

The Cultural and Social Impact of Poet Pattukottai Kalyanasundaram's Lyrics in Tamil Cinema: A Hermeneutic Analysis

G.S. Harinee¹, K.P. Naachimuthu^{2,*}

¹Department of Psychology, The Standard Fireworks Rajaratnam College for Women, Sivakasi, Tamil Nadu, India.

²Department of Psychology (Govt. Aided), PSG College of Arts and Science, Coimbatore, Tamil Nadu, India.
harineesurendran@gmail.com¹, kpnaachimuthu@psgcas.ac.in²

Abstract: Music and songs have long been integral to Tamil culture, particularly in the realm of cinema. Tamil film song lyrics, a significant component of mass communication and entertainment in the twentieth century, have captivated audiences with their narratives and melodies. Among the eminent lyricists in Tamil cinema history, Pattukottai Kalyanasundaram (13 April 1930 – 8 October 1959), known as "*Makkal Kavingnar*", stands out as an iconic figure. His profound impact on global Tamil communities through his cinematic compositions is widely acknowledged. Kalyanasundaram's lyrics not only entertained but also conveyed powerful social messages, encompassing diverse facets of human life. This paper is considered to be the first to explore Poet Kalyanasundaram ("*Siruvar Seerthirutham, Arasiyal Aram, Naatu Nalam*") in English, although several articles have been written in the Tamil language. Employing hermeneutics as a qualitative research methodology, the study conducts a comprehensive content analysis of his songs, revealing thematic insights relevant to personal development and cultural enrichment.

Keywords: Qualitative Research; Content Analysis; Verbal Communication; Folk Tradition; Art Forms; Entertainment; Cultural Enrichment; Evolution of Language.

Received on: 30/12/2023, **Revised on:** 29/03/2024, **Accepted on:** 05/05/2024, **Published on:** 03/06/2024

Journal Homepage: <https://www.fmdbpub.com/user/journals/details/FTSSSL>

DOI: <https://doi.org/10.69888/FTSSSL.2024.000223>

Cite as: G.S. Harinee, and K.P. Naachimuthu, "The Cultural and Social Impact of Poet Pattukottai Kalyanasundaram's Lyrics in Tamil Cinema: A Hermeneutic Analysis," *FMDB Transactions on Sustainable Social Sciences Letters*, vol. 2, no. 2, pp. 94–109, 2024.

Copyright © 2024 G.S. Harinee, and K.P. Naachimuthu, licensed to Fernando Martins De Bulhão (FMDB) Publishing Company. This is an open access article distributed under [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/), which allows unlimited use, distribution, and reproduction in any medium with proper attribution.

1. Introduction

Music and songs were primarily used for communication rather than enjoyment in the early phases of human life. Instruments such as drums, horns, and bells, along with the human voice, were adapted to travel long distances. Researchers believe that early versions of human languages evolved from musical communication, and music undoubtedly continues to serve numerous purposes in various societies today. Communicating through music is a form of verbal communication because songs are composed of well-chosen words. Music has been effectively utilized as propaganda by associating thoughts and ideas with melodies. It plays a crucial role in the evolution of the mind, building societal awareness and functioning. Leading scholars investigating the evolution of language conclude that music and language were inseparable for primordial humans [17]. The evolution of song as a mode of mass communication did not happen suddenly. In Indian culture, which is deeply interlinked with music and other arts, songs have naturally become an integral part of daily life. Life is not what it used to be thirty years

*Corresponding author.

ago, and film music is one aspect that has transformed life. He argued that music is regarded as the voice of common people, with film music taking the form of songs to a larger extent. The concept of 'Indianness' is profoundly embedded in folk music, which has been employed for moral, religious, and political goals [12].

Songs in Tamil Nadu evolved from the traditional art form 'Therukoothu,' which includes prose, music, and theatrical elements. Therukoothu is a folk art where artists perform songs with dance and music to narrate epics, traditionally in rural areas of Tamil Nadu. Another popular custom in Tamil Nadu was villupattu, performed at night near the temples of local gods. Villupattu is a song-and-dialogue sequence that tells stories from local legends, Hindu mythologies and folklore [18]. Temple festivals were celebrated to honour village deities, with caste dynamics playing a crucial role in the folk tradition of Tamil Nadu. Classical music, i.e., Carnatic music in South India and Bharatanatyam, was predominantly practised by the Brahmins [19]. Amateur theatre groups, known as "*Nataka Sabhas*," were run exclusively by the upper castes, while professional theatre groups, or Company Dramas, were owned by non-Brahmins, mainly Chettiars or Mudaliars. During this period, ballads were highly popular and served to spread this art form to other areas, undoubtedly affecting film, which gradually adopted songs as an essential component [23].

With the advent of cinema in India, media modes such as television and radio became more popular. Film music quickly evolved into an ideal vehicle for moral and social communication. 'Popular music' highlights music firmly tied to development, promotion, and distribution through mass media [15]. In India, film music became synonymous with popular music. Often considered simple entertainment, songs can have significant ramifications and meaning when analyzed seriously [4]. Music and lyrics served as a traditional mode of communication, embedding values, ethics, morals, and standards [3].

2. Literature Review

Music is one of the most expressive media forms known to society, influencing each generation differently. Marshall McLuhan's phrase "the medium is the message" explains how the distribution of a message can be more important than its content. The impact of songs and their lyrics varies according to individual perceptions and social standards. According to Individual Difference theory, different personality factors produce various reactions to the same stimuli, linked to cognitive dissonance theory (Festinger). People typically prefer to avoid dissonance in their belief system and attempt to reduce it by adjusting their beliefs to available information.

In the history of Tamil cinema, many great lyricists have emerged. Still, the legendary Poet Pattukottai Kalyanasundaram (13 April 1930 – 8 October 1959), known as "*Makkal Kavignar*," is considered the greatest by the Tamil community worldwide. His impactful lyrics for Tamil films have profoundly influenced Tamils globally. Kalyanasundaram's songs deliver powerful messages encompassing all aspects of human life, significantly contributing to the development of the Tamil community. For many Tamil film fans, Kalyanasundaram is the soul and brain behind some of the most beautiful lyrics in Tamil music history. This study aims to analyze the Tamil song lyrics of Pattukottai Kalyanasundaram and how his use of simple and strong words of that period ushered in a fresh perspective on self-respect and social justice in Tamil cinema, capturing the rhythms of life.

Integrating music and other art forms into language curricula has been shown to create successful educational experiences. Lowe's [14] study revealed that integrating music into the language curriculum enabled children to make connections between various forms of communication, enhancing their learning experiences in both music and language. The study highlighted the importance of pedagogical strategies, supportive attitudes, and flexibility among all participants for successful outcomes. Gervais [5] explored moral values with young adolescents through process drama, focusing on themes of family, friendship, and personal importance. The study concluded that drama improved values such as caring, respect, interpersonal problem-solving, and mutual commitment among high school students.

Keval [10] emphasized the educational potential of cinema, noting its role in reaching and educating the masses, both in India and internationally. Similarly, Katagiri's [8] research on using background music and song texts to teach emotional understanding to children with autism demonstrated significant improvements in the participants' ability to decode and encode emotions like happiness, sadness, anger, and fear. Routray [20] examined the media's role in constructing social beliefs, particularly in gender representation, and found that media often fails to portray gender equality uniformly. Das [2] highlighted the role of folk theatre in propagating critical social, political, and cultural issues, breaking formal barriers and appealing directly to the people.

Subhasree [24] reviewed the educational potential of Kummi songs, which explore philosophical, educational, and moral content. These songs have been used to address social issues like child labour, child marriage, and corruption, making complex topics understandable and enjoyable for rural populations. Greenwood and Long [6] used a retrospective, autobiographical methodology to investigate the social and psychological significance of movies among emerging adults. Their study identified

themes like life lessons, character connections, and social relationships, underscoring the role of movies in social and emotional development.

Kalorath [9] concluded that Tamil cinema articulates political and cultural ideologies, reflecting the traditions and religious sentiments of Tamil people. Kuśnierek [13] remarked on the reflection of time and place in music, noting that songs from the 1940s reflect the period's hopes, fears, and accessible sound technology. Ojha [16] suggested that songs can be used to understand historical times and cultural contrasts. Iyyanar and Jebakumar [7] compared folk and Western songs in Tamil cinema, finding differences in memory retention and stress reduction among viewers. Kimmel [11] studied the effects of reading song lyrics on prosocial and aggressive behaviour and homophobic attitudes. They found no significant effects but noted that participants reported music lyrics impacting their behaviours, attitudes, and emotions.

Ruth [21] focused on the interaction between attention levels and familiarity with music. The study found that familiar songs with prosocial lyrics affect inattentive listeners, while attentive listeners are similarly affected by both familiar and unfamiliar songs. De La Fuente and Gillanders [1] concluded that songs promote personal and social development in early childhood, aiding foreign language learning and strengthening group cohesion. Sheffield and Irons [22] assessed song-based public health programs, finding them effective in increasing public health knowledge and changing behaviours. Werner [26] evaluated the effectiveness of lyrics-based language teaching, concluding that it is generally effective, particularly in vocabulary and grammar instruction. Thompson et al., [25] found that songs can rapidly share information about public health crises and reflect local attitudes toward issues like COVID-19.

Overall, various art forms like music, movies, songs, drama, and theatre have significantly impacted society, embedding cultural values and social beliefs. These forms not only share social messages but also provide entertainment and education, particularly in rural areas. The present study seeks to understand the selected genres of songs by Pattukottai Kalyanasundaram, known as "*Makkal Kavignar*" (People's Poet). His impactful lyrics, delivered through simple language, provided strong social messages that were both enjoyable and understandable. This study analyzes and interprets Kalyanasundaram's genres of *Sirubar Seerthirutham*, *Arasiyal Aram*, and *Naatu Nalam*, exploring his contributions to Tamil cinema and cultural discourse through his lyrical genius.

3. Research Methodology

3.1. Objective

To examine the lyrical content of selected songs written by Pattukottai Kalyanasundaram, identifying the themes and messages conveyed through his work.

3.2. Research Design

To explore the works of Poet Pattukottai Kalyanasundaram, this study employs a qualitative research methodology, combining hermeneutics with content analysis. Hermeneutics, the theory and methodology of interpretation, is used to understand the deeper meanings and messages within the song lyrics. Content analysis is applied to categorize and identify themes in the lyrics systematically.

3.3. Data Collection

The primary data consists of selected song lyrics written by Kalyanasundaram. These were sourced from various archives, film soundtracks, and published collections.

Hermeneutic Analysis: The study interprets the lyrics to uncover the poet's underlying messages and philosophies. This process involves repeated readings and reflections to grasp the nuanced meanings.

Content Analysis: The lyrics are systematically coded and categorized into themes. This step involves identifying recurring words, phrases, and concepts and categorizing these elements into broader themes relevant to various aspects of human life, such as moral values, political insights, and community welfare.

Thematic Synthesis: The extracted themes are synthesized to understand their implications for individual and community development. This synthesis provides a comprehensive view of the poet's impact on Tamil society.

Validation: To ensure reliability, the themes and interpretations were reviewed by experts in Tamil literature and cultural studies.

4. Results and Discussion

4.1. *Sirubar Seerthirutham*

Song 1 – *Chinnapayale*

The poet addresses this song to children, mentioning that physical and mental growth could only be considered as actual growth.

*Chinnapayale Chinnapayale
Sedhi kelada
Naan Sollappora vaarthaiyai nallaa
Ennip paaradaa- Nee
Ennip paaradaa*

*Naalum ovvoru paadam koorum
Kaalam tharum payirchi – Un
Naramboduthaan pinni valaranum
Thanmaana unarchi*

*Veppamara uchiyil ninnu
Peiyonnu aaduthunnu
Vilayaadap pogumpodhu
Solli veippaanga – Un
Veerathai kozhudhilaeye
Killi vaipaanga
Velaiyatra veenargalin
Moolaiyatra vaarthaigalai
Vedikkaiyaagak kooda
Nambi vidaatheey – Nee
Veettukulley bayandhu kidanthu
Vembi vidaatheey – Nee
Vembi vidaatheey*

The song "*Chinnapayale Chinnapayale*" by Poet Pattukottai Kalyanasundaram resonates deeply with themes of moral education and personal development for children. Through the repeated refrain of "*Chinnapayale Chinnapayale*," the poet encourages young listeners to pay attention and learn diligently. The song emphasizes the importance of acquiring knowledge and wisdom through attentive listening and observance. It promotes values such as honesty, integrity, and perseverance, suggesting that these virtues are crucial for navigating life's challenges. Kalyanasundaram employs simple yet profound lyrics to convey these moral teachings, aiming to instill positive qualities in children from a tender age, setting a foundation for their future growth and contribution to society.

Song 2 - *Naalai Ulagam*

*Yelai nam nilaiyai enni nondhaayo?
Edhirkaala vazhvil gavanam kondaayo?
Naalai ulagam nallorin kaiyil,
Naamum adhil uyvom unmaiyl
Maadi manai vendaam kodi selvam vendaam
Valarum pirayey nee podhum*

The song "*Naalai Ulagam Nallavar Kaiyil*" by Poet Pattukottai Kalyanasundaram encapsulates the theme of optimism and hope for a better tomorrow in the hands of virtuous individuals. The key message revolves around the power of righteous and capable individuals to shape a positive future for society. Kalyanasundaram extols the virtues of responsibility, integrity, and leadership, emphasizing that the fate of the world rests in the hands of those who are morally upright and capable of making impactful decisions. The lyrics reflect a belief in the transformative potential of individuals who uphold ethical values, suggesting that their actions can lead to a world filled with prosperity, justice, and harmony. The song serves as a call to action, urging listeners to aspire towards becoming agents of positive change in their communities and beyond.

Song 3 - (*Kaalam Maarum*)

*Maaraadha kaalam unakkaaga maarum
Varundhaadhey sella paappaa
Thaalaattum maadha thalaisaithha pinney
Thunaiyedhu chinna paappaa
Thaangaadha thunbam thanilvaadum thanthai
Manamnogum munney thoongamma – avar
Perumhookkam thoongum vedhaavai paarthey
Varuvaar enkanney thoongamma*

The song "Kaalam Maarum" by Poet Pattukottai Kalyanasundaram encapsulates the theme of change and transformation. Through evocative lyrics, Kalyanasundaram poetically portrays the inevitability of change in life and society. The song reflects on the passage of time, likening it to the changing seasons and the cyclical nature of existence. It delves into the idea that just as seasons transition and circumstances evolve, individuals and societies also undergo continuous transformation. The lyrics emphasize the impermanence of worldly possessions and the need to adapt to changing circumstances with resilience and wisdom. Kalyanasundaram's lyrical genius in "Kaalam Maarum" not only celebrates the beauty of change but also encourages introspection on life's transient nature, urging listeners to embrace change as an essential part of personal growth and societal evolution.

Song - 4 (*Thoongathe Thambi*)

The song is like a wake-up song for a lazy person. The whole song highlights the destruction of laziness. The poet addresses the people not to waste time being so lazy, sitting in one place numb. The poet adds

*Nee – thaangiya udayum
Aayudhamum – Pala
Sarithira kadhai sollum
Siraikkadhavum,
Sakthiirundhaal
Unnaikandu sirikkum
Sathiranthaan unakku
Idam kodukkum*

*Nalla pozhudhaiyellaam
Thoongik keduthavargal
Naattai keduthathudan
Thaanunkettaar; silar
Allum pagalum
Therukallaa yirundhuvittu
Adhirstamillai yendru
Alatti kondaar
Vizhithukkondor ellaam
Pizhathukkondaar – Un pole
Kurattai vittorellaam
Kottavittaar...*

The song "Thoongathe Thambi Thoongathe" by Poet Pattukottai Kalyanasundaram carries poignant themes of perseverance, self-reliance, and the pursuit of knowledge. Through its lyrics, the poet encourages listeners, especially younger audiences, to stay awake and vigilant in their pursuit of education and personal growth. The song emphasizes the importance of dedication and hard work, urging individuals not to rest until they achieve their goals. Kalyanasundaram conveys a sense of urgency in learning and self-improvement, suggesting that opportunities must not be squandered but actively pursued. This theme resonates with broader societal values of diligence and ambition, portraying education as a gateway to personal success and societal advancement. The song serves as a motivational anthem, inspiring listeners to embrace a proactive approach towards their aspirations and to persist in their endeavours despite challenges or obstacles.

Song 5 - (*Unnai Nambu*)

*Thuyardhanai kandey payandhu vidaatheey
Sorvai vendraaley thunbamillai*

*Uyarnhidavey nee unnaiye nambiduvai
Udhavi seivaar yaarumillai (indha maanila)
Pedhathaip pesi nerathai vizhungum*

The song "Unnai Nambu" by Poet Pattukottai Kalyanasundaram embodies themes of trust, faith, and resilience. The lyrics encourage the listener to believe in oneself despite challenges and setbacks, portraying a message of self-confidence and perseverance. The song reflects Kalyanasundaram's deep-rooted belief in the inherent goodness and potential within each individual, urging them to trust their abilities and strive towards their goals with determination. Through evocative language and poignant imagery, the poet inspires listeners to maintain hope and trust in their journey, reinforcing the importance of self-belief as a guiding principle in overcoming obstacles and achieving personal growth.

Song 6 - (*Sirubaridam Thiramai*)

*Sindhithu paarthu seigaiyai maathu
Sirisaa irukkaiyil thiruthikko– thavaru
Sirisaa irukkaiyil thiruthikko
Therinjum theriyaama nadanthirunthaa – adhu
Thirumbavum varaama paarthukko*

*Kodukira kaalam nerunguvadhaal – ini
Edukkira avasiyam irukkaadhu
Irukkiradhellaam podhuvai ponaal
Padhukkira velaiyum irukkaadhu
Odhukkira velaiyum irukkaadhu
Uzhaikkira nokkam urudhiyaayittai
Kedukkira nokkam valaraadhu – manam
Keezhum melum puralaadhu...*

The song "Thirudaatheey paappa" by Pattukottai Kalyanasundaram conveys a poignant message about the societal impact of dishonesty and corruption. Through its lyrics, the song passionately appeals to individuals to reject deceitful practices and uphold moral integrity. The central theme revolves around the consequences of dishonesty, urging listeners to prioritize honesty in their actions and interactions. Kalyanasundaram employs vivid imagery and straightforward language to depict the destructive nature of corruption on both personal and societal levels. The song underscores the importance of ethical behaviour and the detrimental effects of betraying trust and ethical norms. It serves as a powerful call to action, encouraging listeners to uphold values of truthfulness and integrity in their daily lives. Overall, "Thirudaatheey paappa" serves as a moral anthem, resonating with audiences by advocating for ethical conduct and condemning the pervasive influence of dishonesty in society.

Song 7 - (*Thunbam Vellum Kalvi*)

*Moothhorsol vaarthaigalai
Meerakkoodaadhu – panbu
Muraiyilum mozhidhanilum
Maarakkoodaadhu
Maatraar kaiporulai nambi
Vaazhakkoodaadhu – than
Maanamillaak kozhaiyudan
Serakkoodaadhu ! Nee
Thunbathai velum kalvi
Katridavenum
Sombalaik kollum thiran
Petridavenum
Vambuseiyum gunamirundhaal
Vittidavenum – arivu
Valarchiyile vaanmugattai
Thottidavenum...*

The song "Thunbam Vellum Kalvi" by Poet Pattukottai Kalyanasundaram encapsulates profound themes of ethical conduct and societal responsibility. The lyrics warn against forgetting the values and principles learned in childhood, emphasizing the importance of adhering to honesty and integrity throughout life. It urges individuals not to deviate from the righteous path

dictated by our nation's traditions and ethical norms, highlighting the significance of respecting elders and upholding moral standards in all circumstances. Kalyanasundaram extols the virtues of humility and warns against arrogance, stressing the necessity of continuous learning and personal growth. The song inspires listeners to strive for excellence in all endeavours, echoing the ethos of humility and perseverance as essential traits for personal and societal development. Through its evocative verses, the song encourages a profound reflection on one's ethical conduct and emphasizes the enduring value of moral integrity and cultural pride.

4.2. Naatunalam

Song 1 - (*Pothu Vaazhvu*)

*Vengai vaada nari menmaiyaavadhum
Veerar marabhu thaazhavadhum neengum varai
Thoongaadhu; kann thoongaadhu*

*Aadhu needhi murai aatchi seiyavey
Anbu mazhai peiyaavey
Sodhi iraiyarul arupaayavey
Bedham maraindhu uyyavey, kaanumvarai
Thoongaadhu; kann thoongaadhu...*

The song "*Thoongaadhu Kann Thoongaadhu*" by Poet Pattukottai Kalyanasundaram encapsulates profound themes of resilience, moral steadfastness, and societal responsibility amidst adversity. The repeated refrain, "*Thoongaadhu Kann Thoongaadhu*" emphasizes the necessity to remain vigilant and unwavering in one's principles even when surrounded by darkness and challenges. The lyrics poetically convey the idea that in a world engulfed by darkness, where the values of honesty and courage are often tested, one must not falter in their resolve. Kalyanasundaram extols virtues such as integrity and courage, urging individuals to uphold these qualities until righteousness prevails. The song further advocates for the administration of justice and the cultivation of compassion, underlining the transformative power of love and wisdom in overcoming darkness and restoring harmony. Overall, through evocative imagery and lyrical depth, Kalyanasundaram's song inspires listeners to remain steadfast in their moral compass, navigate through life's challenges with resilience, and uphold principles that foster a just and compassionate society.

Song 2 - (*Seyal Veerar*)

*Varum pagaivar padaikandu
Maarthattik kalam pugum
Makkalai petror vaazhga*

*Manamkonda thunaivarkku
Vidaithandhu velthandha
Marakkulap pengal vaazhga*

*Urakondur poraadi
Udhirathil neeraadi
Arangaatha ullam vaazhga*

The song "*Varum Pagaivar Padaikandu*" by Pattukottai Kalyanasundaram encapsulates profound themes of courage, sacrifice, and resilience, echoing the poet's deep-rooted commitment to social justice and the empowerment of the oppressed. The lyrics celebrate the bravery and determination of soldiers who courageously face the battlefield with unwavering resolve, embodying the spirit of selfless service to protect their homeland. Kalyanasundaram pays homage to the mothers who have borne these brave warriors, recognizing their sacrifices and enduring strength in supporting their children's noble pursuits. The song reveres the indomitable spirit of those who fight for righteousness, highlighting their steadfast dedication to upholding moral values and defending the vulnerable. It emphasizes the significance of courage in the face of adversity and the noble ideals that drive these warriors, portraying them not just as defenders of territory but as guardians of integrity and honour. Through vivid imagery and evocative language, Kalyanasundaram inspires admiration for those who uphold righteous deeds, their courageous actions serving as a beacon of hope and inspiration for generations to come, fostering a collective ethos of resilience and moral fortitude in society.

Song 3 - (*Naangal Pirantha Naadu*)

*Naanga porandha Tamizh Naadu – Idhu
Naalu Mozhigalin Thaaai Naadu
Oongi valarum kalaiyaith thalaiyile
Thaangi valarum Thirunaadu*

*Madhurath Thamizh valindhu
Udhirathodu kalandhu
Manadhil thunivukondu vazhndhavar – sakthi
Valarkalai payindru therndhavar*

*Andru – Edhirpadai yezhundhu
Padhari migach chinandhu
Imayacharivil vandha podhiley – vetri
Emakkendrey muzhangittru kaadhiley...*

The song "Naangal Pirandha Naadu" by Poet Pattukottai Kalyanasundaram resonates deeply with themes of patriotism, cultural pride, and social justice. Through evocative lyrics and poignant imagery, Kalyanasundaram celebrates the rich heritage and traditions of India, portraying it as a land that nurtures diversity and unity among its people. The song encapsulates a sense of reverence and gratitude towards the motherland, highlighting the intrinsic bond between the land and its inhabitants. Kalyanasundaram emphasizes the importance of cherishing one's roots and upholding the values that define Indian culture, such as harmony, resilience, and communal harmony. Moreover, the song serves as a call to action, urging listeners to safeguard the nation's integrity and uphold the principles of justice and equality for all. Overall, this song encapsulates Kalyanasundaram's profound belief in the transformative power of national identity and the enduring spirit of unity that defines the Indian ethos.

Song 4 - (*Needhi Thavikuthu*)

*Nelamai ippadi irukkudhu
Needhi kedandhu thavikkudhu
Kodumai meley kodumai valarndhu
Nerukkudhu – adhu
Arumaiyaana porumayaithaan
Kedukudhu – oor (nelamai)*

*Paadhai maari nadakkudhu
Paanchu paanchu moraikkudhu
Pazhamaiyaana perumaigalaik
Koraikudhu – nalla
Pazhakkamellaam panchu panchaai
Parakkudhu*

*Kaalam konjam thirumbuchunnaa
Gavanikaamap pogaadhu – oor (nelamai)*

*Anbu valarndha kottaikuley
Agandhai pugundhu kalaikudhu*

*Varambu meeri valuthha kaigal
Makkal kazhuththai nerikkudhu*

*Viruppam pola naraigal serndhu
Vettaiyaadi kuvikkudhu*

*Verinaaikku urimai vandhu
Veettukkaanai kadikkudhu*

The song "Moolai Neranjavanga" by Poet Pattukottai Kalyanasundaram encapsulates profound themes of societal awareness, education, and the interconnectedness of past, present, and future. The lyrics celebrate the virtues of those who have gained wisdom through experience, education, and time. The phrase "Moolai Neranjavanga" refers to individuals with matured wisdom, while "Kaalam Therinjavanga" signifies those who understand the essence of time and its impact. The song also pays

homage to the elders who have imparted knowledge through education and life experiences, contributing to the continuity and prosperity of the nation. Kalyanasundaram's lyrics evoke a sense of reverence for wisdom and knowledge, highlighting their crucial role in shaping individuals and societies. The song serves as a tribute to the cultural values of respecting elders, cherishing education, and recognizing the profound impact of time on human life and civilization. Through its simplicity and depth, this song resonates with universal themes of learning, heritage, and the collective journey of a nation towards growth and enlightenment.

Song 5 - (*Kann Thoongumo ?*)

*Meerivarum kural kelaayo
Vetri varum vegam paaraayo
Paaraalath thagundhaval un magalo
Paadhagam purindhidum poi magalo
Thaai vaazhdha veedum saagaadha perum
Thaazhdhaalun kann thaangumo (engey)*

*Kaamunnaik kurai kooraadho
Kaaviyangal yaavum yesaadho
Vaal veeram soozhchiyai vaazhthidumo
Poliyaip poimaiyaip potridumo
Thaai vaazhdha veedum saagaadha perum
Thaazhdhaalun kann thaangumo*

In this song, Poet Pattukottai Kalyanasundaram addresses profound themes of truth, justice, and social responsibility. The song is a poignant reflection on the state of society, questioning the absence of truth and the prevalence of silence in the face of injustice. Kalyanasundaram uses powerful imagery and emotive language to evoke a sense of urgency and introspection among listeners. He challenges the audience to consider why society remains silent when the truth is obscured, and injustice prevails. The poet's call for truth is not just a call for honesty but a deeper appeal for moral and ethical integrity within the nation. The repeated questioning of the country's silence serves as a critique of societal complacency and passive acceptance of wrongdoing. Through this song, Kalyanasundaram emphasizes the importance of active participation and vocal resistance against corruption and falsehood. He underscores the responsibility of every individual to uphold truth and justice, suggesting that collective silence is a form of collaboration. This message is particularly relevant in a democratic society where the power of the people lies in their voice and their willingness to stand up for what is right. The song thus serves as both a critique of societal apathy and a rallying cry for collective action towards a just and truthful society.

Song 6 - (*Vallal vazhi*)

*Adiyaarkku adiyaaraai
Athanaiyum kattraaip
Periyavaraaich chinnavaraaip
Pesugindra uthamarey*

*Mudigal naraithaalum moolai naraikkaamal
Munneri vandhavarey – ayya – ungal
Ponmeni vaazhiyavey*

*Chinnak kuzhandhaipoley thulli vilayaadum
Gunam vaazhga – oru
Thinai alavukooda suyanalamillaadha
Manam vaazhga*

*Kaasu panangalai kaidhigalaakkiya
Kai vaazhga
Kalam therinjey adhai viduthalai seidha
Pai vaahga*

*Alavukku meeri serthu veippadhaal
Aabathu varumendrey
Alli alliye valangukindraarivar*

*Vallal vazhi nindrey – imaya malaiyum
Ivarum onrey...*

In the song "*Adiyaarkku Adiyaaraai*," Poet Pattukottai Kalyanasundaram conveys profound themes of humility, continuous learning, and the virtue of respectful discourse. The lyrics emphasize the importance of being humble and serving even those who serve others ("*Adiyaarkku Adiyaaraai*"). This humility is not just a social gesture but a profound spiritual and ethical stance. Kalyanasundaram urges everyone, regardless of their status as learned or unlearned, to embrace the virtue of humility.

He further underscores the value of lifelong learning ("*Aththanaaiyum Katruvarai*"), highlighting that true wisdom comes from the pursuit of knowledge and the openness to learn from every experience. The message extends to suggest that one's social or intellectual status should not hinder the pursuit of continuous self-improvement. The song also reflects on the dynamics of respect in social interactions, urging both the great and the small, the learned and the unlearned, to engage in discourse with respect and integrity ("*Periyavaraai Chinnavaraai Pesugindra Uththamarai*").

Through these themes, Kalyanasundaram paints a picture of an ideal society where humility, respect, and the thirst for knowledge are held in high regard. He emphasizes that greatness is not merely a matter of social status or intellectual achievement but is deeply rooted in one's character and attitude towards others. This philosophical and ethical stance invites listeners to reflect on their behaviours and attitudes, encouraging them to cultivate humility, respect, and a lifelong commitment to learning. The song's messages are timeless, resonating deeply with values that are essential for personal development and social harmony.

Song 7 - (*Veeraseyal*)

*Thanjamendru vandhavarai
Thaai pol aadharithu
Vanjagarin seygalukku
Vaal munaiyil theerppalithhu
Anjaadha nenjil
Anbukku idam koduthu
Aran kaakkum makkalidam
Paarthha vindhaiyaich chollattumaa...*

The song by Poet Pattukottai Kalyanasundaram, "*Thanjamendru vandhavarai Thaai pol Aadharithu*," reflects profound themes of compassion, justice, and moral integrity. The poet vividly portrays the Tamil ethos of extending unwavering support and protection to those who seek refuge, akin to a mother's unconditional love and care. This theme of compassion is a cornerstone, emphasizing the importance of kindness and hospitality in society.

Moreover, the song addresses the necessity of delivering justice with firmness against deceit and betrayal. Kalyanasundaram invokes the imagery of a sword to symbolize decisive action against wrongdoers, underscoring that justice must be swift and unyielding when dealing with acts of betrayal. This conveys the message that a society rooted in righteousness must not tolerate injustice, and those in positions of power have the responsibility to protect the vulnerable by taking a strong stance against unethical actions.

Additionally, the song beautifully balances this portrayal of justice with the essential human quality of love. By highlighting the courage to make space for love within a fearless heart, Kalyanasundaram underscores that true strength lies in the ability to foster love and compassion, even while standing firm against wrongdoing. This dual emphasis on justice and love illustrates the poet's vision of an ideal society where moral principles guide actions and empathy remains at the heart of human interactions.

In essence, the song encapsulates a holistic view of social ethics, advocating for a community that cherishes and protects its members, confronts injustice with relentless action, and nurtures love and compassion within its core. Kalyanasundaram's message is a call to embody these values in daily life, striving towards a just and humane society.

Song 8 - (*Kuzhi Parikuthu Verile*)

*Otrumaiyil onginindra sakthiyaaley – makkal
Ullamellaam ponguthadaa vellampoley
Vetriyenum medayiley anbukkaalai
Veeranadai poduthadaa indhavelai*

*Anbirukkudhu arivirukkudhu
Panbirukkudhu paariley – adhai
Azhikka ennith thiruttu naraigal
Kuzhiparikkudhu veriley...*

The song "*otrumaiyil oonginindra sakthiyaaley*" by Poet Pattukottai Kalyanasundaram is a powerful anthem that underscores the themes of unity, courage, and cultural pride. The lyrics celebrate the collective strength derived from unity, likening it to a flood that surges with unstoppable force. This unity is depicted as the bedrock of victory and progress, with the community's hearts brimming with a collective spirit akin to a powerful flood. The song emphasizes that love, knowledge, and cultural refinement are inherent virtues within society, yet warns of the threats posed by deceitful elements attempting to undermine these values. The verses highlight the legacy of courage inherited from ancestors, with individuals pledging to uphold this heritage and stand unafraid against any adversaries. The song conveys a strong message of resilience and determination as the community commits to triumphing over all challenges, celebrating achievements in arts and wisdom, and gaining everlasting glory. The imagery of brandishing sharp swords to confront oppressors and protect the nation is a call to action, promoting courage and vigilance. The repeated emphasis on unity and shared cultural heritage serves as a rallying cry for collective action and national pride, reinforcing the idea that strength lies in togetherness. Through its evocative lyrics, the song inspires a sense of duty, honour, and unwavering commitment to the nation and its values.

4.3. Arasiyal Aram

Song 1 - (*Kettathai Vidungal*)

*Munnaley vandhavanga
Ennennamo sonnaanga
Moolaiyiley erumunnu
Muyarchiyum senjaanga*

*Onnumey nadakkaama
Ullam nondhu sethaanga
Ennaalum aagaadhunnu
Enakkum theriyumunga*

*Mudi irundhum mottaigalaai
Moochirundhum kattaigalaai
Vizhi irundhum pottaigalaai
Vizhundhukidakkai poreengalaa...*

*Muraiyaith therinju nadandhu
Pazhaiya ninaippai marandhu
Ulagam pora paadhaiyiley
Ullam therinju vaareengalaa...*

The song "*Solradhai Solliputten*" by Poet Pattukottai Kalyanasundaram emphasizes themes of integrity, action, and the importance of adhering to moral values. The lyrics urge individuals to practice what they preach and take meaningful action. The poet underscores the distinction between good and bad, advocating for listening to and following good advice while discarding the bad. The song reflects on the efforts and failures of those who came before, who, despite their wisdom and efforts, sometimes succumbed to despair when their aspirations were not fulfilled. Kalyanasundaram challenges the listener to rise above passivity and not let opportunities slip away, urging them to be proactive and take control of their destiny. He encourages abandoning outdated thinking and embracing the path the world is progressing on, suggesting a balance between tradition and modernity. The poet references historical and spiritual figures like Siddhars, Yogis, Buddha, Jesus, and Gandhi, acknowledging their teachings and wisdom. He questions whether people have truly understood and applied the valuable lessons these figures imparted or if they merely learned them superficially and ultimately discarded them. The underlying message is a call to genuine understanding and action based on ethical principles. It motivates individuals to align their thoughts and actions with the greater good, thus contributing positively to society.

Song 2 - (*Vaaisol Veeran*)

*Ulladhai sonnaa odhathaan kidaikkum
Ulagam idhuthaandaa*

*Ullath thunivodu poi solluvorkku
Ullaasa purithaanda*

*Vasadhi irukkiravan tharamaattaa – avanao
Vayiru pasikkiravan vidamaattaa
Vaanathai villaa valaichhuk kaaturennu
Vaayaaley solluvaan seyyamaattan*

*Ezhudhi padichu ariyaadhavanthaan
Uzhudhu olachu sorum poduraan
Ellaam padichavan edhedho pesi
Nallaa naattaik kooru poduraan – ivan
Soru poduraan – avan
Kooru poduraan...*

In the song "*manusanai paathittu unnaiyum paathhaa*" by Poet Pattukottai Kalyanasundaram, the key themes revolve around the disparity between words and actions, the harsh realities of societal hypocrisy, and the value of education. The lyrics highlight the duplicity of individuals who make grand promises without any intention of fulfilling them. The poet critiques those who speak of impossible feats, such as bending the sky with their words, yet fail to act on their promises. This serves as a metaphor for political leaders and influential figures who often deceive the public with empty assurances.

The song underscores the social inequities where the privileged refuse to share their wealth, leaving the less fortunate to fend for themselves. Kalyanasundaram emphasizes the importance of honesty and integrity, pointing out that those who lie confidently often lead a life of pleasure, while those who speak the truth face adversity. This dichotomy reflects the moral decay in society, where superficial appearances and deceit are rewarded over genuine virtue and hard work.

A significant part of the song is dedicated to the transformative power of education. Kalyanasundaram portrays a journey to a village without a school, emphasizing the need for learning and the opportunities it provides. He encourages children to pursue education, noting that despite the challenges, knowledge is essential for personal and societal growth. The song also contrasts the lives of the educated and the uneducated, with the former often manipulating the system while the latter toil honestly to feed themselves. Through these powerful messages, Kalyanasundaram advocates for social justice, the eradication of ignorance through education, and a more equitable distribution of resources and opportunities.

Song 3 - (*Soothattam*)

*Solla mudiyaadha thunbak kadhai
Soodhaadi manidharin sogak kadhai
Nalla manidharum vanjagaraagi
Kalla velaigal seidha kadhai – silar
Kollai laabathil konda mogathaal
Ullathum izhandhu urukulaindha kadhai*

The song "*Soodhaadi Manthargalin*" by Poet Pattukottai Kalyanasundaram addresses the destructive consequences of gambling on individuals and society. The lyrics vividly depict how gamblers, once leading comfortable lives, end up in ruin, reflecting a universally acknowledged truth. The song portrays the sorrowful tales of gamblers who, driven by the illusion of easy wealth, lose their integrity and turn to deceitful practices. It recounts the transformation of good men into swindlers, engaging in fraudulent activities to sustain their addiction. The lyrics further highlight historical and mythological references to emphasize the gravity of the issue. For instance, it mentions the Pandavas from the Mahabharata, who lost their kingdom and endured immense hardship, including the disrobing of Draupadi and their subsequent exile to the forest, all due to gambling. Similarly, the tale of *Nala and Damayanti* is invoked, illustrating how their deep love and happiness were shattered by the curse of gambling. The song underscores the theme that gambling not only destroys wealth but also erodes moral values, leading to significant personal and familial suffering. Kalyanasundaram's poignant narrative serves as a moral lesson, warning against the perils of gambling and urging individuals to uphold integrity and avoid destructive habits.

Song 4 - (*Porai thadupom*)

*Uzhaippai madhithu
Palanai koduthu
Ulagilporaith thaduthiduvom*

*Annan thambiyai
Anaivarum vaazhndhu
Arul vilakketriduvom*

The song "Manitharai Manithar" by Poet Pattukottai Kalyanasundaram encapsulates profound themes of human equality, respect, and societal harmony. At its core, the song emphasizes the intrinsic duty to treat every individual with equal respect and dignity, underscoring the universal principle of equality. The poet draws inspiration from the revered Tamil philosopher and poet Thiruvalluvar, advocating for a life led by wisdom as prescribed in Thirukkural. This call for an equitable society is reinforced by the idea that recognizing and valuing hard work is essential. By honouring labour and ensuring fair rewards, the song suggests that society can deter conflicts and foster peace. The vision extends to a world where all individuals coexist as siblings, living in mutual respect and harmony, which can light the way towards a more enlightened and just society. The metaphor of lighting the "lamp of grace" symbolizes the spread of compassion and understanding among humanity. Through these lyrics, Kalyanasundaram not only critiques the prevailing social inequalities but also offers a hopeful blueprint for a world where unity, fairness, and brotherhood prevail, aligning with the timeless teachings of Thiruvalluvar. This song serves as a poignant reminder of the enduring values of human dignity and collective well-being, urging listeners to embody these ideals in their everyday lives.

Song 5 - (*Padipum Uzhaipum*)

*Janathogai migundhaalum
Pasithuyar malindhaalum
Panathogai migundhor – melum
Panam serkka muyalvadhaalum
Uzhaithaalthaan patraakuraiyai
Ozhikka mudiyum – makkal
Oyndhirundhaal naatin nilamai
Mosamaaga mudiyum...*

The song "Padippu Thevai - Adhodu" by Poet Pattukottai Kalyanasundaram encapsulates several key themes and messages related to the importance of education and labour. The lyrics passionately advocate for the essentiality of both education and work in shaping individuals and society. Kalyanasundaram emphasizes that education not only enlightens individuals about truth and the world but also nurtures physical growth and enhances professional skills. The song asserts that nations progress when their citizens advance through learning and diligent labour. Drawing parallels with historical figures like Napoleon Bonaparte, Joseph Stalin, Karl Marx, and Sir C.V. Raman, who contributed significantly to their countries through their intellect and labour, the poet underscores the transformative power of education and hard work in building a prosperous society. Furthermore, Kalyanasundaram critiques the potential consequences of neglecting education and employment, warning that a nation's stability and growth are jeopardized when its people suffer from ignorance and unemployment. Ultimately, the song serves as a call to prioritize education and dignified labour to overcome societal challenges and ensure sustained progress and prosperity for the nation and its people.

Song 6 - (*Pagai Neengum*)

*Kasakkum vaazhviley kavalaivarum podhiley
Inikkum kuraleluppa paravaivarum paariley
Thudikkum idhayangaley thaalam – kaatril
Midhakkum oosaiyellaam kaanam (thunindhaal)*

*Aaraarovendru annai paadak kandu
Amaidhiyile kuzhandhai thoonguvadhumundu
Vaadidum mullai reengaara vandu
Varuvadhu kandu manam pongum madhusindhum
Pagaimai neengividum paattaley –perum
Pasiyum theerndhuvidum kettaaley...*

The song "Thunindhaal Thunbamillai" by Poet Pattukottai Kalyanasundaram encapsulates profound themes of resilience, emotional endurance, and the transformative power of inner strength amidst life's trials. Through its verses, the song imparts timeless wisdom on how facing challenges with grit can lead to inner peace and contentment. Kalyanasundaram emphasizes that when one stands strong in the face of adversity, enduring hardships without yielding to despair brings joy and fulfilment. The lyrics poetically describe how, even amidst life's complexities and worries, the soothing melodies of nature and the heart's

resilience sustain hope and optimism. The song also celebrates the nurturing presence of a mother whose comforting embrace instils peace and security even in troubled times. Overall, "Thunindhaal Thunbamillai" underscores the resilience of the human spirit and the transformative power of positivity and perseverance in overcoming life's challenges, resonating deeply with listeners through its lyrical depth and emotional resonance.

Song 7 - (Naadu Kettu Poguthu)

*Soodupatta madamai koodukatti vaazhudhu
Moodargalin thalaigaliley – perum ...soodupatta
Vedikkaiyaana pala vindhaiyaik kandu bayandhu
Vedhanaiyil maattikidum veenaraaley*

*Vaadikkaiyaai nadakkum vanjagach cheyalukku
Vaazha idamirukku mann meley...*

The song "Paadupattu Kaathha Naadu Kettu Pogudhu" by Pattukottai Kalyanasundaram addresses several poignant themes that resonate deeply with societal issues and human emotions. Through evocative lyrics, Kalyanasundaram critiques the deceptive and exploitative nature of certain societal norms and practices. The song highlights the plight of individuals trapped by deceitful schemes and manipulative tactics, portrayed metaphorically as a house engulfed in flames. It critiques the exploitation of trust and innocence, metaphorically symbolized by a burning house built upon false promises and deceit. The recurring refrain "Keduketta Gumbalaaley" underscores the theme of betrayal and disillusionment, emphasizing the pervasive nature of deceit and its devastating impact on individuals and communities. The imagery of a house engulfed in flames symbolizes the inevitable consequences of falling prey to dishonesty and manipulation, leading to profound emotional pain and disillusionment. Kalyanasundaram's lyrics urge reflection on the consequences of unethical actions and emphasize the importance of integrity and honesty in personal and societal interactions. Through poignant storytelling and vivid imagery, the song serves as a poignant commentary on the complexities of human relationships and the enduring consequences of deception and betrayal.

5. Summary and Conclusions

The songs of Pattukottai Kalyanasundaram across three distinct themes—*Sirubar Seerthirutham* (Childhood Education), *Naatunalum* (Patriotism and Cultural Pride), and *Arasiyal Aram* (Social Justice and Integrity)—comprehensively explore timeless values and societal responsibilities. In "Sirubar Seerthirutham," Kalyanasundaram emphasizes moral education through songs like "Chinnapayale Chinnapayale" and "Naalai Ulagam Nallavar Kaiyil," promoting virtues such as honesty, perseverance, and personal development. "Naatunalum" celebrates patriotism and unity in songs like "Naangal Pirandha Naadu!/" and "Otrumaiyil Onginidra Sakthiyaaley," exalting India's cultural richness and the strength found in collective identity. Lastly, in "Arasiyal Aram," songs like "Solradhai Soliputten " and "Manidharai Manidhar" critique societal hypocrisy and advocate for integrity, justice, and education as pillars of a just society. Together, these songs underscore Kalyanasundaram's profound influence in using music as a medium to educate, inspire, and provoke societal reflection across generations (Tables 1, 2, and 3). Pattukottai Kalyanasundaram's songs serve as a timeless testament to the enduring power of music in conveying profound messages of ethics, patriotism, and societal responsibility. Through his lyrical mastery, Kalyanasundaram not only celebrates the beauty of Tamil culture and language but also imparts invaluable lessons on integrity, perseverance, and social justice. His songs continue to resonate with audiences, inspiring a deep sense of pride in cultural heritage and a commitment to upholding moral values. Kalyanasundaram's legacy as a poet and songwriter extends beyond entertainment, serving as a moral compass for individuals striving to make a positive impact in their communities and beyond. In essence, his songs stand as a poignant reminder of the transformative potential of art in shaping minds and fostering a more enlightened and harmonious society.

5.1. Sirubar Seerthirutham

Table 1: Song Titles and Themes *Sirubar Seerthirutham*

Song Title	Themes
Chinnapayale Chinnapayale	Moral education, personal development, diligence, honesty, integrity, perseverance
Naalai Ulagam Nallavar Kaiyil	Optimism, hope, righteousness, leadership, societal impact, prosperity
Kaalam Maarum	Change, transformation, impermanence, resilience, adaptation, personal growth
Thoongathe Thambi Thoongathe	Perseverance, self-reliance, pursuit of knowledge, education, diligence
Unnai Nambu	Trust, faith, resilience, self-confidence, perseverance

Thirudathe! Pappa Thirudathe!	Ethical conduct, societal impact of dishonesty, corruption, integrity, truthfulness
Ettu'il Padithatho	Ethical conduct, societal responsibility, humility, continuous learning, personal growth

5.2. Naatunalam

Table 2: Song Titles and Themes *Naatunalam*

Song Title	Themes
Thoongadu! Kan Thoongadu!	Resilience, moral steadfastness, societal responsibility, integrity, justice, compassion
Varum Pagai Var Padikandu	Valour, sacrifice, social justice, empowerment, bravery, determination
Naangal Pirandha Naadu!!	Patriotism, cultural pride, social justice, unity, harmony
Moolai Neranjavanga	Societal awareness, education, wisdom, respect for elders, cultural continuity
Engae Unmai En Naade Enno Maunam Sol Naade!!	Truth, justice, social responsibility, activism, ethical integrity

5.3. Arasiyal Aram

Table 3: Song Titles and Themes *Arasiyal Aram*

Song Title	Themes
Cholluradhai Cholliputtan	Integrity, action, moral values, wisdom, ethical principles, tradition
Manusanaip Pathitru Unaiyum Patha	Disparity between words and actions, societal hypocrisy, education, social justice
Soodadi Manthargalin	Destructive consequences of gambling, moral decay, integrity, societal suffering
Manitharai Manithar	Human equality, respect, societal harmony, wisdom, human dignity
Padippu Thevai - Athodu	Importance of education and labour, societal progress, knowledge, diligence
Thunindhala Thunbamillai	Resilience, emotional endurance, inner strength, optimism, fulfilment

Acknowledgement: The authors would like to express their sincere gratitude to PSG College of Arts & Science for their invaluable support in facilitating this research. Additionally, the authors acknowledge the contributions of both known and unknown sources, including various online platforms such as ResearchGate and Google Scholar, which provided critical references for this work.

Data Availability Statement: The data and content utilized in this study were sourced from publicly accessible materials, including academic journals, government publications, official reports, and platforms like ResearchGate and Google Scholar. All findings from this study are duly cited and can be accessed through these public domains. For any further inquiries, the corresponding author can be contacted at kpnaachimuthu@psgcas.ac.in.

Funding Statement: This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Conflicts of Interest Statement: The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Ethics and Consent Statement: The study was conducted in accordance with ethical guidelines. Participants were assured of the confidentiality and anonymity of their responses.

References

1. C. De La Fuente and L. Gillanders, "Songs and singing songs in early childhood education: A review of Spanish curriculum policy," *The Curriculum Journal*, vol. 33, no. 3, pp. 478–494, 2022.
2. S. Das, "Folk Theatre: Its Relevance in Development Communication in India," *Global Media Journal-Indian Edition*, vol. 4, no. 2, pp. 1-10, 2013.

3. M. Forman, "Soundtrack to a crisis: Music, context, discourse," *Telev. New Media*, vol. 3, no. 2, pp. 191–204, 2002.
4. O. Furmanek, "The role of emotions in establishing meaning: implications for interpreting", *The Journal of Specialized Translation*. vol.3, no. 5, pp. 57-71, 2006.
5. M. Gervais, "Exploring Moral Values with Young Adolescents through Process Drama," *International Journal of Education & the Arts*, vol. 7, no. 2, pp. 1–34, 2006.
6. D. Greenwood and C. R. Long, "When movies matter: Emerging adults recall memorable movies," *Journal of Adolescent Research*, vol. 30, no. 5, pp. 625–650, 2015.
7. M. Iyyanar and C. Jebakumar, "A comparative study on folk songs and western songs in the contemporary Tamil cinema," *Int. J. Comput. Sci. Eng.*, vol. 6, no. 12, pp. 927–929, 2018.
8. J. Katagiri, "The effect of background music and song texts on the emotional understanding of children with autism," *J. Music Ther.*, vol. 46, no. 1, pp. 15–31, Spring 2009.
9. N. Kalorath, "Screen Shifts in Recent Tamil Cinemas: The 'New' New Wave," vol. 4, no. 2, pp. 91-97, 2016.
10. J. Keval, "Mass communication in India", in Jaico publishers, New Delhi, India, 2009.
11. B. Kimmel, "The effects of reading song lyrics on prosocial and aggressive behaviour, and on homophobic attitudes", vol.2, no.3, pp. 1-64, 2019.
12. S. Kumar and M. Curtin, "Made in India": In Between Music Television and Patriarchy," *Between Music Television and Patriarchy. Television and New Media*, vol. 3, no. 4, pp. 345–366, 2002.
13. A. Kuśnierek, "The role of music and songs in teaching English vocabulary to students," *World Scientific News*, vol. 43, no. 1, pp. 1–55, 2016.
14. A. Lowe, "Toward integrating Music and other art forms into the language curriculum," *Res. Stud. Music Educ.*, vol. 18, no. 1, pp. 13–25, 2002.
15. P. Manuel, "Popular music in India: 1901–86," *Pop. Music*, vol. 7, no. 2, pp. 157–176, 1988.
16. J. M. Ojha, "Cultural Communication in India: Role and Impact of Phonograms," in Concept Publishing Company, New Delhi, India, 1992.
17. L. Perlovsky, "Cognitive function, origin, and evolution of musical emotions," *Music Sci.*, vol. 16, no. 2, pp. 185–199, 2012.
18. A. Perris, "Music as Propaganda", Greenwood Press, London, United Kingdom, 1985.
19. S. J. Raj and B. Muniapan, "Music, song lyrics, philosophy and human values: exploring poet Kannadasan's contributions to the Tamil community worldwide," *Researchers World*, vol. 3, no. 4, pp. 1-12, 2012.
20. S. Routray, "Women, Media and Gender Equality", *Women's Link*, vol. 17, no. 2, pp. 1-6, 2011.
21. N. Ruth, "'If you wanna make the world a better place': Factors influencing the effect of songs with prosocial lyrics," *Psychol. Music*, vol. 47, no. 4, pp. 568–584, 2019.
22. D. Sheffield and J. Y. Irons, "Songs for health education and promotion: a systematic review with recommendations," *Public Health*, vol. 198, no. 9, pp. 280–289, 2021.
23. E. Stengler, "Beyond teaching and learning: Bringing together science and society with and through movies," in ACS Symposium Series, American Chemical Society, Washington, DC, United States of America, pp. 289–297, 2013.
24. M. Subhasree, "Folk Songs of Tamil Nadu with Special Reference to Kummi," *Journal of Development Management And Communication*, vol. 1, no. 1, pp. 49-55, 2014.
25. R. G. A. Thompson, J. J. Nutor, and J. K. Johnson, "Communicating awareness about COVID-19 through songs: An example from Ghana," *Front. Public Health*, vol. 8, no. 1, p. 607830, 2020.
26. V. Werner, "Song-advantage" or 'cost of singing'? A research synthesis of classroom-based intervention studies applying lyrics-based language teaching (1972-2019)," *Journal of Second Language Teaching & Research*, vol. 8, no. 1, pp. 138–170, 2020.