



Economic thoughts of Pasumpon – An overview

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ABSTRACT

Being a practical politician of pre and post-independence period Muthuramalinga Thevar was aware of the economic trends and situations of India. He was always a supporter of the poor and endeavored to illuminate the downtrodden from the obscure nature of economic backwardness. He always stood for the removal of the darkness of slavery. He desired to have the freedom of people from hunger and want. He was keen on the removal of ups and downs in the society. Muthuramalinga Thevar was clear that the freedom for granting by the British never changed the downtrodden economic condition of India because the laborers were starving continuously and remained constantly unchanged in their own economic standards. He vehemently criticised the removal of the ration system brought by Rajaji in 1952. He pinpointed that the British allowed 16 ounces rice per head but the Congress Government after 1947 reduced it to six ounces. It was realized that at this critical juncture the stoppage of ration system would cause untold miseries. The poor people could not get the required essential commodities at a higher price in the open market and that would place them under economic difficulties. By granting land the government must list the Harijans as forwarding people. If they obtained lands they would plough the land and earn their livelihood by their own work. They need not be coolies or wage earners. Further by the introduction of the scientific method of agriculture, the Government should avoid the migration of the unemployed rural farmers to the urban industrial centers. This was the practical economic measure suggested by Muthuramalinga Thevar for the development of rural India and those who were engaged in agriculture. He offered his wealth for the benefit of others. For equal and equitable distribution of wealth disparities in the works undertaken should be eliminated. There were no accusations of any nature on Muthuramalinga Thevar due to his flawless practical economic pursuits. As he could not bear with the sufferings of the economically poor and backward people he allowed many poor children and youths to stay in his home and offered them food and clothing without any expectations from them. So, his economy was a humanistic one. He openly declared that economic issues lead to inequalities. If the backward class people are rich and wealthy, even the well to do people of higher order would not hesitate to have cordial relationships with them. So, according to him, money alone was the deciding factor of social gradations. Thus, by his views, Muthuramalinga Thevar proved himself a real and practical economist. His economic viewpoints will be beneficial for all periods because his economic approaches were all based on his own direct observations of the existing conditions and not theory oriented.

Keywords: Agriculture, the Indian government, National economy, Ration system, Unemployment.

1. INTRODUCTION

Muthuramalinga Thevar, the rare personality was a torch bearer of righteousness and excelled the other politicians of his time by his own wisdom and discipline. As he was a landlord and hailed from a rural atmosphere he had his own economic viewpoints. His Congress bent of mind encouraged him to be a socialist and he was not confined to community ideologies.¹ Being a practical politician of pre and post-independence period he was aware of the economic trends and situations. He was always a supporter of the poor and endeavored to illuminate the downtrodden from the obscure nature of economic backwardness. He always stood for the removal of the darkness of slavery. He desired to have the freedom of people from hunger and want. He was keen on the removal of ups and downs in the society. His concept of the general welfare of the common public suppressed his political affinities and affiliations. Even as a member of the Legislative Assembly of Madras and member of the Indian Parliament he raised his voice in favor of the enhancement of the economic standard of the backward set of people and removal of economic inequalities. As a prelude, if the economic views of Muthuramalinga Thevar are analyzed they will be immensely beneficial to estimate his services. Since the British exploited the agrarian as well as the industrial wealth of the Indian sub-continent it will be convincing to have his economic views which would reflect his bent of mind in estimating the economic conditions².

Since politics played a predominant role during the pre and post-independence period, he was specific that in a vast democratic country the people should be saved from the economic distresses such as adulteration, black marketing, and plundering. Though a Zamindar he was simple in appearance and followed simple economic policies. The charities and financial assistance rendered by him to the poor and needy were immeasurable and they were known only to his close associates. He always stood for the happy and comfortable life of the backward and the poor. It was possible for him because he used to mingle with them freely without any reservation. His political tours too enabled him to have an estimate of the general economic standard.

As he had faith over the economic concept of equal distribution of wealth he distributed his wealth and properties to many. He reduced his own personal comforts and actually led a simple life. He was a reflection of the economy of the common man.

2. MAINTENANCE OF ECONOMIC EQUALITIES

Muthuramalinga Thevar was clear that the freedom for granting by the British never changed the downtrodden economic condition of India because the laborers were starving continuously and remained constantly unchanged in their own economic standards. He was clear that only a country, where there is no inflationary condition the prices of commodities will be under check.³ That will be beneficial and helpful for the poor people to lead a life without poverty and to satisfy all their wants. Their contentment in life would allow them to lead a happy life. The poor should not be allowed to be restless and that would be possible only by developing their conditions. Maintenance of economic equalities was the basis for the economic politics of Muthuramalinga Thevar.

3. CRITICISM ON THE REMOVAL OF RATION SYSTEM

He vehemently criticised the removal of the ration system brought by Rajaji in 1952. He pinpointed that the British allowed 16 ounces rice per head but the Congress Government after 1947 reduced it to six ounces. It was realized that at this critical juncture the stoppage of ration system would cause untold miseries. The poor people could not get the required essential commodities at a higher price in the open market and that would place them under economic difficulties. He also suggested that if the ration had been removed at the time of harvest it would have been congenial for them to purchase things easily. Further, if ration was dropped after the procurement by the Government and when there was five or six months time for the next harvest it would never yield the benefits of rationing.⁴ In the same way, he opined that the budget should be for all without any disparity and it should be for the progress and development of the entire people as well as the nation.⁵ He unhesitatingly condemned the cultivation of commercial crops instead of food grains. He was aware of fact that commercial crops will spoil the purpose of producing consumable food materials. It will even damage the economy. While stressing the concept of “grow more food” it would never be proper and prompt to set aside the production of food grains. The plans for the possibilities of increasing good agricultural yield should reach the people, especially the agriculturist directly by proper and practical experiments and explanations. Through scientific methods of agriculture, the yield from the land must be enhanced. Sufficient facilities should be provided for marketing the products. Thus, Muthuramalinga Thevar, a practical genius in agriculture, expressed his economic ideas in an effective manner.⁶

4. DEMOCRATIC SOCIALISM

He was having a clear idea about the principle of “democratic socialism” “On that line he pointed out that to make the people lead a comfortable life the idea socialism on should be infused in their minds. After having estimated that all have obtained for satisfying their needs all for satisfying democracy should be granted to them. The simultaneous implementation of both would offer a death knell to nationalism and that in due course would make democratic socialism as refugees. Such an estimate will be feasible only after a thorough and critical analysis of democracy and socialism. Though both are essential for the betterment of the people of a nation it must be put into practice in an apt time by the adoption of appropriate ways.⁷ The existing condition and environment should be analyzed The view points of Muthuramalingam Thevar were correct for the success of those concepts.

As Thevar was the true follower of Ramakrishna Paramahansa he too felt that touching and using money as a sin. Though the words are simple they are impregnated with the total meaning of economic philosophy. His ideas could never be understood by all so easily because they were life centered and life oriented. By taking a smaller amount for his self he used to spend a huge sum for the uplift and welfare of the education of poor children and also for providing food for downtrodden. He spent mostly for the uplift of the downtrodden for bringing socialism into a reality.

5. SUGGESTION FOR THE INTRODUCTION OF SCIENTIFIC METHOD OF AGRICULTURE

By granting land the government must list the Harijans as forwarding people. If they obtained lands they would plough the land and earn their livelihood by their own work. They need not be coolies or wage earners. Further by the introduction of the scientific method of agriculture, the Government should avoid the migration of the unemployed rural farmers to the urban industrial centers.⁸ This was the practical economic measure suggested by Muthuramalinga Thevar for the development of rural India and those who were engaged in agriculture. On that line, he also mentioned that the government, after obtaining the services of the workers, should arrange for the exact payment of sufficient remuneration for the work extracted. Muthuramalinga Thevar, the practical economist also opined that there must be wealth ceiling for the rich people like the land ceiling for the land holders.

6. EFFORTS FOR THE ABOLITION OF ZAMINDARI SYSTEM

The Zamindars, landlords, money lenders, and merchants were all the people who sucked the blood of the farmers in one way or other. No facilities were made for them for increasing their yield from the land and to dispose of their yields at proper rates. These conditions caused the increase of the import from the foreign countries. It will affect the economy of the state.⁹ The community development programme launched by the Government for the uplift of the villages. In this regard, Muthuramalinga Thevar was mainly responsible for the abolition of the Zamindari system in the Madras Presidency. By his practical viewpoints, he stood for the socialist economy. He stood for the uplift of the downtrodden to a higher level.

7. SPARTAN LIFE OF PEOPLE AND PROTECTION OF AGRICULTURAL ECONOMY

It was his customary practice to despise silken cloths and costlier shawls. He condemned people who wore such attires.¹⁰ So, it is no wonder that due to his Spartan life and simple living and high thinking he even never cared for the taste of the food which should he just to subside hunger.¹¹ This kind of simple life was a model for those who were extravagant and spent lavishly for luxuries. While the majority were suffering economically he never approved the happiness and comforts of a limited set of people. The practical economic viewpoints of Muthuramalinga Thevar caused a turning point in the life of the farmers. His agrarian economic policies were responsible for effecting a renaissance in the field of agricultural economy. Above all, he believed that the protection of agricultural economy would stabilize the economy of the country.

8. THEVAR'S CONCENTRATION ON THE GROWTH OF INDIAN MARKETS

Muthuramalinga Thevar was always for a **Swadeshi**, Indian Economy suitable for Indian conditions must be introduced was his policy. Without concentrating on Indian markets' growth and development should be assigned to capture a place in the global market. The involvement of foreigners and their investment in the Indian industries should be carefully avoided because that will collapse the Indian economy. Indian small scale Industries, cottage industries, leather industries should not be allowed to deteriorate.¹² By setting aside agriculture, the cultivable lands should not be permitted to be monopolized and utilized by alien industrialists and business magnets. Liberalisation, globalization, privatization was treated by him as hurdles for the native economy. importance should be assigned to the stability of the native agrarian economy. If the importance given to industrialization will widen the gap between the haves and have-nots. Further industrialization will be the introduction of a new class called the workers and wage earners. Agrarian and industrial revolutions should be introduced simultaneously. To avoid unemployment and to help the youth economic plans should be launched.¹³ Since unemployment is the outcome of the creation of occupational variations such things should be avoided. For the uplift of the native economy, local resources and technologies should be utilized fully. He felt that only by being an Indian in words and deeds the Indian economy could be stabilized. The then prevailed economic condition during the period of transition and transformation served as an impetus for forming views of economics by him. As he had witnessed the economic condition of India during the British and independent periods it was possible for him to have a comparative analysis.

Since cottage industries were the basic prerequisites for the daily bread of the downtrodden he favored the improvement of cottage industries which center on manual labor and mental skill.¹⁴ He informed that Forward Block Party, which had understood the values of cottage industries, demanded modernization of cottage industries with scientific applications. Muthuramalinga Thevar always stood for modernism at all levels.

In the election manifesto of the Forward Block in 1952, Thevar offered the translation of different economic terms. They revealed that Muthuramalinga Thevar as an expert economist.¹⁵ The definition given to various economic terms as described by him as shown below will stand testimony to the above fact. His proper explanations indicate his actual wisdom and knowledge of economics. His economic aspects were practical in nature and not theoretical.

9. CAPITAL

The capital, needed for the establishment and functioning is provided by foreigners. The Indian capital reaches a secondary position which widens the scope of exploitation of the natives. With regard to him, capital occupies the prime place in the country.

10. INCOME

The production of materials and their distribution to others should be in the hands of the Government. The primary income fetching measures should all be nationalized for the sake of the common folk. By such incomes, the collection of taxes should be avoided. Instead of indirect taxes, the government should be vested with the right to collect direct taxes.¹⁶ The indirect taxes should be gradually abolished because that will lead to the cheating and exploitation by the moneyed class.

11. FOREIGN DEBTS

The Indian Government should endeavor to stop the borrowings of any nature from foreign countries. By that, the economic threats from foreign countries could be stopped.

12. FOREIGN COUNTRIES

According to him, India needed no foreign investments for maintaining its developed economy. The national economy should be capable of fulfilling their needs and requirements. The Indian Government should make such arrangements and the Indian planning also should center on the attainment of the goal of self-sufficiency with the available native prospects.

The above mentioned clear economic ideas of the Muthuramalinga Thevar expose his widened wisdom and knowledge of Indian economics. He desired such changes in free India which were economically crippled by the alien rule, and improper use of the available natural resources and raw materials.

He was aware of the Indian economy. Though actual planning was done they were not implemented in an appropriate way. It had its own echo over the actual economy of the country. The taxation policy, the ration system, the suppression of the labor unions by the Government, the slackness in promoting small-scale industries in the rural areas had affected the rural economy as well as the economy of the country largely. The unemployment problem and non-availability of even minimum comforts of life had placed the majority of the Indian population in backwardness. As mentioned by Muthuramalinga Thevar bribery, nepotism, selfishness, special privileges to the affluent people to lead to economic inequalities¹⁷

A family of five members with an income of Rs.1200/- should be exempted by the Government from any taxes. Joint farming in a co-operative manner should also be employed. Insurance facilities should be expanded to cattle, fire, health, etc. Housing facilities should be given greater importance.¹⁸ The government should come forward to maintain its responsibilities and must be ready at all times to remove the natural and economic distresses of the people¹⁹.

At the time of droughts and failure of monsoon, the yields are affected. The Government's responsibilities in such calamitous situations, according to Muthuramalinga Thevar, should be to estimate the needs and requirements of the farmer's common people and others. Instead of consoling them for their needs by proper planning the grievances should be redressed.²⁰ Prompt, absolute and permanent solutions must be implemented. Banking facilities of varied nature must be provided. Unless the unlawful activities of the merchants are curtailed by the Government, the public had to face a lot of unwanted consequences. The western economic system was condemned by him as an unsuitable one for the diversified Indian contexts. So, even after political freedom, no economic freedom was achieved by the Indians. Foreign exploitation of any nature should also be curtailed and removed. Proper cannons of taxation should be put into practice according to the native conditions. He was very specific that the education based on the hereditary occupation of the family will never place the youth at the highest pedestal. Need-based education based on the will of the students should be provided.

Further, they had no other experiences in any other walks of life. So, the Government must take necessary steps to promote the general economic standard of people. Provisions should be made for distribution of loans at cheaper rates of interest through co-operative banks. A proper estimate of the social setup must be considered before planning. There must also be full-fledged, overall development in various fields. Partial arrangements would yield no required progress in the proper perspective. In the same way, appointments should be made on the basis of efficiency, talent, merit, and capacity. Trade and commerce must be carried out promptly and properly without any cheating.²¹ Thus, he was capable of highlighting the actual economic condition as a member of the Legislative Assembly. It was also because of his own estimation of the then survived economic consideration.

Thevar's economic views were mostly for introducing equality by removing economic disparities and distress and adoption of common and uniform policies, applicable to all people irrespective of their economic standards.²² For instance, while implementing land ceiling in the rural areas that should have been introduced in the urban centers on the wealthy moneyed class people. The Prime Minister who stood for land ceiling should have a ceiling for his own salary and the incomes of the people in the urban areas. He stood for the ascending technology from bottom to top. Instead of giving importance to 80% of the poor and middle-class people the Government should never consider the 20% of people who are branded as a moneyed class. With all neutrality on the basis of realities, steps should be taken for the implementation of the concept of the ceiling.²³ He was of the opinion that by fixing the ceiling for the wealthy moneyed class equality could be achieved easily.

The government should adopt the principle of implementing ceiling for anything in both industrial sectors. So, it would be apt to introduce ceiling in the city as well as rural areas. The introduction of co-operative joint endeavor must be undertaken in all circumstances and conditions. The avoidance of the concentration on capital investments in the industries would endanger the stable economic order. All the necessary assistances should be provided for improving that sector. Muthuramalinga Thevar, due to his mingling with the common public gained a number of experiences in all aspects and that helped him to place his economic proposals in the State as well as Central legislatures.

He was not a communist and did not advocate the communist principles. He desired to have gradations in the society. "Each according to his capacity and each according to his ability" was the principle encouraged by him and the principle "each according to his capacity and each according to his need" was condemned by him."²⁴ He believed that the growth of the individual will pave the way for the enhanced nature of the society.

As his economic policy was for centralisation centering, he felt that co-operative joint farming system would lead only to confusion. The economic conditions of the people of ups and downs will become a chaotic one. This was treated as one among the ways for promoting social and economic equalities among people.

His analysis about the food crisis prevailed in Tamil Nadu during the fifties of the previous century to suggest his economic views. The hike in the prices of food crops and adulteration had threatened people from all walks of life. He accused that the Government by its idleness had permitted price hike. He was clear that even the middle-class people were unable to purchase commodities at higher rates. Their health standard was also deteriorating due they're economic distresses. These things hard led to a lot of deaths due to hunger. To avoid such calamitous occurrences the revenue officials such as Revenue Inspector, Tahshildar, Revenue Divisional Officers and District Collectors should be employed to deal with the situations appropriately.²⁵

Then moneylenders should be controlled from collecting exorbitant rates of interest and sucking the blood of the borrower. The interest should not exceed more than ½%. Further, the businessmen borrow a heavy amount as a loan from Banks. But they never repay the amount properly and promptly. Though the Government cleared all the loans the rich alone were the beneficiaries. The rotation of money to is affected. The main reason for this was the political party affinity shown by the then Congress Government. Thus, the nation's prestige was affected by individual privileges and political party mishaps.

The natural calamities frequently damaged the natural resources. Storms and hurricanes not only affected the dams, tanks and irrigation canals but also devoured the human lives. Though announcements or relief measures were released by the Government in actual practice nothing was done. This was the accusation of Muthuramalinga Thevar. He opined that the outcomes from the previous experiences should have been followed by the Government. According to him, the Government should have taken precautionary protective measures. Many families had gone to the state of begging. The slackness of the Government caused difficulties in executing rescue and relief operations. The Government should place the people in their original conditions before the occurrence of natural calamities.²⁶ Muthuramalinga Thevar also suggested that rain water should be properly stored to avoid drought conditions. The salary and wages for the laborers engaged in public welfare activities by the Government should be made uniform. The amount also should be disbursed as soon immediately after the work. Remission of taxes also should be allowed to avoid the agony of

unwanted natural calamities. Along with the steps taken to avoid contagious diseases advances should be granted to repair the houses and purchase of cattle which were affected by natural menaces. All these operations should be carried out subsequently as soon as the calamities occurred. The Government should never stop with mere advertisements and publicity. Any government of any party should concentrate on the removal of the sufferings of the affected. He pinpointed that the Government should be alert at critical and calamitous situations.²⁷

It is evident that Muthuramalinga Thevar's economic ideas centered on the basis of social set up. He felt that it was his duty to outline the good as well as bad consequences of the economic activities.²⁸ He offered more stress to the role of government in the economic pursuits.

In that sense, he insisted that top priority should be assigned to the food problem. This issue should never be commercialized by the politicians. This nationwide food and the economic issue should be given top priority. The food problem was not only an economy oriented one but he pointed it out as a social issue. He was critical that the improper planning had its own echo over the production of food materials. This would jeopardize the public place of the country more than the external aggressions and dangers. The issues should be made common to all without showing any disparity between the haves and have-nots. For the attainment of equality and socialism, the responsibility of all should be fixed with all promptness in the maintenance of a sound economic system.²⁹ The prices of food commodities should not be allowed to go up beyond a limit. Only a strong and powerful government alone could achieve it. So, avoidance of hoarding and black marketing, maintenance of steady controlled prices of commodities, restricting the hunger and miseries of the people, etc. should form the basis for the economic activities of the government.³⁰ He was of the opinion that the government should take stern measures in maintaining the economy as a steady one.

13. ECONOMIC WELFARE ACTIVITIES

Muthuramalinga Thevar was frank and open in expressing his views pertaining to economic welfare activities. For instance, he condemned the then mid-day meals schemes implemented by the Government. According to him, for collecting rice when the parents go for begging and borrowing the children's studies are affected. They are total wastes and the women suffer a lot to clean that rice before cooking. All such distress are the outcomes of the improper planning and weak economic policies of the Government.³¹ He was specific that the grievances of the people should be brought to the notice of the government for the redressal of the difficulties of the people. Thus, he was keen on the welfare of the people and removal of the drawbacks in the economic policies of the then administration.

Because of his individual economic wisdom he had a sound a knowledge of analyzing the different aspects of the budget of the Madras Government for the year 1949-1950. He criticised it as a sweet one as a honey for the moneyed class and acid to the poor and downtrodden.³² The income sources and the income must be analyzed first and then plans should be prepared for the expenditure. Even while taxing great care must be taken. The payment by the people should be calculated and the balance must be adjusted. The Government which is for the people should serve its best for them. By curtailing the unwanted and unnecessary expenses the budget should be prepared mainly for the benefit of the public. He felt that the budget should be a surplus one for the good of all.

When the Prime Minister of India and the Chief Minister of Madras Presidency suggested that the people should avoid consuming rice alone and they must give importance to the use of other grains also, Muthuramalinga Thevar criticised such treatments. But, according to him, this concept could not be actually put into practice and only by promoting all possible ways food problems should be solved. In all, if the required agricultural implements and cattle are provided the status and position of the farmers could be improved. This was expected to be carried out by both the Central as well as and State Governments as guardians of the people.

With such practical and practicable solutions, Muthuramalinga Thevar proved himself an economist of realism. With undaunted courage, he expressed his feelings and suggested solutions for economic problems which were accruing in the post-independent period.³³

Muthuramalinga Thevar had his own fiscal policies. According to him, a taxless budget would be beneficial much to the economically well of and rich people of a developed society.

Though it was an essential need to obtain money for executing welfare plans the taxes should not suck the blood of middle and low-class people. The canons of taxation of the capitalist countries should be avoided in a poor and economically backward country like India. The Budget should contain details about the problem of unemployment and the ways and means for removing such difficulties. Only by promoting the employment opportunities the idleness of the people could be avoided. Mere sayings about the enhanced production would never solve the issues. The ways and means for such developments and upliftment should be put into practice.³⁴ Thevar preached that there must be co-ordination between words and deeds of all nature. The Government was also expected by him to avoid unnecessary expenditure on police, law, and order, etc. The expenditure should cover most of the welfare activities.³⁵

He stressed that the independent Government of India with proper planning should promote India as one among the advanced nations of the world in all respects. Job opportunities should be provided to eliminate unemployment. As the economy of India was crippled due to the ignorance and illiteracy of the majority of the Indian mass, to remove the economic problems apt and proper planning should be framed and implements. Importance should be assigned to promote formal and non-non-formal education prospects. India should learn lessons from countries like Poland, Turkey, Russia, etc. about their economic development within a short period. In India, the people and leaders are devoted to speeches than to action. Through correct planning, the income of the Government should be enhanced by tapping all the resources of the rich. Here, the government should think of the overall development of the state and should never devote further uplift and welfare of the wealthy and well to do alone.³⁶ Thevar's principle of socialism was a practical one. Improving the condition of the poor to that of the well to do was his aim.

Muthuramalinga Thevar's economic viewpoints centered on the post-Independence India. He opined that black marketing had tarnished the economy of India and also the Indian image. He even accused that the Congress party's changed behavior was responsible for the hoarding and black marketing. He had pointed out that in the name of Gandhism they had committed a lot of

scandals and mistakes. The improper activities of the Government had also widened the gap between thus haves and have-nots. Unless the Congress high command set aside the black marketers within that party that would enhance the economy. The changes in the aiming and objectives of the Congress as a ruling party in independent India were detrimental to growth.

He was able to estimate the quantum of economic progress of the capitalist as well as communist countries.³⁷ The wage and salary of the worker's professionals and others too play their role in fixing the standard of living of the people. The system of marketing and the fixation of price too had their impacts on the economic prosperity. The profit in the price was below 5% in communist countries and the profit was also treated as a part of the income of the State and that was spent for the welfare of the people. So, Muthuramalinga Thevar was keen on the price level of commodities which was expected to be low as for as possible. He attached veneration for nationalization of Industries also. The state-owned and nationalized industries would gain funds for the execution of welfare activities.

Muthuramalinga Thevar never opposed communism totally and he was well aware of the merits and demerits of communism.³⁸ While thinking of the redressal of the grievance of housing the government should consider it as a great issue. It need not spend lavishly for the introduction of a particular scheme.³⁹ Further, for the execution of the scheme, no foreign assistance should be recognized. No trade agreement should be made with any foreign countries because India cannot enjoy the total profit.⁴⁰ In this regard, Indian experts also should be consulted. He must be provided with all opportunities for analyzing the factors regarding the establishment of specific rules. There should be no loss in a programme launched.⁴¹ The end was expected to justify the means.

So, a man should control his wants and passions for a happy and contented life. A man should satisfy with what was available and should never aspire for more. He opined that minimum wants would be beneficial for more satisfaction. In this materialistic world, man must be cautious in selecting and setting aside the unnecessary wants.

He was to have a compromise between rural and urban economic orders. He was able to estimate the rights and privileges of the workers of all nature.⁴² By his involvement in the agrarian issues he discussed their problems in the conferences convened. By analyzing the various issues he suggested apt solutions to settle them summarily. With widened materialistic approach in life, one could not lead a life without the support and co-operation of others. Since the wants had exorbitantly increased to satisfy their needs co-operative joint endeavor was recommended. The majority of the people economically suffer due to extravagance, luxury, and increase of unnecessary and unwanted wants. It is because of the importance assigned to the cultural and materialistic transitions and transformations. So, even the reforms undertaken for the progressive life became futile. The poor should be relieved from their shakable limits of the poverty line. That alone world is beneficial for economic progress and growth. The removal of such oddities and distress was his economic concept. So, his economic ideas were mostly welfare oriented aspects.

Without any expectations, he served the cause of others. He offered his wealth for the benefit of others. For equal and equitable distribution of wealth disparities in the works undertaken should be eliminated. There were no accusations of any nature on Muthuramalinga Thevar due to his flawless practical economic pursuits. As he could not bear with the sufferings of the economically poor and backward people he allowed many poor children and youths to stay in his home and offered them food and clothing without any expectations from them.⁴³ So, his economy was a humanistic one. He openly declared that economic issues lead to inequalities. If the backward class people are rich and wealthy, even the well to do people of higher order would not hesitate to have cordial relationships with them. So, according to him, money alone was the deciding factor of social gradations.

But, men of the higher order had dismantled the setup of God and paved the way for economic imbalances and distress. The cultural development must be achieved as a multifaceted one than being a narrowly minded economy oriented one. Such views were revealed by his speeches in the Madras Legislative Assembly during 24th February 1954, 1st March 1954 and 23rd March 1954.⁴⁴ They reveal that Muthuramalinga Thevar's Economic views were practical aspects based on the relief measures. Further, the Government and others should devote their attention towards the estimate and understanding of the problems. So, Muthuramalinga Thevar's economic views were the outcomes of his own wisdom and practical knowledge. Further for the attainment of a socialistic society flawless and honest mind, dedicated service and self-controlled individuals were expected to be there. Unless bribery, corruption, exploitation are all removed the people could never lead a peaceful life. So, he advocated that the economic activities should be always society-oriented and an individual who was a component of the society should visualize economic activities as a duty with spiritualism and broad-mindedness. Thus, by his views, Muthuramalinga Thevar proved himself a real and practical economist. His economic viewpoints will be beneficial for all periods because his economic approaches were all based on his own direct observations of the existing conditions and not theory oriented.

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