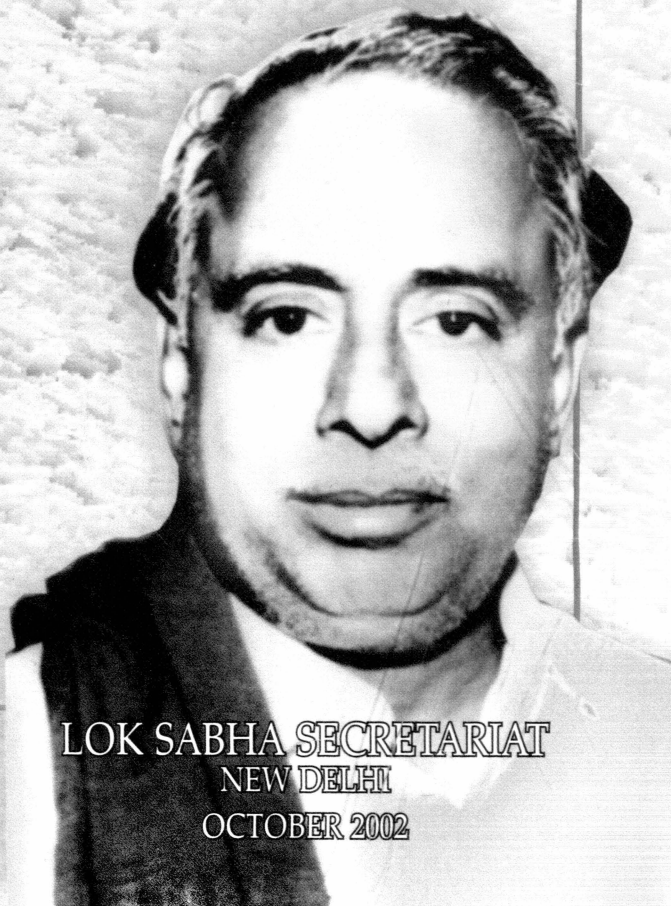


*Conjeevaram
Natarajan
Annadurai*



LOK SABHA SECRETARIAT
NEW DELHI
OCTOBER 2002

CONJEEVARAM NATARAJAN ANNADURAI

LOK SABHA SECRETARIAT
NEW DELHI

OCTOBER, 2002

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PREFACE

Shri C.N. Annadurai was a remarkable political leader whose contribution to Indian politics and political ideology has been seminal especially in shaping the socio-political system in Tamil Nadu and the evolution of regional parties. He was a man of the masses who drew comfort from his closeness to the people. He was a multi-faceted personality—an eminent parliamentarian, a party builder, a profound scholar and an outstanding administrator. As Chief Minister of Tamil Nadu and the founder of the Dravida Munnetra Kazhagam party, Shri C.N. Annadurai transformed the social and political life and set the goals of a welfare state in Tamil Nadu. The modern State of Tamil Nadu has been infused with his dynamism and vision. He symbolised intellectual integrity from which flowed the courage of his convictions. He was a great social revolutionary but few revolutionaries would match his zeal for social reform and compassion and care for those who suffer. As a true leader of the people, he endeavoured his best to uplift the deprived and the downtrodden and achieve all-round progress. As a writer and creative thinker, he left an indelible mark in the literary world also. He lives in the hearts of the millions of our countrymen and his ideas are timeless.

A grateful nation honours the memory of Shri C.N. Annadurai on 1 October 2002 when the Hon'ble President of India, Shri APJ Abdul Kalam will unveil Anna's statue in the Parliament House.

The statue of Shri Annadurai, sculpted by eminent sculptor Shri Mohandass and made of bronze is 8' 10" in height and is placed on a 9" platform. The statue has been donated by the Government of Tamil Nadu.

To mark the occasion, the Lok Sabha Secretariat is bringing out this publication which carries Annadurai's views on a wide

spectrum of issues as well as some select photographs. An exhibition on the life and times of Shri Annadurai is also being organised by the Parliamentary Museum and Archives of the Lok Sabha Secretariat.

We are deeply grateful to the Hon'ble Speaker, Shri Manohar Joshi for his inspiring guidance in organising this function. We are also grateful to the Tamil Nadu Assembly Secretariat and the Government of Tamil Nadu and various other agencies for their co-operation.

This publication is a humble tribute to the memory of Shri Annadurai. We hope that it will be found useful and informative by all.

NEW DELHI;
1 October, 2002

G.C. MALHOTRA,
Secretary-General,
Lok Sabha.

CONTENTS

PREFACE	(i)
C.N. ANNADURAI—A Profile	(v)
His Early Life	1
Socio-Political Movements in Tamil Nadu before Independence	2
Entry into Public Life	4
A Prolific Writer	5
DMK's Birth—a Leader's Vision	6
Steering the DMK's Growth and Ascent to Power	6
A Social Revolutionary	8
As Chief Minister	9
In Rajya Sabha	10
End of an Era	13
Tributes	14
A PICTORIAL TRIBUTE	17

C. N. ANNADURAI

- A Profile

C.N. Annadurai was an extremely popular leader who played a crucial role in shaping the political movements, the political agenda, the party system and social reforms in Tamil Nadu in the last century. His leadership was pivotal in the growth of regional parties in Tamil Nadu, much before it spread to other parts of the country. He was a symbol of the aspirations of the people of Tamil Nadu and effectively used a set of policies and programmes to awaken and empower those who were victims of caste system and unjust socio-economic conditions. Annadurai's influence in the transformation of Tamil Nadu politics and society after Independence and defining its socio-political patterns and governmental policies has been remarkable. As a political activist and leader, he had a steady growth since he joined the Justice Party in early 1930s. The culmination of his political journey was the victory of DMK in the elections to the Tamil Nadu State Legislative Assembly held in 1967. The legacy of Annadurai lives even today in Tamil Nadu politics as a great inspirational force and the political line he drew for Tamil Nadu still acts as the guidelines for the major parties in Tamil Nadu.

His Early Life

Conjeevaram (Kancheepuram in *Tamil*) Natarajan Annadurai, endearingly called 'Anna' (elder brother), was born on 15 September 1909 in a lower middle class family of the weaver community at Kancheepuram, the famous city of temples near Madras (renamed Chennai). His father, Natarajan was a handloom weaver. His mother's name was Bangaru Ammal and her younger sister Rajamani Ammal was the foster-mother of Annadurai. She brought him up and educated him from the elementary school to the college. In 1930, while still a student, he married Rani who came from a suburb of Madras. The couple had no offspring and Annadurai later adopted the four grandsons of his elder sister.

Annadurai had his early education at the Pachaiyappa's High School at Kancheepuram and completed his School Final in 1929. He had to discontinue his studies for a while on account of financial

difficulties and worked as a clerk in the Local Municipal Office. He had secured a scholarship and joined the Pachaiyappa's College, Madras, and passed the Intermediate Examination in 1931. Continuing his studies in the same college he obtained his B.A. Honours and then the M.A. degree in Economics and Politics (1934). He won innumerable trophies in debates and oratorical contests and was elected Secretary to the College Union and Chairman of the Economics Association. He got fame as a brilliant speaker even during his college life as he attracted the students by his oratory in English and Tamil. His mastery of words earned him endearing admiration later during his political life. He had the ability to stir and stimulate people while conveying his deep and genuine concern for the people.

Even as a student leader he was extremely sensitive to the political and social injustice around him. At college, he was attracted by the programme and policies of the Justice Party, a party that stood for socio-economic emancipation of the large majority of non-Brahmins.

After his M.A., he worked as a teacher in Pachaiyappa's School for nearly a year, and then turned to journalism and politics which became his principal field of interest in later life. He became the Sub-Editor of *Justice*, the English daily of the Justice Party.

Socio-Political Movements in Tamil Nadu before Independence

Annadurai pursued through his political work and later through his own political party certain socio-political goals which came to the forefront in Tamil Nadu from the early 20th Century. A major feature of the political history of modern Tamil Nadu during the pre-independence period was the emergence of the Dravidian movement and anti-Brahminism. These two, along with the anti-Hindi movements, became important issues on which people found a political programme and both the Dravida Kazhagam and the Dravida Munnetra Kazhagam and its various offshoots could not ignore these. These two factors grew in strength and decisively influenced political alignments in the State especially since the establishment of the Justice Party in 1917.

More than eight decades have passed since the Dravidian movement was born in an organised manner in Tamil Nadu in 1917. In this long period, it has passed through many stages, changed many slogans and deviated from many of the ideals that it had been pursuing. There were several aspects behind the birth and growth of the Dravidian movement such as the domination of upper castes (Brahmins in Tamil Nadu) in education, employment, the unjust caste system, etc.

The South Indian Liberal Federation, founded by Theagaraya and T.M. Nair in 1916, soon came to be called the Justice Party. Its declared aim was to strive for an improvement in the educational, economic, political and social status of the non-Brahmins in South India. Though it was said to be a “non-Brahmin” movement, essentially it was a non-Brahmin non-Harijan movement against the Brahmin domination in various fields.

It was against this background that the richer sections of the non-Brahmins started the Justice Party against the Brahmin rich with the objective of improving the lot of the backward classes and usher in an egalitarian society. Thus, of the many (around 200) castes and sub-castes at that time; only a few castes and naturally the rich among them had the opportunity to acquire jobs and education.

In Tamil Nadu, even before Independence, a radical secular movement, led by E.V. Ramaswami, (EVR) was in full swing. It advocated the total abolition of the caste system and renaissance of Tamil/Dravidian literature and its past greatness. The Dravida Kazhagam (DK) was formed in 1944 with the main aim to educate the masses (lower castes) about the oppression that religion placed on them. The DK was led by EVR and C.N. Annadurai, who was the charismatic leader with a widespread reputation as a skillful agitator, orator, propagandist and organizer.

Entry into Public Life

Annadurai spent his early life when the socio-political situation in Tamil Nadu was undergoing a change. The social and political consciousness emerging in Tamil Nadu in the early 20th Century

was partly influenced by a strong undercurrent of anti-brahmanical propaganda and a popular desire to keep a distinct identity for the people of Tamil Nadu. The politics of Dravidianism took a clear shape with the formation of the Justice Party. Annadurai's political guru was E.V. Ramaswamy, known as Periyar who started his life as a Congressman, but came out of the Congress on the issue of Brahmin domination and started the Self-Respect Movement in 1929. In his early life he was associated with the South Indian Liberal Federation, the organisation of the non-Brahmins, founded in 1917 by Sir P. Theagaraya and Dr. T.M. Nair. It was popularly known as the Justice Party after the name of the party's English daily. Annadurai served as sub-editor of the *Justice*. He was an active member of the Justice Party and did not support the views of the Congress Party. During this period he once contested the election to the Madras City Corporation but lost. Annadurai was deeply interested in improving the conditions of the poor and the down-trodden and organised small labour unions. In this field, he was greatly influenced by two Communist leaders, M. Singaravelu and C. Basudev. It was E.V. Ramaswamy Naicker, known as Periyar, the founder of the Self-Respect Movement, who first recognised the potentiality of this talented young sub-editor. Anna was also attracted towards Periyar's idealistic zeal in eradicating the social iniquities and he became an ardent follower of the Self-Respect Movement. He first met the iconoclast and agitator Periyar Thiru E.V. Ramaswamy in 1934 at Tirupur (Coimbatore District) at a Youth Conference and was immediately attracted to him. Even after the parting of ways and launching of the Dravida Munnetra Kazhagam (DMK) in 1949, Annadurai continued to be magnanimous enough to acknowledge openly that the leader whom he met early in his life was his one and only leader. The causes and goals for which the Justice Party and Periyar's Dravida Kazhagam stood had a deep influence in moulding the political views of Annadurai.

A Prolific Writer

Annadurai had displayed journalistic abilities and writing skills from the early days of his public life. He was a very powerful

writer in both Tamil and English. He became the editor of the *Viduthalai* under the aegis of Periyar at Erod. He was also associated with the Tamil weekly *Kudi Arasu*. In 1942, he started his own weekly, the *Dravidanadu*, and developed a distinct style of his own. In 1949, he assumed the editorship of a Tamil daily, the *Malai Mani*, started to propagate the cause of the Dravidian Progressive Federation (DMK). He also edited till 1967 another Tamil weekly, the *Kanchi*. Annadurai was a good writer in English as well. In 1957 he started an English weekly, the *Homeland*, which continued for a few years. In 1966, he founded another English weekly, the *Home Rule*.

It is claimed by some others that the people showered affection on him for his outstanding contribution to the field of literature. There is no doubt that Anna had his own distinct style both in the method of his writings and in the manner of choosing his themes. His style was a complete breakaway from the old difficult and artificial style into a new, simple but musical one. It can as well as be said that he ushered in an era of 'literacy revolution' by which literature instead of limiting itself to intellectual circles reached out to large masses outside.

His books of that time numbering about thirty, were all bestsellers. His plays *Velaikkari*, *Oor Iravu* and *Soragavasal* were compared to those of Bernard Shaw by critics like Kalki Krishnamurthi. Later on when they were made into films, they were most popular and successful.

Apart from writing prose and poetry, short stories and novels, dramas and satires, he himself acted in several plays, like *Chandra Mohan*, *Chandrodayam* and *Needhi Dhevan Mayakkam*, written and popularised by himself.

As an author and actor, playwright and poet, satirist and statesman, Anna combined in himself excellence in every field of literary activity. His entry into the field of Tamil literature ushered in an era when a new style was born, now emulated by so many others. Social reform and championing the cause of the exploited class were the principal themes of his stories and plays.

DMK's Birth – A Leader's Vision

The split in Dravida Kazhagam (DK) and the foundation of DMK under the leadership of Annadurai was a watershed in Tamil Nadu politics. The founding of DMK in 1949 was historic as it marked the beginning of regional parties in a significant manner. Both Periyar and Annadurai were together in pursuing the agenda of Dravida Kazhagam founded by Periyar in 1944. Annadurai was indeed the disciple of Periyar. Though he was a staunch follower of Periyar, Annadurai did not hesitate to differ with him sharply when the occasion arose. Unlike the strident views of Periyar at the time of India's Independence, the stand taken by Anna was patriotic. Anna wrote a courageous editorial in *Dravida Nadu* pointing out that DK had condemned foreign rule as early as 1939. He called on all Dravidians to celebrate Independence day as a day of deliverance. Annadurai was keen on preserving national unity, although fighting for the due rights of the Dravidians within the national political framework.

Owing to his differences with Periyar, Anna parted company with the Dravidar Kazhagam and formed a new party known as the Dravida Munnetra Kazhagam (DMK) on 17 September 1949, on the birthday of his political guru Periyar E.V. Ramaswamy. The parting of ways between Periyar and Annadurai marked the beginning of a new era in Tamil Nadu politics. The formation of the new political party was indeed a display of his confidence in his ability to organise people and propagate his views.

The split came in September 1949 when the majority of Dravida Kazhagam under Annadurai's leadership started the Dravida Munnetra Kazhagam.

Steering the DMK's Growth and Ascent to Power

After DMK was founded in 1949 it was nurtured by Annadurai with his charismatic appeal to the masses. Gradually it overtook the Congress in public support. He used the party platform to propagate his views and stand on several issues. During the first seven years of the DMK's history, it did not want to contest the General Elections or capture political power. It was at the historic Tiruchirappali Conference in 1956 that the DMK took an opinion-

poll and decided to enter into politics and contest the General Elections in 1957. This was vehemently criticized by EVR who felt that politics degraded the level of radical social reform. Anna realised the futility of remaining out of electoral politics as he said, "We realised that we must either be politically capacitated or be ruined by democracy".

C.N. Annadurai rose to the occasion in the wake of the Chinese aggression on Indian Territory and came out with his forthright statements supporting the cause of national unity and fighting the invasion. The shock of Chinese aggression was more intense and severe to Anna because it was the first time that Anna was led to review his own goal of achieving an independent Dravida Nadu.

In fact, at that time he was serving his sentence in Vellore Jail for taking part in the agitation against the rising prices. Without any hesitation, whatsoever, he came out with a bold statement advising his followers: "In our anger against the Congress regime, we should not commit the mistake of slackening our efforts against the foreign invader. We of the DMK consider it our sacred duty to rush to the help of the Indian Government in its efforts to protect and safeguard the sovereignty of our soil". Anna felt that in times of external danger like the Chinese invasion, Indians should march as one people. Subsequent to this, the Government of India came with a Constitutional Amendment Bill which debarred any secessionist party from contesting the General Elections. Anna was not prepared to commit political *harakiri* by clinging to a demand that the changed circumstances of the country did not justify. He gradually realised that he could still win his battle within the framework of the Indian Union. As a pragmatic and visionary leader, the constitution of the DMK Party was amended in such a way as to work for a closer Dravidian Union of the four linguistic States of Tamil Nadu, Andhra Pradesh, Kerala and Karnataka within the framework of the Indian Constitution by obtaining more powers for the States. It is a significant fact that later DMK played major role in shaping the Centre-State Relations especially after it came to power in the State. The DMK Government appointed the Rajmannar Committee to evolve healthy Centre-State Relations.

Popularly known as “Arignar Anna”, Annadurai with his intellectual writings and oratorical skill was able to strengthen his party greatly. He had a team of trusted lieutenants to build the party like Navalar Nedunchezian (Finance Minister later), EVK Sampath, Kalaingar Karunanidhi, K.A. Mathiazhagan, K. Ambazhagan (Education Minister later) and others. Anna and Kalaingar used cinema as their vehicle for party campaign. The entry of the matinee idol MGR into the fold of the party added greatly to the popularity of the party.

The party became a formidable political force in Madras, and in 1957 secured a sizeable number of seats in the Madras Legislative Assembly. In 1962 Annadurai was elected to the Rajya Sabha where he strongly opposed the imposition of Hindi as the sole official language of the Union. The year 1967 marked a watershed in the history of Tamil Nadu. In the General Elections held in this year, he had formed a strategic alliance of various parties which secured it a thumping majority. He had reached an understanding with all the opposition parties in Tamil Nadu like the Swatantra and the Leftists. The poll alliance worked wonders beyond Anna’s expectations. The DMK won all the 25 seats it had contested for Lok Sabha. The DMK obtained an absolute majority in the Madras Legislature and formed the first DMK Government, with Annadurai as the Chief Minister.

A Social Revolutionary

Annadurai had his roots deep in the land of his birth and its culture. He was always dressed in simple South Indian style and presented a picture of tenderness. He was austere and quiet, but strong and dynamic when occasion needed. His ambition was to form a new society based on the principles of democracy and rationalism. It was his firm conviction that it was the only way to achieve the liberation of common people from the evils of exploitation and injustice. It is well known that his concern for the common man was so great that he considered himself one among them. Writing in *Dravida Nadu* he observed: “you and I are common men—me specially a common man, called upon to shoulder uncommon responsibilities”.

He believed that “democracy is not a form of government alone, it is an invitation to a new life, an experiment in the art of sharing responsibilities and benefits, an attempt to generate and coordinate the inherent energy in each individual for the common task..”..

Rationalism was his religion. He hated the cant and hypocrisy, the blind superstition and corruption which had obscured the purity of religion. He believed in real faith, in a faith which aspired to feed the hungry and comfort the suffering. “True faith in God is deep faith in human beings,” as he himself said in one of his films, *Sorgavasal*. That true faith was his religion.

His socialism was scientific. He never confined himself to the four walls of set doctrines and never-changing dogmas. He wished society to rid itself of exploitation of all kinds. In fact Anna wrote: “Concentration of wealth in the hands of a few is like a deluge. That would destroy not only the weaker sections of society but even those possessing it.” His entire economic philosophy was based on the socialistic approach of ensuring a good and decent living for one and all.

As Chief Minister

On 6 March 1967, the DMK Government was sworn in, with Anna as the Chief Minister of Tamil Nadu. His Cabinet was unique in many ways. The youngest in his Cabinet was only 37 years old. The party presented a picture of youthful vitality. As Chief Minister, Anna himself set an example by continuing to live at his unpretentious residence at Avenue Road, Nungambakkam. As Chief Minister he endeavoured to implement various policies and programmes for which DMK stood and strove for socio-economic development of the weaker sections. He took several steps to boost agriculture. Taxes on dry lands were abolished. Pre-University education was made free for the children of those parents whose annual income did not exceed Rs. 1,500/-.

Anna’s administration succeeded in projecting the image of his Government as truly representative of the man in the street. Though the period of his Chief Ministership was short, his achievements were many. As a rationalist, Anna got legislation

passed legalising simple marriages performed without priestly intervention, in keeping with the self-respect principles preached by the social revolutionary Periyar decades before him. The State under Anna's leadership also was the first in India to foster and encourage inter-caste marriages by awarding gold medals for every inter-caste couple.

A cause which was dear to his heart all through his life was his abiding love for Tamil language. As one who worked for the renaissance of the Tamils and believed that it is only by furthering the cause of the Tamils, that he would be able to build a new society, it was a historic event for his homeland to be re-named 'Tamil Nadu' which was earlier called the Madras State. The Tamil Nadu Legislative Assembly by a resolution unanimously adopted on 18 July 1967, recommended that steps be taken by the State Government to secure necessary amendment to the Constitution of India to change the name of Madras State as "Tamil Nadu".

Accordingly, the Madras State (Alteration of Name) Act, 1968 (Central Act 53 of 1968) was passed by the Parliament. The Act came into force on 14 January 1969.

In Rajya Sabha

In early 1962, Annadurai was elected a member of the Rajya Sabha. As a parliamentarian he displayed his deep knowledge on various issues with his skillful presentation of facts and arguments. He was a leader who could speak in both Tamil and English with equal ease and eloquence. He made many forceful speeches. From price rise to drinking water shortage, from Kashmir problem to non-alignment, Annadurai spoke on various issues before the nation with conviction and brilliance. In fact he had greatly impressed his colleagues in Rajya Sabha with his maiden speech.

Participating in the debate on the Motion of Thanks on President's Address, C.N. Annadurai spoke on the DMK's role in the student agitation in Tamil Nadu in Rajya Sabha on 4 March 1965.

"Our party, though it has been held responsible for all these things, I most sincerely and honestly declare that it had no lot

or part in either the students agitation or in the subsequent violent activities. I am saying that not merely to vindicate the fair name of my party, but especially to convince Hon. Members of this august House that we have a philosophy as noble as that of any other political party, and therefore there is no connection or part or lot in the student's agitation as far as the D.M.K. is concerned. The unity of India has been taken to be a part and parcel of our philosophy; not because of your legislation but because of the Chinese menace we felt that we should stand or fall together."

He used to shower criticism on the Government by pointing out the acts of omission and commission in the House with his powerful expression of opinion and clarity of thoughts. He said on 4 March 1965 in Rajya Sabha on the President's Address to Parliament which spelt out the achievements of the Government,

"...the reading of the Government by the people is entirely different, and though the people have profound respect for the President, the explanation given by the President does not tally with the reading of the Government by the people. The people today do find that this Government has led the country and the people to great dangers, the dangerous food situation, the high prices, corruption and laxity in various other spheres, and therefore we cannot accept the President's remarks that his Government has carried out all that was expected of them".

On the language issue, Annadurai had strong views and he expressed them in unequivocal terms. He said during the debate in Rajya Sabha on 4 March 1965:

"It is so easy to argue that a common language is needed for the unity of India. Before we analyse that may I request the members of this august House to make a distinction between unity and uniformity. Is it merely unity that you want? You want uniformity through the bulldozer of a common language. If it is uniformity that you are going to aim at, you are not going to achieve it come what may. This country consists, as the late Prime Minister has stated in this very august House, of different ethnic elements, different cultural elements and

different linguistic groups. May I ask Members of this House and the Prime Minister whether language alone is the cementing force needed for the unity of this country? Is it language alone that stands as a handicap to that unity? Certainly not. There is regional imbalance, there are regional leanings, there are linguistic leanings. All these things have got to be bridged if you want to have a sort of unity without uniformity for this country”.

Participating in the debate on the Motion regarding the International situation in Rajya Sabha on 23 November 1965 Annadurai said:

“As a matter of fact, the foreign policy of this country, or for that matter, of any country, is not strictly a one-way traffic. We cannot go on formulating certain foreign policies without taking into consideration the foreign policies and the situations that are being created in the world around. That is why when some of us begin to talk about a re-thinking on the policy of non-alignment and other policies, the members of the ruling party should not rush and dash against us saying that we are trying to sell goods and ideas of some other country. As a matter of fact, the DMK is not interested in any camps whatsoever. This non-alignment recalls to my mind a story of my student days. An applicant for a job wrote in his application form that he was a non-matriculate. The entry “non-matriculate” of course, proved beyond doubt that he was not a matriculate. But the person who was to give the job put to the applicant the question, “Well, you are not a matriculate. Then what are you? Have you passed the First Form, the Second Form or Third Form or what?” I am interested not in the particular question as to whether you are non-aligned or not, but I am perfectly legitimate in asking that the Government should place before us when they say that they are non-aligned, what exactly they are”.

End of an Era

C.N. Annadurai’s life was cut short when he was at the pinnacle of his glory. He had a cancerous growth in the gullet. In September 1968, he went to America again for medical treatment.

He underwent two surgical operations in America and India which could not cure him. He breathed his last on 3 February, 1969, which put an end to an epoch-making era.

Following the death of Anna, the entire Tamil Nadu was plunged into grief. Millions literally crowded into Madras city to have a last glimpse of their dear departed leader. His death came as shock to everyone in Tamil Nadu. People travelled in over crowded trains to Madras and at least 28 persons were crushed to death due to their journey on the roof top on a Madras bound train. As the funeral procession went along Mount Road, now known as Annasalai, a huge multitude of people witnessed it from the terraces, balconies and all available buildings on both sides. When it reached Marina Beach, it was a sea of people. The size of the crowd was beyond estimate and showed how much affection the people of Tamil Nadu had for Annadurai. Some estimated the crowd to above about five million. The mortal remains were laid to rest under the marina sands. The Guinnes Book of Records recorded that "the funeral of 'Anna' was attended by the largest number of people in the world".

Even today the overwhelming emotion of the people of Tamil Nadu for him can be seen from the never-ending stream of visitors to the 'Anna memorial square', artistically conceived and magnificently erected on the silvery sands of the Marina Beach in Chennai city. There is a saying in Tamil that one's worth is known only after one's death. If that is the criterion of one's worthiness, Anna is the worthiest of all. Today the two major political parties in Tamil Nadu remain steadfastly loyal to Annadurai's vision and follow his ideals. The All India Dravida Munnetra Kazhagam (AIADMK) which was formed after MGR left DMK in the 1970s has the name 'Anna' appended to the party's name.

Tributes

Obituary references were made in the Rajya Sabha on the demise of Shri Annadurai on 17 February 1969. The Chairman of Rajya Sabha said:

"The untimely death of Shri C.N. Annadurai just a fortnight ago takes away from our midst an eminent son of our country.

Shri Annadurai became a Member of the Rajya Sabha in 1962 and was an active Member for nearly 5 years. It may be truly said of him that his entry into Parliament brought him in closest touch and association with the political life of the nation and in no small measure this contributed and earned for him the affection and respect of the people throughout the country. His speeches in this House were always listened to with respect, for he spoke with sincerity, ardour and dignity. He could carry a point home even to those who might not have agreed with him, for he spoke without bitterness or rancour. To him politics was not a profession; it had a meaning and a purpose. He always stood for the common man. He endeared himself with his power of speech and writing to millions of people in Tamil Nadu”.

During the obituary reference made in Lok Sabha on 17 February 1969, Speaker and other members paid rich tributes to C.N. Annadurai. Speaker Shri N. Sanjiva Reddy said:

“Shri C.N. Annadurai was elected to Fourth Lok Sabha from Madras South constituency during the General Elections of 1967. However, after becoming the Chief Minister of Tamil Nadu he was elected to the Tamil Nadu Legislative Council and his seat in Lok Sabha became vacant. He was a highly esteemed and dynamic popular leader. I had the pleasure of meeting him on the 17th January, a few days before his death. I was with him for nearly half an hour chatting in his own house. I never thought, I never dreamt, that his end was so near that within a few days we would miss him and miss him for ever. He was so cheerful, talking about so many things, I did suggest to him that he should change his house. So many things we did discuss about national matters also. He was so good, so cheerful, and I could not believe it when I heard that he was seriously ill and he died ultimately on the 3rd February. He was a great and respected leader in Madras, a very charming person, very kind, very humble, and such a leader we miss. I am really very unhappy about the sudden demise of a great leader like Shri Annadurai”.

The Prime Minister Smt. Indira Gandhi said in Lok Sabha during the obituary reference:

“May I join you in expressing our sentiments of deep sorrow at the passing away of Shri Annadurai. I had the occasion to pay public tribute to the memory of Shri Annadurai in Madras. As Chief Minister of Tamil Nadu, Shri Annadurai made notable contribution to the evolution of healthy relation between the Centre and the States. We shall miss his wise counsel in the National Development Council and in the Chief Ministers’ Conference as well as on other occasions. Shri Annadurai was a statesman and an eminent Indian who has been snatched away from our midst at a time when his services were greatly needed”.

Professor N.G. Ranga said in Lok Sabha:

“Shri Annadurai popularly known as ‘Anna’ had risen to be one of our respected national leaders. He was a distinguished social worker. His services to Tamil literature are unique. He happened to be one of the distinguished colleagues of mine and also a student of mine in the famous Pachaiyappa’s College of Madras University. Shri Annadurai devoted the whole of his life, stormy as it turned out to be, for the liberation and uplift of the backward classes”.

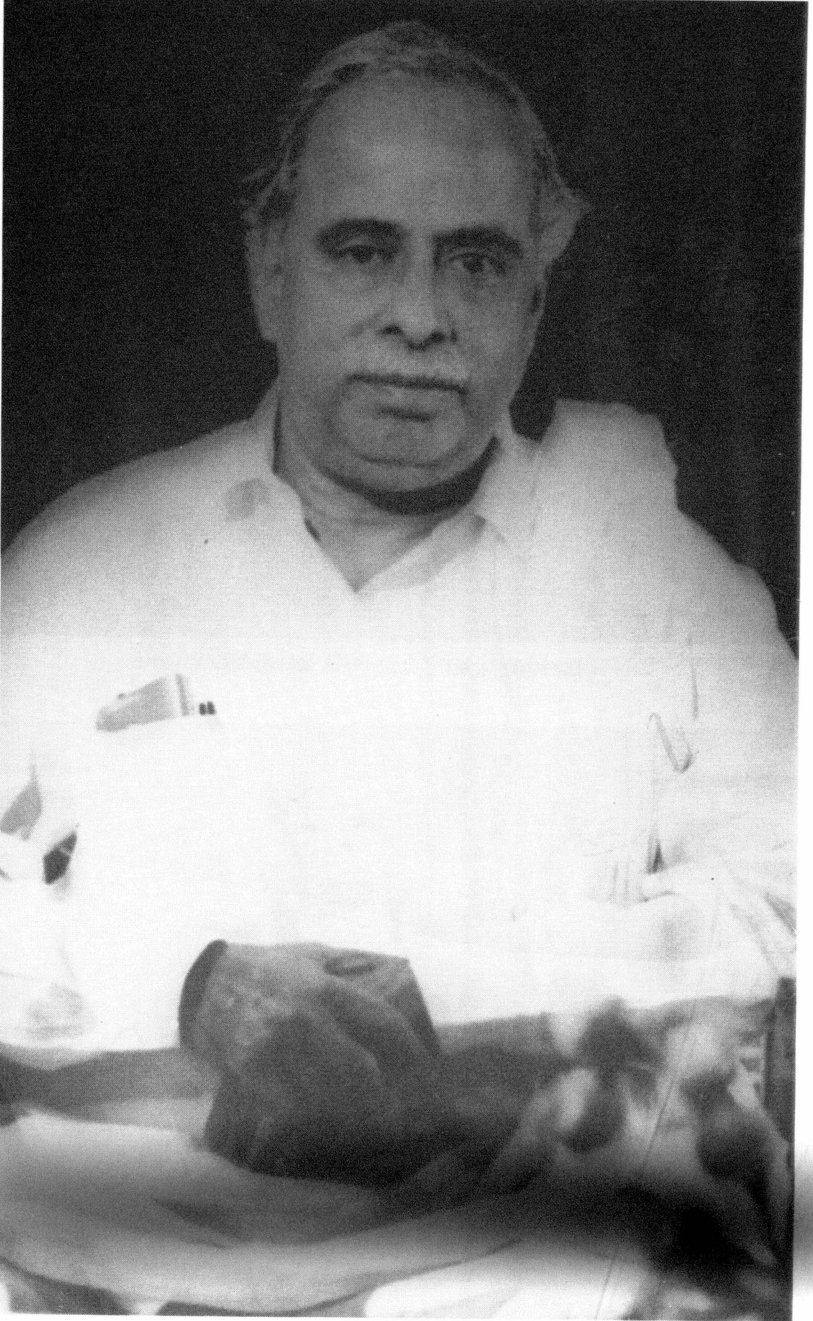
Shri P. Ramamurti said in Lok Sabha during the obituary references:

“what is the value of the tribute by words when compared to the spontaneous tribute that was paid by millions and millions of people of Tamil Nadu, many of whom had not seen Shri Annadurai throughout his life. The moment they heard of his death, when the funeral procession was going to the Marina Beach, vast multitudes of them, an ocean of humanity, ordinary people, working people, downtrodden people, poor people, they watched the procession silently and wept. What is it that made them weep? Was it the fact that Shri Annadurai was a powerful writer? Or was it because Shri Annadurai was a powerful speaker? Yes, he was a powerful writer and a

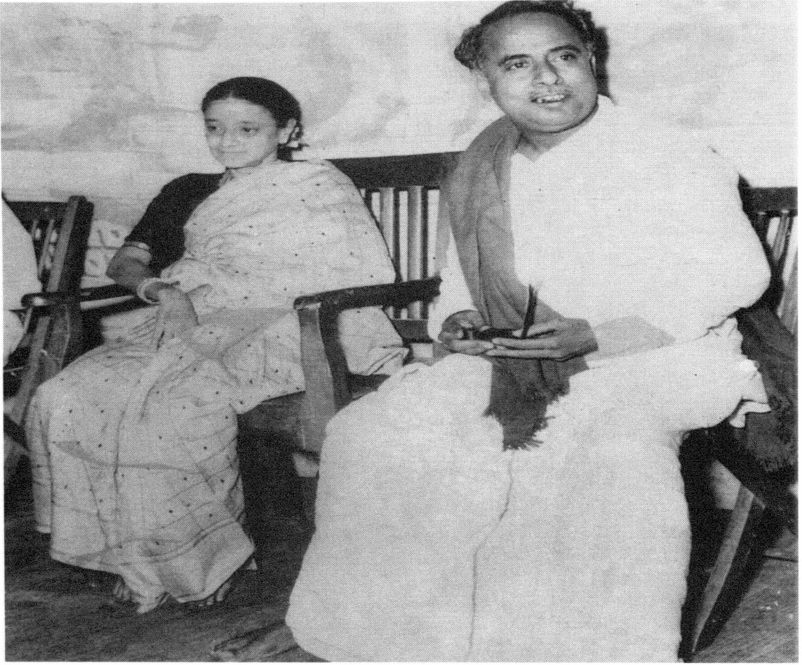
powerful speaker too; but, more than these facts, it is what he spoke and what he wrote, to what purpose he wielded his powerful pen, to what purpose he wielded his powerful tongue, it is that which endeared him to millions and millions of people of Tamil Nadu. He used his pen for the purpose of rousing the common people, for the purpose of raising the down-trodden, oppressed people—oppressed socially, oppressed by hide-bound caste restrictions, oppressed by the difficulties of the present economic system”.

Annadurai remains in the hearts of the people of Tamil Nadu as a leader who charted a new and bold course in political and social spheres and guided governance for social justice and welfare in Tamil Nadu and one who still inspires millions, cutting across all sections of the people. His legacy is indelible in the history of modern Tamil Nadu.

A PICTORIAL TRIBUTE



C.N. Annadurai



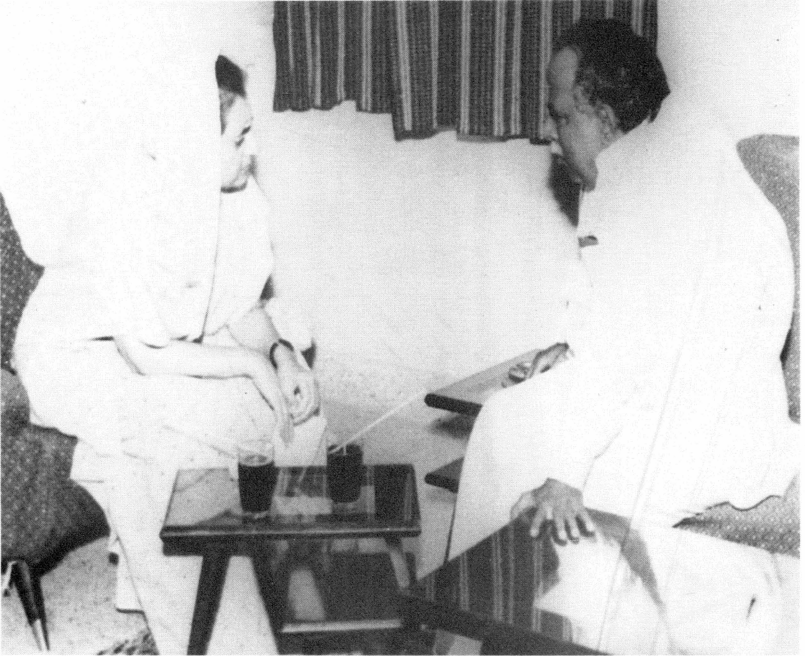
C.N. Annadurai with his wife Rani Annadurai



C.N. Annadurai in his office



C.N. Annadurai with C. Rajagopalachari



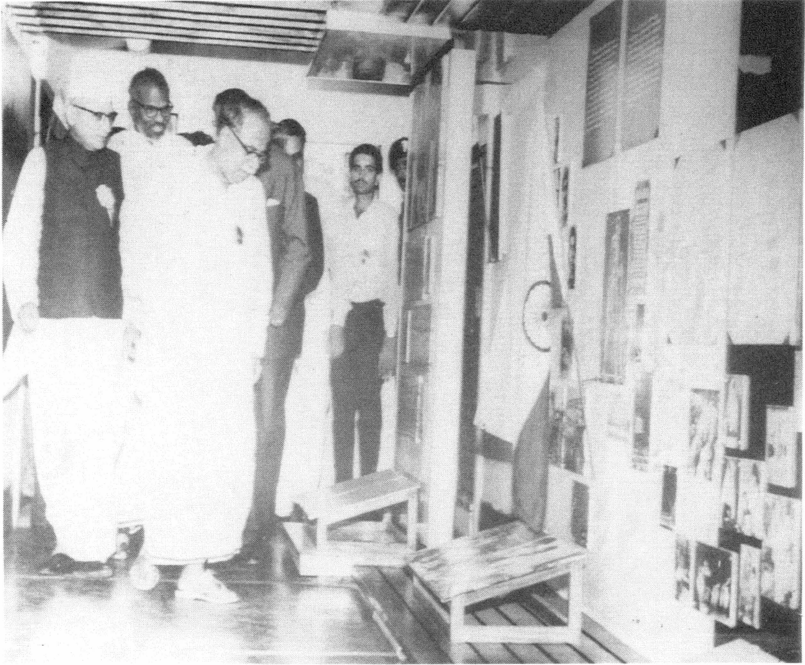
C.N. Annadurai meeting Indira Gandhi at Madurai on 24.8.1967



Annadurai with Indira Gandhi and K. Kamraj



Indira Gandhi being greeted by C.N. Annadurai in Madras



C.N. Annadurai and K.K. Shah going round the exhibition before the inauguration of meter gauge train in Madras on 7.1.1968



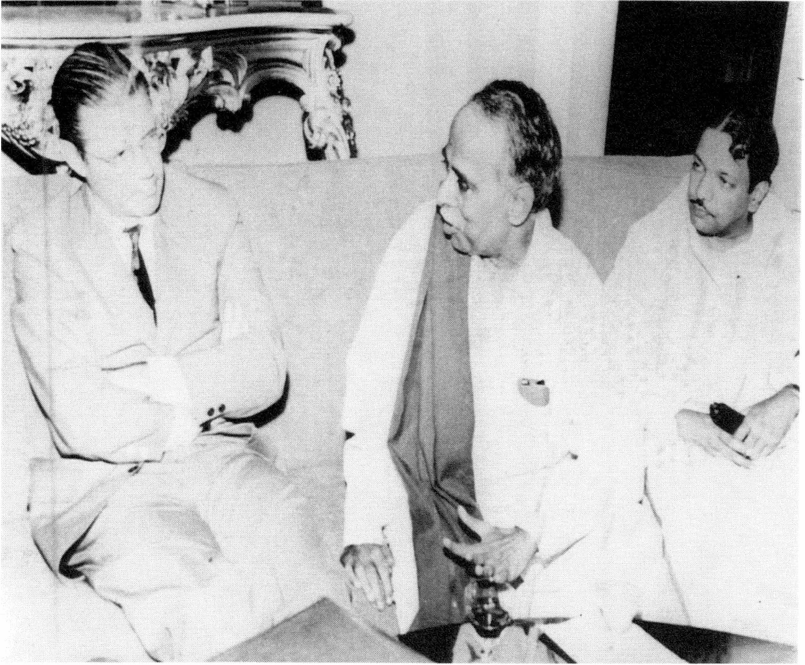
Annadurai at the Madras Central Station on his return from Malaysia on 21.8.1965



C.N. Annadurai with J. Jayalalitha



C.N. Annadurai with U.N. Officials



C.N. Annadurai meeting Robert S. McNamara in Madras



Annadurai with an American Group



C.N. Annadurai giving away prizes to school children



C.N. Annadurai planting a tree