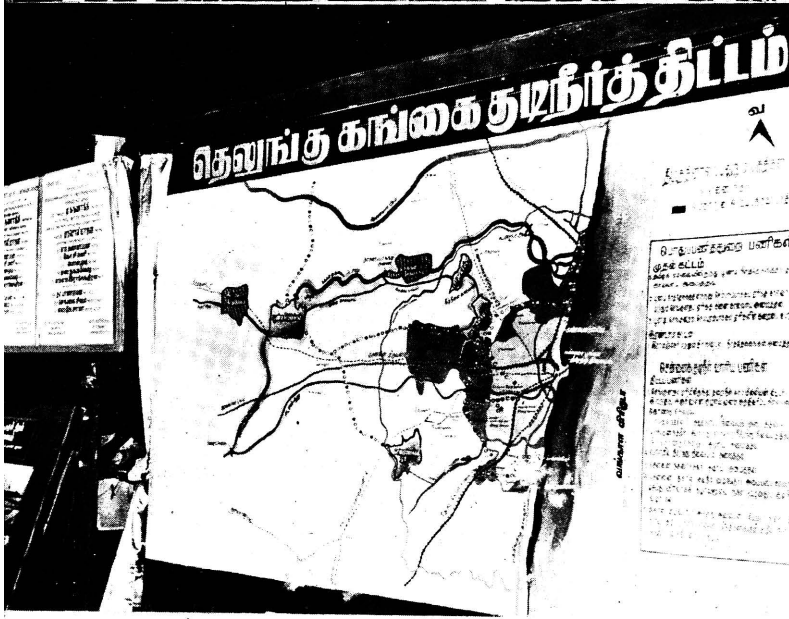
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The agony of the water-starved citizens of Madras and some of its suburbs will end at the beginning of 1993 when 12 tmc ft of Krishna water (after deducting transmission losses of 3 tmc. ft) will start flowing in. The Chief Minister, held out this assurance after inaugurating the Metrowater Scheme designed to provide transmission treatment and arrange the distribution network for the Krishna water and to carry out waste water management works.



The Chief Minister referred to the fast deteriorating civic conditions in the city and said high priority was being accorded to overcoming the problem. He recounted the efforts taken by the Government to revive the Krishna water scheme which he said was put in the cold storage by the previous Governments both at the State and the Centre.

The Chief Minister said the World Bank had agreed to give a financial assistance of Rs.300 crores to Metrowater's massive project with HUDCO and LIC providing Rs.125 crores and Rs.50 crores respectively. The Government was anxious to keep ready the distribution network and connected works when the Krishna water would start flowing in by the beginning of the year 1993.

HIGH PRIORITY TO OVERCOME WATER SCARCITY

The Chief Minister Dr.M.Karunanidhi inaugurated a Rs. 50546 crore Metrowater Scheme and also laid the foundation for three other projects as part of the Urban development plan for Madras at a function got up by Metrowater at

Perambur on 14th April 1990. These included provision of night shelters and developed house sites for pavement dwellers and improvements to the houses owned by the economically weaker sections.

He also inaugurated a new project designed to treat an additional 90 million litres of water at the Kilpauk Water Works, introduced a consumer card system for payment of water and sewerage tax for the people of Madras, released a souvenir brought by Metrowater to mark the 75 years of city water supply, distributed prizes to winners in the sports competitions organised by Metrowater and gave away

certificates for those who underwent training under the Jawahar Rozgar Yojana.

Thiru. Murasoli Maran, Union Minister for Urban Development, presiding over the function, said the Centre was keen on providing assistance to slum improvement schemes which would include site and service programme, environmental improvement of slums and helping slum dwellers to purchase tenements through hire purchase.

He hailed the State Government's Rs. 40 lakhs scheme to put up three night shelters - two at Kannappur Thidal and the other at Basin Bridge - to benefit 400 persons with all basic facilities. The Centre would provide Rs. 8 lakhs, HUDCO Rs. 20 lakhs and the Corporation of Madras Rs. 12 Lakhs for the project.

Under the pavement dwellers rehabilitation scheme, it was

proposed to build over 8,000 houses at Velacherry, Kodungaiyur and Ezhil Nagar. The Centre would give Rs.4,000 as grant to each house and HUDCO would provide loan facilities. Every beneficiary under the scheme would have to give only Rs.3,000 and the loan amount with low interest could be repaid in 23 months.

The Union Minister said that soon after the National Front came to power it reversed the decision of the previous Government that grants under the Jawahar Rozgar Yojana should be routed through local bodies. It was a notable achievement since it upheld the supremacy of the State Government.

Thiru.Ko.Si. Mani, Minister for Local Administration, Dr. Ponmudi, Minister for Health, Thiru.S. Thangavelu, Minister for Handlooms and Thiru. Chengai Sivam, MLA said the package of varied projects for urban

development would bring about a new transformation in the life of the people of the city.

Thiru.S.K. Sarma, Chairman and Managing Director of HUDCO commended the Tamil Nadu Government for its zeal in going ahead with its housing programmes. During 1989-90 Tamil Nadu availed of 15 per cent of the total amount sanctioned by HUDCO all over the country. Tamil Nadu had set an example for other States in the matter of rural housing, he said.

Thiru.M.M.Rajendran, Chief Secretary to the Government, said the per capital consumption of water would go up by 100 litres a day as against the restricted supply of 40 litres.

Thiru. A.P.Muthusami, Chairman, Metrowater, welcoming the gathering gave the details of the Rs.505.46 crore project of Metrowater.



AMENDMENT NOTIFICATION

The following amendments are issued to the Tamil Nadu Public Service Commission Instructions etc. to Candidates dated 7.8.1989 published on pages 22-32 of the September 1989 issue of Tamil Arasu.

AMENDMENTS

1. In the Annexure, under the heading (d) list of Most Backward Classes and Denotified Communities for the entries against Sl. No. 171 read as follows:-
171 Paravar (except in Kanyakumari District and Shencottah Taluk of Tirunelveli Kattabomman District where the community is Scheduled Caste) (including converts to Christianity).
2. For paragraph 14 (i) read as follows:- Where Vacancies in a post for which experience is prescribed is reserved for Scheduled Castes/Scheduled Tribes, candidates belonging to Scheduled Castes and Scheduled Tribes who do not possess the prescribed experience may also apply subject to relaxation of the relevant rule in their favour in the event of their selection. Applications of such candidates who lack the prescribed experience will be considered only if, fully qualified candidates belonging to Scheduled Castes and Scheduled Tribes are not available for selection against the vacancies reserved for them.

For this purpose, only fully qualified Scheduled Castes/Scheduled Tribes candidates will be summoned first for the oral test. Only in the event of their non-selection, Scheduled Castes/Scheduled Tribes candidates who do not possess the prescribed experience will be summoned for the oral test.

Dated:1.2.90

SECRETARY



OUR ENDEAVOUR FOR AN ALL-ROUND DEVELOPMENT

I. Social Welfare Schemes:

★ Under the Maternity Assistance Scheme 97,472 pregnant women have been benefited from the grant of Rs.200 each at a total cost of Rs.1.95 crores.

★ By the grant of Rs.2,000/- for each family on the death of their bread-winner, 10,517 poor households have been benefited at a cost of Rs.2.10 crores.

★ Under the Accident Relief Scheme providing Rs.10,000 to each family of the victims of fatal accidents, 235 families have been benefited.

★ Under the scheme for assisting Rickshaw-pullers, Auto-rickshaw drivers and Taxi-drivers to own their Vehicles, 5,287 persons have been benefited at a total cost of Rs.11.26 crores.

★ Under the scheme of providing free education to students belonging to Scheduled Castes, Scheduled Tribes, Most Backward Classes and Denotified Communities up to graduate level, 26,789 students have been helped at a cost of Rs.79.54 lakhs.

II. Women's Welfare:

Several significant steps taken for the Welfare of women.

★ Reservation of 30 per cent of employment opportunities under the Government, local bodies and Public sector undertakings.

★ 30 per cent of seats for women in local bodies.

★ Provision of equal property rights, by a revolutionary step taken by the Government of Tamil Nadu in the whole of India.

★ Free education up to graduate level for girls from poor and low-income families.

★ Maternity Assistance Scheme.

★ Marriage grant of Rs.5,000 to poor girls who have completed 8th standard.

★ Scheme for encouraging Inter-caste Marriages.

★ Scheme to encourage re-marriage of Widows.

Nutrition:

★ The Nutritious Meal Scheme benefiting 85 lakhs children. Now the scheme strengthened with the provision of one egg every fortnight and the inclusion of Vitamin 'A' drops. Previous expenditure was Rs.173 crores and for the current year the amount provided is Rs.195 crores.

★ The Nutritious Meal Scheme covers only children above the age of 2. The new Tamil Nadu Integrated Nutrition Project will cover children of 6 months also.

III. Welfare of Backward and Most Backward Classes.

★ Provision made for a Special Reservation of 20 per cent for Most Backward Classes and Denotified Communities. With the help of this special policy, for Medical Colleges 187 candidates belonging to Most Backward and Denotified Communities were selected in 1989 against only 68 candidates in the previous year.

★ For Engineering Colleges 685 candidates were selected in 1989 against only 354 in the previous year.

★ The separate Directorate for the welfare of the Most Backward Classes and Denotified Tribes is formulating many schemes for their welfare.

★ The allocation of funds for the Backward Classes, Most Backward Classes and Denotified Communities raised now to Rs.30.70 crores from Rs.19.57 crores provided in 1989-90.

★ 50 new hostels will be opened and 40 new hostel buildings will be constructed.

★ To acquire house sites for the benefit of Most Backward Classes and Denotified Communities a provision of Rs.1 crore has been made.

IV. Protection of Minorities and their Welfare.

★ To safeguard the interests of the religious and linguistic Minorities a State Minorities Commission has been formed.

★ Adi-Dravidas converted to Christianity have been given all concessions available to

Backward Classes by the Government of Tamil Nadu in 1975.

Their request to be considered as Scheduled Castes has been recommended by the Government to the Centre.

V. Education:

★ Education has been given the highest priority with a provision of Rs.1050 crores.

★ Hundred per cent enrolment in schools has been achieved in the 6-11 age group.

★ All habitations each with a population of more than 500 will be provided with new single teacher Primary Schools.

★ 1200 Secondary Grade Teachers will be appointed this Year.

★ Special Drive to enrol girl children in schools during 1990, as it is the year of the girl child.

★ A new Directorate will be set up for proper training of teachers.

★ University Grants Commission's scales of pay implemented to benefit 16,000 College teachers at a cost of Rs.57.38 crores. Pay scales benefitting 4,000 Engineering and Polytechnic Teachers have also been implemented at a cost of Rs.19.45 crores.

★ A new University named 'Manonmaniam Sundaranar University' in memory of the great scholar who gave us the Tamil Thai Vazhthu will be established in Tirunelveli.

★ Free Bus travel for students up to eighth standard between home and school in State-owned Transport Corporation Buses at a cost of Rs.11 crores.

★ The 50 per cent concession for bus travel for High School and Higher Secondary School students extended to all districts throughout the State.

★ Grant of five marks extra in the professional course entrance examinations to Students of all categories if they are the first entrants from families where the Parents, Brothers and Sisters do not hold a University Degree.

VI. Industries:

★ The Government of Tamil Nadu is accelerating the wide-spread industrialisation of the State.

★ Along with steps to promote industrial growth in the joint and private sectors, measures are taken to streamline and improve the functioning of the public sector enterprises.

★ The Administration of the Tamil Nadu Mineral Development Corporation has been set right and is expected to make a profit of Rs.4 crores.

★ The Tamil Nadu Newsprint and Papers Limited which had a loss of Rs.49.95 crores in 1988-89, is expected to make a profit of about Rs.28 crores in the current year.

★ The promise for 'one industry - every month' is earnestly and effectively fulfilled. The Government has accomplished 17 industries in 15 months.

★ Of the 105 industrially backward taluks in Tamil Nadu 30 have been designated as 'most backward' and in respect of these areas fresh incentives for entrepreneurs to start industrial ventures in those taluks will be given.

Miscellaneous:

★ A pilot scheme to improve the marks obtained by the candidates who have passed the Higher Secondary Examination has been introduced from April 1990.

Under this, the candidates will get two chances to improve their marks in Mathematics, Physics, Chemistry, Biology, Botany and Zoology.

★ A proposal to start a College of Dairy Sciences as a constituent of the Tamil Nadu Veterinary and Animal Sciences University is under the consideration of the Government of Tamil Nadu. The college would have Diploma, Degree and Post-graduate Courses in milk production and processing, dairy technology and engineering.

★ An integrated Women's Development Project aimed at giving access to education, health, nutrition, childcare and income-generating activities is being formulated by the Government of Tamil Nadu. This project is to be implemented through the State-sponsored 'Corporation for the Development of Women', at a cost of Rs.124 crores and is expected to benefit 50,000 rural women in five years.

★ The orphan children will be included in the list of Backward Classes. They have been previously treated as belonging to 'Other Communities'.

★ Freedom-fighters and those who have made sacrifices in the cause of Tamil Language will be able to travel free throughout Tamil Nadu in the State Transport Corporation buses without restriction on mileage. At present, they are eligible to travel on coupons upto a distance of only 5000 k.m.



"Dr. Ambedkar had played a most important part in the framing of India's Constitution. No one took greater trouble and care over Constitution making than Dr. Ambedkar."

-Pt. Jawaharlal Nehru.



Advertisement No.10/90

Applications are invited upto 5.45/P.M. on 14.5.1990 for appointment against one vacancy in the post of Assistant Director (Special Schools) in the Social Welfare department in the Tamil Nadu General Service to be made by direct recruitment.

PAY: Rs. 2,200-75-2,800-100-4,000 per mensem.

(The rule of reservation of appointments does not apply to this recruitment).

AGE: Below 35 years as on 1.7.1990.

QUALIFICATION:

- (i) A Post Graduate degree and
 - (ii) B.Ed. degree and
 - (iii) Senior Diploma in teaching the visually or hearing handicapped or mentally handicapped.
- and
- (iv) Experience for a period of not less than five years as a teacher in a school for visually handicapped or hearing handicapped or mentally handicapped.

NOTE: Regular members in any of the services of the Government of Tamil Nadu may also apply even if a period of five years has elapsed since the date of their regular first appointment under the Government of Tamil Nadu provided they satisfy the prescribed qualifications vide item (i) to (iv) including age limit.

Concessions in the matter of age and/or qualification and/or fees allowed to Scheduled Castes/Scheduled Tribes, Most Backward Classes/Denotified Communities, Backward Classes, Destitute Widows, Repatriates, Ex-Servicemen, Physically handicapped persons, discharged and serving temporary State Government Employees below 40 years of age etc. are given in the Commissioners' s "Instructions, etc. to Candidates". (The Concessions allowed to Backward Classes are applicable to Most Backward Classes/Denotified Communities also).

Detailed particulars and form of application can be obtained from the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 on requisition in writing either in English or in Tamil specifying the name of the post and advertisement number with a crossed Indian Postal Order to the value of Rs. 10/- (Rupees ten only) obtained on or after 1.4.1990 payable to the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 at Anna Salai Post Office, Madras-600 002 or by demand draft to the value of Rs.10/- obtained on or after 1.4.1990 from any branch of the State Bank of India, payable to the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 at the State Bank of India, Thousand Lights Branch, Madras-600 006 and with a self addressed envelope (26 × 12 cms.). If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

**TNPSC**

Advertisement No. 11/90

TAMIL NADU PUBLIC SERVICE COMMISSION

In continuation of the Commission's advertisement No.55 dated 21.9.89 published in the Indian Express and Thinanthan on 30.9.89 and in the Hindu on 7.10.89, applications are invited **only from the Physically Handicapped Persons** for admission to the Preliminary Examination for direct recruitment to the post of Senior Inspector of Co-operative Societies in the Tamil Nadu Co-operative subordinate Service against the vacancies reserved for them as specified in the table below:-

Physically handicapped persons, who had applied already in response to the advertisement No.55 referred to without mentioning the fact that they are Physically Handicapped Persons and without producing the Medical Certificate therefor, need not apply again. It is enough if they inform the fact in a letter addressed to the Secretary, Tamil Nadu Public Service Commission, Madras-2 by enclosing a copy of the Medical Certificate obtained on or after 1st April 1990 from a Medical Officer not below the rank of an Assistant Surgeon employed under the Government of Tamil Nadu to the effect that he is a physically handicapped person and that his physical handicap is not such as would render the candidate incapable of efficiently discharging the duties of the post. They should also state in the letter the name of the centre which they had already chosen in their applications.

TABLE

Sl. No.	Name of Post and Service.	No. of Vacancies	Scale of Pay	Age as on 1.7.89	Educational qualification	Remarks
1.	GROUP II SERVICES Senior Inspector of Co-operative Societies in the Tamil Nadu Co-operative Sub-ordinate Service. (All communities)	1	Rs.1,400-40-1,600-50-2,300-60-2,600 p.m.	Below 30 years, For SCs/STs; MBCs/DCs, and BCs; No age limit.	B.A. or B.Sc. or B.Com degree awarded by any of the Universities recognised by the UGC for the purpose of its grants or B.B.A. of Madurai Kamarajar University or B.Litt. of Madras University or B.B.M. or B.Litt. of Bharathiyar University or B.O.L. of Annamalai University or a Diploma in Rural Service or a Diploma of Associate member of the Institute of Chartered Accountants.	
2.	GROUP III SERVICES Senior Inspector of Co-operative Societies in the Tamil Nadu Co-operative Subordinate service.	1	as above	No age limit	A pass in the Intermediate or P.U.C. or Higher Secondary Examination	Reserved for SCs/STs only.

Closing Date: 5.45 p.m. on 15.5.1990.

Detailed particulars and form of application can be obtained from the Secretary, Tamil Nadu Public Service Commission, Madras-2 on requisition in writing either in English or in Tamil specifying the name of the post and enclosing a self addressed and stamped envelope for Rs.5/- If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

ABBREVIATIONS

SCs	: Scheduled Castes
STs	: Scheduled Tribes
MBCs & DCs	: Most Backward Classes and Denotified Communities
BCs	: Backward Classes
OC	: Open Competition



TAMIL NADU PUBLIC SERVICE COMMISSION

The Candidate whose Register Numbers are given below and who have appeared for the Main Written Examination conducted by the Commission on 1.11.89 and 2.11.89 for recruitment to the post of Junior Engineer (Mechanical) in P.W.D. in the Tamil Nadu Engineering Subordinate Service have been provisionally admitted to the oral test. The oral test will be held at the Office of the Tamil Nadu Public Service Commission, Government Estate, Anna Salai, Madras-2. The individual notices intimating the actual date and time of oral test will be sent to the candidates in due course. The candidates whose Register Number are not included in the list have not been admitted to the oral test.

4	5	16	23	25
41	54	56	58	65

DIPR/827/MS/90/MCS



Advertisement No. 12/90

Applications are invited upto 5.45 P.M. on 21.5.1990 only from candidates belonging to Scheduled Castes/Scheduled Tribes for appointment against two vacancies in Class-III posts (i.e. Accounts Officer etc.) in the Tamil Nadu State Treasury and Accounts Service.

PAY: Rs. 2200-75-2800-100-4000 per mensem.

(These two vacancies are carried forward vacancies from the previous recruitment and this is the second attempt to fill up the vacancies reserved for Scheduled Castes/Scheduled Tribes).

AGE: No age limit.

QUALIFICATION:

A pass in the final examination conducted by the Institute of Chartered Accountants/Cost Accountants.

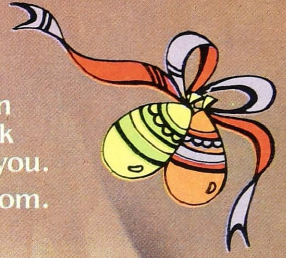
Concessions in the matter of age/or qualification allowed to Repatriates, Ex-Servicemen, etc. belonging to Scheduled Castes/Scheduled Tribes are given in the Commission's Instructions, etc. to Candidates

Detailed particulars and form of application can be obtained free of cost from the Secretary, Tamil Nadu Public Service Commission, Madras-600 002 on requisition in writing either in English or in Tamil specifying the name of the post and advertisement number and with a self addressed envelope (26 × 12 cms.). If the requisition is in any other language, an English translation should accompany. No notice will be taken of a requisition if the above requirements are not satisfied.

DIPR.932/MS/90/ad.bureau/3307

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