

9

TOWARDS MODERN KERALA

So far we have been discussing about the socio-political life in medieval Kerala. Our present social life is much different from it. Let us discuss it in detail.

From Scattered Feudalism to Centralised Monarchy

History of modern Kerala begins with the evolutionary phase from a scattered medieval political situation to a powerful and centralised monarchical rule. The emergence of a strong monarchical power which controlled the immense power and wealth of the landlords and blocked the attempts of foreign domination proved to be a turning point in the modern history of Kerala. Travancore was one of the kingdoms which laid the foundation of a strong centralised administration through severe punishments and effective administration.

Travancore Which Survived Anarchy

Marthanda Varma who ascended the throne of Venad in 1729 was the first to establish a powerful monarchy in the history of Kerala.

What were the socio-political conditions prevailing in Venad when Marthanda Varma ascended the throne?

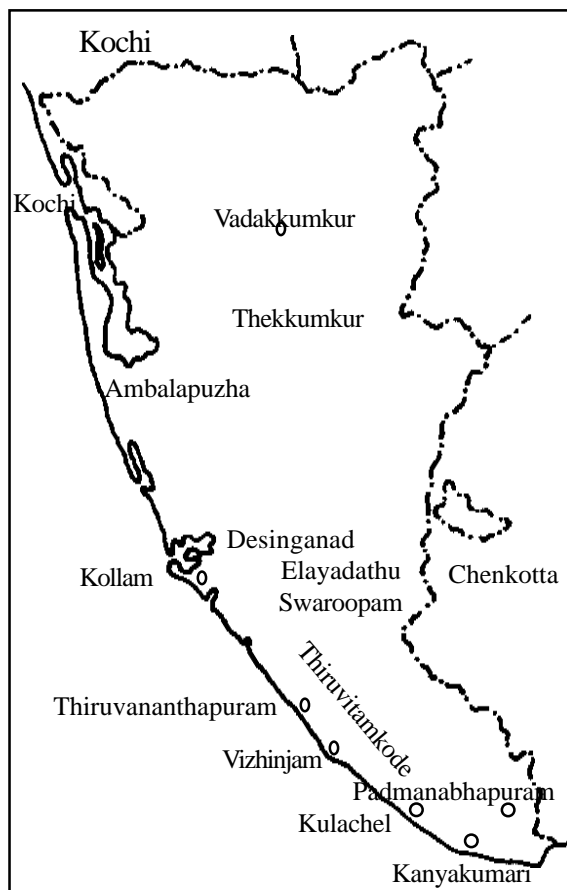
- The wicked moves of the Nair barons like the Pillas and Thampis who overtly and covertly challenged the royal power.
- The challenges raised by temple trustees known as 'Kshetra Sanketams' who wielded great power and wealth.
- The external forces that wanted to conquer the kingdom by exploiting its internal dissensions.

- The agrarian -land lord relations which weakened the royal power.(Most of the land was owned by the high caste nobles.)

Marthanda Varma took effective and strong steps to transform the weak royal power to a centralised monarchy. What were those measures? With the help of Madurai Naikars and the British he suppressed the nobles of the kingdom and then took steps to expand it.

Changes in the Agrarian and Trade Relations

Marthanda Varma introduced fundamental changes in the revenue system and in the fields of agriculture and trade.



Travancore in the 18th century

- A system was introduced to collect tax and revenues from the landlords. The kingdom was divided into 15 subdivisions known as 'Mandapathum Vathukkal'. The officials were entrusted with the task of tax collection.
- Officials were appointed to audit the accounts of temples and for their supervision.
- Trade centres were opened in different parts of the kingdom. The Government monopolised trade in pepper, arecanut, tobacco etc and the production of salt.
- Constructed dams and improved irrigation facilities.
- The Government took control of agricultural production and its distribution.
- Introduced the system of 'Pathivukanakku' (Budget).

Padmanabhadasa

Marthanda Varma dedicated his kingdom to 'Sree Padmanabha' in January 1750. This is known as "Thrippadidanam". He declared that he and his successors would rule Travancore as 'Padmanabhadadasas.'

Why did he declare his Kingdom as God's own land?

Marthanda Varma was succeeded by Dharma Raja (1758-1798) and he followed the same policies of his predecessor. He was assisted by two able ministers - Ayyappan Marthanda Pillai and Raja Kesavadas.

In the previous class we had discussed the developments in the fields of literature and arts

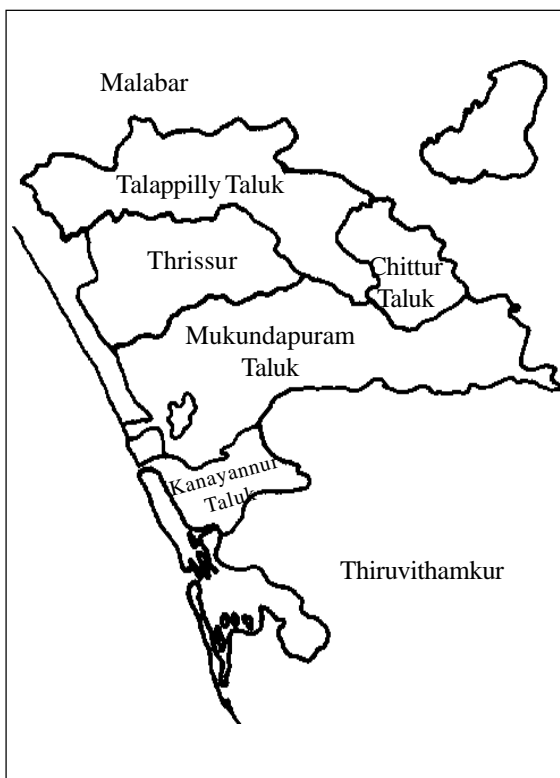
during that time. This cultural progress was due to the protection and patronage given by the kings

The Rise of Kochi

The neighbouring state of Kochi could not resist the impact of the comprehensive developments in the socio-political and cultural spheres of Travancore. In Kochi, Sakthan Thampuran laid the foundation of a centralised monarchy.

“Based on the principle of ‘one country one king’ he honoured those who were to be honoured, quarrelled with some, snubbed some, helped some and destroyed those who were to be”.

**‘Sakthan Thampuran’
Puthezhathu Raman Menon**



The kingdom of Kochi

The above mentioned statement indicates the measures adopted by Sakthan Thampuran to suppress lords who exercised excessive wealth and power.

He took measures to reorganize the revenue system and to improve agricultural and trade facilities.

- Took drastic steps against the feudal nobles who were functioning as parallel power centres.
- Divided the kingdom into ‘Kovilakathum Vathukkal’ and villages.
- Officials were entrusted with the responsibility to collect taxes.
- Introduced irrigation facilities. Developed transportation facilities.
- Started trade centres in cities.
-
-

Domination of Mysore in Malabar

Sultans of Mysore gave a heavy blow to the landlord system in Malabar just like the changes which took place in South and Central Kerala. They laid the foundation for a centralised administrative system. In the previous chapter we had discussed the socio-political conditions prevailing in Malabar in the 18th century.

During this period Hyder Ali and Tipu Sultan conquered Malabar. Tipu adopted strong measures against feudal nobles of Malabar and established a centralised administrative system.

The measures adopted by Marthanda Varma of Travancore and Sakthan Thampuran of Kochi to suppress feudal nobles and the economic-agrarian reforms introduced by them made them

Ruler	Steps against chieftains and lords	Steps to increase income	Steps for agricultural and trade development.
Marthanda Varma Dharma Raja Sakthan Thampuran Tipu Sultan.			

noteworthy. The reforms introduced by Mysore Sultans made them remarkable in the history of Malabar. Which were those reforms?

- ☆ Following the Mysorean invasion the local chieftains and landlords fled to Travancore. Thus they lost their hold in society. The Government introduced ‘Jamabandi’ reform to collect taxes directly from peasants in proportion to agricultural production. Thus peasants were recognised as landowners instead of the lord.
- ☆ Land was surveyed extensively and classified. Taxes were fixed considering difference of land and crops and for some crops tax reduction was given.
- ☆ Steps were taken to improve trade in the ports of Beypore and Ponnani.
- ☆ Government introduced monopoly in products like pepper, coconut, tobacco, sandalwood, teak etc.
- ☆ The roads developed by Tipu for military purposes were helpful for the development of trade
- ☆ Stopped the privileges and status enjoyed by the upper caste in society.
- ★ *Even today in some parts of Kerala there remain forts and broad roads constructed during the time of Tipu. Where are they? Prepare an enquiry note with pictures*

Complete the table with details regarding the administrative measures of Marthanda Varma, Dharma Raja, Sakthan Thampuran and Tipu Sultan.

- ★ *Did you complete the table? Based on this table prepare a report comparing the administrative measures of Marthanda Varma, Dharma Raja, Sakthan Thampuran and Tipu.*

Ali Rajas of Kannur

Ali dynasty of Kannur emerged as prominent traders, in the favorable circumstances that existed in North Malabar for trading. They were affluent enough to support financially even the British. They had dominance over the islands of Lakshadweep. They were in close friendship with the Sultans of Mysore and they used the favourable political situation of Mysorean rule to become prominent merchants of the time in India. Later the prominence of this dynasty diminished with the establishment of the British empire.

From Monarchy to Imperial Domination

When British and Tipu signed the Sreerangapattanam treaty in 1792, Malabar came under the control of British. At first, the charge of different places in Malabar was

entrusted to princes and feudal nobles under the control of British. But very soon local rulers were given 'Malikhan' and administration was taken over by the British.

Following the treaty of 1791 Kochi had become a vassal kingdom of the British. Though Kochi continued as a princely state it also came completely under the control of British.

As per the treaty signed by Raja Kesavadas, Dewan of Travancore, with the British, Travancore recognised the supremacy of the British. They appointed a Resident in Travancore who was given power to intervene in the internal affairs of the State.

In 1805 Travancore came completely under the control of the British by a treaty signed during the time of Veluthampi Dalawa.

Now we have to discuss the impact of British rule which lasted for more than a century, over the socio-political and cultural fields in Kerala.

Kerala During Colonial Period

The British introduced their colonial policies directly in Malabar and through the Residents in Travancore and Kochi.

British model of judicial system came into being in the place of traditional customs and precedents. Courts and lawyers became new power symbols. They also introduced a well organised bureaucracy in Kerala. British forced the governments of Kochi and Travancore to make laws to ensure their supremacy in the field of agriculture, trade and commerce.

We have seen that Mysorean conquest was a heavy blow to the feudal system. The land

lords, who fled from their native places for fear of Mysore attack, were reinstated and given back the right to collect revenues. They had to give a large sum as tax to the government. They, in turn, imposed the heavy burden of tax on 'Kanakkars' and 'Pattakkars'. In the place of traditional system, British law courts and police helped the landlords to collect taxes.

Very often the peasants were evicted from their land for trivial reasons. The government neither took any steps to increase the fertility of the land nor tried to use the waste land for cultivation. These facts made the life of the peasants miserable. Eventhough Basel Mission started tile and weaving industries in Malabar and opened new job opportunities it could not solve the discontent of the peasants.

Prosperity Amidst Exploitation

The conditions that prevailed in British Kochi were some what different. The steps taken by Marthanda Varma, and Sakthan Thampuran had already affected the feudal nobles, and a new vigour was seen in the economic sphere. Though British imposed heavy taxes on these governments it led them to increase their income. These governments encouraged the expansion of agricultural lands and cultivation in waste lands. Development in handicrafts and trade and commerce during Marthanda Varma's reign were helpful to them to a great extent.

However, the British compelled the peasants to cultivate plantation crops like cashewnut and rubber in the place of traditional crops like pepper.

Why was there a decrease in the production of food crops and an increase in the production of cash crops in Kerala during this period?

Since 1930 the government interfered in industrialisation. The governments started clay factories, Travancore Rubber Works, F.A.C.T.etc and also encouraged the private industrialists. Banking was also introduced at this time. Thus, non-traditional agricultural and industrial expansion in Travancore and Kochi paved the way for the emergence of a non caste middle class.

Changes in Land Tenurial System

Naturally, anti-peasant policies pursued by the British created widespread dissatisfaction and revolts among peasants. It compelled the government to make some legislation in favour of peasants. The liberal approach of the government of Travancore and Kochi helped these legislations.

‘Pandarapattam’ proclamation of 1865 granted ownership right to cultivators of government land and prohibited eviction from land. It helped the emergence of a class of independent peasants in Travancore. The Jenmi-Kudiyana Acts passed in 1896 and 1936 ensured peasants’ ownership right and helped to regulate taxes.

In 1946 an act was passed to fix basic land tax. In 1940 Kochi -Kudiyana Act was passed giving Jenmom rights to ‘Kudiyana’ (Tenants) and also insisted that on eviction they must be given compensation. In 1938 and 1943 more Acts were passed recognising the rights of tenants.

But in Malabar comprehensive legislation for Malabar Kudiyana act’ was introduced in 1929. In 1945, 1951 and in 1954 these acts were progressively modified.

Legislations for Social Reforms

In the social sector also British imperialism gave greater importance to their political and trade interests. In the social life of Travancore, Kochi and Malabar they wanted to continue the prominence of land lords and caste Hindus and through that they established the political supremacy over them. Besides, in Malabar, they took steps to strengthen religious polarisation. At the same time the imposition of heavy taxes upon the government of Travancore and Kochi compelled them to expand agriculture and industry. This created new job opportunities and provided chances to accept occupations disregarding caste prohibitions.

Thus the steps taken by the British to increase their income, later indirectly helped the formation of progressive society.

Printing and Education

The advent of Europeans led to the beginning of printing. Later all people were given entry to educational institutions. These helped the spread of modern ideas which gave a heavy blow to caste system.

Collect information regarding the educational activities of missionaries of Kerala during 19th and 20th centuries.

- Jesuit Priests
- Basel Evangelical Mission
- Church Mission Society
-

Job opportunities created by British administrative system and different departments became a significant stimulus for the attainment of education. The new social consciousness attained through western education created

strong responses against conservative system which led to new legislations.

In the previous class we had discussed the legal steps taken for the reform of the matrilineal system.

What were the other measures which paved the way for social progress during this time?

- Abolition of slave trade.
- Channar women were given freedom to wear upper cloths.
-

Though Travancore and Kochi were under the control of the British, the far-sightedness of the rulers and their interest in people's welfare made the Kings and the Dewans to take progressive measures. Discuss their contributions in the fields of education, health, judiciary, agriculture and transport.

* *So far we have discussed the socio-political changes in Kerala during the British rule. Was there any progress during the British period? Let us have a discussion on this.*

- Economic exploitation - its repercussions
- Communal Polarisation
- Reforms in Judicial system.
- Western education - printing technology, influence of caste system.

From Imperialist Domination to Independence

The British imperialism which had control over all walks of life, had to face challenges from people of various sections.

Collect information about the early resistance movements against the British. Why

were they not considered to be part of freedom struggle?

- Attingal revolt.
- Revolt of Western Kovilakom princes.

Kerala Varma Pazhassi Raja of Kottayam royal family in Malabar led struggle against the British in different parts of Malabar. Pazhassiraja had helped the British in their fight against Tipu Sultan. After the war, the right for the collection of revenue in Kottayam was given to his uncle Kurumbranad Raja, who was more loyal to the British, instead of the Raja of Kottayam. This was the cause of the struggle. Pazhassi Raja stopped the collection of revenue from Kottayam against the British action. Subsequently Pazhassi had several encounters with the British in Wayanad forest with the help of a major section of people including Muslim peasants, Kurichyas and Nairs. Though the British army had to taste several crushing defeats, at last on 30 November, 1805, Pazhassi Raja was killed in an encounter.

Kurichya Revolt

In this context the revolt of Kurichyas, who were the Adivasis of Wayanad is also worth mentioning. The British attempts to make the aborigines who moved freely in forest, their slaves was the cause of the revolt. Traditionally taxes were paid in kind, but they were compelled to pay in cash which in fact paved the way for their opposition. They fought against the British army with conventional weapons and resisted strongly before they surrendered.

Veluthampi and Paliyath Achan

The British who suppressed the Pazhassi revolt had to face challenges of the Dewan of Travancore and Kochi. Subsequently Travancore's economic condition worsened due

to its administrative expenses as well as the expenses of the British army. Veluthampi, the Dewan of Travancore, turned against the Resident when he tried to protect the merchants like Mathu Tharakan from non payment of taxes (who had trade relations with British). Paliyath Achan, the Dewan of Kochi, had protested against the excessive intervention of British Resident in their affairs. He joined hands with Veluthampi and began the revolt against the British. Veluthampi sought the support of the people against the British and appealed to them to take part in struggle through a proclamation known as 'Kundara Proclamation'. Though the proclamation was able to infuse patriotism and loyalty among people, the British suppressed the revolt. When Veluthampi felt it sure that he would fall into the hands of the enemies he committed suicide.

Collect more details about 'Kundara proclamation' and Veluthampi's activities.

Malabar Revolts

Muslim peasants in Malabar revolted throughout the 19th century against the land tenurial system introduced by the British. The fact that the landlords who fled from Malabar during Tipu's invasion were again made land owners by the British and the heavy taxes imposed on peasants were the cause of the revolt.

Except the Mattannoor revolt of 1852 all other Mappila revolts took place in South Malabar. The revolt of 1841 at Pallippuram in Valluvanad and at Mannur Village of Ernad were due to landlord-tenant conflicts. Manjeri revolt of 1849 had the largest number of people's participation. The revolt was led by Manjeri

Athan Moyan Kurikkal against the landlord Nilambur Raja. In 1851 the same type of revolt took place in Kulathoor. William Logan, the collector of Malabar, was appointed to conduct an enquiry in to these agrarian struggles. His report on this issue became the basis for the agrarian reforms later.

The British suppressed all these revolts brutally. What might be the relation between the economic condition of Malabar and these revolts?

Emergence of the National Movement

The conditions prevailing in Kochi and Travancore were different from those in Malabar. So there was difference in the growth of freedom movements in these places.

Era of Organised Agitations and Meetings in Malabar

Several Malayali activists were there in the early period of Indian National Congress including Chettur Sankaran Nair who presided over the Amaravathi session of the Congress in 1897. But the national movement in Malabar had its beginning in the political conference held at Kozhikode which was presided over by C. Vijayaraghavachary in 1903.

In 1908 a district Congress Committee was formed in Malabar. In 1916 under the leadership of K.P.Kesava Menon, the district secretary of the Congress, a branch of the Home Rule League was started in Malabar.

What were the circumstances which led to the strengthening of national movement in the country by 1920?

Presence of Gandhiji

- Widespread opposition against Montague - Chelmsford Reforms.

- Beginning of Khilafat movement.
- Powerful opposition raised by Rowlatt Act and Jallian Wallah Bagh incident.

At this occasion, the Malabar District Congress conference held at Manjeri in 1920 was noted for its massive participation.

Formation of Kerala Pradesh Congress Committee

All India Congress Committee meeting at Nagpur decided to form provincial Congress Committees by including princely state. Thus the Kerala Pradesh Congress Committee was formed covering Malabar, Kochi and Travancore and K.Madhavan Nair was its secretary. The National freedom struggle in Kerala became more powerful when non-cooperation movement began by Congress and Khilafat movement advanced hand in hand.

“Then in several fields there was seen inspiration and happiness in Mosques different from the usual religious speeches there was speeches to fight against British satanic government and the maintaining of its importance, In these speeches along with Muslim priests Hindu political activists were also present. In meetings and processions Hindu- Muslim masses participated alike; Congress and Khilafat committies and its volunteers not only worked together but also same office bearers - this can be seen all over Malabar.”

(E.M.S Complete Works)

At this time, an all Kerala political conference was held at Ottappalam in April 1921 in which delegates from Malabar, Kochi and Travancore participated.

Malabar Rebellion

Malabar rebellion of 1921 was an important political event of that period. British authorities became restless due to the strengthening and spreading of Khilafat movement in Malabar after Ottappalam conference. The government resorted to brutal repression to destroy the movement. This resulted in the bursting out of Muslim peasants who were already simmering with anger. When Police attempted to arrest Kalathinkal Muhammad, Secretary of Khilafat Committee of Ernad Taluk for a missing gun from Nilambur Kovilakam, his followers tried to prevent it. Provoked by this act the authorities sent police force to Thirurangadi mosque to arrest the religious leaders, Ali Musaliyar and Kattilassary Muhammad Musliyar. This was the main cause for the rebellion. A rumour spread like wildfire that the mosque was destroyed by police and people from different parts rushed to that place with weapons. Some people were killed in the encounter. Thus the rebellion went out of control. In Ernad and Valluvanad Taluks rebels seized government offices and plundered treasuries. Both railway and road transport were disrupted. The rebel leaders declared self rule in Malabar. But within days government declared martial law and through brutal repressive measures suppressed the rebellion.

More than 10,000 people were killed in the Malabar rebellion in which one of the most tragic episodes was the wagon tragedy. We have discussed this incident in the previous class.

Later, rebel leaders like Variankunnath Kunjahammad Haji, Ali Musliyar and Chembakassery Tangal were put to trial and shot dead.

The 1921 rebellion was the culmination of agrarian revolts taking place since 1836. Muslims of Malabar who developed anti British feelings as part of Khilafat Movement coupled with their religious consciousness paved the way for Malabar rebellion.

★ *Organise a panel discussion after collecting more details about Malabar rebellion. Include the following points in your discussion*

- Malabar rebellion as an agrarian revolt
- Anti-imperialist nature of Malabar rebellion
- Malabar rebellion and Khilafat movement

Civil Disobedience Movement

Congress activities which had lost its vigour after Malabar rebellion, again became active with the Salt Satyagraha in 1930. Salt Satyagraha, started at Payyannur in Kerala under the leadership of K. Kelappan was peaceful in the early phase. But when Gandhiji was arrested on 5 May the nature of the struggle changed. Mohammad Abdurrahiman, K, Madhavan Nair, P. Krishnapillai and R.V. Sharma led the Satyagraha at Kozhikode.

Later all the leaders of the struggle were arrested. After the Gandhi Irwin pact of 4 March 1931, the struggle was withdrawn. This created dissatisfaction among the congress workers.

The second civil disobedience movement started in 1932, neglecting the rigorous suppressive measures adopted by the government, created a very strong response in Kerala.

When the civil disobedience movement was withdrawn in 1934, a section of congress workers led by E.M. Sankaran Nambudiripad and P. Krishna Pillai joined the Congress Socialist

party. This socialist faction also functioned within the congress.

At the same time in different parts of India people were attracted towards socialist ideas. In the election of K.P.C.C. held in 1938 and in 1939 socialists took initiative and E.M.S. Nambudiripad became its secretary.

During this phase there were attempts for making freedom struggle more popular and to rally more peasants and workers in the struggle. In 1939 in a meeting held at Pinarayi Socialist party was secretly converted into Communist party.

When the Second World War broke out Kerala Pradesh Congress Committee, under the influence of Socialist ideology took a favourable position towards the people's anti-British struggles. They decided to observe 15 September 1940 as anti-repression day against civic rights violation ordinance introduced by the government.

This had got tremendous mass support and subsequently authorities issued prohibition orders and several leaders were imprisoned. Though national leadership advised to withdraw the observance of the day the KPCC observed it. In north Malabar there were police firings at Morazha, Mattannur and Thalassery in which two were killed.

These incidents persuaded the national leadership to suspend KPCC for their violent activities and to entrust the responsibilities to an adhoc committee. This made the Socialists leave the congress and join the communist party.

A section of congress workers under the leadership of Dr. K.B. Menon actively co-operated with the Quit India struggle. When police tried to suppress it with brutal force they

were forced to do some activities of sabotage. Dr. K.B. Menon along with four other accused were charged for making bombs to destroy government offices in Malabar and were sentenced to ten year rigorous imprisonment.

Even after the attainment of independence Malabar continued to be a part of Madras province. When states were reorganized on linguistic basis Malabar district was incorporated with Travancore - Kochi and Kerala state was formed.

* *Prepare an Edition consisting of different incidents connected with freedom struggle in Malabar, photographs of the leaders and their biographical sketches.*

Why did the freedom struggle in Travancore and Kochi confine to the demands for more opportunities and representation?

Era of Memorials in Travancore

The British introduction of modern bureaucracy and judiciary in the place of the traditional administrative system created new job opportunities in Travancore. But the Travancore government tried to give important posts to Brahmins from outside. In this context in January 1891 a mammoth representation was submitted to the Maharaja raising the slogan of 'Travancore for Travancoreans'. In continuation of this, under the leadership of Dr. Palpu another representation called 'Ezhava memorial' was submitted to the Maharaja which was signed by the members of Ezhava community. Even though having a degree in medicine Dr. Palpu was denied entry into the government service. The memorial requested to confer on the Ezhavas the same rights and privileges which were being enjoyed by those of their caste who were converted to Christianity.

For Responsible Government

Though the demands of memorialists were rejected by the Dewan, they were remarkable as early attempts at organised expression for the rights and privileges.

During this time according to the policy of the British government to constitute representative legislatures in many of the states legislative assemblies were constituted. In 1888 Sreemoolam Legislative Council was formed in Travancore based on this idea. It developed into the Sreemoolam Popular Assembly by nominating representatives from all Taluks. Later, it began to elect its representatives.

How did these reforms become decisive in the formation of a democratic government? Naturally these reforms ensued the demanding of more representation in administration and justice. According to the new reform those who had land ownership right and who paid more tax got the right to vote. Backward communities, Christians and Muslims joined together and demanded representation in the ratio of population. Subsequently they formed 'joint political Congress' and exhorted the people to abstain from election. What were the reforms introduced as a result of the struggle which was known 'abstention movement'?

- A Public Service Commission was appointed to ensure the representation of backward communities.
- Reduction in property qualification for voting right.
- In the elections held after the new reforms in 1937 backward communities came out with a clear majority.

How did these reforms help the backward communities for social upliftment?

Both the government and the Dewan of that time, Sir. C.P. Ramaswamy Iyer were unwilling to accept the decisions of the elected legislature. This intolerance of the Travancore government accelerated the growth of democratic movements. The leaders of Abstention Movement and some others joined together and in 1938 'Travancore State Congress' was formed. The state congress conference met at Vattiyoorkavu violating prohibition of the government won a decisive step in the struggle for responsible government. A petition was submitted to the Maharaja under the leadership Pattom Thanu Pillai demanding the granting of responsible government and dismissal of the Dewan Sir.C.P. Ramaswamy Aiyar from office. The Dewan banned the State Congress and the Youth League and began brutal suppression. The Congress and the Youth League strongly resisted the challenge of the Dewan with the support of peasants and workers. In different parts of Travancore there were encounters between people and police. In Neyyattinkara one died when police fired at a demonstration. In Alappuzha workers resorted to strike. Congress decided to organise a demonstration at Thiruvananthapuram during the birthday celebration of the Maharaja. Due to wide spread popular agitation the Dewan was forced to withdraw ban on the state congress and the Youth League. The Dewan insisted that without withdrawing allegation he could not deal with responsible government. At last, when one section was willing to withdraw allegations, the other section gave up Congress membership and joined the Youth League. A group from the league later joined the communist party.

At last in 1946 Sir. C.P. proclaimed constitutional reforms which granted to the Dewan previlages and prerogatives equal to that of the president of America. Against this autocratic move of the Dewan and to protect the rights of the workers under the leadership of the Communist party workers of Alappuzha resorted to indefenite strike. On 27th of October, 1946, at Punnapra and Vayalar military used machine guns against workers and peasants in which several people were killed. Dispersing of the protest meeting held for 'Responsible Government' in Travancore by using force was the strategy adopted by the government. When this strategy itself failed, police fired at Pettah in Thiruvananthapuram. In the firing three persons were killed.

Even at the final stage of independence the Dewan was unwilling to give up his autocratic feeling and obstinancy. He declared that Travancore would remain independent without joining the Indian union. The state congress started an agitation against this and on 25th July 1947 the Dewan was attacked while he was attending a public function.

When the Maharaja was convinced that he could not withstand the public will, he declared his decision to join the Indian Union. On 19th August 1947, Sir. C.P. Ramaswamy Aiyar resigned from his post and on 4th Sepember 1947 'Responsible Government' was declared in Travancore. In February 1948, election was held on the basis of adult franchise. On 24th March first popular ministry came into being under the leadership of Pattom Thahnupillai, the state congress leader.

Struggle for Responsible Government in Kochi

In Kochi popular movement began as an agitation against the anti-people policies of the Dewan. In 1936, when Dewan Shanmugham Shetty decided to give the distribution of electricity in Thrissur to a private company, there emerged a great popular movement. It was a remarkable one.

In 1938 following the British model, dyarchy was introduced in Kochi. According to this an elected member of the legislative council became minister with some important portfolios. Ambat Sivarama Menon was the first elected popular minister. In 1941, 'Kochirajya Prajamandalam' was formed for Responsible Government in Kochi. Though the government unleashed brutal repression against Prajamandalam, it firmly stood in the path of agitation and won majority in the election. In July 1946, Prajamandalam met at Ernakulam and decided to launch strong agitation against the government, for responsible government. Against the Dewan's excessive interference in the routine administrative activities of the government, there developed a powerful popular agitation. Subsequently the Maharaja was compelled to give administration of all departments to the popular ministers. In September 1947, the rule of the Dewan ended. Later the Prajamandalam merged with the Congress and in September 1948 won majority in the election. Ikkandawarrier was the first prime minister.

According to the decision of the government of India to integrate princely states on 1st July 1949 Travancore and Kochi were merged and the state of Travancore - Kochi was formed.

* *Collect information about the struggle for independence in Travancore and Kochi. Enlarge the Edition already prepared on freedom struggle in Malabar consisting of important events related to freedom struggle, brief biography and photographs of the leaders with the information gathered about the freedom struggle in Travancore and Kochi. This edition can be given the title "National Movement in Kerala".*

* *Conduct a seminar including more details about the national movement in Kerala. Which are the incidents that we can discuss in it?*

- General nature of the national movement in India and the condition of Kerala - similarities and differences.
- Content and course of the struggles in Travancore and Kochi and its similarities and differences with the struggle in Malabar.
- Different incidents in freedom struggle and its influence. (Home Rule, Malabar Rebellion and Quit India struggle)

Prepare a seminar report consisting of main content of the articles in seminar, codification of the discussions in seminar and a brief survey of work related with the conduct of the seminar.

Era of Social Renaissance

The mass struggles for economic right and political freedom along with the resistance against social disparities and caste system, caused the birth of an enlightened society in Kerala.

Leaders of Renaissance

Vaikunda Swamy (1808-1850) was bold enough to blame openly calling British imperialism

as 'White devil' and the misrule of the Maharaja as 'rule of the devil of Ananthapuram'. He was the first, who effectively combined the political struggle and advancement of social renaissance. He challenged the decadent caste system rationally and consecrated a mirror to convince the greatness of monist philosophy among people. He was born at Swamythopu in Nagercoil. His message was one caste, one religion, one family, one world and one god. He is the author of Akhilathirattu and Amman Arul Al.

Chattambi Swamikal reacted against the Brahmanic hegemony and superstitious customs and rituals. He was a scholar of Upanishads and logic and very strongly opposed caste system and spread the message of monistic thought. He was known as 'Sarvavidyadhiraajan'

Sree Narayana Guru (1856-1928) who was a strong believer of Upanishadic thoughts and greatness of human love exposed the hollowness of caste system and Brahmanic priesthood and spread the message of universal love.

He exhorted the people to become powerful through unity and to enlighten through knowledge. His theory was that the essential quality of man must be humanism. He contributed a famous message to Kerala. 'One caste, one religion and one god for man'. Sree narayana Guru very strongly opposed polygamy, polyandry and matrilineal system and evil customs like 'Thalikettu kalyanam' and drinking of liquor and took the initiative to simplify marriage celebrations

While some other backward communities achieved economic growth and representation in administration. Pulayars in Kerala were denied all rights and were victims of all oppression. When upper castes made them untouchables

and wretched Ayyankali played a prominent role to instill self confidence and sense of unity among them. He spoke for the right to travel along public roads and for the right to enter government schools. He organised and prepared the agricultural labourers to struggle for their rights who were subjected to all kinds of exploitation.

Vakkom Abdul Khadar Maulavi tried to spread modern education and to eliminate evil customs, V.T. Bhattathiripad raised his voice against evil customs in Nambudiri community and for the freedom of women. Sahodaran Ayyappan tried to prove that polythesim was irrational and fought against alcoholism and exploitation of peasants and for this started interdining. All these leaders were trying to reform the society.

* *Collect information and prepare an Edition about the leaders of the renaissance movement who tried to humanise the Malayalis and to teach them the first lesson of social consciousness.*

Edition shall include

- Information related to the life and thoughts of social reformers and their photographs
- A note evaluating their out look
- Your evaluation about its contemporary relevance

Progress in Civic Rights

Vaikom Sathyagraha and Guruvayoor Sathyagraha have not only regarded as an advancement in social reform but also an inseparable episode of the national movement in Kerala for the agitation for civil rights

The Congress conference held at Kakinada in 1923 decided to propagate against the

untouchability in Kerala. A committee was constituted for this purpose consisting of A.K Pillai, K.P.Kesava Menon, Kurur Nilakantan Nampoothiripad and K. Kelappan. During this period non caste Hindus were not permitted to walk around the Vaikom temple. Against this a Sathyagraha was started in front of the temple on 30 March 1924. As part of this struggle two processions were started from Nagarcoil and Vaikom. They joined together at Thiruvananthapuram and submitted a memorial to the Maharaja under the leadership of Mannathu Padmanabhan and T. K Madavan. To support the Sathyagraha which caught national attention, Tamilians came under they leadership of E.V Ramaswamy Naicker and the Akalis came from Punjab.

Finally Gandhiji himself came to Vaikom in march 1925 and held discussions with the authorities. Consequently among the four roads The three surrounding the temple were opened for public.

Following Vaikom Sathyagraha in different temples of Kerala there were agitations for freedom of travel. Try to find them out.

Under the auspices of Kerala Pradesh Congress Committee a similar Sathyagraha was started at Guruvayoor on 1st November 1931 demanding entry into the Guruvayoor temple for all castes of Hindu religion. K.Kelappan, Mannathu Padmanabhan, A.K Gopalan and N.P Damodaran Nair were the leaders of that agitation. When Samuthiri, the temple trustee was reluctant to concede as the second phase of the struggle K.Kelappan started fast unto death from 22 september 1932 onwards. But due to Gandhiji's intervention on 22 October the struggle was withdrawn.

Subsequently, there was an opinion poll held at Ponnani taluk in which 77 percent favoured the entry of all castes in to the temples. Through these kind of popular struggles temple entry proclamation was made in November 1936 in Travancore, in 1947 in Malabar and in 1948 in Kochi.

- * *The History of national movement in Kerala was also a struggle for social reform Prepare a note of response to this statement.*

Press that Infused Energy to Freedom Struggle

News papers which influenced our taste and out look played a prominent role and gave enthusiasm to national freedom struggle. Mathrubhumi started from Kozhikodu in 1923, Al Ameen published under the editorship of Muhammad Abdul Rahman and Prabhatham news paper of Socialist Party were the mouth pieces of the national movement in Malabar 'Swadesabhimani' published under the editorship of Ramakrishnapillai and owned by Vakkom Maulavi and 'Kesari' of A.Balakrishnapillai were the great models of journalism in Kerala. Malayala Manorama started by Kandathil Varghese Mappilai also fought with its pen against the Dewan's rule.

- * *Collect information about other publication which added strength to the freedom struggle and attempts for social reform. Prepare an article under the title 'the role of news papers in building up social virtue'.*

The Spring Season of Malayalam

Artistic and literary creations reflect the socio - political life of a country. We have

discussed the Champus which reflected the anarchical tendencies of medieval social life and decadent culture transformed to new artistic and literary form centered around main theme as devotion

The advent of English education and western ideas exposed Malayalis to modern literacy forms like novel, short story, drama, travelogue and literary criticism. The art forms and literary works of 19th and 20th centuries based on contemporary social problems, crises and philosophic thoughts were of the international standard. Who were the geniuses to spread the fame of Kerala at an international level?

- * *Prepare an Edition about this period of Malayalam literature .Include in this edition the details of different branches of literature. The writers of these branches , their important works and photographs. Name this issue “The Spring Season of Malayalam”.*

Summary

- A centralised monarchical administrative system evolved in Kerala taking strong steps against landlords and Jenmis who had wealth and power and introducing measures for the development of agriculture and trade.
- By 19 th century Kerala came under the control of British
- British rule caused wide spread economic exploitation and several other repercussions.
- Western education and certain legislations were helpful in the creation of a progressive society in Kerala
- Intellectual intervention of the leaders of renaissance helped the creation of an enlightened society.

- There was the powerful functioning of national movement in Kerala. In Travancore and Kochi significant struggles were carried out for responsible government.
- History of the national movement in Kerala is also the history of the fight against social evils.
- western contact helped the advent of modern art reforms and literary works.

Questions

- Prepare a note on the role of MarthandaVarma, Dharma Raja, Sakthan Thampuran and Tipu Sultan in the course of the history of Kerala.
 - Approach towards landlords and Jenmis
 - Measures for Agrarian -Land lords
 - Steps for the development of industry and commerce
 -
- What were the steps taken for the establishment of supremacy that resulted in the creation of a modern society in Kerala?
- How the traditional caste system was adversely affected by introduction of plantation crops and the emergence of new handicrafts and factories?
- Evaluate the role of the leaders of renaissance in the creation of a progressive society in Kerala
- Prepare Time Chart indicating the important events related to the freedom struggle in Kerala
 - Congress meetings in Malabar, agitations
 - Memorials

- Agitations for responsible government
-

Seminar Report

- The National Movement in Kerala

Project

- How did the land reforms and other changes help for agricultural development of Kerala?
- This project is to be completed with the help of the next chapter

- Steps taken by Marthanda Varma, Dharma Raja, Sakthan Thampuran and Tipu Sulthan against land lords and its repercussions
- Granting of the right to the Jenmis by the British and its consequences
- Legislation of Jenmi - Kudiyan in different periods and their results

