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Declaration

I declare that the thesis entitled “**Gendered Passions and Masculinity Construction: Reflections on Tamil Identity during 1930-60s**”, submitted by me for the award of the degree of Doctor of Philosophy, is the record of research work originally carried out by me from February 2008 to February 2015 under the guidance and supervision of **Dr.R. Azhagarasan**, Associate Professor, Department of English, University of Madras, and that the thesis has not been submitted either wholly or in parts for the award of any previous degree, diploma, associateship, fellowship or any other similar title in this or any other university or similar institution of higher learning.

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Note on Documentation

The current dissertation follows the 7th edition of the MLA Handbook for Writers of Research Papers, for its in-text citation as well as bibliographical details.

All the translations in this thesis are done by me unless it is stated otherwise.

Thesis Abstract

This thesis studies the constitution of Tamil political subjectivity during the 1930-60s. This subjectivity primarily defines itself in relation to Tamil language and is constituted through a self-conception of Tamilian, a category of identity, as someone who is ready to die or fight bravely for his language. It focuses on the discourse of C.N. Annadurai and studies how the Tamil subjectivity is constituted via various modes of subjectification. It aims to show how this process of subjectification is also a process of en-gendering.

It is divided into six chapters. **Chapter I – Introduction** introduces the research area and explains the significance of the period taken for consideration, focus and methodology of the thesis. It also elucidates the relevance and limitations of the thesis and explains the chapter divisions. **Chapter II – Mapping the Field: Modernity and Tamilpatru** gives the review of literature and demonstrates the relevance of this thesis in studying the formation of modern Tamil subjectivity. Marking the historical disjunctures in modern *tamilpatru* it points out the transformations in the relationship with Tamil language during this context. It foregrounds how an understanding of Annadurai is necessary to understand the disjuncture and the uniqueness of the Tamil passion expressed during the 1930s-60s. Unlike prior researches, this thesis approaches him as an assemblage of the new socio-political and cultural institutions, spaces and power relations. Thus, this chapter argues that a closer look at the relationship between C. N. Annadurai and the Tamil subject provides an understanding of the latter's relationship with Tamil language.

Chapter III – Anna: The Realm of Tamil Subjectivity focuses on the varied and heterogeneous relationships that exist between the subject and Anna. It discusses how the modern Tamil subject's beliefs, desires, values, dreams, aspirations, pleasures and so on are formed in the discursive realm called Anna. It is in these discursive formations that the

subject's relationship with Tamil language is constructed. Thus, this chapter also demonstrates that this multifarious relationship that the subject shares with Anna is also the relationship that the subject shares with Tamil language.

Chapter IV – Tamil Subjectivity and its Constitutive Ethics focuses on three main constitutive ethics of the Tamil subjectivity namely *maanam*, *veeram* and *tamilparru*. It analyses the discursive process through which these qualities emerge as essential features of the Tamil self and highlights their modern characteristics. It investigates the reconstructions of the Tamil golden past in Anna's discourse which indulge in constructing a historical continuity for the new sense of Tamil self marked by *maanam*, *veeram* and *tamilpatru* and validate it as ahistorical, universal and unchangeable. Pointing out the distinct things that these ethics signify to men and women it draws attention to the gendered nature of the Tamil Political subjectivity.

Chapter V – Engendering 'Tamilian': 'Woman' in Anna's Discourse focuses on the functions of the category 'woman' and its extension 'domestic' in the constitution of the masculine Tamil political subjectivity. It also marks the complex, dialogic relation that exists between the political and literary in this matrix and demonstrates their function as a productive field of the gendered subjectivity.

Chapter VI – Conclusion encapsulates the arguments in the previous chapters and raises certain questions regarding the intricacies involved in studying the role of gender in the process of subjectification.

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