INTRODUCTION

Tamilnadu Government and Politics always and often an interesting subject to scrutinize for any academicians particularly, alien scholars. There are ample number of academicians concentrated in this field in order to unfold various complexities and complication by which the state got affected. Since from the pre-independent period, the subject kindled interest among scholars since the state was impacted by Dravidian politics which was given fillip by E.V.Ramasamy Naicker who propelled the state towards a casteless entity.1(Devanadhan) His initiation drew much inspiration from among the lower strata and as well as higher, cherished the ideals with almost sincerity and care. The Dravidian politics gave wide scope and avenue for the people of Tamilnadu and it is evident from the current politics parties Viz., DMK, AIADMK, MDMK, DMDK so on. The splinter groups have their own ideologies and commitments which they used to call it as Dravidian culture or any other words which are related to the same. What was the expectation of Periyar who was known to be a towering personality in Dravida Kazhagam (DK)? Whether his ideologies and commitments met with success or not? What is the status of his principles related to casteless society in Tamilnadu? What are all the contributions made by present so called Dravidian Parties? These aforesaid queries are the main gamut and issues which are to be explored in this article.

Periyar’s ideology, commitment and Contribution

The pre independent period witnessed a lot of struggles in Tamilnadu, fighting for freedom and another group fighting for casteless society. Periyar from D.K took hardships and strenuous efforts in order wipe out caste and to establish a pure society. Periyar himself burnt all palm trees of his own, which spreads around 500 acres for the sake of Tamil community that was affected by alcoholism. He was of the opinion that caste discrimination and alcoholism will perish Tamil culture and heritage.2 (Elkins) Because of this, he worked hard for establishing a state which is free of caste discrimination and alcoholism. Besides that, Periyar gave pivotal importance to these two causes than getting freedom for India. Temple entry, Hartals, Opposition to Gandhi an ideology, marriage at the old age are all the criticisms levelled against him to tarnish his image. But people who believed in his ideology and commitment took a firm stand to be with him. Leaders like C.N.Annadurai, Karunanithi, M.G.Ramachandran, Nanjil, are all great personalities who propagated Periyar’s ideas by sacrificing their own happiness. If Tamilnadu at present is without any caste clashes it is because of Periyar’s hard efforts and industriousness.3 (Hardgrave) for these kinds of commitments he even developed enmictic relations with Mahatma. Once he made a statement in his meeting that “Even poorna swaraj is attained, I don’t believe in Gandhi and his ideals”. His foremost ambition was to get freedom from caste discrimination and wants to establish a prosperous Tamilnadu. At the age of 60’s and 70’s he used to speak and address the gathering with furious words which established his personality as a crusader against caste discrimination. He was one among the leaders who supported for the cause of “Palit entry” into temples. Although his contemporary freedom fighter and famous congress leader Rajagopalachari did the same, Periyar got huge amount of followers because of his truthful deeds. It is because of this truthfulness, the United Nations organization recognized and reputed him with the award of “Socrates of South Asia”.4(Kothari)
Divisions in D.K

Periyar’s ideology and commitment even though received a wide amount of attention from all along the sectors of Tamilnadu, his unique stand on power and positions keeps other followers in a different mode. Obviously it is only for the sake of reputation and monetary benefits, people involved in politics or whatever it may be the profession. Periyar is always portrayed as a hardworking and cosmopolitan with humble and humility i.e., he never bothered about occupying highest position. Mathews (1975) Like Mahatma who fought for freedom of his country, Periyar stressed on his ideals to establish a casteless society in Tamilnadu. When India won freedom in 1947, Gandhi kept himself away from luxurious celebrations and its aftermath. He was residing in W.Bengal pacifying people who involve in communal riots and clashes in the same manner, Periyar never wished to celebrate any festival or functions, since his only aim is to wipe out caste evil from Tamilnadu Society. Noble men live for noble ideals and not for noble life. Spatt (1970)

Bifurcation and aftermath

Dravinda Kazhakam was broken down, when C.N Annadurai developed skirmishes with Periyar for petty reasons. C.N Annadurai, a very good orator and a graduate from Pachaiyappa College, Chennai, Tamilnadu wanted to occupy official positions in order to do justice with the channels of Government. Number of pressure groups and parties with great ideologies and programmes vanished away, because of its non-participation in Government. C.N Annadurai realized that only by political participation, welfare can be done with judiciousness. Thiruvengadam (1955) The breakdown has become a breakthrough for Dravida Munetra kazhagam (DMK) which captured power and position in 1967. The victory was declared as a landmark one with incredible electoral performances by D.M.K. It is because of its populist polities and great oratorical skills of D.M.K leaders, the victory was achieved, mentioned by dailys and magazines. The power mongering leaders in D.M.K ran themselves in the path of power aggrandizement and selfish political ends which further created a cleavage in D.M.K. Myron The check out of M.G.Ramachandran, a film celebrity widely known as M.G.R floated a new party called Anna Dravida Munnetra Kazhagam (AIADMK). Once getting the power, M.G.R kept his position unoccupied by anybody in Tamilnadu. His archival Karunanidhi couldn’t attain the power after the entry of M.G.R in Tamilnadu Government and politics. M.G.R’s nexus with cinema made him an evergreen personality and it induced its popularity with large masses as followers and party members of AIADMK. M.G.R. went to the extent of abolishing legislative council, because of petty reasons. Periyar was a harbinger and he knows well in advance about the future course of action, if one runs behind the power and pecuniary. Taylor M.G.R allied with congress at central level and ran in the path of ordinary political activities.

The ideological commitment cherished and chistled out by Periyar was out rightly discarded by the splinter groups. After AIADMK it was MDMK (Marumalarchi Dravida Munnetra Kazhagam) which couldn’t capture the power. Although it has got its own noble principles and ideologies, without power the party was unable to implement its programmes. Another Dravidian party which was started by Actor turned politician Vijayakant Desiya Murpokku Dravida Kazhagam, (DMPK) touched the main issue i.e., Corruption. Corruption is a very well established phenomenon in India all along its history. It is a never ending problem not only in India but also at international level. But caste discrimination is the pivotal problem in Tamilnadu which was negotiated by almost all Dravidian parties. Sigel

Concluding Statements

Dravidian culture and Dravidian politics is never followed by any splinter groups of D.K or self made Dravidian party. It is an astonishing and startling truth that Periyar contributed a lot to Tamilnadu politics and society without even capturing power. For over decades Tamilnadu is being under Dravidian politics, but now the goals and objectives cherished by its supreme “Periyar” was not realized or given negligible importance by D.M.K and AIADMK. Samathuvapuram, encouraging inter caste marriages are all the measures which were not given appropriate importance. So far under the auspices of globalization political activities are propelling towards economic advancement and prosperity. The world is becoming so fast and survival of fittest has become an established phenomenon in all countries. Politicians rather concentrating in wiping out social evils do concentrate on economy. A good society can sustain without good economic conditions but a bad society will not.

References

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7. Thiruvengadam(1955),T.S. The Dravidian Movement: retrospect Madras,N.N.