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**A STUDY ON ETHICAL VALUES AS CONTAINED IN BHARAT RATNA DR. M. G. RAMACHANDRAN'S
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ABSTRACT

Entertainment is a form of activity that holds the attention and interest of an audience and also gives pleasure and delight. It can be an idea or a task, but is more likely to be one of the activities or events that have developed over thousands of years specifically for the purpose of keeping an audience's attention or enthrall. Although people's attention is held by different things, as individuals have different preferences in entertainment, such as storytelling, music, drama, dance. It is quite possible that an entertainment may go beyond the pale of gratification and produce many insights to the audience when we consider universal philosophical questions such as: "What is the meaning of life?"; "What does it mean to be human?"; "What is the right thing to do?"; or "How do I know what I know?". Questions such as these drive many narratives and dramas, whether they are presented in the form of a story, film, play, poem, book, dance, comic, or game. Dramatic examples include Shakespeare's influential play the Hamlet, whose hero articulates these concerns in poetry; and films, such as The Matrix, which explores the nature of knowledge and was released world-wide. Its themes encompass the meaning of life, as well as the ethics of entertainment, artificial intelligence, multiple worlds, God and Philosophical method. Similar is the fact that Dr. M. G. Ramachandran's philosophical Tamil Film Songs which awakened millions of common man in Tamil Nadu. Indeed, it made them to Think about their position in the society! The general freedom guaranteed to them! What is good conduct and how should they behave in the society? What is dharma, artha and kama or righteous living? What constitute general good and welfare of society?

KEYWORDS

Dr. M. G. Ramachandran's selected film songs, ethical values, contemporary theories of ethics.

INTRODUCTION

Civilization came in to existence when mankind settled on the banks of rivers as they discovered to cultivate food for themselves. In course of time men found leisure time available at their disposal and discovered language and literature is the advancement of language that contain along with grammar the structure of sentence formation. Indeed, these two are wonderful creation of mankind otherwise the world would have been without expression and great imagination would not have taken place and the world would have been bereft of development. Cultivation of food or invention of language first is not the scope of this research work and thereby it is not in dispute here. Organized living, practice of virtue and religion paved the way for great cultural and heritage. Then came the concept of entertainment which was to satisfy the mind through fun, frolic and amusement that has become an ideal tool to go beyond the pale of routine life to relieve strain and stress. Singing songs in stage drama might have emerged later. Great social thinkers and philosophers took it as an opportunity to propagate moral values in drama, dance and songs in order to uphold the moral fabric of the society otherwise the society would have been in peril leading to uncertainty and chaos among the masses.

Right to live, equality and justice are watch words that determine quality of life in a society. However, there is always a fight between the haves and have not's in the society and it is for the law gives to maintain equanimity in the society. Great Civilization bears beacon to propagate the idea of peace, harmony and prosperity in a society that had chastened the pages of history of mankind.

MGR's genius in using the medium of cinema to revolutionize the Tamil Society has not only carved a name for himself in the annals of history of Tamil Cinema but kindles interest to present this research paper in the fascinating area of Philosophy or Media and Ethics. For example, in the following song Dr. M. G. Ramachandran displays his concern for welfare of the society. The English translation is as follows:

He wonders for how many days' politician try to cheat the common man in this country! One act as though he is a righteous person however cheats people at the appropriate time by all means! With attire as a great devotee attract the common man and ultimately cheat them. Let us build schools at every street and eradicate the word illiteracy in the society! Let us learn different technical skills and eradicate the word poverty in the society! Let us build house for each family and create learning opportunity on the nuances of life skills! Even to pass the rest of one's leisure hours let us collect information relating to questioning on wisdom and debate! Thus this song envisions society's plight and enunciates steps to be taken to weed out the same. What is interesting is this song weighs importance to spreading of wisdom among the masses of the society. A wisdom full society alone would pave the way for an integrated growth and such an integrated growth will become a beacon for the rest of the societies in the world (movie; Malaikallan sung by TM Soundararajan Song written by T. M. Ramiah Doss).

THE SCOPE OF ENTERTAINMENT

Entertainment is a form of activity that holds the attention and interest of audience and also gives pleasure and delight. It can be an idea or a task, but is more likely to be one of the activities or events that have developed over thousands of years specifically for the purpose of keeping an audience's attention or enthrall (1). Although people's attention is held by different things, as individuals have different preferences in entertainment, such as storytelling, music, drama, dance.

It is an accepted fact that different kinds of performance existed across different cultures of the world. Indeed, in ancient times these were supported in royal courts, developed into sophisticated forms and over the period of time spread over to the common man as well. **The technological advancement made by the media industry is phenomenal and now a day's media has become an indispensable companion of common man and he depends on it one way or the other.**

THE ROLE OF AUDIENCE IN ENTERTAINMENT

An important aspect of entertainment is the audience, which turns a private recreation or leisure activity into entertainment. Audience may have a passive role, as in the case of persons watching a play, opera, television show or film; then audience role may be active, as in the case of games, where the participant roles may be routinely reversed.

Entertainment can be public or private, involving formal, scripted performance, as in the case of theatre or concerns; or unscripted and spontaneous, as in the case of children's games. Most forms of entertainment have persisted over many centuries, evolving due to changes in culture, technology, and fashion. Films and video games, for example, although they use newer media, continue to tell, present drama, and play music.

Some activities that once were considered entertaining, particularly public punishments, were removed from the public arena in many parts of the world, however they still exist in certain parts of the world. Others, such as fencing or archery, once necessary skills for some, have become serious sports and even professions for the participants, at the same time developing into entertainment. In the same way, other necessary skills, such as cooking have developed into performances among professionals, staged as global competitions and then broadcast for entertainment.

OBJECTIVE AND SCOPE OF THE PAPER

It is quite possible that an entertainment may go beyond the pale of mere sense gratification but would produce certain insight to the audience when one considers universal philosophical questions such as:

"What is the meaning of life?"; "What does it mean to be human?";

"What is the right thing to do?"; or "How do I know what I know?"

Questions such as these drive many narratives and dramas, whether they are presented in the form of a story, film, play, poem, book, dance, comic, or game. Dramatic examples include Shakespeare's influential play the Hamlet, whose hero articulates these concerns in poetry; and films, such as The Matrix, which explores the nature of knowledge (2) and was released world-wide (3).

Novels give great scope for investigating these themes while they entertain their readers (4). An example of a creative work that considers philosophical questions so entertainingly that it has been presented in a very wide range of forms is The Hitchhiker's Guide to the Galaxy. Originally a radio comedy, this story became so popular that it had also appeared as a novel, film, television series, stage show, comic, audio-book, LP record, adventure game and online game, its ideas became popular references and has been translated into many languages (5). Its themes encompass the meaning of life, as well as the ethics of entertainment, artificial intelligence, multiple worlds, God and Philosophical method (6). Indeed it is not an exaggeration to state that Bharat Ratna Dr.M.G.Ramachandran's philosophical Film Songs had not only dragged the attention of millions of common man in Tamil Nadu, indeed made them to

Think about their rights position in the society!

The general freedom guaranteed to them!

What is morality and the accepted behavior in the society?

What is righteous living?

What constitute general good and welfare of society?

Common man of Tamil Nadu listened M.G.R.'s Film songs with awe and majesty, and MGR had become their idol, philosopher and role model. MGR was called **Puratchi Nadigar, Makkal Thilakam, Ponmana Chemmal, Vathiyar, Puratchi Thalaivar** etc...but to the Tamilians and the fans of Tamil movies all over the world he was known by the three magical alphabets – **"MGR"** indeed he was posthumously awarded the highest civilian award of India the **Bharat Ratna**.

MGR's genius in using the medium of cinema to revolutionize the Tamil Society has not only carved a name for himself in the annals of history of Tamil Cinema but kindles interest to conduct this research in the fascinating area of ethics as several of his songs coincide with the fundamental idea of ethical import.

In this day and age of 24 hour cable TV where politicians especially in the western countries rely on image consultants, publicists, stylists etc. to create the "right" image for the public, MGR did this already on his own in the mid-1950s and his influence is not only felt in the Tamil cinema but also in the politics of Tamil Nadu and one cannot write political history of Tamil Nadu neglecting the noble contributions made by MGR. In many ways he also brought changes in Tamil movies where its real effect would not be seen until much later.

THE SCENARIO OF CINEMA

It was in 1890's the concept of movie camera came in to existence that may be an extended and advanced version to the still camera. Technicians had video-graphed silent movement. The first silent picture that came in to existence in the world in 1895 that was about 49 seconds and it was named as "Arrival of Train". The content of the video was that of a train that arrives and stops at a railway station. Using this technology silent movies were emerged for nearly three decades. Later, movies with audio recordings came into existence. It was in 1927 the first speaking movie was produced by Warners Brothers titled "Jazz Singer" that was released in America. Four years later a film by name "Alam Aara" was released in India in 1931 and that was the first movie from Indian Cinema Industry which was released in Hindi and Urdu. The person who produced the movie Alam Aara produced "Kalidas" in Tamil and Telegu (7) Though this movie was produced by the same producer who produced Alam Aara i.e. Aurtheseer Irani made H.M.Reddy to direct the movie Kalidas. When the silent movies were screened - a person used to stand at one corner of the screen where the movie is being screened in the theatre and narrate the audience the scenes but also the sequence of action, he would more over sing songs as well. Some-times these narrators used names representing community and cast; sometimes they also used vulgar words that had created resentments among the public resulting in street fighting. The British Government intervened in the affairs to control such incidents and finally established the Sensor Board in 1920. The sensor board functioned in Chennai, Mumbai, Delhi and in Rangoon as well. However, the moment the speaking pictures came in to existence the running commentary type ceased to exist and the role of Sensor Board had also changed.

When the movie Kalidas was released in 1931 actually India was not divided into states according to language that was the reason why we can see the hero speaks in Telegu and the heroine speaks in Tamil and at some places they converse in Hindi as well. During those days there used to be more than 50 songs in a film. Kalidas itself consisted 50 songs. There was a movie which did not have a single song that was "Andanal" (that day), the movie "Indira Saba" consisted of 72 songs. The movie Kalidas was taken at the expense of Rs.8000/- however it fetched a collection of Rs.80,000/- (8). When cinema came in to existence in India movies were produced on the basis of stories from puranas because the general masses wished to see live action in movies what they have listened through stories. Kalidas is a famous story from Sanskrit. Later producers tried to produce films dubbing from the movies produced in other languages including other countries. For example the movie "Man in the Iron Mask" was produced in Hollywood based on a novel and Mr.Sundaram of Modern Theatres produced a movie called "Uttama Puthiran" dubbing from Man in Iron Mask.

When the film industry was producing movies based on stories relying on puranas and kings few movies on social movements such as Menaka, Anathai Pen and Sabapathi came in to existence. However, when the movie by name Nam Iruvar (we two) released in 1947 by AVM Productions many movies on the basis of social evils or crisis were produced. AVM productions flourished in the Tamil Cinema facing great difficulties enduring restrictions made by the Government owing to second world war.

It should be emphasized here that the screen play written by Peraringer Anna for movies such as Velaikkari (Servant Maid) or Orlavu (one night) which was based on social evils attained great success and Anna became popular during 1940's. The greatest success that was achieved by the film Para Sakthi screen play was written by Dr.Kalaigarnar Karunanithi attracted the attention of many people in Tamil Nadu (9)

INTRODUCING THE HERO OF THE TOPIC

Dr.MGR belonged to a well off family his father was a district magistrate of Thrishoor, Kerala (10).

Dr.MGR's father Shri.Maruthur Gopalan who marveled great difficulties caused even by his own relatives finally decided to move to Srilanka 1913 with the help of his friends especially Ramu Pillai and Velupillai. These two friends supported MGR's father financially to settle in Kandi of Srilanka. Marudur Gopalan could easily find an English teacher's job in a College in Srilanka initially and later tried to get into judiciary in view of his legal back ground and finally settled in getting the same (11)

Shrikanth Veeravalli in his book MGR A Biography quotes "Menon was a righteous magistrate who truly cared about the downtrodden and made his share of enemies among the powers that be. His fairness in dispensing justice did not spare his own relatives, and few orders he passed against them resulted in their rallying against him. Whacking Namboodris did not help his cause either. He was shunted from one position to another as life after all was not a movie script. At some point of time, he had to choose to move out of Kerala and Ceylon, now Sri Lanka beckoned to him. Maruthur gopalan had become the District Judge of Kandi. Dr.MGR was born on 17th Jan. 1917 at Kandi of Srilanka. Unfortunately, due to fortunes fate Dr.MGR's father passed away in 1920 when MGR was only three years old.

After the demise of MGR's father, mother Satyabhama decided to move to Kumbakonam of Tamil Nadu where the maternal uncle of Dr.MGR Mr.Narayanan lived. Dr.MGR and Chakrapani were admitted to the school in Kumbakonam (Anaiyadi School).

Dr.MGR could continue only up to third standard. Due to poverty he had to leave his study. When he was in school MGR acted as Lava in a drama known as Lava Kusa. This was the first drama in which MGR acted and Lava was the first character (13).

Admiring the acting skills of MGR his uncle who was then working with Madurai Original Boys Company made MGR to join the company along with him his brother MG.Chakrapani also joined. Mother Satyabhama did not liked it but with heavy heart mother had to agree to them joining the drama company. In the beginning MGR's salary for a week was four and half rupees. Here MGR met comedy actor Kali, N.Ratinam PU Chinnappa. After joining the drama troop MGR acted in the drama "Mahabharatham" and his character was Abimanyu. MGR acted more than 30 drama's within the age of 15 years finally Bharat Ratna Dr.MGR got a chance to act in the movie called Sathi Leelavathi that was released in the year 1936. Kalaivanar and N.S.Krishnan were introduced in this movie. MGR's brother M.G.Chakrapani also got a chance in this movie to act in a small role. MGR's salary for this movie was Rs.100/- first time MGR could own a hundred rupee note for himself. Many chances to act as inspector in various other movies came, however MGR refused to act because of fear that he will be sealed as an Inspector role. MGR acted in small roles in movies like Iru Sagothirargal (two brothers), Maya Machindra, Prahaladan, Ashokumar, Sitha Jananam, Tamilarium Perumal, Dasipen. Later he was booked to act as a hero in the movie by name Chaya, however did not get the chance as this film was not produced. Thus for nearly nine years MGR had to struggle before he got a chance to act as a Hero in the film called Rajakumari released by Jupiter Pictures. This movie was directed by ASA Sami who was the best friend of Aringer Anna through whom MGR got a chance to meet Anna and become his admirer. After the release of Rajakumari also MGR had to struggle and he had to act as the second hero in movies like Abimanyu, Rajmukti and Ratnakumar. In 1952 MGR had to closely associate with the great Peraringer Anna and was introduced by actor T.V.Narayanaswamy.

MGR's movie Marma-Yogi which was released in 1951 became very successful. The films that were released thereafter like Sarvathikari, Andaman Kaithi, En Thangai, Kumari, Genova, Nam, Panakkari have also become successful and MGR attained fame and popular among the people of Tamil Nadu. MGR and Kalainger have become great friends. However, the fame that was attained through the movie "Malaikallan" **screen play written by Kalaiger Karunanidhi gave MGR an identity that this hero is going to address the common man's sufferings. This image bosted the confidence of MGR and he had taken the great responsibility of visualizing the social evils faced by the common man in every of his movies one way or the other including through his film songs. The dream of common man in Tamil Nadu that their Hero should become a political leader has come true when MGR founded AIADMK in 1972 and then become the Chief Minister of Tamil Nadu in 1977.**

One of the greatest schemes announced by Dr.MGR when he became the Chief Minister of Tamil Nadu was the "Mid-Day Meals Scheme". In his famous speech on AIR on 30.06.1982 Dr.MGR makes the following remarks:

I came here to speak about the Noon Meals Scheme which was introduced with a view just to relieve the sufferings created by hunger faced by the poor children of Tamil Nadu by feeding them atleast one time a day speech delivered by Dr.MGR on 30th June 1982 through AIR and also telecast in TV (14).

Mahatma Gandhi used to say that "God shows his form to the poor's through the food plate" at the same time Peringer Anna used to say that I could see God in the smiling face of the poor's. The great Thiruvalluvar says உறுபசியும் ஓவாப் பிணியும் செறுபகையும் சேரா தியல்வது நாடு. (குறள் எண் : 734) meaning "மிருந்த பசி, நீங்காத நோய், வெளியில் இருந்து வந்து தாக்கும் பகை ஆகிய இவை இல்லாமல் இருப்பது நாடு" **English Translation- "Devoid of starvation, disease and attack by other country should alone be considered as Nation."** The country is crossing the population of 70 crores. Due to excessive population and resultant poverty the poor children are mal-nourished and leading doctors of the country proclaims that the children are mal-nourished due to prevalence of extreme poverty.

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

The social welfare department is running about 4343 child care centres throughout the state more over this scheme facilitates establishment of one centre per village and thereby 15,501 child care centres were established. To impart education a qualified lady teacher has been appointed in each of the centre. Preference has been given to young widows. They will be nominated by the officers in consultation with noted social personality of the local area. The selection process was over and they are undergoing training and they will take charge from 1st July onwards.

The children beyond the age of 5 to 10 will avail the benefit from thirty-six thousand primary schools of Tamil Nadu.

It is true that a noon meals scheme is being run by the state of Tamil Nadu for the school children but there is a big difference in the new scheme introduced by me. The old scheme was benefitted only one third of the pupils. The new scheme will benefit all the poor children of the schools. In the old scheme mid-day meals was provided only for 200 days but the new scheme provides food for all the 365 days of the year. The government spends about 10 Pise in the old scheme and every block should give 5 pisa per student belonging to their block. However due to economic scarcity the blocks were not in a position to meet the expenditure and thereby I have ordered that the entire expenditure would be borne by the Government itself and thereby the old scheme got the recognition of the Government.

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

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

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

The total expenditure per year will work out to be Rs.100 crores and this expenditure will increase year after year and I expect that the general public will extend their fullest co-operation to avail this important scheme and the NGO's will come forward to give their helping hand. The plan sketch for the building for the Centre is ready and it is estimated that about Rs. 38,000/- will be the construction cost of each centre.

The Prime Minister of the country came forward to know this scheme and various foreign organizations have shown interest to know about the scheme. I feel the children are the wealth of the nation and it is my duty to nurture them so that the burden on their parents will be reduced.

JUSTIFICATION OF THE STUDY

There were bewildering outcomes that were reported in research studies about emotional impacts that was created by music's and their adverse effects particularly on the youth. In the American Academic of Pediatrics (pediatrics.aapublications.org) reports adverse and staggering impact created by rap music that panics the listener and goes to the extent of altering their character and they go wild and commit mistakes resulting in to crimes (15).

The above report which was published with a view to Guide and define the child Health Care System and/or improve the Health of all Children. This report expresses concern over heavy metal music listening. The publisher's took reference to the research findings of Roberts f, St.Lawrance JS. Joseph D.J. in their research papers such as "Popular music in childhood and Adolescence and the Effects of Sexually violent rock music on males acceptance of violence against women respectively". This report indicates listening that results in increased depression, delinquency risk behavior, smoking and conduct problem. This report exclaims that fans of heavy metal and rap music showed a greater tendency to engage in reckless behavior than their peers who were not fans of those types of music.

Comparing the above staggering report that came to a conclusion of degradation of character of heavy metal music listeners with that of Dr.MGR philosophical film songs, his philosophical songs ushered in an uncanny evidence of propagating ethical ideas to uphold the moral fabric of the society wherein the citizens are expected to mold their character to uphold its great cultural and religious heritage. This establishes the fact that celebrities who has huge fan followers has the responsibility to guide them to be responsible citizens of the society and it is not an over statement to mention here that Dr.MGR had taken up on his shoulders' this great responsibility and displayed it with determination without any dilemma or fear on the success of his movies. It is here one should uphold the deserving highest civilian award posthumously awarded to him.

JUSTIFICATION FOR THE SONGS BELONG TO THAT OF DR. MGR

A question arises here or the moot-point to be considered whether Dr.MGR had composed these songs nor did he sung these songs. The answer is that he did not compose these songs nor did he sing. Then how could one come to a conclusion that these songs belong to Dr.MGR.

After the great success of his movie Nadodi Mannan (Vagabond King) Dr.MGR shared his views on the story selection and various other aspects of producing the movie including lyrics of the songs in the following manner (16):

The lyrics of the songs should reflect the real theme of the story. I would like to share one of my recent experiences in this regard:

One day the producer of a movie asked me to give my opinion on how to take a love seen in a particular movie wherein I am acting as the hero. The seen is that "myself and the heroine would share the moment of love and romance". I told him that the story of the movie is not finalized then how can we come to a conclusion about the love seen at the premature stage. The love seen should match with that of the story, the song to be sung and the tune as well. The producer said that he shall send the recorded song so that I can come up with an idea. Such peculiar situation had not resulted in the film Nadodi Mannan. The title song was written by Na Muthukoothan. He is also a member of the political party I belong and thereby the political ideology with that of mine and him coincided. He also wrote another song in this movie that is "Sammathama (is it ok)". This song is a reflection of equity between man and his wife. It also contains eternal truth that if hunger arise the family should share the food they have between them as the birds do. Similarly, other songs written by Sri.Baskaran and Kavinger Suradha, I clearly shared my views that made them to compose the songs. The song like "Thadukkathe Ennai Thadukkathe (do not stop me)" was written by Sri.Athmanabhan this is a reflection of people who blindly follow certain sophistry that never yield results. For example, a man who never tries to obtain a job remains unemployed but only blames the fate.

The super hit song - Thoongathe Thambi Thoongathe (do not sleep), written by Pattukottaiar our friend - is not written for the children alone. It was written for people who did not care to realize the sufferings of the people however pretend to know things. Another song written by Pattukottair - Kadu velanthena machan (what is the use of growing the paddy field) is reflection of the political ideology of DMK.

It took good amount of time between me and the lyric writer Sri.Lakshmanadoss to write the song Vulaipathila Vulaippai Peruvathilla (it is indulging in work or extracting work happiness lies). As he is new to this field he struggled hard to complete the lyrics in accordance with my thinking. Especially I want him to introduce certain new thoughts such as - happiness will not arise both i.e. the giver of alms and the receiver of alms. So far the Philosophers acclaim that the giver attains happiness when he gives and sees the receiver is enjoying what is given.

But I wish to propagate a message in the song that no one should be there in the country to give nor to take and everyone should have their basic necessity fulfilled without seeking it from someone.

The lyrics such as "pattathile pathavi vuyarvathile" i.e. attaining degrees and getting greater elevation in jobs one did not get happiness - such message is a warning message to the Ministers and the officials who are occupying higher positions in the society but doing nothing to improve the conditions of the people.

Mr. S. M. Subbiah wonderfully composed these songs. Thus in this movie - the story, the lyrics and the tunes of the songs combinely reflect the message that gave us impetus for the success.

The above establishes the fact that Dr.MGR was always cautious in producing meaningful songs along with best music consistent with the story of each film and thereby become a task master. It also establishes the fact that he did not merely acted in accordance to the whims and fancies of the Director or Producer of the movies.

To substantiate the fact one should consider the following version contained in the book written by Sabbetha Joseph entitled Puratchithalaiver MGR's success formula (17). The author goes to say that: Dr.MGR used to pay utmost attention to his film songs. His film songs become so popular because he had translated whatever he experienced in life into his songs. He used to sit with the lyric writer and music composer and make them to toil till such time he is convinced of a particular lyric and tune. It seems the great composer M.S.Viswanathan enacted 25 tunes to a particular song.

For a song i.e. Anbukku Naan Adimai (Slave to Pure Love) in the film "Enrupol Endrum Valga (Live like this for ever) it took one week to complete the lyric and the writer had to wait from 7.00 p.m. onwards every day for a week. For a film "Ninaithathai Mudippavan" the lyric writer Maruthakasi wrote the following stanza:

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

For example, the following the song of movie: Malaikallan sung by TM Soudarrajan Directed by Sri.Ramulu Naidu released in the year 1954, Dr.MGR displayed his concern for welfare of the society in the following manner:

SONG-1

For how long politicians try to cheat the common people in this country!

One acts as though he has never crossed the boundary of virtue however cheats people at the appropriate time by all means!

With attire as a great devotee he attracts the common man (but when they fall in their line) ultimately cheat them.

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

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

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

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

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

CAN A FILM SONG CONTAIN ETHICAL IMPORT?

One may wonder how a song sung in a film would propagate ethical ideas? Before finding an answer to this important question one should understand the objective and scope of ethics. What does the study of ethics contemplate? To answer the above important questions one should understand the objective and scope of ethical studies and the following are the objective and scope of ethical studies:

THE OBJECTIVE AND SCOPE OF ETHICAL STUDIES

The field of ethics is also known as moral philosophy, which involves in systematizing, defending, and recommending concepts of right and wrong behavior. Of late, Moral Philosophers divide ethical theories into two branches, viz. Theoretical Ethics and Applied Ethics. Under theoretical ethics there are two sub branches like (a) Meta ethics and (b) Normative ethics. Meta ethics seeks to understand the nature of ethical evaluations such as (i) What does it mean to say something is good? (ii) If at all, how do we know what is right or wrong? (iii) How do moral attitudes motivate action? (iv) Are there objective values? Normative ethics addresses questions such as "what actions are good and bad? What should we do? Thus, a theory of normative ethics will endorse some ethical evaluations. While Meta-ethics deals with the study of the origin and meaning of ethical concepts, applied ethics is the branch of ethics which consists of the application of ethical theories to practical situations analyzing specific, controversial moral issues such as abortion, animal rights, and euthanasia.

DEONTOLOGICAL ETHICS

Duty theories base morality on specific, foundational principles of obligation. These theories are sometimes called deontological. The word "deontological" has been derived from the Greek word "deon" or duty, in view of the foundational nature of our duty or obligation. They are also sometimes called non-consequential since these principles are obligatory, irrespective of the consequences that might follow from our actions. For example, it is wrong not to care our children even if it results in some great benefit, such as financial savings. There are four central duty theories. The first is propounded by the 17th Century German Philosopher Samuel Pufendorf, who classified dozens of duties under three headings, they are (18) (a) Duties to God, (b) Duties to Oneself, and (c) duties to others. Concerning our duties towards God, he argued that there are two kinds (a) theoretical duty to know the existence and nature of God and (b) practical duty to worship God both inwardly and outwardly. Concerning our duties towards oneself, they are also of two sorts: (a) duties of the soul, which involve developing one's skills and talents and (b) duties of the body, which involve not harming our bodies through gluttony or drunkenness, and not killing oneself. Concerning our duties towards others, Pufendorf divides these between absolute duties, which are universally binding on people and conditional duties, which are the result of contracts between people. Absolute duties are of three sorts (a) avoid wronging other (b) treat people as equals and (b) to promote the good of others. Conditional duties involve various types of agreements; the principal one is the duty to keep one's promises.

A second duty-based approach to ethics is rights theory. Most generally a "right" is a justified claim against another person's behavior – such as my right not be harmed by you. Rights and duties are related in such a way that the rights of one person correlate with the duties of another person. The most influential early account of rights theory is that of 17th Century British Philosopher John Locke who argued that the laws of nature mandate should not harm anyone's life, health, liberty or possessions. For Locke, these are our natural rights, given to us by God (19).

A third duty-based theory is by Kant, which emphasizes a single principle of duty. Influenced by Pufendorf. Kant agreed that we have moral duties to oneself and others, such as developing one's talents, and keeping our promises to others. The fourth and more recent duty-based theory is by British philosopher W.D. Ross, which emphasizes prima facie duties. As quoted by James Fieser like his 17th and 18th century counterparts, Ross argues that our duties are "part of the fundamental nature of the universe". However, Ross's list of duties is much shorter, which he believes reflects our actual moral convictions.

TABLE 1

Fidelity	The duty to keep promises
Reparation	The duty to compensate others when we harm them
Gratitude	The duty to thank those who help us
Justice	The duty to recognize merit
Beneficence	The duty to improve the conditions of others
Self-improvement	The duty to improve our virtue and intelligence
Non-maleficance	The duty not to injure others

Once the concept of ethics has been discussed above and a conspicuous concept or pointers of ethical practice is arrived it is now imperative to find out whether the selected MGR Film Songs contain these ethical concepts.

Especially the song that was discussed above contemplates self-improvement of common man in the society which comes under **Ross's list of duties more specifically Ross's idea about self-improvement i.e. the duty to improve our virtue and intelligence.**

Consider another song written by Sri.Kannadasan in the Movie Dharmam Thalakkum – Sung by TM Soundararajan- film directed by MA Thirumugam and released in the year 1963.

SONG-2

The Charity one gives will save him at times it will save his life as well.

Even though act of sabotage done cunningly by those who are closely associating with a righteous person the noble deeds performed by him will save him.

Even mountain big problems would recede as mountain dews and those who made our life miserable will be made to come to our door step with their head down cast

The mind of a person who relentlessly resort to charity will become a treasure house of blissful garden

The vedas declare that righteous people never embrace distress

Mind of a person would become a blissful flower garden who relentlessly gives charity. Good people will never fall to distress declares the Vedas.

CRITICAL ANALYSIS

This concept coincides with the ethical thought of Ross especially the duty to improve the conditions of others.

Consider another song from the movie "Thirudathe" written by Pattukottai Kalyanasundaram – sung by TM Soundararajan and released in the year 1961 and Directed by S.Ragavan.

SONG-3

Don't steel oh child. Do not be afraid of penury and remember that you have skill.

Think well and change your attitude when you commit silly mistakes early in your life.

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

The planned swindlers go on robbing at the same time the law givers' will enact laws to punish these offenders.

It is the thieves who had to change otherwise no one can curtail robbery.

The time for giving arrives and therefore there is no need to indulge in robbery.
 If everything in the society becomes public the necessity for hoarding or hiding will not arise.
 When the tendency of working hard becomes predominant the attitude of spoiling others will not arise.

CRITICAL ANALYSIS

This song enunciates self-improvement i.e. the duty to improve our virtue and intelligence as contemplated by Ross.
Consider another song sung by TM Soundararajan in the Film Vulagam Sutrum Valiban released in the year 1973 directed by Dr.MGR himself.

SONG-4

Live a life of happiness with smiles but never lead a life to tantalize others to smile at you.
 Live to work hard but never lead a life depending on others earnings.
 Even Gods will pay respect to the person whose heart is full of pure love.
 How can distress come near to a person who has no desires?
 Mind delights in gold and glory but when one sees laughing face like yours they will realize where the real happiness resides.
 The world will accept wherever goodness happens but the heart of a good man travels there, accepts the goodness and glorify it.
 Even though rose is grows among thorn but what pride did the thorn get?
 Similarly, though pearl grows in oyster, the oyster is never slighted.

CRITICAL ANALYSIS

This song also enunciates self-improvement i.e. the duty to improve our virtue and intelligence as contemplated by Ross.
Consider another song sung by none other than the former Chief Minister of Tamil Nadu Dr.J.Jayalalitha in the movie Adimaipen released in the year 1965:

SONG-5

Mother stands for love
 Father stands for knowledge
 Teacher stands for education
 They are Gods in the world

Child calls Mother and Mother
 Also calls the child Mother
 Meaning of love an exclamation of virtue
 All leads to a single word mother

She carries the baby for ten months
 Forgets her suffering soon after she yields the baby
 She protects the child by undergoing diets
 She converts her blood in to feeding milk

The wealth given by the nature should be kept in public
 That should be equally distributed to both the haves and have nots

Rain does not pour for one person
 Moon does not shine for one person
 If whatever comes are distributed to all equally
 There can be no strife or struggle

CRITICAL ANALYSIS

This song advocates not only the position of different relationship in life but enunciates how knowledge flows and the duty to improve the life style of the public, finally it proposes a general welfare concept that would result in a conflictless global society an obligation rest upon the planners of the society not only to augment the skills of the masses but provide opportunity to sustain it thereby there will be no moral conflicts between the haves and have nots.

The above songs one way or the other coincides with the identified ethical pointers already arrived. On the other hand, consider the following songs they were intended to attract the attention of masses on the social evils prevail in the society towards which the general public turn a blind eye without showing any resistance. Moreover, these songs propagate the idea of moral adjustment required from the general public so that the society is better off.

Consider the song from the film: En Annan; Written by Sri.Kannadasan; Music by Sri.Vedha; and sung by Sri.T.M. Soudararajan film released on 1970 and directed by Sri.Pa.Neelakandan.

SONG-6

(You know) Why God has turned as stone –
 (it is due to the fact that) minds of men had become stone
 Those who witness treachery (but remain silent) should be considered that they have no eyes (even though they have eyes)
 Those who indeed try to stop the above menace with all their anger would have lost their words
 The man who (after witnessing the above menace) wanted to be merciful in his mind would have certainly lost his grandeur
 However, the man who wants to be good to both (the sinner and the wise) should be considered has lost himself.
 The necessity for the heart is righteousness that is ruled by God of Dharma
 He is the witness of the above happenings and the truth behind everything however his deposition will not come to public domain
 Those who indulge in the activity of sabotage might have been considered as intelligent
 And those who have endured the difficulties arising out of the sabotage might have considered as an offender too!
 The man who speaks the truth should have been considered as terrorist – it is bewildering whether God has any sway in this world!

CRITICAL ANALYSIS

In this song various acquisitions were made on the social problems created by elements who act as though they are noble to the outside world at the same time disturb the common man with their cunning and cruel plans.

SONG-7

Consider the song from the film: Aasaimugam Written by Sri.Vali and sung by Sri.T.M. Soundararajan film released on 1965 and directed by Sri.P.Pulliah:
 A man who enacts various acts day in and out should not be considered man at all.
 Having one thing in mind and speaking another thing that mind should not be considered as mind at all.
 On the other hand a man who speaks without hiding what he thinks should be considered as man.
 A man who lives on other people's earnings should be considered as the leader of insane people of the world.

Who is benefitted when the Moon rises in the forest nor rain pours in the sea.
 At the same time the society will be benefitted if one assist in opposing poverty and feeds the hunger.
 The huts never grows to become domes
 Even though the birds fly high they will never become eagles.

CRITICAL ANALYSIS

This song propagates the idea of the attitude required to be a good human being who helps the fellow men to prosper.

SONG-8

Consider another song from the film: Aasaimugam Written by Sri.Vali and sung by Sri.T.M.Soundararajan film released on 1965 and directed by Sri.P.Pulliah:

To watch people suffer may be fun time for them and this has become customary to heartless people.

Though he is regarded as great man; however, he has very small mind (in terms of generosity)

Though the bird is small at the same time it has greater generosity than the man

Whether he is rich or poor though his color of body is black however their blood's colour is Red.

If they follow a single path of (truthfulness and generosity) they become great

At the same time if they follow different paths of sin they will be regarded as low born

Look at the hen/cock it wakes up early in the morning

Look at the birds (sparrow) it will avoid laziness

Look at the crows they live jointly and together

Look at our human endeavor the world would laugh at us

Having certain ideology for which there exist a leader for him a path and journey

Realize what you want in live and lead a life depending on your hands and skills.

CRITICAL ANALYSIS

This song contemplates the essential ingredient for truthfulness and generosity and the obligation to uplift the fellow human being and the necessity to prosper depending on one's skills.

CONCLUSION

From the above research interpretation, it comes to light that people's attention can be engaged by music and ethical messages can be purposefully transmitted through lyrics written in cinema songs that could attract the attention of the common man. The aim and objective of giving such moral messages is to sustain societal moral values otherwise the society will disintegrate.

Thus in the paper the ethical values contained in selected MGR film songs were discussed along with the theories of ethics and this comparative study proves beyond doubt that MGR had vision for the moral upliftment of general masses in the society which is very relevant to the deteriorating ethical values of modern societies. Dr.MGR used the media effectively to propagate ethical ideas to the masses and thus made the common man to think the higher values of life which he considered very important and took cinema from ordinary sensual pleasures to moral upliftment in this way he had done a yeomen service to the society.

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