CHAPTER - 8

CONCLUSION
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The origin of Kunrakudi Mutt goes back to the early decade of the 14th century. It belonged to saivism, one of the main sects of Hinduism. The Kundrakudi Mutt was a religious organisation with the characteristics of a feudal society. But, this monastery meant for the promotion of religious life of the people had strangely involved in the socio-economic problems of the people of Kunrakudi.

The year 1952 was a turning point in the history of the Kunrakudi Mutt, because of the elevation of Adigalar, the people oriented scholar-monk as the head of the Mutt. The Kundrakudi Mutt and its activities got a new focus, new direction and Mutt new orientation during Adigalar’s headship (1952 – 1995) of the Mutt. He was a scholar monk with rational approach. Therefore, the Mutt under his leadership and guidance got a socio-economic orientation and rendered service to the poor and the needy people of Kunrakudi and thereby a lasting socio-economic impact was made.

Organising the celebration of traditional festivals - undertaking the conduct of daily poojas in the temple – maintaining the temple premises and sculptures – ensuring safe and peaceful religious
procession on the occasion of car festival – respecting the sentiment of tiny minorities by celebrating the festival like Christmas, the Kunrakudi Mutt played an unprecedented role as a role model in the preservation of traditional values and religious tolerance. Thus the Mutt was the forerunner in upholding social harmony and peace in Kunrakudi village and so that no proselytization had taken place in the last five decades since 1952.

Music, dance and other fine arts also received proper encouragement from the Mutt authorities. Preparation of perfumes, scent, flower, garlands and development of these crafts and their trade over centuries were protected largely due to the attention taken by the Mutts and temples. The Kunrakudi Mutt continued to pay proper attention to those.

The Kunrakudi Mutt, a feudal organisation possessed lot of assets in the form of cultivable lands, buildings and cattles. The other sources of revenue for the Mutt were donations, devotees contributions in the form of hundi and ornaments and other gifts offered for the temple deities. The revenue of the Mutt was very much utilised for the socio-economic developmental activities which was not common as in the case of majority Mutts in Tamil Nadu.
Leaning towards spiritual values, the Kunrakudi Mutt promoted secular values. The Mutt strived for material advancement of the people of Kunrakudi by various ways and means. The whole economic activities of the Mutt was mass oriented and the main thrust of economic development was based on co-operative movement. The achievement of socio-economic development in Kunrakudi village was due to the far-sighted plans and programmes of the Government that were made possible to reach the people of Kunrakudi because of the sincere and sustained efforts of the Mutt. The Mutt gave awareness education and training. It brought Technology and new methods in cultivation and small industry.

It was due to the efforts of the Mutt, the poor peasants and artisans were motivated to produce. Production increased employment opportunities. Increased initiative and entrepreneurship inculcated among the educated and knowledgeable people brought job opportunities to the huts of common man. There was a leap forward in the village due to the socio-economic impact of the Kunrakudi Mutt. The living standard of the people and the socio-economic development in the village made Kunrakudi a model village in Tamil Nadu. The Mutt stood behind the success of Kunrakudi people. The Kunrakudi village in its entirety is the living testimony to the socio-economic impact of the Kunrakudi Mutt.