

***HISTORY OF MODERN KERALA:
PROBLEMS AND PERSPECTIVES***

HIS2 C02

II SEMESTER

MA HISTORY

2019 Admission



UNIVERSITY OF CALICUT

School of Distance Education

Calicut University- P.O,

Malappuram - 673635, Kerala.

190506

UNIVERSITY OF CALICUT

School of Distance Education

Study Material

II SEMESTER

2019 ADMISSION

MA HISTORY

HIS2 C02

HISTORY OF MODERN KERALA: PROBLEMS AND PERSPECTIVES

Prepared by:

Sri. Shumais,
Asst. Professor,
Dept. of History,
Farook College, Kozhikode.

Scrutinized by:

: Dr. Priya P,
Asst. Professor,
Dept. of History,
Govt. Arts and Science College,
Meenchanda, Calicut.

| CONTENT | | PAGE NO |
|-----------------|--|----------------|
| MODULE 1 | COLONIAL AND MODERN HISTORIOGRAPHY | 5 |
| MODULE 2 | MODERN KERALA AND THE PHASE OF CHANGE | 31 |
| MODULE 3 | SOCIAL MODERNISATION AND REFORM PROCESS | 50 |
| MODULE 4 | FORMATION OF UNITED KERALA | 66 |

MODULE I

COLONIAL AND MODERN HISTORIOGRAPHY

Early Surveys and Administrators

The British officials were not mainly interested in the history of Kerala. The liberal tradition that encouraged James Mill to write his History of India could not be said to have influenced the majority of British administrators. They came to India as conquerors, and in order to consolidate their conquest, the British had to study and understand the history of the society over which they were exercising control. This was particularly important in revenue administration where the traditional land system had to be studied. Since the land rights had a political and economic basis and the variations involved in the geographical features also, the history, economy, polity and geography of the area needed to be surveyed and studied.

This initial effort is clearly visible in the works conducted by Francis Buchanan, Ward & Conner, and the administration in charge of studying the existing land system for revenue purposes. However, these enquire led to a study of the immediate past. The best example is the study of land system by the Joint Commissioners of Malabar (1792-93) led them to study the immediate past, mainly domination by the Mysore rulers, land revenue system and also to consider the evolution of traditional rights of land ownership and legal system.

- **Francis Buchanan**

Francis Buchanan studied medicine at the University of Edinbarough. He was a part of several voyages to Asia. He joined in the English East India Company in 1794. He initially served at Bengal Medical Service in the Initial phase. The death of Tipu Sultan in the Fourth Anglo Mysore war in 1799 was a turning point in his career. He was asked to survey south India. The report was submitted in 1801. Later it was published with the financial support of English East India Company entitled as *A Journey from Madras through the Countries Mysore Canara and Malabar* in 3 volumes.

Missionary Writings

Samuel Mateer a protestant missionary belonged to London Missionary Society. Mateer came to Travancore in 1859. His important works are *The land of Charity*, *Gospel in South India* and *Native life in Travancore* (1883). Herman Gundert was born on 4th February 1814 in Germany. Gundert came to Malabar as a part of Basel Evangelical Mission in 19 century. He had contributed in various fields of knowledge. He authored many books in history theology grammar and so on. Stayed at Thalassery and from there he made valuable contribution to Malayalam language and literature. The first newspaper in Malayalam language *Rajyasamacharam* was from published from Thalassery by Herman Gundert. *Paschimodayam* was another newspaper published by Gundert.

None of these efforts comprised a history. They were nothing more than collection of oral evidence and the examination of contemporary records for administrative purposes. They accepted the claims to landownership by the landlords based on the oral traditions without examining them to careful scrutiny. Similarly the reform during the Mysorian period were not seen as an aspect of the changing land relations, but only as a problem that should be tackled to consolidate the relations with local landowners. It is clear that the then contemporary priorities and their own value judgements weighed high in their attitude to historical data.

This situation continued until the last decades of the 19th century. Meanwhile concrete evidence that shed light on the history of Kerala was accumulating. Megalithic burials were unearthed from various parts of Kerala. Inscriptions in copper plates were discovered from different parts of Travancore, which includes Syrian Copper Plates and Kottayam Copper plates and the names of a few rulers like Bhaskara Ravi Sthanu Ravi, and Viraraghava were known. Inscriptions mentioning a Kerala ruler, Ravi Varma Kulasekhara, were reported from various places in Tamil Nadu, including at Kanchipuram and Sreerangam. Discovery of Asokan Edicts brought to light the references to ‘Satyaputas’ and ‘Keralaputas’.

With Mc Crindle’s publication of ancient travel accounts, the references to port towns in Kerala by Ptolemy and the anonymous author of the *Periplus of the*

Erythrean Sea were also known. However, these evidences were displayed as showpieces showing Kerala's very ancient past, probably accounting for the origin of some of the modern kingdoms. For example, Viraraghava and Bhaskara Ravi were made the rulers of Cochin and the inscriptions from southern Kerala were thought to be referring to ancient rulers of Travancore. Moreover, facilities and often the necessary technology for systematic examination of the new sources were lacking.

Gazetteers and Manuals

In the 19th century, The British officials prepared district Manuals to gather historical information about the people and land which they were ruling. The British authorities entrusted the work of preparing separate manuals for each district, with their trusted officers especially district collectors. Accordingly, separate Manuals were prepared. However, the most important among these Manuals is the 'Malabar Manual' prepared by the then Malabar Collector and Magistrate, William Logan in 1887.

- **William Logan**

William Logan joined Madras service in 1862 he held various administrative offices, Sub-Collector and Joint Magistrate of Malabar, Collector and District Magistrate of Malabar, Acting President of Travancore and Cochin, Member of Board of Revenue etc. Logan had worked for about twenty years in Malabar in various positions like that of the, Judge, Special Commissioner, Magistrate and District Collector. Though he was asked by the authorities to prepare a reference book or a handbook in the form of Manual, Logan painstakingly prepared a precious historical work. He was the product of the progressive intellectual community of the 19th century.

The Malabar Manual is divided into four chapters, apart from the copies of the documents and other records. The first chapter deals with the geographical peculiarities of Malabar and its flora and fauna. In this part he includes theports and the roads in Malabar. The second part is about the religion, caste, customs, population, density of population, cities, social order, Language, literature, village administration and organization, education etc. that had existed in the then Malabar.

The third part is about the history of Malabar, the Portuguese period, the Mysorean invasion and the growth of British domination up to 1885. The fourth chapter deals with the revenue administration and the tenancy rights. William Logan used all the then available sources for writing the history of Malabar. William Logan used all the available sources which include Francis Buchanan's *A Journey from Madras*, Caldwell's *A Comparative Grammar*, Francis day's *Land of Perumals*, works of Herman Gundert, foreign Travellers' accounts, epigraphic sources, archival sources, archaeological sources, oral sources particularly *vadakkan pattukal* and *Mappila songs* etc.

He was the first to use the inscriptions, monuments and coins in Kerala to gather historical information. He noted the importance of the megalithic burials found in the different parts of Malabar. Apart from the British official documents, Logan drew endurances from the traditional sources like 'Keralolpathi', folk literature, accounts of the foreign travellers and oral traditions. He distinguished between traditional history and factual history. He tried to verify the authenticity of the traditional sources before accepting them as historical material.

The Malabar Manual was prepared as an official administrative report and so naturally no criticism against the government could be accepted in it. Still Logan had criticized the weaknesses of the British administration in Malabar. For example, against the official view, he stated that the basic cause for the Mappila revolts of the 19th century in Malabar was agrarian discontent and religious fanaticism was only its outward exposition.

His accounts of the political events in Malabar of the British period are well supported by documentary evidences. Logan initiated a new scientific method in the tradition of historical writing in Kerala. A more analytical use of history was in fact, made by a British administrator historian, Willliam Logan who in his 'Malabar Manual' attempted to present a detailed historical account of the Malabar district.

The differences in method from P. Shangunny Menon's account are clear from this work. First, he was able to see the district features of Megalithic burials and their importance in reconstructing the very ancient past, although he could see them only as 'cultural' phenomena. Secondly he was able to distinguish between

traditional history and history from other sources, whereby a definite effort was made to separate the oral and legendary information from the information being gathered from the new evidence, ie, inscriptions, monuments, coins, etc. This effort in the case of Kerala history was unprecedented and provided the basis for a scientific examination of objective material evidence. This was totally different from Shangunny Menon, who tried to 'fix' the newly accumulating evidence into his oral legendary framework for ancient history. Third, he was able, to the extent possible, to eliminate the incorporation of unsubstantiated oral tradition into the history of the period for which more definite evidence is available as in his treatment of history from the Portuguese period. This is again distinct from Shangunny Menon who incorporated such oral traditions into material evidence to build up a tainted picture of the origins of Modern Travancore State.

Probably the most important is Logan's treatment of the British period itself. He tried to build a factual account of the political events, at the same time attempted a more analytical explanation of the implications of British policies which has even now been deemed a major contribution. This was not even attempted by Shangoonny Menon. This difference in approach and method was not the result of historical training or differences in access to the sources, but was determined once again, by the predispositions of the two administrators and the immediate demands on them.

The British administration in Malabar was seriously concerned with the spreading Mappila revolts during the second half of the 1th century, and the fact that the revenue administration was not able to function effectively. This necessitated a serious re-examination of the impact of British policies in Malabar, which was undertaken by Logan. This examination led him to the origins and growth of the land system in Malabar and the traditional politico-economic rights and privileges of the landholders over which the British imposed their revenue assessment.

The approach and method used by Logan in his Malabar Manual grew from this effort. Logan was able to point out the lacunae in the earlier judgements of British administrators regarding this problem, on the basis of the material evidence

that he had collected. His suggestions in favour of the tenant cultivators were rejected by the British administration, but the method he used to arrive at his conclusions has remained valid to this day. In contrast with Logan, Shangoonny Menon was the proponent of a princely state that had been going through a “progressive phase” through the reforms of the 16th and 17th centuries.

Antithetical relations between the British and the princely state also did not exist. Hence his role was essentially to document the circumstances, which brought Travancore to this position, and hence, he was not constrained by knotty problems of sources and evidence in his narrative. Northern was there any compulsion to look for alternate models that necessitated a radical break with traditional history.

However, both Logan and Menon were primarily administrators, and their commitment to history was in so far as it served their administrative needs. Historical thinking and analysis had not been produced as the result of a social need, a process that developed only in the subsequent period. This was consonant with looking for more evidence and accumulating source materials, analyzing and interpreting traditional sources, and looking for a consistent methodology in the presentation of facts.

Like the Malabar Manual, separate Manuals were prepared in Travancore and Cochin. The Travancore state manual was prepared by V. Nagam Aiyya in 1906. An earlier work called ‘The Early sovereigns of Travancore’ by the Tamil scholar and poet Sundaram Pillai had highly influenced the preparation of the Travancore State Manual. The ‘Cochin State Manual’ was prepared by C. Achutha Menon. Both these works are descriptive and so historically less important.

The importance of the growing corpus of inscriptions was being recognized by the end of 19th century. It was felt that a detailed study of the inscriptions would be able to throw light on the early period of Kerala history which was a mixture of legend and fact. Such an exercise was undertaken by P. Sundaram Pillai, a Tamil poet and scholar in the heterodox tradition who studied the available inscriptions with references to Travancore rulers. His series of articles called “The Early Sovereigns of Travancore” brought to light not only the political details but also interesting aspects of society and culture.

- **V. Nagam Aiyya and Travancore State Manual**

Travancore State Manual was prepared by V Nagam Aiyya. It was published by V.Nagam Aiya got inspiration from studies of Sundaram Pillai especially the book *Early Sovereigns of Travancore*. He systematically tried to present a more objective picture of the early history of Travancore. Besides it provides a lot of information about flora and fauna, geography, boundaries, ports, roads, people, population etc of Travancore. Cochin State Manual was prepared by C Achutha Menon; it provides information about geography flora and fauna, ports and history of Cochin State.

T K Velupillai

The Travancore government decided to revise Travancore state manual of V Nagam Iyya in 1936. It was entrusted to TK Velu Pillai in 1940 after 34 years of Nagam Iyya's state manual the Travancore State Manual was published in 1940. TK Velupillai was an active politician of Travancore and close with the Travancore royal family and the deputy superintendent of Sree Moolam Praja Sabha Vel Pillai was assisted by eminent scholars and officers some prominent among them was Sooranad Kunjan Pillai. Travancore state manual was published in four volumes running in 4000 pages

Archaeological Discoveries & Colonial Ethnography

Babington and Brucefoote were the two prominent company officials and archaeologists. Robert Brucefoote (1834-1912) was an eminent geologist often considered to be the founder of the study of the prehistory of India. He unearthed a lot of prehistoric tools from different parts of South India.

- **Edgar Thurston(1885-1935)**

Edgar Thurston was one of the British official and important Anthropologist. He published many works in Ethnography and Botany. Cates and Tribes of south india is a seven volume work of Edgar Thurston. The work is an ethnographic study of social groups of Madras Presidency, princely states of Mysore, Travancore, Coorg and Pudukkottai. L A Ananda Krishna was one of the important anthropologist. He had argued that matrilineal system had existed among the tribal people of Kerala from the ancient period itself

Histories of Princely States – Travancore and Cochin; Modern Historical Writings

The growth of colonialism and the introduction of the modern education, in a way helped for the emergence and growth of modern historical writing in Kerala. The English education helped the educated Keralites to get in touch with new ideas and disciplines. Simultaneously, history became a subject taught in the educational institutions. As elsewhere, the 19th century Kerala also witnessed the emergence and growth of historical literature. Most of the works written during the early phase were mere descriptive and the scholars did not go deep into the causes of the events. While they wrote factual history of the modern period, they relied more upon traditional sources and legends for the history of the earlier periods.

- **Vaikathu Pachu Muthathu**

The historical writing in Kerala had a simple beginning. It was started by **Vaikathu Pachu Muthathu** who published a small book in Malayalam *Tiruvitamkur Charitram* (History of Travancore) in 1867. This was the first book published in Kerala with the title history. He recorded the achievements of the rulers of Travancore with the help of various sources, in chronological order. He was a Sanskrit scholar lived in the Travancore court. So his history was in all praise for the kings of Travancore. He mixed up legends, fables and facts to write the book. It can be seen that there is no differentiation between fables and facts in his book.

- **P. Shangunny Menon**

Drawing inspiration from Pachu Muthathu, P. Shangunny Menon wrote *A History of Travancore from the Earliest Times* and was published in 1878. The book was written in English. He was an employee of the king of Travancore. He had started his official career as a clerk and reached upto the level of the acting Diwan of Travancore. By enjoying the highest position in the kingdom, Menon had access to all official records and personal contacts with the king. He could use all the available sources for writing the book. Further he was encouraged by the then ruler of Travancore to write the book. The intention of Shangoonny Menon was to write the history of Travancore and thereby highlight the glory of the kingdom and

the rulers. Naturally the book turned out to be a typical court history. The book covers the dynastic history of Travancore upto 1860.

The ancient history of Travancore is written with the help of legends, oral traditions and fables. He did not go in to the objectivity of these traditional stories. But the history from the 18th century onwards becomes more factual. However, no analytical interpretation is being attempted by the author anywhere in other book. Instead it is mere eulogy of the kings. He was familiar by and large with the new material that was accumulating and with the growing methodology of historical writing. He had at the same time access to the existing sources including Granthavaris and other records.

However, he was unable to analyse the growing evidence on ancient history, but used them to glorify the ancient past of Travancore. His account upto about 18th century is mixed with oral traditions, legends, and a few records arranged in such a way as to paint the deeds of Travancore Kings in glorious colours. From 18th century his narrative however lacked an analytical presentation. This lack of analysis was probably the result of the priorities that the historian had set for his work and who was more interested in presenting a “Court History” of Travancore than studying the political and economic implications of its transformation into a princely state. This was unfortunate because the implications were becoming clear during his lifetime itself.

The social protest movements were gathering strength and the clamour for reform was rising from various corners. Shangoonny Menon wanted to eulogise the past glory of Travancore, which by his period had gone under grip of colonialism. He considers the 16th and 17th centuries as the progressive period in the history of Travancore. He did not make any attempt to deviate from the traditional method of historical writing. But with all the discrepancies, the book stands as an important one in the historiographical studies of Kerala.

Emergence of Modern Historiography

The beginning of the 20th century witnessed the emergence of a new English educated middle class intelligentsia in Kerala also, as elsewhere in India. This new middle class had a more progressive outlook in the social and political conditions.

K.P. Padmanabha Menon

K.P. Padmanabha Menon was the representative of this newly emerged middle class intelligentsia in Kerala. He is often considered as the first modern historian of Kerala. He was the son of the historian P. Shangoonny Menon. He took his law degree from Madras and he was appointed as the member of the Legislative Committee in Madras. Later he returned to Kerala and started his legal career at Ernakulam and then shifted to Trivandrum. While practicing as a Lawyer at Trivandrum, he was appointed as a member of the Marumakkatayam Committee of Travancore.

The committee submitted its report in 1908. As a member of the Marumakkatayam Committee, Padmanabha Menon made a detailed study of the peculiar system of matriliney in Kerala. According to Padmanabha Menon the matrilineal system originated in Kerala in the 14th century only. He argued that if it had existed before the 14th century, the foreign travellers visited this place would have referred about it, but none had referred. All the travellers who had visited Kerala after 14th century have mentioned about it. He recommended basic reforms in the system so that the Kerala society would transform into a patriarchal one.

The Marumakkatayam report remains as a basic document for the study of this system. Padmanabha Menon published his *Kochi Rajya Charitram* (History of Cochin) in Malayalam in two volumes during 1912 and 1914. The first volume has two parts. The first part deals with the society of Cochin, which includes the details about the early settlers, the advent of Ezhavas, Nairs, Nambudiris, Christians, Jews and Muslims; the history of Perumpadappu Swarupam, Kalari system, Nair militia, weapons, methods of warfare, origin of temples, growth of devaswams etc. The second part is about the history of the Portuguese in Kerala, especially Cochin and their activities. According to him the main aims of the Portuguese in Kerala was to dominate the sea trade, to conquer territories and to spread Christian religion among the natives.

The second volume also has two parts. The first part is about the domination of the Dutch in Kochi and the second part deals with the growth of British colonialism in Kerala. Padmanabha Menon divides the people of Kerala into two categories – the early settlers and the outsiders. According to him, the Cherumar, Pulayar and the Tribal people were the early settlers of Kerala and the Ezhavas,

Nairs, Nambudiris, Jews, Christians and the Muslims all came from outside and settled in Kerala in the course of time.

He used the traditional source, Keralolpathi for recording the ancient history, but doubted its reliability. He denounces the Parasurama legend and the conversion of the Cheraman Perumal to Islam. Though the title is about Kochi, the book deals the history of Cochi in a wider perspective of Kerala as a whole. He views history as a whole and so gives due consideration to social, religious and cultural aspects also apart from political aspects. Padmanabha Menon's 'History of Kerala' in four volumes was publishing posthumously during the period between 1924 and 1937.

He had prepared these bulky volumes on the basis of the letters of Canter Visscher, the Dutch chaplain of Cochi. Menon's interpretations and explanations to these letters comprise the book. He had understood the difficulty of writing an integrated and comprehensive history of Kerala with the then available source materials. In his interpretations, the author highlights the customs and religious practices of different communities in Kerala, the role of temples, geographical peculiarities, natural resources, dress, habits, the advent of the Brahmins, minor principalities, trade revenue etc.

As it was written as explanations to the letters he could not stick on to a regular chronology in the book. The book has its own weaknesses. It is not a comprehensive history of Kerala. At best it can be regarded as a gazetteer. The title of the book is in a sense misleading. However, it was Padmanabha Menon who had taken a different path from the traditional historical writing in Kerala. He inaugurated a new scientific approach, like Logan, in writing the history of Kerala.

The study and writing of history received a new impetus in Kerala after the publication on of the works of Padmanabha Menon. The spread of the colonial knowledge and struggle against the colonial political domination hastened this new impetus. The study and writing of history were acquiring new dimensions at the national level; also during this period. In the meanwhile, archaeological, epigraphic and numismatic evidences were being gathered from the different parts of Kerala. However, the scholars in history were reluctant to make use of these newly acquired primary sources to have a scientific interpretation for the ancient period.

They were still beating around the traditional sources. But this was not the case with the history written of the colonial period. The history after the Portuguese advent was being written in a more objective way.

Padmanabha Menon was a researcher who had published papers and articles on the history of Kerala, and was able to make better use of the available sources than his father. He collected meticulously all the foreign notices and references on Kerala and also the available indigenous records and accounts. This effort enabled him to analyse the oral traditions and legends more objectively and try to compare them with the evidence from non traditional sources.

However, Menon was unable to make the best use of inscriptional and other forms of evidence in order to throw light on the antecedents and origins of the kingdom of Kochi. Hence, although he was not constrained by the value judgements of his predecessors, Menon was unable to achieve anything more than a systematic presentation of the available information mainly from secondary sources. This feature was more manifest in his notes on Canter Visscher's Letters from Malabar, which was published under the misleading title *History of Kerala*. It does not appear to have been Menon's intention to write an asystematic history of Kerala. He was only trying to collate all the available information on the numerous allusions and references by Visscher. It is possible that he was trying to arrive at a method of historical interpretation by bringing together such an amount of information. He was unable to develop this method, but the indications are that he was thinking in terms of objective analysis of evidence rather than working by predispositions.

It is also clear that Menon was trying to break from the practice of depending on oral traditions and legends. Although he states these legends, he was also thinking in terms of a method of testing and verifying these legends. Padmanabha Menon's effort was limited by his lack of access and inability to use the existing archaeological, epigraphical and other forms of evidence. The work on this front began in right earnest after him. Several enthusiasts like K.R. Pisharady, V.K.R. Menon, V.N.D. Nambiar and Anujan Achan were collecting inscriptional evidence; with Anujan Achan conducting archaeological excavations around

Kodungallur Rama Varma Research Institute Bulletin which was being published during 1920s became a forum for these scholars. In Malabar there were no local initiatives in collecting and collating the existing evidence.

But some progress was made in the accumulation of evidence by the Imperial Archaeology and Epigraphy departments, which included the discovery of evidence in Edakkal Cave discovery of further Megalithic burials in Wayanad and a few inscriptions in various parts of Malabar. Although archaeological, epigraphic and numismatic evidence was being gathered, the methodology for analyzing them and bringing them into logical structure was not developed. Most of the work was limited to describing the data and drawing inferences based on that piece of evidence, rather than interpreting the data on the basis of common and acceptable parameters. The only general parameter that existed for the pre-Portuguese period was the traditional framework based on Keralolpatti. But these discrepancies between that frameworks and the accumulating evidence was obvious.

However, writings on Kerala history still lacked a proper framework which incorporated the accumulating evidence and emerging methods of analysis, which would integrate the numerous strands of observations, and hypotheses that were being advanced. Interestingly, such an effort came not from practicing history teachers and writers, but a professor of Malayalam who strayed into historical research

Elamkulam P.N. Kunjan Pillai.

Elamkulam was one of the first historians in Kerala to scientifically analyse the accumulating inscriptional evidence and realize the significance of the Megalithic burials in terms of social and political history. He could also integrate evidence from Literature and Arts with information from other sources and subject the oral traditions to careful scrutiny. The conclusions of these efforts were published in the form of several articles that were compiled into volumes, and provide the largest corpus of interpretative material on Kerala history available in Malayalam. The scientific interpretation of the inscriptional and other sources for reconstructing the early history of Kerala was successfully undertaken by Elamkulam Kunjan Pillai.

He was not a practicing historian and his basic interest was in linguistics. Elamkulam studied all the available inscriptions and with the help of the Tamil classical works and tried to provide a scientific framework for the study of the ancient period of Kerala history. He succeeded to a certain extent to free the ancient period of Kerala history from the clutches of fables and legends and provide a rational and scientific outlook. He wrote several articles which threw fresh light upon many dark areas of the early period of Kerala history.

Many numbers of articles on Kerala history written Elamkulam are compiled into several books in Malayalam like, *Bhashayum Sahityavum* (Language and literature), *Kerala Charitrathile Irulatanja Etukal* (The Dark Pages of Kerala history), and *Chila Kerala Charitra Prasnangal* (Some Problems of Kerala History). *Jenmi Sampradayam Keralathil* (Jenmi System in Kerala), *Chera Samrajyam Onpathum Pathum Nuttandukalil* (Chera Empire in the 9th and 10th Centuries) etc. Some of these articles were translated into English and published with the title, *Studies in Kerala History*. His findings were elaborated and compiled in an organized manner by A. Sreedhara Menon in his *A Survey of Kerala History*.

Elamkulam's narration and interpretations were widely accepted as the only authoritative explanation of Kerala history till recently. With the influx of newly found source materials and usage of new methodology, some of the conclusions of Elamkulam have been proved incorrect or revised. Still his works remain as the pioneering ones in the study of the early history of Kerala. It is not necessary to enter into the major arguments advanced by Elamkulam as they could be found in any work on Kerala history, and has been succinctly elaborated by A. Sreedhara Menon in his *A Survey of Kerala History*.

Elamkulam's major achievement was to integrate the scattered pieces of evidence and the number of inscriptions that had been discovered into a coordinated hypothesis to uncover the existence of the Chera or "Kulasekhara" kingdom from the 9th to 12th centuries. He was also able to trace the growth of land management and control by the Brahmanas which evolved into the Janmi system and was able to provide an explanation for the growth of the medieval Naduvalis, the authority of the temple and the prevalence of the matrilineal system

of inheritance. For the first time, a non-traditional framework that claimed to incorporate all available information relating to pre-modern emerged with Elamkulam.

Elamkulam was also basing himself on the work done by his predecessors. The information that led to his conclusions was already available for several decades, but never properly used. This was not because the traditional framework was still popular among the students of history, but because they were unable to come out of their preoccupation with the histories of local kingdoms and dynasties. It is possible that the movement for the unification of Kerala, with its plea for enduring cultural and social unity had its impact on Elamkulam, the extent of which is difficult to gauge. It is also possible that his preoccupation with language and culture, helped him to transcend the preoccupation with parcellised political entities, which characterized orthodox historiography. Preoccupation with language and culture helped to recognize the importance of a time frame in their growth, the common features and differences that exist within each time frame with its social and political import.

Inscriptions became the tools for him to break the mystification that surrounded the pre-Portuguese period and help understand the features of language, culture and socioeconomic relations. The use of the inscriptions helped him to recognize the crucial importance of material sources for the writing of history.

He, as a strong empiricist rejected the oral traditions including Parasurama and the Perumal legends. The same commitment to material evidence made him argue that Sangam period extended from 3rd to 8th centuries, contrary to the standard chronology. However this argumentation was extended further by postulating a prolonged Chera-Chola war (first termed as a “Hundred Years War”, a coinage which was later given up) that transformed the entire society and economy and ushered in the Janmi system, matrilineal inheritance, militarisation and political fragmentation as well as the growth of a brahmana controlled social order in medieval Kerala.

Although many of these pronouncements have acquired canonical value in history textbooks, later historical research has amended them considerably.

Ellamkulam developed a methodology through which one could view the unconnected events and fragments of evidence, but he lacked a clear conceptual framework regarding the process of history as such. For example, while he was able to glean the importance of megalithic burials he was not able to weave together the literary evidence from Sangam works and archaeological evidence. This problem of frame work comes out clearly in the discussion historical transition. He was unable to explain why Kulasekhara Kingdom (which he chose to call an empire) arose and why it declined. Its rise remained mysterious, and the cause of its decline was located in an external factor, the Chola invasion. Despite his emphasis on the salient features of Kerala society on which he did considerable amount of work, the major agent of change was always the political factor.

Even social and economic features were couched in political and administrative terminology, e.g. Uralar as temple trustees and mangers, Munnuruvar, arunnuruvar, etc as administrative institutions. Even the conception of the Perumal as the sovereign power, was not based on the concepts of the historical process, but on the preoccupation with the political factor. This aspect of his framework rendered him incapable of fully comprehending and analyzing the dynamics of social change through centuries, in terms of the social forces that were being eclipsed and those that were coming to the fore.

Despite these limitations, Elamkulam's work threw up a number of questions which have been the focus of attention by students of history ever since. The problems of the role of the Brahmanas and temples., temples ,matrilineal system, landlordtenant relations, political fragmentation, and caste relations that were raised by Elamkulam has provoked considerable interest and has generated research. The studies of Prof. Elamkulam, the unearthing of the new source materials, the social and cultural movements, the ideological and methodological innovations and the radical political movements have aroused new interest in the study of Kerala history both by the indigenous and foreign scholars in the recent years. The attention of the foreign scholars was mainly centered on the modern period of Kerala history.

The most important contribution to the study of the ancient and early medieval periods of Kerala history in the recent years, from among the indigenous scholars came from M.G.S. Narayanan.

MGS Narayanan

The most important works so far published by **M.G.S. Narayanan** is his doctoral thesis, *Perumals of Kerala*. It analyses the political, social and economic aspects that moulded the early medieval Kerala society between the 9th and 12th centuries. The extensive use of sources, especially inscriptional evidences helped him to reconstruct the history of the later Cheras or the Perumals, in a more reasonable chronology for the Perumals than that of Elamkulam through empirical analysis. The traditional interpretations about the concepts of ‘empire’ and ‘absolute monarchy’ are questioned and revised. The influence of the Brahmin landlords on the Chera kings is well established. The temple oriented society of early medieval Kerala is critically analysed. Highlighting of the external attacks as the only one reason for the decline of the Perumals is also questioned.

He argued that the decline was mainly due to the inherent socioeconomic crisis that developed during the course of time within the Chera state. M.G.S. in his work, *Cultural Symbiosis in Kerala* analyses the integration process of the various cultural aspects that had formulated the premodern Kerala society. His *Kerala Charithrathinte Adisthanasilakal* (Malayalam) is comprised of several articles related with the various aspects of medieval Kerala history.

They are mainly based upon the reading and rereading of the epigraphically sources. Here he examines the regnal years of some of the Perumal rulers with the help of new inscriptional evidences, the influence of the PallavaChalukya architectural styles upon the early Kerala temples, the grant given by the Hindu ruler of Calicut to the Muslim mosque during the 13th century etc. His yet another work is the *Reinterpretation of South Indian History*. Many of his research articles are yet to be published.

Emerging Trends in History Writings in Kerala

Several trends are visible in the area of historical writing during the past two decades, Considerable attention has been drawn to the social change and the growth of radical political movements in Kerala, a feature that became manifest

after the formation of communist ministry in Kerala in 1956. This interest soon led to the study of land reforms, caste structure, and the traditional social order. This also saw a number of foreign scholars making their contributions. Professional historical research grew in Kerala, mainly concentrated in the University campuses, and a number of theses on various aspects of Kerala History, particularly modern history have been published.

Elamkulam's work also generated a renewed interest in the collection and interpretation of sources, particularly inscriptions, coins and archaeological remains. Three trends can be delineated in the recent historical research in Kerala. The first trend was to understand the changes taking place in Kerala society in terms of the methodology of modern social sciences, particularly using sociological–anthropological categories. The second trend is more eclectic, giving importance to facts and events rather than processes, the third trend attempts to approach the problems from a broadly materialist perspective but based on concrete empirical research.

The first trend was apparently triggered by two diverse interests. First, a social and anthropological interest in the features of caste order and matrilineal kinship and its transformation. This was a modified and sophisticated continuation of the colonial stress on the communal and caste configuration of India. Second, the general argument advanced by several western scholars on importance caste pressure groups and elites in the newly emerging social structure.

Thus the elements of traditional social order were seen to play a new role under the social change that was taking place. Hence it is important to look into the genesis and functions of these pressure groups in order to understand processes of social transformation in Modern Kerala. Thus emphasis was given to the studies of Nambutiri Brahmins, Nairs, Ezhavas and groups like the Mappilas of Malabar, and modern Kerala was analysed in terms of their respective roles. Aspects of religion and culture, predispositions and outlook of these social groups was considered to be the crucial factor in the shaping of modern Kerala society and politics. It is easy to characterize these studies as reflecting imperial interest. Such studies indeed showed the imperialist predilection, but in a most refined manner. The more

important factor was the methods used for their study, which was either based on the methodology developed by western sociologists and anthropologists (Mayer, Miller, Jeffrey,) or on psycho-historical approaches by American historians (Stephen F Dale).

It is not that methods had not value. Definitely, they helped to clarify the processes that shaped the events of this period. However, what was lacking was an integral approach that would explain the transition from the traditional land system to the modern, which would imply not only an examination of group interests but also the basis of the growth of these interests in terms of the organization of material life, that of the social relations of production, distribution and Consumption.

Dilip M. Menon's seminal contribution, *Houses by the Sea*, also analyzes the character of the 'state' in pre-colonial Malabar. Chirakkal T. Balakrishnan's Malayalam work *Teranjedutta Prabandangal* and M.P. Kumaran's *Kolathupazhama* throw light on some specific issues pertaining mainly to the pre-colonial history of this region.

However, neither of them proposed a broader analytical structure for understanding the history of the Kolathunadu region. The Islamic community in Kolathunadu has also received some attention from scholars. The *Ali Rajas of Cannanore*, written by K.K.N. Kurup, is particularly important among those works dealing with the history of the regional Islamic communities. Yet, this short monograph describing the long history of the Ali Rajas, rarely uses documents dating from the precolonial period and hardly takes into consideration the wider aspect of socio-political changes in the region.

Against Lord and State: Religion and Peasant Uprisings in Malabar (1836-1921) is an excellent study on the Mappila peasant resistance to the colonial regime by K.N. Panikkar, concentrates on a later period. All these three scholars have chosen the Mappila peasantry in the paddy growing wetland in South Malabar as their main subject matter of study, but overlook the case of the Mappila trading communities. The use of social anthropological approaches and recent trends in historical methods has brought the study of Kerala history into a much higher

analytical plane and triggered a healthy debate which has raised numerous points that can be further investigated. An example in this regard is the question raised several scholars like Jeffrey on modern Travancore, which generated a discussion on the process of modernization in a traditional regional economy as in Travancore. Another example is the debate centred around the Malabar Rebellion on 1921, delineating the religious, economic and political factors that gave rise to the rebellion, a debate in which several scholars participated from varying points of view, including Stephen Dale, Conrad Wood and K.N.Panikkar.

Studies on Agrarian change and land reforms including those of T.C.Varghese, P.Radhakrishnan, Ronald Herring and others form a multi-disciplinary perspective have also generated debate. These debates and discussions have stimulated considerable research interest on Kerala, both at home and abroad. The second trend is mainly visible in the historical research in the Universities and Research Institutions in Kerala as well as a few Universities and Institutes in other parts of India. The research done in these Universities are eclectic and empirical narratives with no attempt to develop an analytical perspective.

Often research is centred on specific events or personalities like Shanar Rebellion, Velu Thambi, Marthanda Varma, Rama Varma, Abstention Movement, and Temple Entry Proclamation and so on, where effort is made to develop a narrative which merely presents the facts without going into the historical context in which the event takes place or the personalities do their work. If at all the historical context is examined they are reduced to certain watertight factors like political, social, economic, etc and their inter-relationships are hardly discussed.

Sometimes, the social bias of the historian is also manifested in presenting the facts. Although some of the works may provide useful information, they fail to break new ground in terms of analysis of framework. The third trend should be treated as the logical continuation of the interest in the accumulation and interpretation of evidence that culminated in the work of Elamkulam Kunjan Pillai. This path of research involved direct collection of further material evidences on pre-modern Kerala and subjecting them to careful empirical analysis, which resulted in the clarification and re-interpretation of a number of Elamkulam's

formulations. The chronology of Later Cheras was modified to accommodate new information and the character of the Cheras was modified to accommodate new information and the character of the Chera State was subjected to further scrutiny on the basis of new evidence.

The concept of absolute monarchy attributed to Cheras was replaced by the concept of Perumal rule legitimized by the Brahmins. The theory of decline of the Cheras was reformulated and it was shown that indigenous socio-economic processes, rather of medieval Naduvazhis. The antecedents of the Cheras were also examined and a number of ideas by Elamkulam including the date of the Sangam age were reformulated.

This form of research, although having a strong empirical bias, did try to evolve a framework on the formation and growth of medieval society in Kerala. The concepts of feudal polity and economy were applied to the Kerala context. However, the level of conceptualization has not proceeded beyond the basis level, and the complexities and variations in Kerala society including the matrilineal system, the growth and transformation of the Janmi system and the political formations, changes in the society during period of European interventions, etc have not been adequately studied and conceptualized.

However, the work on the early medieval period has stimulated the links between the pre-modern phase and the transformation of society in the modern period. Thus, the process of developing a scientific and objective framework that helps explain the accumulating information on Kerala history is already on.

Ecology and Environmental Histories

The Environmental History deals with human interaction with nature. It is one of the emerging areas in historical writings. *Cochin Forests and the British Techno- Ecological imperialism in India* by Sebastian Joseph was one of the important works which deals with colonial impact on environment and society.

Women and Gender History

In the standard history writing, women's history has occupied marginal space, limited to the presence of a few 'important' women (such as the queens of Travancore) and their marginal presence in the national movement are discussed.

The important discussion was on matrilineal system, which was never addressed from a women's perspective. This underwent a radical change in recent years and a number of studies on Kerala women have appeared in the past decade. The broad trends are the following:

- Attempts to locate women in the political processes of the national Movement and the working class and peasant movement. (Meera Velayudhan)
- Attempt to relocate the various features of Kerala's social change as a process forming a new gender order, with engendering individuals; (J. Devika)
- Attempts to locate women's writing and social presence as constituting a redefinition of sexuality (K.M. Sheeba)
- Attempts to look at changes from matriline to patriline and the institutions of patriarchy from a gender perspective (K. Saradamani, G. Arunima)
- Attempts to study changes in gender relations using existing social science paradigms (Praveena Kodoth, T K Anandi)
- Attempts to study questions of movement and women's participation in the labour process.
- More categories can be identified.

Dalit Subaltern History

The dominant historiography of Kerala failed to address the position of Dalits and other marginalised sections of society. The dalit historiography in Kerala was initiated by T H P Chentharassery. His works includes various biographical histories and historical works. The biographical works of Ayyankali, Pampady John Joseph and Poykayil Apachan critically analyses their contributions for the upliftment of dalit community. Histories of the various dalit organizations provide a general Kerala histories from a dalit perspective.

The historical works of Chentharassey are *Kerala Charitram Sathyavum Mithyayum*, *Charitrathile Avaganikapetta Edukal*, *Kerala Charitram: Oru Mugavura* etc... He attempts to locate ancient and medieval history of dalits and how social stratification took place in Kerala. Recently a lot of studies on dalits have been published under P SanalMohan, K S Madhavan Vinil Paul etc... An

important work that has broken new ground is the study of Pratyaksha Raksha Daiva Sabha, an organization built by Poykayil Yohannan, in 1910 by P Sanal Mohan entitled *Modernity of Slavery*.

There have been several studies of the Adivasis and tribal community, such as those by K. Panoor, O.K. Johny Asees Tharuvana and but they can be considered only the attempts by enthusiasts. Recently, researches have been undertaken on the study of the artisans, weavers, fishermen and other groups, and also on issues of popular culture, concentrating on the cultural practices of the marginalized.

Local Histories

Local histories are one of the emerging research area probably not replicated in other states of India. The practice of collecting local history in Kerala started in the last decades of 20th century with the period's Planning campaign in the 1990's, when the panchayats going ahead implementing projects for writing histories of their respective Panchayats. As a result, a number of works on local histories have published in the last two decades. Some of the first histories to be published in a book form were the histories of Avanisseri (Thrissur), Valayanchirangara (Ernakulam) and Vaniyamkulam (Palghat). Vaniyamkulam Panchayat Vijnaneeyam was compiled under N M Namboodiri published by KCHR. The local histories of Madikkai (Kasargod), Ajanur (Kasargod), Payyannur (Kannur) Tirurangadi (Chenganasseri (Kottayam) were published. Recently a lot of persons were engaged to compile the local histories of several other places.

Main Features of the Recent Trends

- Researchers have started to use wide range of sources especially oral sources and also used methods such as qualitative analysis, including geographical cultural and environmental analysis.
- The focus is shifted from the elites to common man and his everyday life.
- Interdisciplinary method mainly used the methodologies from linguistics, sociology, anthropology etc.

References

- A K Pillai, *Congressum Keralavum.*, Prabath, Thiruvananthapuram, 1986.
- A Sreedhara Menon, *A Survey of Kerala History*, DC Books, Kottayam.
- Charles Dias, (Ed.), *Kerala Spectrum: Aspects of Cultural Inheritance*, Indo-Portuguese Cultural Institute, Cochi, 2006.
- Conrad Wood, *The Moplah Rebellion and its Genesis*, Peoples Publishing House, New Delhi, 1987.
- David Arnold, *Police Power and Colonial Rule*, Oxford, New Delhi, 1986.
- David Arnold, *The Congress in Tamilnad*, Manohar, New Delhi, 1977.
- Dilip M Menon, *Caste Nationalism and Communism in South India: 1900-1948*, Cambridge University Press, New Delhi, 1998.
- Elamkulam Kunjan Pillai, *Ilamkulam Kunjanpillayute Therenjeduth Krithikal*, N Sam (Ed.), International Center for Kerala Studies University of Kerala, Thiruvananthapuram, 2005.
- G Arunima , *There Comes Papa: Colonialism and the Transformation of Matriliney in Kerala, Malabar, c. 1850-1940*, Orient BlackSwan, 2003.
- Govindan Parayil, *Kerala, The Development Experience: Reflections on Sustainability and Replicability*, Zed Books, 2000.
- J Devika, *Engendering Individuals: The Language of Re-Forming in Twentieth Century Keralam*, Orient Longman, 2007.
- GopalanKutty, K., *Malabar Padanangal*, The State Institute of Languages, Thiruvananthapuram, 2007.
- K N Ganesh, *Culture and Modernity: Historical Explorations*, Calicut University, 2004.
- K N Ganesh, *Keralathinte Innalakai*, State Institute of Languages, Thiruvananthapuram, 2011.
- K N Ganesh, *Malayaliyute Deshakalangal*, Rasperry Books, Calicut, 2016.

K N Panikar, *Against Lord and State: Religion and Peasants Uprising in Malabar*, OUP, New Delhi, 1989.

K Saradmoni, *Matriline Transformed: Family, Law and Ideology in Twentieth Century*, Sage Publication, New Delhi, 1999.

M P Mujeebu Rehman, *The Other Side of the Story: Tipu Sultan, Colonialism and Resistance in Malabar*, SPCS/National Book Stall, Kottayam, 2016.

Manojkumar P.S., *Shaping of Rights: Jati and Gender in Colonial Keralam*, Meena Book Publications, New Delhi, 2019.

N Rajendran, *Establishment of British Power in Malabar*, Chugh Publications, Allahabad, 1979.

P K Balakrishnan, *Jati Vyavasthayam Keralacharithravum* (1983), DC Books, Kottayam, 2008.

Panmana Ramchandran Nair (Ed.), *Kerala Samskara Padanangal*, 2 vols, Current Books, Kottayam 2013.

Pradeepan Pampirikunnu, *Narayanaguru: Punarvayanakal*, Progress Publication, Calicut 2016.

Robin Jeffrey, *The Decline of Nair Dominance: Society and Politics in Travancore*, Vikas Publishing House, New Delhi, 1990.

S Chandramohanam, *Developmental modernity in Kerala: Narayanaguru*, SNDP and Social Reform, Tulika New Delhi, 2019.

Priya Pilicode (Ed.), *Keraleeya Navodhanam: Vimarshanavum Vichinthanavum* (Mal.), Kerala Bhasha Institute, Thiruvananthapuram, 2016.

S Raimon (Ed.), *The History of Freedom Movement in Kerala*, Vol-III 1938-1948, Kerala State Archives, Thiruvananthapuram, 2000.

Sanal Mohan, *Modernity of Slavery*, OUP, New Delhi, 2015.

Sebastian Joseph, *Cochin Forest and the British: Techno Ecological imperialism in India*, Primus, New Delhi, 2016.

T K Raveendran, *Institutions and Movements in Kerala History*, Charithram, Thiruvananthapuram, 1978.

T K Raveendran, *Malabar under Bombay Presidency*, Mascot, Kozhikode, 1969

T Muhammedali, *SocialScape and Locality: Themes in Kerala History*, Other Books, Calicut, 2017

T Muhammedali, *Histories Unbounded*, Current Books, Kottayam, 2019.

MODULE 2

MODERN KERALA AND THE PHASE OF CHANGE

Eighteenth century was a period of transition. A lot of changes took place in polity society and economy of Kerala. Venad, a small nadu until the 18th century was transformed into a powerful state (Tiruvithamkur) during the period of Marthanda Varma (1729-58). The Mysorean attacks on Kerala under Haider Ali and his son Tipu Sultan during the second half of the 18th century was a turning point in the course of the later day history of Kerala especially Malabar.

Mysorean Rule in Administration and Land Relations

In 1756-57 when Hyder Ali was the Foudjar (military Commander) of Mysorean army at Dindigil was involved in a dispute between Zamorin and the Palakkad Achan. The Komi Achan of Palakkad sought the help of the ruler of Mysore. The raja of Mysore instructed Hyder Ali to proceed to Malabar. Alarmed by the situation Zamorin concluded a treaty which agreed to pay an amount of 12 lakhs. However the Zamorin failed to pay the promised amount to the raja of Mysore. Meanwhile Hyder Ali deposed the raja of Mysore and consolidated power in his own hands in 1761.

Later Hyder Ali was invited to invade Malabar by Ali Raja of Kannur. Ali Raja and Chirakal dynasties sided with Hyder Ali. Zamorin's army failed to counter the Mysorean army. The Mysorean Army reached Kozhikode and camped outside his palace. Zamorin shifted his family members to Ponnani. Zamorin again tried to conclude a treaty however Hyder Ali demanded ten million gold coins. Zamorin was not in a situation to raise such a huge demand. Hence on 27th April 1765 Samuthiri set fire to his palace and committed suicide.

After the suicide of Zamorin, Hyder Ali was able to control major areas of Malabar and appointed two of his officials, Matanna, to collect taxes and Raza Ali in charge of Military operations in Malabar. When the monsoon started the Nair soldiers of Malabar especially of Kozhikode, Kottayam and Kolathunad used it as

an opportunity and started an extensive rebellion. The rebels defeated Raza Ali and his army. Soon after hearing the details about the rebellion, Hyder proceeded to Malabar with a strong Army and ruthlessly crushed the Rebellion. However when Hyder Ali went to Mysore the Nair soldiers once started a revolt. The Rebels were able to defeat Mysorean army in different parts of Malabar especially in Kottayam. This forced Hyder Ali to return to Malabar. Soon Hyder Ali returned to Malabar and defeated the rulers of Kolathunad and Kottayam. The rulers of Malabar were forced to give Hyder Ali a fixed amount of fixed tribute (Kappam). While Kannur and Palakkad were kept under Hyder Ali.

The Mysorean army was withdrawn from Kerala in 1768. The rulers of Malabar did not give the fixed amount of annual tribute to Hyder Ali. Hyder Ali Again came to Malabar through Wayanad in 1773 and attacked the rebel rulers of Malabar. He appointed Srinivasa Rao and Sadar Khan as the civil administrator and military commander respectively. Later Hyder Ali targeted the kingdom of Kochi and the ruler of Kochi agreed to pay annual tribute. Later Hyder Ali demanded the ruler of Travancore to his suzerainty; however it was rejected by the king of Travancore. Soon Hyder decided to attack Travancore, but he could not carry on his attack because of the war in Mysore.

The Mysorean army under Sardar Khan attacked the Thalassery fort as a part of second Anglo-Mysore war in 1780. However they were not able to conquer Thalassery. In January 1782 the English army defeated the Mysorean Army Sardar Khan committed Suicide. Hyder Ali died in December 1782 and succeeded by his son Tipu Sultan. The Second Anglo-Mysore War came to an end in 1784 as per the treaty of Mangalore. As per the provisions of the treaty English East India Company gave up its claim on malabar and recognised the Mysorean Supremacy in Malabar. Thus Malabar once again came into the hands of Mysoreans.

Tipu appointed Arshad Beg Khan as the governor of Malabar. Tipu also appointed Ibrahim as the new revenue official in malabar. he introduced many revenue reforms in Malabar and initially increased the land tax. The increased land tax resulted in a lot of protests against the Mysoreans in different parts of malabar

in 1785-86. In Manjeri the leader of the revolt was Attan Gurukal. Tipu Removed Arshad beg and Ibrahim from their posts. In January 1788 and took administration of malabar. He made Feroke near Kozhikode as the new capital. Tipu introduced many reforms in Malabar however most remained as a failure. Tipu after suppressing revolts in malabar aimed to conquer Travancore. The main reason was that Tipu believed that the ruler of Travancore was behind the political unrest in malabar. Dharmaraja the ruler of Travancore provided shelter to the enemies of Tipu mainly belonging to Malabar. The ruler of Travancore constructed Nedumkotta. Tipu stated that the fort was bilt in the territory of Kochi and old Dharmaraja to demolish it. The Ruler of Travancore after discussing Company officials rejected the demand of Tipu.

Tipu with a huge army moved to demolish the fort in December 1789. By April 1790 the Mysoreans demolished some parts of the fort. Meanwhile Company declared war against Mysore and attacked Mysore. This forced Tipu to return to Mysore. The local chieftains of Malabar supported British in this war. Thus Kottayam, Kurumbranad and Kadathanad became free from Mysorian domination. Tipu was completely defeated in the third Anglo Mysore war and forced to sign the treaty in March 1792. Thus Malabar was ceded to English East India Company.

The English East India Company like its predecessors the Portuguese, Dutch and French came to India mainly for trade. But unlike other European powers they were able to establish a vast colonial empire in India including Kerala.

The English East India Company got Malabar from Tipu Sultan by the treaty of Srirangapatanam on 18th March 1792. Thus the British got control of spice trade in Malabar just after the treaty and as per Lord Cornwallis order, General Abercrombie the Governor of Bombay, appointed William S Farmer and Major Alexander Dow as commissioners on behalf of Bombay Presidency. In course of time, Jonathan Duncan and Charles Boddam joined as Commissioners representing Governor General comprised the Joint Commissioners. The main duty of the Joint Commissioners was political settlement with the local rulers and to recommend new administrative system in Malabar. The Joint Commissioners submitted their

report in 1793 and elaborately mentioned the local rulers of Malabar. The Joint Commissioners settlement with local rulers and chiefs was mainly focused on revenue collection and tribute to be paid by the rulers to English East India Company.

The British initially established courts and appointed proper person as judges in July 1792. Hindus and Muslims were tried separately by the laws of Vedas and Quran respectively. As economic ambition was the main reason for annexation of Malabar, the Joint commissioners declared freedom of trade in all articles except pepper. As its trade was proclaimed as English East India Company's monopoly. On 1st January 1793 the Joint Commissioners established two separate courts at Kozhikode, first dealt with revenue and land related cases while the second dealt with cases of claims other than revenue and land relations. Similarly changes were introduced in land ownerships too.

It was on 18th March 1793 that the administration of Malabar was formally and publicly established by the British as 'Province of Malabar,' divided into two superintendence's, under the control of a supervisor at Kozhikode and assisted by two superintendents located at Thalassery and Cherpulachery. Thus, William G Farmer sworn in as the first Supervisor and Magistrate of Malabar and he was head of political, revenue and judicial department. The supervisor post was later abolished in 1801. From October 1801 onwards, the principal collector became the head of Malabar.

The English East India Company also signed treaties with the rulers of Travancore and Cochin. By the treaty concluded with the English East India Company in 1795, the ruler of Travancore accepted the British supremacy and in return English East India Company promised help to them in the event of external aggression. Col. Macaulay was appointed as the resident of Travancore. A treaty was signed between the raja of Cochin and English East India Company in 1791 by which the raja of Cochin become a vassal of the English East India Company and also agreed to pay annual tribute to English East India Company. Company offered assistance for recovering areas captured by Tipu Sultan. Later in 1800 Cochin State was placed under the control of Madras Presidency.

Meanwhile in 1805 a new treaty was signed by the Raja of Travancore with English East India Company mainly due to the advice of Velu tamp Dalawa. By this treaty the British resident got powers to interfere in administration of Travancore. Thus the treaty resulted in the loss of political freedom of Travancore. Thus soon after the defeat of Tipu in third Anglo-Mysore war the English was able to exercise control whole of Kerala.

Agrarian Relations in Malabar

- **Plantation**

The English East India Company introduced many plantation crops in different parts of Kerala right from the beginning of colonial rule. Plantations mainly specialised in one particular crop in acres of land. The main plantation crops during colonial rule were coffee, tea, Rubber, cinchona, teak etc. However Tea and coffee were introduced widely at the high latitude areas of Kerala. The plantations resulted in positive and negative impacts to society and environment. These plantations changed the landscapes as a lot of forests were cleared.

The increasing demand for timber in late eighteenth and early nineteenth century Europe especially for shipbuilding and war purposes resulted in exploitation of forests especially teaks in malabar. A lot of virgin forests were cleared and paved way for teak plantations. A teak plantation was started in Nilambur in 1840's by H V Connolly the then district magistrate and collector of Malabar.

The history of Coffee introduction in India was related to a Myth that a Sufi saint of Karnataka Baba Budan Sahib while returning after Mecca Pilgrimage brought Coffee seeds and planted them in Chandragiri hills at Chikmagalur in Karnataka now known as Baba Budan Giri in Northern Mysore around 1600 A.D. The Myth cannot completely accept as a historical source but it gives the contact between Arabia, Hajj pilgrimage and introduction of coffee in India. it was from Chikmagalur the coffee cultivation spread to different parts of the country.

The Coffee cultivation in Malabar was introduced by Murdock Brown in his Anjarakandy plantation at the End of eighteenth Century. It was in the first half of nineteenth century coffee was planted in a hill near the Military cantonment Mess, Travellers Bungalow, in Manathavady by the officer of military detachment. The coffee trees flourished in the fertile land of Wayanad. Soon a lot of European coffee estates opened in Wayanad clearing the forest using the tribal people especially *Kurumers*. There were around 36 European estates in Wayanad in 1850s. The main variety of coffee was *Coffea Arabica* which reached India from Yemen was popularly cultivated in Malabar during the colonial period.

Tea cultivation was introduced in the second half of nineteenth century mainly in high altitude forest hills in Idukki of Travancore state and Wayanad in Malabar district. Munnar in idukki district that remained as a forestland till the late eighteenth century was transformed as the heaven of tea gardeners by the last decades of nineteenth century. J D Munro the British resident of Princely state of Travancore was mainly responsible for introducing tea plantations in Munnar. In the beginning of eighteenth century Munnar belonged to Poonjar Royal family as Janmam. During the course of expansion of Travancore in eighteenth century Munnar also came under their control.

Later a boundary dispute arose between Travancore and the Madras Presidency during the period of Munro. Munro managed to lease 588sq km in Munnar as lease from the rulers Travancore. Thus, in 1879 the North Travancore Land Planting and Agricultural Society were founded in Munnar. The main plantation crops were tea, coffee, cardamom cinchona etc. soon tea became the successful plantation crop and dominated the major area of Munnar. After that around fifty estates were established in different parts of Munnar. The major tea company of Munnar was the Kannan Devan Hills produce company founded in 1897.

Wayanad was another important area for tea plantations in colonial period. A large number of workers were recruited to these plantations and they were placed in a hierarchical structure. Majority of these labourers were illiterate and subjected to extreme exploitation.

Early Revolts

With the establishment of English supremacy in the late 18th century the history of Kerala subjected to a lot of changes. The period after this can be considered as a period of challenge and response. The English attempts of domination had an equal response from the native chieftains, feudal lords, Mappilas, tribals and so on. The main rulers and leaders who resisted the company included the kings of *Padinjare Kovilakam*, branch of Zamorin Family, the Kerala Varma Pazhassi Raja, Velu Tampi Dalawa, Paliyath Achan, Itty Komby Achan of Palakkad, and the Mappilas under Unni Mootha Moopan, Chemban Poker, Attan Gurukul, the tribes of Wayanad all revolted against the colonial state between 1792 and 1812. This resistance didn't end in 1812 as it was later followed by Mappila struggles mainly in south Malabar from 1836 to 1921.

Revolt of Padinjare Kovilakam

The kings of *Padinjare Kovilakam* were also the victims of revenue policy taken by the Joint Commissioners. The revenue from Nedunganad areas was earlier collected by *Padinjare Kovilakam* but it was not restored to them by Joint Commissioners. Shamnath Putter, who was the chief minister of the Zamorin, collaborated with *English East India Company* officials. One percentage of the land revenue of *Samoothiri* was granted to Shamnath putter for his services to British. They understood Shamnath Patter's collaboration with *English East India Company* was the reason behind it. As revenge, two Rajas of the *Padinjare Kovilakam* attempt to murder Shamnath Patter in 1792. He was severely wounded but was soon recovered by the English surgeon Wye's treatment. The Raja, family members and his associates proceeded towards south.

They got support from Kunhi Achan who also was a victim of *JC* as his claim of Management of Palakkad was rejected by them. The Mappila's under Unni Mootha Moopan, and some *Polygars* of Coimbatore also supported the kings of *Padinjare Kovilakam*. The Malabar supervisor offered a reward of five thousand rupees for the capture of the rebel Rajas of *Zamorin's* family. The Raja was later captured by Captain Burchall at Cherpullassery and his brother and nephew were

also captured and imprisoned along with him. The Padinjare Kovilakam Raja died within two or three days of his confinement. The rebel Raja's nephew and brother along with their karyasthan Uni Narie Unny Nambi were released only after obtaining security for their good behaviour by *Kizhakke Kovilakam Raja* and payment of one lakhs of rupees as arrears of revenue to British in 1793.

The *Padinjara Kovilakam* Rajas who later resided at Kalladikod in the Valluvanad Taluk were later concluded a treaty with British on 6th January 1797. They got an annual pension of ten thousand rupees and agreed to reside at Kozhikode. The main problem here also was revenue dispute with British. This didn't end their resistance against British as they secretly helped Pazhassi and his associates who resisted against *English East India Company*.

Pazhassi Revolts

Pazhassi Raja also known as Kerala Varma and *kotiyot Raja*, *pychy* in colonial records belonged to the *Padinjara Kovilakam* of *Kottayam* royal dynasty of Malabar. Like other small kingdoms of Malabar *Kottayam* also have so many branches. Wayanad was also a part of *Kottayam* district and managed by *padinjare kovilakom* Branch of *Kottayam*. It was in 1787 during the Mysore regime in Malabar that Wayanad was handed over to Tipu Sultan by king of *Kottayam* to reduce his *kappam*.

During the third Anglo-Mysore war of 1790-1792 Pazhassi Raja actively supported *English East India Company* in its war against Tipu sultan. The victory of *English East India Company* and the conclusion of Srirangapatanam Treaty in 1792 made Pazhassi happy and he expected that his kingdom of *Kottayam* would be given back to him.

Veera Varma, the ruler of Kuruumbanad and Kurumbranad Raja also claimed for the throne of *Kottayam*. However the Joint Commissioners rather than giving the right to manage *Kottayam* to Pazhassi Raja gave it to Kurumbranad Raja, Pazhassi Raja's uncle who offered more tribute. Kurumbranad Raja did not possess any legal power over *Kottayam* as he was adopted by other kingdom nor had any influence over the people of *Kottayam*. Thus the root of later Pazhassi struggle was

the policy taken by JC. Even the colonial officials accepted it. Innes in *Malabar Gazetteer* stated the mistaken revenue policy of JC which ultimately resulted in the Pazhassi rebellion. In 1793 Pazhassi showed the signs of revolt. Pazhassi and his followers stopped the company officials from collecting tributes in Kottayam. They did not allow the Company officials from collecting taxes in Kottayam. By about 1796 Pazhassi became a staunch opponent of Company.

The company's troops attempted to capture Pazhassi in 1796 but ended in a failure. Pazhassi withdrew to Wayanad and with the help of his Nair soldiers and tribals started armed resistance mainly by guerrilla warfare against the *English East India Company*. He continued his resistance until 'he took his last breath' on 30th November 1805.

K K N Kurup who studied the Pazhassi struggles stated that the struggle was part of the nationalist consciousness of Raja. While Kathleen Gough interpreted the nature of Pazhassi struggle as restorative struggle. Besides a lot of other works were also done on Pazhassi revolts. Pazhassi was not alone against British. Tipu sultan also helped Pazhassi in his struggle against Company. He was supported by feudal lords, merchants, peasants, Tribals within Kottayam and Wayanad. Besides the Mappila chiefs of south Malabar Unni Mootha Moopan, Chemban Pooker and Manjeri Attan Gurukul and their gangs also helped Pazhassi.

The major persons who assisted Pazhassi Raja includes his two nephews Veera Varma Raja and Ravi Varma Raja, Paloor Emman Nair, Kaitheri Ambu, Edachana Kungan, his brothers, Yogimala Machan and Talakal Chandu. Yogimala Machan and Thalakal Chandu belonged to the tribal community of Wayanad.

William Logan and British officials stated tribal community of Wayanad especially Kurichya and Kurumas joined only in the later stages of revolt. However it may not be a fact as the tribes from the beginning of revolt itself. They mainly using their bow and arrow attacked the British soldiers and sepoys in nights. One of the reports in January 1797 clearly states that rebels attack in night of 13th January 1797 with bow and arrow forced the Company's men to move back from Wayanad. However the Company's officials who did not know much about tribals

misunderstood it was done by Nairs. This was done by the *Kurichyas* or *Kurumar*. William Logan stated *Kurumar* joined with Pazhassi revolt by the influence of Paloor Emman. The *Kurumars* were said to be excellent bowmen. The authorities stated *Kurumars* as cruellest group in Pazhassi side.

One of the major incidents in Pazhassi revolts was the attack and capture of Panamaram Fort in Wayanad. The event took place on the night of 11th October 1802. Panamaramkotta was not actually a fort like Thalassery, Kannur or Palakkad forts as it was just a military outpost of British. Seventy persons of 1st battalion of 4th Bombay infantry including Captain Dickenson and Lieutenant Maxwell were there. The raid was said done under the leadership of Edachenna Kungan, his two brothers, Talakkal Chandu and Yogimoola Machan.

The immediate correspondence after the attack with Lord Wellesley stated it was done by Nairs consisting in between five hundred and four hundred. In the later correspondence the strength of Nairs were reduced to in between four hundred and three hundred and finally below three hundred. The main weapon used was bow and arrow and even Wellesley mentioned it. Wellesley was not aware of the major role played by the tribal in the attack. However Logan stated around one hundred and fifty *Kurichya* were in the gang of Edachenna Kungan who attacked Panamaram fort. The whole battalion was said to be killed. The rebels captured arms and ammunitions and set fire to the barracks, bungalows and outhouses.

In 1804, T. H. Baber was appointed as the sub collector of north Malabar. He started the search for Pazhassi troops in various parts of Kottayam taluk and was able to capture a lot of persons and confiscated 548 Nair knives, 2715 muskets, 1862 swords from the rebels. Later in October 1805, T H Baber got the charge of Wayanad from Pearson. T H Babar blocked the supply of resources to rebels from different parts of Malabar and Mysore. The Wayanadan Chetties who mainly supplied resources to Pazhassi and followers were warned and suspected families were deported from Wayanad. Babar Also recruited *Kolkars* from Wayanad population itself.

Spies were widely used to trace the location and movements of Pazhassi and his associates. Even government confined their associates suspecting as double agents for supporting Pazhassi. Two prisoners were released from Kannur jail and employed as spies to locate the movements of Pazhassi Raja and his associates. The plan ended in a failure and by March 1802 both were again sent behind the bars. It was T H Babar who utilised spies efficiently to suppress the revolt. From the landlords to the tribals were used as spies by Babar. *Paniyas* who worked as labourers of landlords were also widely used for tracing Pazhassi's movements. It was *Paniyas* who had given the exact location of Pazhassi to Babar

Soon after getting the news of Pazhassi's location Babar along with Captain Clapham, fifty *sepoys*, one hundred *kolkars* and locals recruited by Babar proceeded towards Pulpally. Pazhassi Raja was among the first persons who had fallen in the firing of Babar's troops at Mavilamthode near Pulpally in Wayanad on 30th November 1805. Later Raja's lady, along with her female attendants were taken to Manathavady along with two rebels who were taken as prisoners. Soon after the death of Pazhassi government was able to suppress the revolt.

Revolt of Velu Thampi

Champakaraman Velayudhan, popularly known as Veluthampi Dalawa is a rare version of heroism in the history of Kerala. The revolt of Veluthampi, the Dalawa of Travancore, is a significant episode in the annals of Indian resistance movements against the British.

He had done lot of measures for the developments of trade in the State. He made attempts to improve trade in the Ambalappuzha town, which was constructed by Raja Kesavadas, the former Diwan of Travancore and developed Kollam as a great trading centre. He took great interest to open markets (*chanthas*) and roads in various corners of the State. Markets were opened at Vaikkom and Changanassery and it was he who constructed Kollam- Chengotta road. He made Pathiramanal of Vembanattukayal as suitable for human life.

The increased revenue was spent to clear the debts. He also introduced criminal code which was 'barbarously severe'.The revised treaty of perpetual

friendship and Alliance which signed on 12th June 1805 gave the British specific power to keep a subsidiary force in Travancore and to interfere in its internal affairs. It also increased the tribute to be paid to the Company. The treaty virtually sounded the death knell of Travancore as an independent kingdom. But the time of staining of the relationship of Travancore and Company has come within a short span of time when Veluthampi found that the Resident was interfering in the internal affairs of the state using the treaty as a pretext.. Further the Resident cancelled an order issued by the Dalawa attaching the landed properties of Mathu Tharakan who owned an enormous amount of the State. This activity of the Resident infuriated the Dalawa. Now each of them attempted to get rid of the other- Dalawas appealed to the Madras Governor to recall the Resident and the Resident asking the Raja to dismiss Velu Thampi. Direct and indirect clashes between the Company soldiers and king's soldiers took place here and there. Veluthampi who had only a ragtag army and so it found difficult to go war with the army of the company.

Veluthampi decided to organize an open armed insurrection with the help of anti-British elements against the British. He therefore reached into an agreement with Mc. Cauley ignoring the advice of the King. This agreement was later used by the resident officer to create rift between the King and the Minister. The Company was gearing up for an open confrontation. This time he approached Paliathachan of Cochin who had similar grievances with the Company and Zamorin of Calicut.

They collected men and arms on a large scale. All these made an open war inevitable. The revolt began with the night attack on the Residency at Kochi (Boghatty palace) under the leadership of Paliath Achan. But the attack on the residency failed to capture Macaulay as he had already managed to escape to a British ship anchored in the harbor. Velu Tampi camped at Kundara with his army and there he declared open war against the Company. He described the presence of British harmful to the cultural integrity and self pride of Kerala. This declaration which he made on 1st Makaram 984 ME (11 January 1809) has been known in the history of Kerala as the famous '**Kundara Proclamation**'. Through this

declaration he exhorted the people to rally under his banner for a patriotic struggle against the British.

The mass rose against the British. With 3000 men and 18 guns Velu Thambi renewed the war. He sends part of his forces to Kochi to help Paliath Achan and with the rest he proceeded against the British. But both Paliath Achan and Veluthampi failed miserably and the tide of the revolt decisively turned against Veluthampi. Meanwhile the British Army captured the old fort of Udayagiri and the old capital Padmanabhapuram and advanced towards Trivandrum, the new capital. The Raja, feared of all these events, sued for peace. Under pressure from Macaulay, Veluthampi was dismissed and the new Dalawa Ummini Thampi ordered for the arrest of Veluthampi.

The responsibility for the losses was taken personally by Veluthampi in his personal meeting with the King following which fled to the jungles with the British in pursuit. The British then issued orders for the arrest of Veluthampi with a reward of Rs. 50,000/-, Veluthampi left the capital, reached Kilimanur where he gifted his sword to the local chief, preceded to the north and took refuge in the house of the Potti of the Mannadi temple. Velu Thampi who needed money sent out his servant to sell his gold and silver and this man was caught by the British. Upon interrogation, he revealed to them Thampi's hiding place.

The enemies surrounded his hiding place. He then fled to the Bhagavati temple along with his brother Padmanabhan Thambi and decided to end his life. He asked his brother to stab him, but his brother refused. Then he stabbed the knife himself, seriously wounded Thampi didn't die and cried out to his brother to cut his neck and his brother had done it.

The British seized his brother and the body of Thampui removed to Trivandrum where it was exposed to the public on a gibbet at Kannanmoola. Padmanabhan Thampi was also hanged. His house was razed to the ground and plantain and castor trees planted thereon. Most of his relatives were transported to Maldives and some appear to have committed suicide, some died in prison. The rest were flogged and banished elsewhere. All these activities were carried out by Veluthampi's successor Ummini Thampi who proved to be as unreliable as the others from whom Velu thampi took over and he was too intent on enriching himself.

Kurichya Revolt

The Pazhassi revolt was not the last resistance against British in Wayanad. The sparks of Pazhassi rebellion culminated in Kurichya revolt of 1812. After the brutal suppression of Pazhassi rebellion the *English East India Company* established its administration and revenue collection in Wayanad. The tribals especially *Kurichyas* and *Kurumbas* supported the Pazhassi Raja suffered by this company rule. The land properties of so many tribes were confiscated by the government, and further they were also not allowed to continue their traditional method of agriculture that is slash and burn method of cultivation in forests. The company officials especially *kolkars* and revenue officials tortured the tribes. The Pazhassi memories remained strong in the memories of tribal's.

The tax in the initial period was share of produce however in 1812 the rent in kind paid by people was shifted to rent in cash which resulted in a lot of difficulties to the tribal. They were not able to find market to sell their products and the low prices to products and high tax also troubled the people. All these ultimately resulted in the revolt.

The tribal people started the revolt in March 1812. It was not completely a tribal revolt as the people from other communities especially Nairs also joined the revolt. K K N Kurup called the revolt as bamboo blossom. The rebels requested the Kolkars and revenue officials to give up their jobs and to join in the fight against company. As a result some gave up their jobs and took arms in hand. The main leaders of the revolt were Rama Namby, Vankalon Kelu, Ayiraveetil Kontappan, Palaka Chandu, Yamu, Mambil Athodan and soon.

The rebels disarmed company official of Karachal in Kurichiap mountains of Wayanad on 25th March 1812. The company detachment at Sulthan Bathery and Manathavady were besieged by the rebels. The rebels were able to block all passes leading to Wayanad especially Kuttiadi and Elachuram and for several weeks Wayanad was completely isolated from outside regions.

Troops marched from plains to Wayanad. It was T H Baber who suppressed the Pazhassi rebellion and requested for military aid to suppress the revolt. Thus the

troops from Mysore also proceeded to Wayanad. The troop's activities were still available as Col James Welsh one of the military official recorded it.

The rebel leaders like Ayiraveetil Kontappan, Palaka Chandu, Yamu, Mambil Athodan were killed by the Company forces in the battles. On the 1st of May 1812, the Company officials captured Ramanamby, one of the major leaders of revolt and he was beheaded. James Welsh recorded that his mutilated head was shown to his son. The revolt came to an end by the capture of Vankalon Kelu in 8th May 1812 by company's troops. Thus in May, the British again established their supremacy by brutally suppressing the revolt.

Missionaries

In the princely states of Travancore and Cochin several protestant missions started their work from the beginning of nineteenth century with the support of the local rulers. Though their aim was the conversion of indigenous people to Christianity, they started several educational institutions throughout Kerala which was the starting of western education. W T Ringletaube a Prussian missionary focused its activities in southern Travancore. They established schools at Nagercoil and nearby areas in the early decades of the nineteenth century. The most important Christian missionary in Travancore during colonial period was the London Mission Society under Rev Mead. Rev Mead (1817-1873) devoted his whole life to educational area.

The CMS (Church Mission Society) was active in Kottayam as a part of college established by Syrian Christians for training the priests. The CMS missionaries also started a grammar school in Kottayam in 1821. A school for girls was started at Alapuzha. The Most important CMS missionaries in Kottayam were Bailey, Backer and Fenn. The Christian missionaries played a crucial role in the spread of western education in Kerala. In 1818 English school was started in Mattancheri by Rev. J Dawson a British missionary with the patronage of the ruler of Cochin.

The Basel Evanchalical Missions (BEM) was the main missionary organisation which focused its activities in Malabar. A primary school was set up at

Kallayi in 1848 and an English school was started in Thalassery in 1856. Herman Gundert of the Basel Evangelical Missions deserves a special mention for his contribution to the Malayalam language and educational field. The missionaries also established factories in Kerala. Tile factories were opened in different parts of malabar by B E M. The activities of missionaries bring about radical social change. Most of the missionaries focused their activities for the upliftment of backward communities. Large number of conversions to Christianity took place during this period. The opening of factories and the development of urban centres also helped to transform the society.

Dr. Herman Gundert and Benjamin Baily had shown so much interest in publishing of Malayalam books. Benjamin Baily started the C M S press in 1821 and he also published a English Malayalam dictionary in 1846. However the most important English-Malayalam dictionary was published by Herman Gundert in 1872. He has written books in History, theology Grammar and so on. The first newspaper in Malayalam, *Rajyasamacharam* and Paschimodayam were published from Thalassery by Herman Gundert. The missionaries provided education to all castes and this was a blessing to lower caste people in Kerala to get western education like that of the elites.

Changes in Agriculture, Industry and Social Classes

By the last decades of the eighteenth century Kerala had been completely occupied and dominated by the English East India Company. The introduced new land tenure systems and reforms in Malabar Travancore and Cochin. These reforms were not uniform as separate land tenure systems existed in the areas.

The English East India Company as per the recommendation of the Joint Commissioners report 1792-93 completely changed the existing land tenure system or landlord tenant relationship based on *janmam kanam* and *maryadhai* in Malabar. They introduce new tenure system aiming at the economic benefits of the company. Landlords got complete ownerships of the land. The rights of the tenants in lands were completely abolished by the company. The kanakkar (intermediary) and actual tenant Verumpatakar were to live at the mercy of the Jenmi.

As the landlord got complete ownership of the land he also got the right to evict his tenant at any time without any notice or advance information or without any issues. This eviction was supported by the colonial government and tenant did not get any justice from court.

This resulted in the revolts by the Mappila tenants during the nineteenth and early decades of 20 century against the exploitation of the landlords and the state. These revolts against the landlords were characterized as fanatic outbreaks by the mappila peasants in colonial discourse. TL Strange, District Judge of Sadar Adalat mentioned it as a fanatic outbreak in his report. William Logan the then district collector of Malabar conducted a study on the Mappila revolts and the existing land tenure system in 1880's. He argued that the major reason for the peasant uprisings in Malabar was mainly due to the unlimited powers given to the landlords by the colonial state. Even though the colonial officials did not recognise Logan's arguments, they passed an Act in 1887 as per the act compensation should be given to the tenant at the time of eviction. However there were many loopholes in this act and the landlord continued their evictions without giving any sort of compensation to the tenants. This act was reformed in 1900. However it also failed to check the illegal evictions of the tenants from land without giving any compensation.

By the second decade of 20th century the political movement gathered momentum in Malabar and problems of the tenants were taken by the political leaders like M P Narayana Menon and others to the government. The tenancy movement and post Malabar rebellion issues forced the Madras government for introducing certain reforms in land relations.

Thus the Malabar tenancy act was passed in 1929 by the Government. The main provision was that the rent giving tenants should not be evicted from their land without any proper reason. However it also had a provision that the landlord had the right to evict his tenant for his on use of land and for construction purposes. The period of land tenure to the tenant was fixing as 12 years. In practice this act made the problems of tenant more complicated and the landlords continued to evict the tenant by various methods. The report of the Malabar tenancy committee submitted to government in 1940 was a very detailed report on the tenure system existed in Malabar but no reforms were introduced by the government on this report. Tenancy act of 1929 was formed in 1945 with more relief to the tenants.

References

- A Sreedhara Menon, *A Survey of Kerala History*, DC Books, Kottayam.
- Conrad Wood, *The Moplah Rebellion and its Genesis*, Peoples Publishing House, New Delhi, 1987.
- David Arnold, *Police Power and Colonial Rule*, Oxford, New Delhi, 1986.
- E K G Nambiar, *Agrarian India Problems and Perspectives*, Association for Peasant Studies University of Calicut, 1999.
- E M S Nampoothiripad, *Keralam Malayalikalute Mathrubhumi* (1948), Chintha Publishers, Thiruvananthapuram, 2016.
- K N Ganesh, *Culture and Modernity: Historical Explorations*, Calicut University, 2004.
- K N Ganesh, *Keralathinte Innalekal*, State Institute of Languages, Thiruvananthapuram, 2011.
- K N Ganesh, *Malayaliyute Deshakalangal*, Raspberry Books, Calicut, 2016.
- K N Panikar, *Against Lord and State: Religion and Peasants Uprising in Malabar*
- Koji Kawashima, *Missionaries in a Hindu State Luisa Steur, Indigenist Mobilisation: Confronting Electoral Communism and Precarious Livelihoods in Post Reform Kerala*, OUP, New York 2017.
- Priya Pilicode (Ed.), *Keraleeya Navodhanam: Vimarshanavum Vichinthanavum* (Mal.), Kerala Bhasha Institute, Thiruvananthapuram, 2016.
- N Rajendran, *Establishment of British Power in Malabar*, Chugh Publications, Allahabad, 1979.
- Sanal Mohan, *Modernity of Slavery*, OUP, New Delhi, 2015.
- P J Cherian (Ed.), *Perspectives on Kerala History*, KCHR, Thiruvananthapuram, 1999.
- T C Varghese, *Agrarian Change and Economic Consequences: Land Tenures in Kerala*, Allied Publishers, Bombay, 1970.

T K Raveendran, *Institutions and Movements In Kerala History*, Charithram, Thiruvananthapuram, 1978

T K Raveendran, *Malabar Under Bombay Presidency*, Mascot, Kozhikode, 1969

V V Haridas and Haskerali (Ed.), *Multicultures of South India*, Karnataka State Open University Mysore, 2015.

MODULE 3

SOCIAL MODERNISATION AND REFORM PROCESS

The reform movements emerged in Kerala during the second half of 19th century and the early decades of 20th century. The socio religious and caste reform movements in Kerala for changing the existing political economic and religious practices. The social reforms introduced by the British in Kerala paved way for the growth of social consciousness among the people against the unethical and irrational practices in the society. The movement of the people for the social reforms was viewed sympathetically by the colonial government. The ideas enlightenment renaissance, European passion and western values entered the upper class through western education was the main reason for the socio religious reforms in India . There were a few reformers from lower castes too.

Rajan Gurukul and Raghava Varier argue that the main motive behind the movements for changing existing social, political religious and judicial practices was the economic pressure. Arrival of European trading companies, Agrarian expansion, and rise of markets, urbanisation and emergence of a class of moneyed intermediaries were the main reasons behind the movements.

Kerala Renaissance

The onset of modernity has been called ‘renaissance.’ This was fundamentally different from the European Renaissance. However the last decades of the 19th century and the first half of the 20th century witnessed many attempts to reform and transform the backward elements of traditional social, religious and cultural spheres. A critical interrogation of the past and a visualization of a possible future were the features of this process. Intense debates took place on a variety of subjects. In religion, many rituals were either reordered or rejected. New patterns of rituals and worship were also devised.

A major concern of the ‘renaissance’ was the caste system, especially certain caste practices like untouchability and inapproachability. The backward communities were not allowed to enter temples. Many caste organisations, with an agenda for reform, came up. That some of them developed into caste solidarity movement later was an ‘unfortunate development’.

The attempts for ethical rethinking was initiated by intellectuals as well as sages of the nineteenth century. The best examples are Chattampi Swamikal and Sree Narayanaguru. Rajan Gurukkal and Raghava Varier argue that these sages were the architects of what has come to be known as the Kerala Renaissance Movement, a movement that propagated rationalism, humanism, democracy and social equality.

- **Chattampi Swamikal (1853-1924)**

Chattampi Swamikal is well remembered as one of the pioneers of social reform Movement in Kerala. Along with Narayana Guru he has a pre eminent place in the socio-cultural history of Kerala. He was born on 25th August 1853 at Kollur in Travancore. His real name was Ayappan and called Kunjan Pillai at home. He was the leader of the class and thus he got the name Chattampi. Chattampi swamikal had is education under P Raman Pillai Asan, Swaminatha Desikar Manonmani Sundaram Pillai and so on. He studied Sanskrit Tamil philosophy yoga. He also studied about Christian religion, Islam Sufism and its philosophies.

Besides a scholar, Chattampi Swamikal was a great author and litterateur. He has some important works on various branches of knowledge. His *Adi Bhasha* is a research work examining the linguistic aspects. In his *Jivitakarunya Nirupanam*, he expressed his profound faith in Non violence and criticised animal sacrifice. In *Christhumatha Nirupanam*, gives the brief the teachings of Jesus Christ. In *Vedadhikaranirupanam*, he shatters the myth of Brahmin monopoly of the Vedas. His *Advaita Chinta Paddhathi*, deals with the Advaita philosophy. His contribution to literature earned for him a great place among the literary luminaries of Kerala. he severely criticised irrational and ritualistic religion.

He was also against monopolisation of knowledge by the upper castes and their control of religious texts. His activities aimed on religious texts could be made accessible to all people irrespective of caste and religion. He argued that sastras provide equal status for both men. The position of the Nair's was inferior to the Brahmins in caste hierarchy of Kerala. It was swamikal who raised voice for reforms within Nair community.

Sri Narayana Guru

Sri Narayana Guru was one of the most important social reformers of modern Kerala. He was born in 1854 in Chempazhanthy village near Thiruvananthapuram. He received the traditional education and was learnt to read and write Malayalam, Tamil and Sanskrit. He was well versed in Indian Philosophy and Literature. Soon after marriage he left his house in search of truth and became a wandering mendicant. It was during this period that he came into close contact with Chattampi Swamikal.

The early activities of Guru were directed against social issues and the rigidity of the caste system. His aim was to liberate the depressed classes, especially the Ezhava community against the social inequality suffered by them. Soon many people began meeting Guru for his advice in matters of everyday life.

Narayan Guru began his public activity as a rebel against the Brahmanical tradition. The right to install idols and officiate at temples was considered as the sacred duty and right of the Brahmin priests. The Guru decided to challenge this assumed monopoly. He installed a Siva idol at Aruvippuram. Subsequently he established more than sixty temples including temples at Aruvippuram (1888) Varkala, Chirayankish, Vaikom, Palakkad, Kozhikode and Mangalore. Ezhavas were appointed as priests in these temples. The untouchables were permitted to enter and worship in these temples. The Aruvippuram installation provoked the caste Hindus and the Guru resorted: "It is not the Brahmin Siva we worship; but only the Ezhava Siva". When the Ezhava priests disregarded the still inferior communities, Narayana Guru declared "What are important are not idols, but ideals. Even if all the idols are put together, they cannot make one ideal." As a corrective to this, the Guru installed a mirror with certain ideals written onboard. Narayana Guru put in to practice what he preached. His ideals are truth, duty, charity and love. He argued that every temple should become the centre of cultural activity of the people. He was against animal sacrifice and expensive celebrations. He stated that temples should have gardens, schools and workshops. He was against fanaticism. He preached the Universality of religions. All religions were in substance one. To adore duties, and explain his tenets Narayana Guru composed poems in Tamil,

Sanskrit and Malayalam. Guru aimed a social revolution. His ultimate objective was eradication of traditional evils (a) He attacked the caste system and untouchability.

He stressed on the spread of education and economic opportunities for the depressed classes. His aim was not only spiritual upliftment, but also material advancement of the people. He believed that all people belonged to one community. He advocated inter-dining and intermarriages Narayana Guru aimed to create educational and economic opportunities for all peoples He advocated better treatment for women. He was against the pomp and waste that attended marriage. He opposed polygamy and polyandry for the upliftment of the downtrodden; he stressed the need for education among them. He took initiation in establishing libraries and literary societies and the backward classes were encouraged to join educational institutions He stood for the material advancement of the backward classes.

He considered toddy tapping as an evil and Ezhavas in order to be progressive, has to abandon that profession. He encouraged the establishment of cottage industries like coir manufacturing. He organized an industrial fair in Aluva. Narayana Guru founded the Sivagiri centre in 1904 and the Advaita Ashram at Aluva in 1913. He convened a religious conference at Aluva in 1924 for the exchange of ideas. He stated that the conferences aimed at 'to know and inform' and not 'to argue and win'.

He founded in 1903 the SNDP Yogam for the social and spiritual uplift of the Ezhavas and personally guided its activities. Narayana Guru became the rallying point for the Ezhavas to organize and unite and to create a band consciousness dedicated workers like Dr. Palpu and Kumaran Asan. The SNDP helped to impart to the lower castes of their own dignity and strength of band consciousness dedicated workers like Dr. Palpu and Kumaran Asan. The SNDP helped to impart to the lower castes of their own dignity and strength.

Ayyankali (1866-1944)

Ayyankali was a great social reformer of Kerala. As a great champion of the depressed classes, Ayyankali devoted his life to the eradication of untouchability in

Kerala. A contemporary of Narayana Guru, he worked for the upliftment of the Pulayas, the most suppressed and oppressed section of the society. The condition of the Pulaya community was miserable. They were treated as untouchables. They had no place in the social, educational and religious life of the country. They enjoyed no right to education, no right to walk over the public roads. They were disallowed to possess land, wear gold ornaments and construct houses. They have to observe pollution– to keep distance at the sight of higher castes. They have to observe untouchability, unapproachability. The Pulayas were mortgaged.

Ayyankali's main work was aimed at the upliftment of the Pulayas. For this he had undertaken several steps. The Pulayas were not allowed to travel through the public roads. Therefore Ayyankali's initial struggles were directed to get secure the rights to work through public roads. He organized the Pulaya youths and walked along the prohibited roads and achieved the right to use public roads. In 1893, he challenged the restriction imposed by the upper castes upon the Pulayas to travel through public roads, by travelling in a bullock cart. The caste-Hindus beat him up for violating the tradition, but he continued the struggle.

Ayyankali did not get any formal education and he was illiterate. Therefore the next stage of his revolutionary movement was for getting admission to the Pulayas in schools. The converted Pulayas were enjoying the privilege of education in missionary schools. Ayyankali tried to get education for others in the community in government schools. However his attempts proved to be a failure. Therefore he tried to start new schools exclusively for the lower castes. Thus he founded the first school for the lower castes at Venganur in 1904, but it was burnt by the upper castes. However, the Government established two schools for the Pulayas during 1895-96.

To instil confidence among the Pulayas, Ayyankali founded an organisation in 1907. It is called the Sadhu Jana Paripalana Sangham. The Sangham gave importance to work for the eradication of social inequalities. It fought for the right to education and the right to travel in public roads for the Pulayas and other lower caste people. The society petitioned to the government to grant admission to the lower castes in government schools. By 1910 the Pulayas were admitted in schools run by the government. The S.J.P.Sangham played a spectacular role in propelling the Pulaya community to the path of action and agitation.

Ayyankali's next attempt was to organize the agricultural labourers. The Pulayas and other lower caste people were the agricultural labourers. They worked in the land of the upper caste landlords and were cruelly exploited. They did not get any fixed wages. They were at the mercy of the landlords. Ayyankali attempted to retaliate the orthodox landlords. He prepared his adherents for a strike. He exhorted the Pulayas not to work in the field of the landlords who opposed the entry of Pulaya children in schools. It may be noted that this was the first strike by agricultural workers in Kerala with social and economic demands (1907-08). It was organized by Ayyankali not for any economic gains, but for the right for entry to schools. Ayyankali was nominated as a member of the Sri Mulam Assembly in 1912. He availed this forum to project the grievances of his community and sought their redressal. The Pulayas were incapable of paying fees in schools like others. The economic backwardness and financial strain prevented them to avail educational opportunities. Therefore in order to redress their grievances, Ayyankali placed before the Assembly certain demands aiming at their economic relief. The demands include Pulaya children to be wholly exempted from paying fees, They may be fed in schools at State expenses, a separate allotment to be earmarked in the annual budget for the education of Pulaya children, Special institutions be started solely for the teaching of handicrafts to Pulayas, All state schools to be thrown open to them, Scholarships to be given to children of the Pulayas.

He also made representation to the Government to absorb educated Pulayas in the education department. Ayyankali spear headed the 'Kallumala Agitation'. The Pulaya women used to wear only bead necklaces, which according to Ayyankali was a sign of slavery. Ayyankali persuaded them to throw away their bead necklaces. When a public meeting of the Pulayas was convened at Perinad under the leadership of Ayyankali in 1915, it was attacked by the upper caste people. It soon developed into a rebellion known as the Kallumala Rebellion. At another meeting conducted at Kollam the Pulaya women folk threw away their ornaments in public.

The struggle launched by Ayyankali was taken up by others. K. Ayyappan organized an inter-dining of the Ezhavas and Pulayas. K.P. Karuppan founded the

Kochi Pulaya Maha Sabha. The Sadhu Jana Paripalana Sangham, formed on the model of SNDP later transformed itself into Pulaya Maha Sabha. Ayyankali became its first general secretary. Till his death in 1942, Ayyankali put his heart and soul for the upbringing of the Pulayas.

V.T. Bhattatiripad

V.T. Bhattatiripad was one of the great social reformers of Kerala. He was born on 24th March, 1896 in Mezhatthur. He learned the Vedas and became a priest. He later joined the Indian National Congress. He also served in the editorial board of Yogakshemam weekly. It was a time that witnessed the socio-economic decline of the Namputiris. The Namputiri youths had only three duties to perform: 'Eat, sleep and impregnate' while their females have to 'cook, serve and deliver'. The youths led an irresponsible and carnival life. The reformatory works launched by the Yogakshema Sabha were inadequate.

V.T. Bhattatiripad therefore tried to activate the community by a series of pragmatic reforms. He chalked out a radical plan of action. The formation of the Nampitiri Youth League on 4th Aug. 1928 is a turning point. A journal called 'Unni Namputiri' was published under its auspices. The orthodox views presented through 'Sudarsanam' were countered by 'Pasupatam'. V.T. Bhattatiripad was the editor, printer and proof reader of the journal.

V.T. made a social revolution by championing the cause of widow remarriage. He gave his sister-in-law to M.R.Bhattatiripad. This marriage in 1934 is the first known widow remarriage. Bhattatiripad also championed the cause of female education. A Female Education Commission was formed with M B Namputiri as its Secretary. The Commission consisted of leaders of other communities and submitted a memorandum to the Simon Commission for English education. Though served as a priest in early days, V.T. was a rationalist to the core. Though he was a priest of the temple, he urged 'Now let us set fire to temples' in an article in Unninamputiri. For this an arrest warrant was issued against V.T. but the Madras Government of Rajaji disfavoured it.

V.T. was a prolific writer. His *Rajanirangam* is a collection of short stories. His most important works are *Adukkalayil Ninnu Arangathekkku* (from the kitchen

to the stage) and '*Kannerum Kinavum*' (Tears and dreams) which made a profound impact on society. In these works he expressed the yearning of the community for reform. As a result of his thought provoking revolutionary articles and works, the Namputiris caste of their inhibitions and came to the forefront of the reform movements.

V.T. Bhattatiripad's activities influenced the government. As a result, the Nambutiri Acts was passed by Travancore, Kochi and Malabar governments giving legal rights to younger members of the community. The Namputiri community which was in the vortex of superstition was emancipated from its social decay by the Yogakshema Sabha and its dynamic youth wing headed by V.T. Bhattatiripad. He never pretended that he was a leader of the reform movement. What he cared was to see that things were done in such away as to propel this community to the path of progress. He was not intolerant of the progress of sister communities. He was more progressive than most of his contemporaries. V.T.B. has an abiding place in the progressive social reform movements of the country.

Vagbhatananda

Vagbhatananda was a great reformer and philosopher of Kerala. His real name was Kunhikannan. He was born at Patyam in Kannur district in 1885. He was well versed in Sanskrit and Vedic philosophy. He shifted his activities from Kannur to Kozhikode and became the disciple of Brahmananda Sivayogi. He founded the Atma Vidya Sangham in 1917 and started a journal *Atmavidya Kahalam*. *Abhinava Keralam* was another magazine started and edited by him. He propagated the teachings of non duality for a better and egalitarian society. He was a great scholar, reformer, organizer, journalist, writer, philosopher and nationalist.

Vagbhatananda was a rebel to the orthodox Hindus. He rejected idol worship, propagated Nirugunopasana, opposed all rituals and formalities and rejected caste system.. As a great social reformer, he advocated reforms among the untouchables and treated them as children of God. He propagated inter caste marriage and inter caste dining. As a nationalist, he supported the civil disobedience movement launched by Gandhiji. He supported the constructive programme of the Father of the Nation and favoured the Temple Entry Movement. He took keen interest in the economic progress of the weaker section and associated with peasant movements.

Poykayil Appachan (1879-1939)

He was born on 17 February 1879 at Eraviperur in Pathanamthitta district. His family belonged to the Paraya community that was attached as slaves to a Syrian Christian family called Shankaramangalam. His initial name was Kumaran however he was raised as Yohanan. He was taught to read and write. He was influenced by Bible and works by various missionaries and it helped him to liberate his mind from his subjected position.

He left the Sangram mangalam family in 1900 and later joined the Marthoma Church popping a liberal Christians act will help him to liberate the caste notions but he realised that a backward caste had no status in Marthoma church and tried his luck with the Brethren mission. However was again became a victim of caste discrimination. Later he understood that the Christian religion was not the alternative to escape from the caste slavery and discrimination. The Christian organisation that he came across was away from the basic tenets of Christianity.

Later he joined the Sadhu Jana Paripalana Sangam of Ayyankali in 1907 and became actively involved in the pulaya movements. Rather than political movements was been dragged more towards the mystical and spiritual ways of attaining the world of equality through imaginary relations during this time. In 1989 he founded his own religious commune of dissent and protest called the Prathyaksha Raksha Daiva Sabha. It was from Prathyaksha Raksha Daiva Sabha that he came to be known as Poykayil Appachan. The organisation advocated values and work for equality that stood not far away from protestant humanism.

He was later nominated to the Sree Moolam Praja Sabha in 1921 and 1931. He died at the age of 61 on 29 June 1939 and his disciples called him as Kumara Gurudevan, the immortal one.

Makti Thangal (1847-1912)

Sanaulla Makti Thangal was the pioneer of socio reform among the Mappila community. He was the leader of the Muslim society in Malabar. He is the pioneer among the Muslim reformers in Kerala. He supported western education among the Mappila community.. He was born in 1847 born as the son of Ahmed Thangal. He

was a strong follower of Valiyangode Umer Khasi at Valiyangode, Malappuram. He acquired his primary education in Arabic from his father itself and later admitted in various Darse (Masjid based college) at Valiyankode, Ponnani and Marancheri. He was enrolled in Chavakkad Higher elementary school and studied Persian, English, Tamil and his mother tongue Malayalam. Besides imbibing a deep knowledge in Islam, he also had comprehensive understanding in Hinduism and Christianity.

He was interested in science and philosophy and inclined to conquer more branches of western education. He was appointed as the excise inspector in Malabar region under government service. He resigned from his post to defend the Christian missionaries. He dreamt reorder Muslim community who will imbibe the advantages of western culture without getting rid of the valuable Islamic culture.

Sayyid Sanaulla Makti Thangal is often referred as one of the personalities influenced the Moplah Riots along with Sayyid Alavi Thangal, Sayid Fazal Pookoya Thangal and Veliyankode Umar Khasi. He tried to purify Islam from all later accretions which run contrary to its original tenets and on the other he tried to uplift the community through modern education and also give importance to women education. He wanted to bring Muslim life in orthodoxy with textual Islam rather than to regulate their life according to the standards of colonial modernity.

He made herculean task to check the progress of Christian missionaries in Malabar and made a counterattack on their attempt to blemish the image of the prophet Muhammad. After realizing that majority of precarious ignorance of the Mappila society even in their mother tongue Malayalam, he initiated a massive project to aware people about role of education and empowerment. He opposed armed and non-armed struggle against the ruling power and hailed his hatred towards the inclination of Muslims to be martyred and campaigned for progress of society. He realized necessity of the women empowerment and adopted a new pattern, which was based on Islamic concept of gender discrimination and motivated the women horde to be scholar by pointing the role model in Ayisha, the wife of prophet. He was later a full time social worker who stood for the upliftment of Muslim community.

He began writing, speaking and propagating his views that were bold, poetic, reformist and directed to benefit the Muslim community. Thangal wrote in the newspapers that were in circulation at that time, those that were ready to publish his articles and also published books on matters relevant to the community in British India. His social activities were started with publication of pamphlets against the spreading of anti-Islamic ideas by certain Christian missionaries. The significant pamphlet he issued in this sphere was *Katora Kutaram* (ferocious axe) in 1884. It is against the allegations raised by Christian missionaries against Islam and the Prophet. It is against the allegations raised by Christian missionaries against Islam and the Prophet. His speeches and all what he wrote turned out to be a clarion call to many who towed his line of thought. Thangal is considered to be the first Muslim to write, publish books and launch a daily newsletter. In order to encounter the ambush of Christian missionaries against Muhammad, he collected a large fund from Muslims and published a series of publications, named as *Nabi Nanayam*.

Even though he was reformist, he never lost his lineage of orthodox Muslims and was the promoter of Islamic ideology. He motivated women empowerment, which is based on gender discrimination of Islamic line and was influenced by the primitive ways of lauding prophet. He narrated about Muhammad in his masterpiece, *Nabi Nanayam*, in which he answered to Christian missionary for their questions about Islam and prophet Muhammed. And he calls Muslims to return to the "Thouheed". And he tried to clear the misconceptions of the peoples about Islam and Prophet Muhammed, so he is considered as the pioneer of Kerala Muslim renaissance and the 'Islahi movements of Kerala' (a part of the Muslim renaissance of the community in Kerala).

After some times, Makti Thangal shifted his place of activities to Thiruvitamkur and from there he travelled throughout Kerala propagating his ideas. He established the 'Muhammadeeya Press' at Alappuzha mainly for printing his own pamphlets. He engaged in many polemical debates with Christian scholars all over Kerala. Dr. C.K. Kareem in his *Kerala Muslim History, Statistics and Directory* Vol.1 (History of Kerala and of Her Muslims) records that Thangal had

to suffer a lot for his work. He quotes from Thangal's concise autobiography, *Makti Manaklasham* that gives a graphic account of his travels.

The fierce attacks came from the conservatives within his community and from the British. But Thangal was not one to be cowed down by all this. For nearly 30 years, Thangal is said to have travelled the length and breadth of the State spreading awareness about the need for education, women's empowerment, calling for a fight against superstition, conversion and non-Islamic beliefs. He engaged in many polemical debates with Christian scholars all over Kerala. His field of activity was propaganda against Sufism. He published the work *La Maujudin* in 1909 to criticize Sufism and its ideas. Makti Thangal fought against the matrilineal system that had been prevalent among the Muslims in North Malabar. He spoke at several places severely criticizing the system of Marumakkathayam and issued pamphlets. Once he was man handled at Kannur, but he was rescued by the local Hindus. He tried to develop a community consciousness among the Muslims in Kerala.

But at the same time, he severely criticized the traditional conservative Mullas for violating the tenets of the religion for personal gains. He acknowledges the support of Hindus in his social reform activities in his autobiography *Makti Manakelsam*. He strongly argued that only through education Muslims could be liberated. He worked for Muslim women education. He wrote about the necessity of development of the Malayalam language and through it Malayalee identity. He stated that the people of Kerala should have a sense of unity and oneness irrespective of different religious beliefs. What made Thangal unique was that he was the first reformist who studied the religious aspects of various religions before formulating his views.

M. Gangadharan notes Makti Thangal as a reformist who used the vast knowledge to find a way out for the Muslim community from the darkness. He understood the significance of language and insisted that it should not be a barrier for Islam. He was the first Malabar Muslim to write a book in native language of Malayalam named *Kadora Kodaram* in year 1884. In 1885 he wrote another book named *Parpokari* and it was noted as initiative for the reformation work. Muslim

Janavum Vidyabyasavum (Muslims and education) was one of his notable work promoting the educational reformation of society.

E Moidu Moulavi, in his preface to the collected edition of Makti Thangal's work (*Makti Thangal Sampoorncra Krithikal*) published by Kerala Islamic Mission, Tirur states that Thangal must have written 40 books. Though he did not have the means, found no publishers, did all that on his own. Moidu Moulavi considers Thangal's works as a value addition to the ancient Malayalam literary style and an invaluable historical document.

What makes these works more important is when one considers the time during which they were written. The language may not have the finesse but certainly did not lack the power. Some of Thangal's works like *Kadora Kudaram*, which was a resistance against the British supported religious conversions, *Muslingalum Vidyabhyasavum* that exhorted Muslims to embrace Malayalam and English education and *Naari Narchichari* on the need for women's education are all revolutionary, progressive works of a genius.

Failing health forced Thangal to settle down permanently in Kochi. He died on September 18, 1912. He had lot of followers and disciples and one among them was C.V Abdurahman Hydrose, editor of *Malabar Islam*. But after his death, he didn't get much care from the authorities even for his graveyard. Makti Thangal was a real social reformer who tried his level best to uplift his community. His attempt to uplift the educational and social status of Muslims in Kerala was no different from the glories of Sir Syed in the North but the Kerala Muslim community took least care to acknowledge the great visionary's achievements.

Vakkom Abdul Khadar Maulavi (1873-1932)

Vakkom Abdul Khadar Maulavi was one of the great social reformers. He worked for the cause of the Muslims in Kerala. He was born in 1873 at Vakkom in Chirayankizh taluk in Thiruvananthapuram District, and he passed away in 1932. Maulavi received excellent education and became a scholar. He was well versed in Arabic, Sanskrit, and Hindi, Urdu, English, Tamil and Malayalam languages.

He was the founder and publisher of *Swadesabhimani* newspaper started on 19th January 1905. Ramakrishna Pillai popularly known as Swaseshabhimani

Ramakrishna Pilla was its editor. He raised a banner of revolt against the corruption and other practices of government officials. Both of them fought against the corruption prevailed in the Travancore administration. As the editorials of the paper severely criticized the Diwan of Travancore P Rajagopalahari, the anger of the authorities fell on Ramakrishna Pillai and he was arrested on a charge of sedition and was deported from the state, the press was confiscated in 1910. He also founded the Islam Dharma Paripalan Sangham also started an Islamic journal *The Muslim*. He also published an Magazine *Al Islam* (Arabi Malayalam) in 1906. He founded the Islamic Publishing House and a journal *Deepika* in 1931.

Maulavi was one of the important social reformers among Muslim community. He realized the deplorable conditions of the Muslims in Kerala and tried to eradicate the evil customs and superstitions among them. To educate them, a number of schools were started by him along with the help of a group of his friends. The important contribution of Maulavi was the starting of the newspaper *Swadesabhimani*. Vakkom Maulavi is remembered as a great social reformer, a staunch fighter against injustice, a great journalist and an upliftment of the Muslim community to which he belonged. The progress of the Muslim community of Kerala in the educational and social field is largely due to the pioneering work done by Vakkom Maulavi. His initiative for the introduction of Arabic teaching to Muslim students in all public schools of Travancore became a success. The Travancore government also standardised the qualification for Arabic teachers.

Literature and Social Imaginations: Novel as Historical Knowledge

Malayalam novels too has evolved as a separate branch of literature in the last decades of nineteenth century In 1887, *Kundalata* was published by Appu Nedungadi. *Indulekha* published in 1889 by Chandu Menon was the second Malayalam novel written on the model of the novel *Henrietta Temple* written by Lord Beaconsfield. These novelists were the pioneers of reforms and progressive thoughts in Kerala society.

- Indulekha

Indulekha is the first characteristic Malayalam novel written by O Chandu Menon, one of the officials of English East India Company. He was a lawyer by

profession and it was published in 1889. The two major themes in *Indulekha* were English educated middle class and the changing relationship among the Nair and Namboodiri community. K N Pannikar argues that the novel captures the new cultural sensibility that developed in the context of the social and ideological changes in Malabar in the nineteenth century. *Indulekha*, the heroine of the novel had got Western education. She was not ready to tolerate the existing social problems like *sambandham*. Thus the novel was also a social criticism against the rotten customs and traditions in the nineteenth century Kerala society. Meera Velayudhan has argued that the novel not only highlighted the changed self perception of social status of the late nineteenth century Nair community in relation to the upper caste Brahmins but also touched upon issues of individual choice, love marriage and sexuality.

Another important novel of late 19th century was *Saraswativijayam* written by Potheri Kunjambu (1857-1919), a lawyer belonged to Thiyya community in Kannur in 1892. The novel deals with the conversion of a backward man into Christian community. The hero by converting into Christianity got education. Dilip M Menon stated this novel as an expression of backward classes' celebration of colonial modernity.

References

- A Sreedhara Menon, *A Survey of Kerala History*, DC Books, Kottayam.
- Dilip M Menon, Caste and Colonial Modernity: Reading Saraswathivijayam, *Studies in History*, 13, 2, 1997.
- G Arunima, *There Comes Papa: Colonialism and the Transformation of Matriliney in Kerala, Malabar, c. 1850-1940*, Orient BlackSwan, 2003.
- Govindan Parayil, *Kerala, The Development Experience: Reflections on Sustainability and Replicability*, Zed Books, 2000.
- J Devika, *Engendering Individuals: The Language of Re-Forming in Twentieth Century Keralam*, Orient Longman, 2007.
- K N Ganesh, *Culture and Modernity: Historical Explorations*, Calicut University, 2004.

K N Ganesh, *Keralathinte Innalekal*, State Institute of Languages, Thiruvananthapuram, 2011.

K N Ganesh, *Malayaliyute Deshakalangal*, Raspberry Books, Calicut, 2016.

K N Panikkar, Colonialism, Culture and Revivalism, in *Social Scientist*, Jan-Feb, 2003, Vol. 31, pp. 3-16.

K Saradhamoni, *Matriliny Transformed: Family, Law and Ideology in Twentieth Century*, Sage Publication, New Delhi, 1999.

Manojkumar P.S., *Shaping of Rights: Jati and Gender in Colonial Keralam*, Meena Book Publications, Delhi, 2019.

Priya Pilicode (Ed.), *Keraleeya Navodhanam: Vimarshanavum Vichinthanavum* (Mal.), Kerala Bhasha Institute, Thiruvananthapuram, 2016.

P K Balakrishnan, *Jati Vyavasthayum Keralacharithravum* [1983] DCBooks, Kottayam, 2008

Panmana Ramchandran Nair (Ed.), *Kerala Samskara Padanangal*, 2 vols, Current Books, Kottayam, 2013.

Pradeepan Pampirikunnu, *Narayanaguru : Punarvayanakal*, Progress Publication, Calicut 2016.

Robin Jeffrey, *The Decline of Nair Dominance: Society and Politics in Travancore*, Vikas Publishing House, New Delhi, 1990.

S Chandramohanam, *Developmental Modernity in Kerala: Narayanaguru*, SNDP and Social Reform, Tulika New Delhi, 2019.

Sanal Mohan, *Modernity of Slavery*, OUP, Delhi, 2015.

P J Cherian (Ed.), *Perspectives on Kerala History*, KCHR, Thiruvananthapuram, 1999. .

T Muhammedali, *Social Scope and Locality: Themes in Kerala History*, Other Books, Calicut, 2017.

V V Swami and E V Anil (Ed.), *Prathyaksha Raksha Daiva Sabha: Orma, Pattu, Charithra Rekhakal*, Adiyar Deepam Publication, Thiruvalla, 2010.

MODULE 4

FORMATION OF UNITED KERALA

National Movement and Radical Politics -Popular Movements

The Indian national congress marked its active presence in Malabar during the course of First World War 1914-1918. In Malabar, the organised political activities began only in the early decades of the 20th century. The important step taken by the Congress committee during the period was the formation of the Malabar District Congress Committee in 1910. Kunhirama Menon was its first secretary. The main purpose of the meetings of the District Congress Committee was mostly to elect a few delegates to attend the sessions of the Indian National Congress. The political conference held at Calicut in 1913 under the presidentship of C. Vijayaraghavacharier was successful to some extent in creating political awareness among the people. However the Home Rule Movement that began in 1916 under the leadership of Dr. Annie Besant and Lokamanya Tilak evoked positive responses in Malabar.

The organised political activity motivated by nationalist sentiments started in Malabar only with the Home Rule movement. A branch of the Home Rule League was formed in Kozhikode with advocate Manjeri Rama Iyyer as president and K.P. Kesava Menon as secretary. The district Home Rule League and the district Congress committee worked jointly under the leadership of K.P. Kesava Menon.

The movement attracted a large number of students and youth. Under the auspices of the Home Rule League and district Congress committee several meetings and processions were organised in various parts of Malabar. In 1917, the Kozhikode Municipal Chairman convened public meeting at the Town Hall, to get the support of the natives of Britain in the First World War in connection with the visit of Governor of Madras Presidency. When K P Kesava Menon, the District Congress Secretary began to speak in Malayalam, the District Collector, Evans who

presided the meeting asked him to speak on in English. Kesava Menon stopped his speech, protested and boycotted the meeting. Majority of the audience accompanied him, leaving the collector and a few officials there in the hall. This was one of the first public protest against British government in Malabar.

The first Malabar District political conference held in 1916 at Palakkad under the presidentship of Annie Besant. She was an important figure in the history of the national movement in Malabar. In an important resolution of the conference it exhorted the people to organise committees in the district for the attainment of self-government. It passed some resolutions requesting the government authorities to grant home rule to the Indians and to free the political prisoners. The participants were mainly educated middle class. The success of the Palakkad conference was a source of inspiration and encouragement to the leaders and the people.

The second district political conference was held at Kozhikode in 1917 and it was presided over by Sri. C.P. Ramaswami Iyyer. The conference was attended by several delegates' mainly educated middle class from elite families from different parts of Malabar, Travancore and Cochin. The conference discussed on a number of issues like self-government for India, the Arms Act, Elementary education, Tenancy question etc. The arrest of Dr. Besant by the middle of 1917 greatly excited the national consciousness of the people of Malabar.

Third Malabar district political conference was held in 1918 at Talassery. It was presided by. Azad Ali Khan Bahadur passed important resolutions like Indianisation of the army, introduction of primary education, the repeal of repressive acts etc. The fourth Malabar district political conference held at Vadakara in 1919 under the presidency of K.P. Raman dealt with the important political developments with a special reference to the needs of Malabar. The leaders of the national movement in Malabar understood the issues of the caste system and untouchability.

The nationalists adopted concrete programmes to fight against these social evils. They firstly passed resolutions in the meetings urging the public opinion and religious organisations to eradicate the evil of untouchability. They also occasionally involved in direct action as well. For example, when the authorities of

the Zamorin's college at Calicut denied admission to low caste students the nationalists organised struggles demanding admission for them. Another important step taken by the early nationalist to challenge caste discrimination was the organizing of interdining. Scores of such events were organized throughout Malabar in which the caste Hindus shared seats along with the lower castes while dining. The nationalists also fought against the denial of accessibility to public spaces for untouchables. For example, the roads near to the Calicut Tali temple was closed to the polluting castes stating that their entry will turn the place polluting.

Rejecting such beliefs as superstition and ungrounded the nationalists appealed to the elites to open all public roads to the lower castes. To break the existing elite conventions the nationalists leaders like K.P. Kesava Menon and Manjeri Rama Iyyer walked through the road near to the Tali temple, along with Mitavadi C. Krishnan and a group of men belonging to various lower castes.. An important impact of the Tali road agitation was that it inspired untouchables from other parts of Malabar to initiate similar movements.

The fifth Malabar district political conference was held at Manjeri in April 1920, under the presidentship of Mr. Kasturi Ranga Iyengar. This was the last in a series of early district political conferences held in Malabar. The fifth conference was significant. It marked the decline of the great influence that had been exerted by theosophists under Annie Besant on the political developments in Malabar. The conference was attended by thousands of delegates from different parts of Malabar including Mappila tenants by the advice of K Madhavan Nair. The meeting resulted in serious debates over the Non Co- operation movement.

Annie Besant in her speech strongly criticised the acts of the Britain against Turkey and Kaliphate after the First World War however she was against the adoption of Non Co-operation movement and supported Montegu Chelmsford reforms. Conflict between Co-operates under Manjeri Rama Iyyer and Non- Co-operates under K Madhavan Nair on two resolutions raised at the conference. One was one the starting of Non Co-operation movement and another was the Tenancy Resolution (Kudiyan) Besant and Rama Iyyer were against the Non cooperation resolution while the landlords were against the Tenancy resolution but both the

resolutions were passed with great majority in the meeting. Annie Beasant and Ramaswamy Iyer whose resolutions were failed boycotted the meeting.

Thus the meeting witnessed major shift in congress as the elites particularly Landlords left congress and coming of tenants to congress. The Manjeri conference also passed resolutions demanding the introduction of tenancy reforms and regulation of working hours in factories. The Manjeri conference exhibited the rising tide of nationalism in Malabar. It also strengthens the mass base of the nationalist movement in Malabar.

The early conferences had an important place in the history of the political movements of Malabar. The nationalist movement in Malabar during the early period was an upper caste organisation as its leaders belonged to the elite strata of the society. These district political conferences were held under the control of them. The Mappilas and the lower castes in Hindu religion were not so active in the national movement in the early days.

Non Co-operation Movement

The advent of Gandhi into the Indian politics has transformed Indian National Congress into a mass organisation. The Non Co-operation Movement started on 1st August 1920 under the leadership of M K Gandhi by Indian National congress was the first nationwide movement under him. The *Khilafat* movement was also launched along with this. The aim of mass movement was attainment of *Swaraj* by non-violent methods. The main participants and organisers of the movement were middle class men like lawyers and educated and the peasants never played a major part in it. Prison going was one of the major parts of the Gandhian movement.

Soon after the starting Of Non Co-operation and Khilafat Movement Gandhi and Shoukat Ali visited Malabar on 18th August 1920 to propagate the ideas Non-violence and urged the huge gathering of about twenty thousand to give back all titles given by government, resigning from all honorary offices, lawyers to give up their practice, students to boycott schools controlled or aided by government, boycott foreign cloths and to use swadeshi cloths.

The Indian National congress session held at Nagpur in December 1920 decided to form state congress committees on linguistic basis. Thus Kerala Pradesh congress committee was formed in 1921 on the basis of Malayalam language and included princely state of Travancore and Cochin and Malabar district. Kozhikode was selected as the headquarters of KPCC and K Madhavan Nair was elected as its first secretary. The Nagpur session's decision that the lawyers to give up their practice which was ignored by K Madhavan Nair and his associates. The government didn't fear Non Cooperation Movement however they looked Khilafat movement and Mappilla participation in it with suspicion.

The district congress leaders of Malabar invited Yacoob Hassan (Khilafat leader and Member of Madras Legislative Council) to Malabar for attending the public meetings which was scheduled at Tanur and Kozhikode on 15th and 16th February respectively. The meetings which require hard work and lot of money were prohibited by the government in the last moments which resulted in great disappointment among people especially Mappillas.

K Madhavan Nair argued that the mappillas considers their advice to obey all government orders were interpreted as fear by the leaders. It was in this background Yacoob Hassan was invited to Malabar for mainly addressing the Mappillas and to urge them not to be provoked by any government orders or attacks from the side of police and also to evade the non confidence on congress among some mappillas . Thus the main aim of Yacoob Hassan's invitation was to propagate the idea of non violence among Mappillas.

Yacoob Hassan visited Malabar along his wife as this itself shows his purpose of visit was only to address people and doesn't had any intention to violate any government orders. When he reached Kozhikode railway station on 15th February he got huge welcome from the people of Malabar. He was immediately served with a notice under 144 of criminal procedure code which prohibited him and other congress leaders from addressing the people and prohibited meeting at Tanur and Kozhikode. The congress leaders from Kozhikode telegraphed to Tanur leaders that the government prohibited the meeting hence to cancel the meeting

immediately. A meeting started under Yacob Hassan and Congress leaders in that meeting decision taken was only Yacob Hassan need to address the people at Kozhikode by disobeying magistrates order. The reason for that Yacob Hassan stated was district magistrates order was interference in the right to speak of a citizen.

K Madhavan Nair wired a telegram to associate press Madras stating Yacob Hassan had decided to address the public at Kozhikode in defiance of the district Magistrates' prohibitory order on him and others. The telegraph department authorities rather than sending it to madras redirected it to the district magistrate. The district magistrate immediately issued arrest warrant on Yacob Hassan, K Madhavan Nair, U Gopalamenon, P. Moideenkoya. The police under deputy superintendent Amu arrested the four leaders immediately. The leaders instructed the people not to create any problem and to stick on non-violence.

The leaders were presented before District magistrate and Collector E F Thomas for trial. K Madhavan nair one among the arrested stated that Thomas was seemed tensed and even he did not show any respect towards Yacob Hassan who was the member of Madras Legislative Council even doesn't allow him to sit. The main question that magistrate raised was weather the accused persons decided to disobey his order or not. Yacob Hassan replied that Magistrate's orders were against right of private judgement, ill advice and provocative and both collectors and congress aim was the preservation of peace in Malabar and the only way to achieve this was to speak to the people that they really must observe the non-violent method.

The magistrate clearly understood the fact but he demanded for security bond for good behaviour from the four persons. The leaders replied to district magistrate that they were ready to give security orally and not ready to give written undertaking. The district magistrate immediately sentenced them to six months simple imprisonment. The whole procedure prohibition order, arrest, trial and imprisonment completed within twenty four hours. They were the first 'political prisoners' from Malabar while the colonial state was not ready to create or recognise anybody as political prisoners.

The aim of the imprisonment of leaders were to weaken or the collapse of Non co-operation and Khilafat movement in Malabar. The people assembled at Kozhikode just after reaching the news of imprisonment of leaders started a huge protest procession avoiding the government orders prohibiting procession. The procession started from beach the people were well ordered raised slogans and carried congress and khilafat flags. They were not feared even in front of baynots and raised slogans in high voice. The leaders and volunteers were concentrate on controlling the huge mob estimated around twenty thousand.

On the very next day 17th February 1921, Harthal was observed in different parts of Malabar. Harthal was observed first time at Kozhikode. The government sources state more than half of the shops remained closed while the Congress leaders' state hartal was a huge success and most of the shops remained closed. The protest of the arrest was not limited in hartal as students doesn't attended schools and colleges, lawyers boycotted courts as the two persons arrested K Madhavan nair and U Gopalamenon were the leading advocates of Kozhikode Bar.

A huge procession was done at Kozhikode town and the district magistrate report states it was well ordered and he reported the crowd were shouting slogans like mahathma gandhi ki jai' the nature of hartal was mentioned by district magistrate as it was not against Europeans but it was against government and district administration. Thus a new non violent method of resistance was success in Malabar.

The protest was not limited in hartal as C V Narayana Menon the Municipal Chairman of Kozhikode resigned from his post stating that the issue of prohibition order and imprisonment of leaders was unwanted one and it was injustice from the part of Collector) The lawyers emerged as the main political voice in Indian National congress in the early period. The lawyers protested against the leaders' confinement by giving up their practice. The list of those lawyers who give up practice includes M P Narayana Menon, K V Gopalammenn, A Karunakaramenon, P Achuthan, K Keshavavn Nair etc.

The Malayali student studying outside Malabar also left their studies as a impact of this arrest and joined Non-co-operation movement. The students includes A K Pilla (left England), K Kelappan, Mohammed Abdurahman K Madhavamenon etc. Gandhi stated that the imprisonment of Yacoob Hassan and others that they had rendered a great service by courting imprisonment rather than giving security bond. The congress considered the swaraj must be attained only by going to jail and urged people to follow the path of Yacoob Hassan and other three leaders.

On 18th February C Rajagopalachari and K P Kehavamenon came to Kozhikode from Madras for studying the situation. Rajagopalachari in his telegram to Madras stated the conduct of police were still straining the peoples temper and the District Magistrate was insulting volunteers in open street asking them to pull of their uniform and pushing them. Like the previous telegram this was also forwarded to the district Magistrate who after erasing his references allowed forwarding it. K P Keshava Menon was selected as Secretary Congress as K MadhavanNair was in Jail. The arrest of leaders was a turning point which transformed the congress into a mass movement in Malabar. Congress committees were started in different part of Malabar.

However the Non Co Operation Movement in Malabar ultimately resulted in Malabar Rebellion on 20th August 1921.

Malabar Rebellion of 1921-1922

The Malabar Rebellion was an important struggle against colonialism and the landlords. it was considered as an tragic incident in the history of national movement in the history of Kerala. Malabar Rebellion was characterized by the imperialist historians as the Moplah Rebellion occurred in South Malabar in between the Khilafat and Non co operation movements. This rebellion has to be considered as the culmination point of the continuous revolts that took place during the nineteenth century in Ernad and Valluvanad taluks against the colonial government.

The Khilafat movement had made deep inroads in to the people of South Malabar who were being oppressed by the police and landlords. These peasants

who had been subjected to the brutal exploitation of the landlords were looking for a chance to burst out their grievances. The repressive policy of the government authorities especially the police towards the Khilafat workers, especially after the Ottappalan Conference, had provoked the Mappila peasants.

The Rebellion started at Pookkottur village in the Eranad Taluk. 70% of the total population of the Pookkottur village in 1921 was Mappila Muslims. The owner of the majority of cultivable land in the village was the Nilambur Raja. The Mappilas were the tenants of the Raja who had cultivated the land by giving the rent demanded by the Raja. Police made an attempt to arrest Vadakkeveetil Muhammed, the secretary of the Pookkottur Khilafat Committee as a suspect in a theft case of July 1921. It was alleged that he has stolen a rifle from the Pookkottur *Kovilakam*, a branch of Nilambur Kovilakam. Muhammed was a staff of Kovilakam for a few years. Tenancy movement was very strong in Pookkottur and Muhammed was its leader. The theft case was a fabricated one to insult Muhammed, who was the organizer of the Pookkottur Kudiyan Conference in January 1921.

The Police raided his house, but he managed to escape. The situation became tense. The Circle Inspector of Police asked Muhammad to meet him on 1st August 1921 at the Nilambur Kovilakam. The Khilafat workers considered this as an open threat to their movement. Muhammad and his followers went to the Kovilakam with weapons to meet the Inspector. The Police had minimum force at that time. The Inspector had had no other choice, except to accept the demand of the rebels. The agitators demanded that the follow up action of the case be suspended for a short period. The people got the signature of the Inspector and the action against Muhammed was suspended.

On 17th August 1921 the District Officials of Malabar, the District Magistrate, E F Thomas and police Superintendent R H Hitchcock decided to take revenge on Congress and Khilafat volunteers who welcomed the three political prisoners K Madhavan Nair, P Moideen Koya and U Gopala Menon while they were released. These political prisoners were imprisoned by the District Magistrate, six months ago. The officials targeted the Khilafat leaders and volunteers of Ernad-

Valluvanad region of Malabar accusing them as fanatics. Thus, Collector, E F Thomas signed a list of 24 persons to be arrested and imprisoned at Coimbatore Central Jail under Moplah Outrages Act-1859 on 18th August 1921.

The persons in the list includes M P Narayana Menon, Secretary of Ernad Taluk Congress Committee, K Abdu Haji and Karadan Moideenkutty Haji, members of the Khilafat committee, Ali Mussaliar and Kattilassery Muhammad Musaliar and so on. The District Magistrate along with police and military went to Tirurangadi for arresting the listed persons in the night of 19th August 1921. On the next day when the troops under District Magistrate reached Parapanagadi they marched silently towards Tirurangadi without making any sounds. The government officials started their attempt to arrest the listed persons. They surrounded the famous mosque, 'Kizhakke Palli'. After surrounding the mosque, the Muslim Police Officials, Amu and Moideen entered into the mosque in search of the rebels. But there was nobody inside the mosque. Afterwards they searched the nearby houses and then destroyed the Khilafat Committee office there and arrested three persons.

The entry of the police in the mosque in full uniform violated the sanctity of the mosque. At the same time due to the widespread rumour that the Mamburam mosque was destroyed by the British a large crowd arrived to Tirurangadi with available weapons. Ali Mussaliar and K M Moulavi pacified them and asked them to return to their houses. But the police arrested a few of them and locked them up in the police station. Ali Mussaliar accompanied by a crowd reached the police station and requested for the release of the arrested persons. Without any provocation the police opened fire at the mob. Most of them were shot to death.

Thus in August 1921 the Malabar struggle had began. The call "to fight to finish the alien rule" reverberated throughout Ernad, Walluvanad and parts of Ponnani and Kozhikode Taluks. The Congress leaders Muhammed Abdurahman and E Moidu Moulvi rushed to Pookkottur, a strong hold of the Kudiyan Sangham to avoid an open clash between the army and the Mappilas. M. P. Narayana Menon, Muhammed Abdu Rahman, K Madhavan Nair and Moideenkutty Haji, leaders of the movements, persuaded the tenants and Khilafatists to keep calm. But the peace that established by them was temporary

The hidden feelings and fury busted out and on 26th August 1921 they attacked the colonial force at Pookotur. In this battle about three hundred tenants and Khilafatists were killed and the army forced to retreat from Pookkottur. Rebellion soon spread to Kalikavu, Malappuram, Manjeri, Pandikkad, Tirur and Ponnani. In Ponnani K.Kelappan, K V Raman Menon and Balakrishna Menon averted an open clash between the rebels and the army. But they were arrested and imprisoned as under trials. The railway and telegraph lines were cut off. Ernad and Valluvnad were isolated from the rest of Malabar. Police Station, Register offices, village offices, railway stations, Travellers bungalows were attacked, records were burnt, money was looted from treasury and arms were stolen. As the available government forces could not resist the rebellion, they retreated and consequently the administration of the rebel areas went under the control of the rebels.

The main leaders of the revolt were Ali Musaliar, Variankunnath Kunjahamaed Haji, Chembrasserai Thangal, Konara Thangal, Aboobaker Musaliar, Lavakutty and Kunjalavi. The administration of Tirurangadi, Ernad and Valluvanad was taken over by the leaders Ali Mussaliar, Variankunnath Kunhahammed Haji and Seethiloua Thangal. Khilafat Raj was established in these areas. Variankunnath Kunhahammed Haji declared himself as the king of Hindus, the Amir of the Muslims and the colonel of the Khilafat army. Even Ali Mussaliar and Variankunnath appointed guards for protecting various Hindu houses as a protection from various gangs which utilised the opportunity to plunder.

Through a proclamation, he put an end to the existing tenancy system and declared that all the tenants would be the owners of their land. He stated that those Mappilas should be severely punished who attack the Hindus. The reason for this stern declaration was that, towards the later stages of the rebellion, some of the Hindus were attacked by the Mappilas as they suspected that these Hindus were assisting the government authorities against the rebels. These rebels in later days adopted guerilla warfare and the hilly tracts were suitable for adopting such a strategy. At this stage the rebellion became anti British in character and no harm was done either to the landlords or to the Hindus. The administration of the rebel areas was short lived.

The government authorities returned to the rebel areas with more forces from different parts of the country. The army and the police started severe repressions against the rebels. The main area of revolt was south Malabar which included Ernad and Valluvanad taluks and also some parts of Kozhikode and Ponnani taluk. The martial law was declared on 29th August 1921 in Eranad, Valluvanad, Ponnani, Kozhikode, Kurumbranad and Wayanad taluks of Malabar. More forces including the Gurka regiment were rushed to Malapuram, and Tirurangadi. On the early morning of 31 August the forces siege Tirurangadi mosque after a fierce battle. When the ammunitions were exhausted, the Muslims came out from their hideouts and fought with their knives and spears. Such a resistance with crude weapons lasted only for a few hours. The Khilafat volunteers and their leader Ali Musaliar surrendered. The rebellion subsided for the time being.

The ruthless oppression of the government again resulted in the organization of riots by local leaders in isolated regions. Instead of direct confrontation the rebel gangs adopted the technique of 'hit and run'. Soldiers of the Gukha rifles were brought to combat the guerrilla warfare and they were ordered to move to the interior regions. The rebel attack on the Gurkha rifles stationed at Pandikkad on 14th November ended in the death of about two hundred Mappilas. Chembrasseril Thangal and Kunjahammed Haji led them.

At this stage the mutineers clashed with the landlords. The informants to the police, both Hindus and Muslims were attacked or killed. Their properties were looted. This act of the rebels alienated them from the people who were sympathetic to their cause. The police search for the rebels continued and the rebels were cruelly punished. Their houses were burnt, women were molested and even children were not spared. Realizing the futility of their hostility the number of rebels surrendering to the police increased day by day.

By February 1922 about 45,000 rebels were arrested and about 10,000 were killed in the police action. Almost all the main rebel leader like Variankunnath Haji, Ali Mussaliar and Seethi Thangal were captured. By February 1922, the rebellion was almost suppressed. By the withdrawal of martial law on 24th February 1922, revolt also came to an end. Even after the withdrawal, military forces stationed in south Malabar until the end of May 1922

Wagon Tragedy

On 19th November 1921 a lot of prisoners arrived at Tirur Sub Jail. Traffic inspector Revvee and Sergeant Andrews who were in charge of prisoners transport decided to transport one hundred prisoners to Bellary Jail. Even though, two wagons were available, Andrews preferred only one wagon stating that it was enough. Thus one hundred prisoners were forcefully put into wagon LV 1711 by 7.15 PM. The doors were closed and locked by the police. The prisoners were escorted by Sergeant Andrews and seven policemen. The prisoners due to overcrowding and other problems fell thirsty and shouted for water. One of the survived prisoners in his statement recalls it as when they shouted for water someone said them you would get water at Podanur station and if they continued shouting they would be shot. When the door was opened at Podanur the officials were frightened by the scene. Fifty six persons were found dead and all the prisoners were dragged into railway platform. Of the remaining forty four prisoners, six died from platform itself. Thirteen were taken to hospital and 25 were transferred to Coimbatore Jail in a lorry. Later eight more prisoners died and the total casualty of the event became seventy.

Most of the newspapers as well as the questions in House Of Commons stated that 64 prisoners died in the massacre. The total prisoner died in connection with the 'wagon massacre' was seventy. Sub assistant surgeon of Tirur who did the post mortem examination of three dead bodies on 20th November morning certified that the death was due to suffocation. Two enquiries were conducted on the massacre. First one was a joint enquiry by railway officials on 24th and 25th November 1921. Secondly the Madras Government appointed a separate investigation committee under A R Knapp the Special Commissioner for Malabar, and three other non-official members for investigating the event.

They were Krishna Varma of Mankada, Manjeri Rama Iyyer and Kalladi Moidutty. Appointment of A R Knapp as the committee head rose severe criticism. *Nyaya Dipika* questioned why Knapp, who was answerable for the tragic incident, was appointed to enquire about the incident. The committee started its enquiry from

28th November 1921. R H Andrews reported to the committee that prisoners had been given food and plenty of water at 5 P M from the sub jail and when he heard prisoners shout for water, he replied that, they will be given it from Podanur. A R Knapp examined 62 witnesses including survived prisoners and stated that the cause of death was Asphyxia.

The newspapers demanded that the people responsible for the tragedy have to be brought to trial without delay and to be hanged. None of them, F B Evan, E F Thomas, and R. H Hitchcock was included in the list of responsible persons. Only one sergeant and seven Constables who escorted the prisoners were stated as guilty. The *New India* from Madras severely criticised government's action by omitting R H Hitchcock and Evans who were mainly responsible for the tragedy. Thus eight persons including Sergeant Andres and seven police constables who escorted the prisoners were brought to trial. They were only charged with small crimes like bad behaviour towards prisoners from Tirur to Podanur and the trial took place at Coimbatore Court under sessions 304 A of *IPC* and section 128 of Indian railways act. Sergeant Andrews was discharged from service by the magistrate of Coimbatore. He was later restored to service and also allowed to draw salary arrears from the date of suspension.

The government of Madras sanctioned a sum of twenty one thousand rupees as compensation. Thus 300 rupees each for the families of seventy prisoners died in the tragedy was given. This amount was very less as most of the prisoners' families were fined much more than this amount and the compensation was not enough to pay even the fines to the government. The British authorities took sever attitude towards the participants of the Malabar Rebellion. The leaders like Variankunnath Kunjahammed Haji, Chembrasserri Thangal etc. were put under trial and were shot dead. Many others also were shot dead after a routine trial. Thousands of the participants were deported to the Andaman- Nicobar islands were just like that of giving death sentence.

The Malabar Rebellion produced far reaching consequences in national level. It gave a set back to the freedom struggle in Malabar. After the Rebellion the

Indian National Congress lost much of its popular appeal. For a long time after the Rebellion no public activity was possible in Malabar. The Hindus and Muslims began to suspect each other and lost their cordiality. It paved way for the growth of communal politics.

Vaikom *Satyagraha*

Vaikom *Satyagraha* was an important chapter in the history of Kerala. It was a historic struggle for the eradication of untouchability. During the 1920s the condition of lower caste people was very miserable they were not allowed to enter the temples. They were not even allowed to travel in the public roads especially the roads surrounding to the temples.

In this circumstance the Vaikom *Satyagraha* was started on 30th March 1924. The most important demand was to give permission to the lower class people to travel the surrounding roads of Vaikom Shiva temple. The movement was started under the initiation of T K Madhavan and leadership of Kerala Pradesh Congress committee. The main leaders of Vaikom *Satyagraha* were T K Madhavan Mannathu Padmanabhan, K Kelappan, Karur Neelakantan Namboodiripad, A K Pillai, K P Keshava Menon, Vaikom *Satyagraha* created unprecedented enthusiasm and Gandhiji give support to the movement. Gandhiji urged the people to participate in the *Satyagraha*. during the Vaikom *Satyagraha* two marches were organised to Thiruvananthapuram one march was under the leadership of Mannathu Padmanabhan started from Vaikom to Thiruvananthapuram another march was under the leadership of Emperumal Naidu from Nagercoil to Thiruvananthapuram on 7th November 1924 these two marches join together and organise a huge rally at Thiruvananthapuram and they submitted a petition to the ruler of Travancore it was known as Vaikom memorial. It demanded the ruler to give permission to the lower class people to travel the surrounding roads of Vaikom Shiva temple and other Temple roads.

Gradually the Vaikom *Satyagraha* attained national importance and Akalis of Punjab under the leadership of Lal Singh visited the site of Vaikom *Satyagraha* and supplied food to the *satyagrahis*. Periyar E V Ramasamy Nayakar also visited the site of Vaikom *Satyagraha* and gives all the support to the *Satyagraha*. In

March 1925 M K Gandhi himself arrived at the *Satyagraha* venue and he made discussion with temple authorities as a result of the discussion a compromise was made according to this three of the surrounding roads except forth was open to the lower castes people. As a result of the compromise Vaikom *Satyagraha* was called off.

Vaikom *Satyagraha* was not considered as a complete success however it was considered as a new chapter in the history of the social reform Movement in Kerala. After the Vaikom *Satyagraha*, new *Satyagrahas* were started in the Suchindram temple Ambalapuzha temple and other temples to give permission to the lower caste people to travel the surrounding roads of the temple.

Civil Dis-Obedience Movement

M K Gandhi's second mass movement was the Civil Disobedience Movement of 1930. It was started by violating the salt law in April 1930. The salt *Satyagraha* was soon followed in Malabar too. The Congress excluded Ernad, Valluvanad taluks and some other zones stated as rebel zone from Civil Dis-Obedience Movement Activities. K Kelappan, Muhamed Abdurahman, K Madhavan Nair and T R Krishnaswami Iyyer were the main leaders of salt *Satyagraha*. In Malabar, the Civil Disobedience Movement became active with salt *Satyagraha*, picketing of toddy and liquor shops, picketing of shops selling foreign cloths and so on. The main venues of Salt *Satyagraha* were Payannur, Vadakara, and Kozhikode. The movement was noted by the participation of women in large numbers along with men. As there was no active women participation in Non Co-Operation Movement in Malabar.

Lots of men and women from the princely state of Travancore and Cochin also came to Malabar and actively participated in the Civil Dis-Obedience Movement. The government report stated that it was very difficult to stop the flow of middle class youths of Cochin State for participating Civil Dis-Obedience Movement in Malabar. Travancore also contributed a lot of volunteers who later became the backbone of freedom movement in Malabar.

The main feature of Civil Dis-Obedience Movement was the dictators. The Congress leaders on 11th December 1930 decided to dissolve KPCC and the war council they decided to appoint a dictator who would be the entire chief of the *Satyagraha* in Kerala. The dictator was able to nominate his successor when he was arrested. Potheri Madhavan was nominated as the first dictator. Women also became dictators in Malabar. Many women were imprisoned during the movement. The first woman imprisoned in connection with Civil Disobedience Movement in Malabar was M. Kartiyayini Amma, who actually belonged to the princely state of Cochin.

Civil Dis-Obedience Movement was temporarily suspended due to Gandhi Irwin Pact on March 1931 and resulted in release of political prisoners who were convicted for non-violent offences.

Guruvayur Satyagraha

The Vadakara session of KPCC in May 1931 decided to launch antiuntouchability drive as one of the programmes of the Congress.. The upper caste Hindu dominated Indian National Congress, considered the practice of untouchability as a social disgrace and resolved to remove that attain, even from the mind of the people as it became an imperative for a united fight against the aliens. Wide publicity and elaborate arrangements were made for the beginning of the campaign. Guruvayur, the seat of caste Hindu orthodoxy was chosen as the centre of the sathyagraha agitation. The Congress demanded the right of temple entry to all Hindus. They considered untouchability as part of the Hindu social practice and through proper education sought the eradication of the evil practice and through proper education sought the eradication of the evil practice. The practice of untouchability prevented the lower caste Hindus from entering temples for worship.

The Zamorin of Calicut was the trustee of the famous temple of Kerala Guruvayur. The Congress leaders requested the Zamorin to allow all Hindus to enter and worship in the Guruvayur temple. But Zamorin rejected this demand. The State Congress leader, K Kelappan went to Bombay in July 1931 and got the consent of the Congress Committee for starting a fresh Sathyagraha at Guruvayur

temple for temple entry. The Provincial Congress Committee, met at Alappuzha in September of the same year, resolved to carry on an intensive propaganda for temple entry to all castes, all over Kerala. A Sathyagraha committee was formed with Mannath Padmanabhan as the President and K. Kelappan as the Secretary.

The Provincial Congress Committee, met at Kozhikode in October 1931, decided to start the Temple Entry *Satyagraha* at Guruvayur on 1st November 1931 and to observe that day as All India Temple Entry day. A.K.Gopalan was nominated as captain of the Satyagraha volunteers. Mannath Padmanabhan, N.P. Damodaran and T.Subrahmanian Tirumumbu were the other prominent leaders of the *Satyagraha* agitation. Wide publicity was given to the campaign through out the State. Sixteen volunteers under the leadership of Subrhmantina Tirumunpu started from Kannur on 21st October, as a March to Guruvayur temple. The march reached at Guruvayur on 31st October and it was joined there by several others from all over Kerala. The Sathyagraha was started on 1st November.

The police had raised barricades to prevent the Sathyagrahis from entering to the temple. According to the decision of KPCC the 'Temple Entry Day' was observed at Bombay, Kolkatta and Madras apart from Kerala of 1st November. After one month's peaceful picketing and Sathyagrana, the temple authorities with the help of anti-social elements, physically assaulted the volunteers like A.K Gopalan, P. Krishnapillai etc. As the Sathyagraha progressed, Zamorin, the trustee of the temple, became more adamant. He had the support of the deistrict administration and a few orthodox Brahmins. Enraged by vandalism the sathyagraha agitation intensified. As a retaliatory measure and as an attempt to consolidate orthodox opinion Zamorin closed the temple from 1st January.

The *Satyagraha* was suspended during the closure of the temple and it again started when the temple was re-opened on 20th January 1932. No compromise was yet reached. Simultaneous to Gandhiji's 'fast unto death' in September 1932 at Poona in protest against Ramsay Macdonald Award, Kelappan began his 'fast unto death' at the eastern gate of the temple on 31st September 1932. This incident changed the course of the *Satyagraha*. Many national leaders requested the Zamorin to open the gates of the temple to all Hindus and save the life of Kelappan.

Considering the seriousness of the problem, Zamoin himself requested Gandhiji to persuade Kelappan to stop the fast. Realizing the seriousness of Kelappan's fast, Gandhiji send a telegram to him to end the fast to give sufficient time time to Zamorin to reconsider his view. Still Kelappan continued the fast without heeding to the request of Gandhiji. Gandhiji sent a second telegram to Kelappana to suspend the fast immediately to which he agreed. He broke his fast on 2nd October 1932. After the breaking of the fast by Kelappan the Guruvayur sathyagraha also suspended. Afterwards a referendum was held among caste Hindus of Ponnani taluk where the Guruvayur temple situated, to ascertain their view on temple entry to all Hindus irrespective of caste.

About 20,000 people recorded their opinion, of which only thirteen percent were against temple entry to all Hindus believers. The political education given to the people helped them to consider the untouchables as integral part of the Hindu religion. An age old wrong done to the untouchables was corrected rather the caste Hindus were self-purified. It was one of the notable achievements of Indian National Congress in Kerala during the national movement.

However the failure of Second round table conference forced congress to continue Civil Dis-Obedience Movement. The second phase of Civil Dis-Obedience Movement began in Malabar on 5th January 1932 by observing *hartal* as M K Gandhi was arrested. The second Civil Dis-Obedience Movement also had active participation in Malabar and a lot of people courted arrest and went to prison. The main feature was a lot of women were also imprisoned. The forest *Satyagraha* was also conducted by congress volunteers at Kasargod taluk in 1932. The Civil Dis-Obedience Movement was actively continued in Malabar until M K Gandhi suspended the movement on 7th April 1934.

CSP- Hunger March

A lot of young *satyagrahis* who were disappointed with the failure of Civil Dis-Obedience Movement looked for alternative ideology and movement. It leads them to choose socialism as the alternative ideology and formed congress socialist party in 1934. Majority of CSP members in Malabar were C class political

prisoners during Civil Dis-Obedience Movement. The main members of CSP in Kerala were P Krishnapilla, E M S Namboodiripad A K Gopalan, N C Shekar, K Damodaran, and o on. The CSP has worked with in the congress and focused on peasants and labourers.

In the election to Madras Legislative Council in 1937 congress won majority seats. Thus In July 1937 congress ministry came into power at Madras Presidency under the leadership of C Rajagopalachari. Majority of the ministers including Rajagopalachari were ex-political prisoners. Kongatil Raman Menon from Malabar handled the courts and prisons portfolio in Rajaji Ministry.

The outbreak of Second World War in 1939 resulted in so many political changes throughout the globe. The congress ministries in India resigned in October 1939 because of the political crisis due to the war in India. Gandhi and C Rajagopalachari welcomed the resignations as they were not impressed in the working of Congress Ministries. The Second World War period witnessed the arrest of congress and communist volunteers as detainee prisoners.

The first political movement launched by congress during the Second World War was Individual *Satyagraha*. In 1940 congress decided to start a new movement again under the leadership of Gandhi. As war was in progress Gandhi selected Individual *Satyagraha* as the ideal form of resistance. The selected volunteers courted arrest by delivering anti-war speeches at public place. The place, date and time of speech would be informed to DM earlier for arresting them. The main content of the anti-war speech was the freedom of speech Gandhi wanted public presence and stated that they can either listen or keep away.

For completing the speech before arrest the volunteers covered the satyagrahi for their protection. The volunteers urged the public not to support or participate in war efforts. Gandhi chose Vinobha Bhave as the first satyagrahi and he observed *Satyagraha* on 17th October 1940. K Kelappan was the first person from Malabar to observe Individual *Satyagraha* at Koyilandy on 21st November 1940. A V Kuttimalu Amma, N P Damodaran and so many others observed *Satyagraha* and courted arrest.

The failure of Cripps mission finally resulted in the launching of Quit India Movement in August 1942 by INC. By then congress was declared as an unlawful association. In Malabar the police reacted immediately and arrested congress leaders. On 9th august 1942 *hartals* were conducted at Kozhikode and Kannur and both were great success. K Kelappan was arrested on 9th august 1942. The other main leaders who were arrested include Raghava Menon, K A Damodara Menon E Moidu Moulavi, M P Govinda Menon, A V Kuttimalu Amma and L S Prabhu.

The Quit India Movement was widespread in Malabar. Unlike the earlier movements by Congress, it witnessed underground works including explosions. Telegraph and telephone wires were found to be cut in different places of Malabar. Explosions occurred in different parts In Malabar. Dr. K B Menon took the leadership of underground work. Registrar's office and the railway station of Chemenchery were set on fire. Attempts were done for Collapsing bridges .The famous Kizhariyur bomb case was associated with Quit India Movement. Police soon charged case against twenty seven persons including K. B. Menon. K. B. Menon and others went on underground however they were arrested. In Malabar Quit India movement did not come out to be a great success because of the opposition from communists who supported the war. *Hartals* and *jathas* were organised in different parts of Malabar. Public meetings and protest processions were also conducted. The volunteers courted arrest by travelling in train without valid tickets.

Secret circulation of the *Swatantra Bharatam*, a paper which strongly criticised imperialism, was also done. The underground work by congress volunteers was the main feature of Quit India Movement. Kizhariyur was selected as the venue of bomb making as a result of the discussion among the active delegates of Quilandy. Kizhariyur was a remote village on the sleepy banks of Akalapuzha. As this place was surrounded by hills and waterways, the conspirators could not detect the hide out easily. They had also made arrangements to give signal to the actiites on the arrival of police. Meetings were held in Verkot house and in Kollam Charka Club and confirmed 17th November 1942 as the 'All Kerala Sabotage Day.'

On 18th November K ahammed Kutty, the Sub Inspector of Badgara Police Station received a message from coastal police constable that the Fish Curing Yard at Mukkali had been burned to ashes. On the same day reported that Telegraph wires had been cut above the railway line in the night of 17th November. In Kannur district also certain blasts occurred. In many places such blasts were occurred. The Pallikkunnu Post office had been destructed partially. The railway lines near Kannur Railway Station had cut down. The police cordoned the place and arrested some persons. Later a case was filed against thirty socialists including the leaders. The Kizharyur Bomb Case conspiracy was thoroughly investigated by the police.

The man who controlled the entire movement behind the curtain was K.B. Menon. Therefore police charged a cast against K.B.Menon as first accused and 31 others. Just after these incidents K.B.Menon went underground. He escaped narrowly many times from the police cordon. Later with the helpof his relative, police captured him. 27 persons were arrested and produced before the Court. Four of the accused including K.B. Menon were sentenced to ten years imprisonment each.Menon was in Calicut sub Jail from the day of his arrest for 4 months. He was imprisoned at Tanjore for 8 months as detenue prisoner and one month in Vellore.

He was in Alipuram Jail at Bellary for 14 months. Out of thirty two aacused, only twenty seven were arrested. Mahtai Manjooran, T.P. Kunhirama Kidavu, M.A. Sadanadan, O.Chekkutty and Verkott Raghava Kurup went underground and the police reported them as absconding. The August revolt was a mass movement in which men and women of all ages, all casts and creed and also all strata of the society joined together and adopted various methods. Kizharyur Bomb case was a heroic episode in the annals of freedom movement in Malabar. The urge behind this conspiracy was nothing but patriotism and love of freedom. Eventhough they did not achieve their final goal it was a leap towards freedom.

Temple Entry Proclamation

Temple Entry Proclamation was an epoch in Kerala history. Gandhiji called it as greatest wonder of the modern world. It was an important reform of Sree Chithira Thirunal Balarama Varma. According to these, it allowed all the Hindus irrespective of their caste to enter the temples.

By the beginning of the 20th century, the system was value rigid in Kerala at that time the condition of lower caste people became very miserable they were not allowed to enter the temples in some places lower caste people were not allowed to travel in the surrounding roads of the temple. During the period of national movement under the leadership of MK Gandhi work against untouchability also started.

In this background Sree Chithira Thirunal Balarama Varma in 1936 issued the temple entry proclamation. It was a shock to the conservative in those it was considered as beginning not as an end. It provided inspiration to struggle against untouchability. After the Temple Entry Proclamation in Travancore, the temple entry proclamations were issued in Malabar in 1947 and in Kochi in 1948.

Struggle for Responsible Government in Travancore

It was an important political Movement in Travancore it was considered as the important aspects of political struggle of Travancore. The South Indian Princely States Conference in 1921 and was held at Travancore it demanded Responsible government at Travancore. It was the first step in the struggle for responsible government in Travancore. A group of young progressive minded young people formed youth League in 1931. They worked for responsible government in Travancore. They organised the press workers and they had written and pasted posters against government in different parts of Travancore

Nivarthana Agitation or Abstention Movement 1932

Abstention Movement was an important step for Responsible government in Travancore. It started in parallel to the Civil Disobedience Movement in the national level. The name abstention was given to this movement to differentiate it from civil disobedience movement. It was named 'Nivarthana' by C Kesavan.

Nivarthana agitation started against the administrative Reform of 1932. According to this act voting right was on the basis of property. The voting rights were mainly reserved to the Nair community. The other communities like Muslims and Christians demanded voting right on the basis of population. In December 1932 a joint political Congress was held at Thiruvananthapuram by the Ezhavas, Muslims and Christians. They demanded voting right according to population they want that otherwise they would abstain the coming election.

Gradually large number of people participated in the movement does it was transformed into a mass movement. Group of progressive minded people also participated in abstention movement. Kesari Balakrishna Pilla considered this movement as a moment for civic equality. C Krishnan was the important leader of the abstention movement.

The Travancore government started to suppress the movement and arrested C Keshavan the charge of treason. C Kesavan was sentenced to two years rigorous imprisonment. Over the government was not able to suppress the movement. So the government realise that it was not easy to suppress the movement. Hence they introduce important full forms in Travancore. The government appointed public service commission in Travancore. Voting rights was extended to some more people by extending the property right.

In 1937 election was held at Travancore. In this election most of the seeds were born by backward communities and TM Varghese was elected as the vice president of the Sree Moolam Legislative Assembly. He moved a resolution which demanded responsible government in Travancore. But the Diwan CP Ramaswamy Iyer rejected the resolution.

Travancore State Congress

The Travancore State Congress was formed by the leaders of abstention movement in 1938. The Students Federation of Travancore also participated in the struggle for responsible Government schools and colleges and organised for processions and demonstrations against government. At that time C P Ramaswamy Iyer started discussions with the leaders of Travancore State Congress was ready to give a responsible government in Travancore on the condition that charges against him would be withdrawn.

But majority members of the Travancore State Congress opposed it later by the intervention of Gandhi the Travancore State Congress accepted the demands of the Diwan and they had withdrawn the charges against the Diwan. As result Travancore State Congress divided into two and the majority members join the youth League this youth League letter change as Communist Party of Travancore.

Punnapra Vayalar Upheaval

It was a blood stain chapter in the history of freedom struggle of Kerala it was organised under the leadership of Communist Party of Travancore. It was against the American model administrative Reform declared by Diwan Sir CP Ramaswamy Iyer. After the cabinet mission plan of 1946 and declared American model administrative reform in Travancore. According to this did Diwan have wider powers equal to the American president, universal adult franchise, an advisory body to assist Diwan, unchanged executive.

The Travancore state Communist Party opposed the administrative Reform of diwan. The importance slogan was *American Model Arabikadal*.

Background

After the end of Second World War, India faced severe starvation and unemployment and the Communist Party became more influential among the workers. Poverty and unemployment was greatly increase price hike was very common. Black marketing and hoarding was also very common. The Landlords exploited the persons the money lenders exploited the coir workers of Alapuzha. During this situation the Communist Party organised the workers and peasants they spread their ideas among them they organised the people against the misrule of the Diwan gradually the Communist Party became more popular.

The Communist Party organised the people by giving special training camps for volunteers at Punnapra, Vayalar and Cherthala. Diwan banned Communist Party, their public meetings and processessions were also banned. At the time the struggle became more and more popular and the struggle spread to all parts of Travancore then the dividend declared martial Law in Alapuzha and he took over the commander in chief of army and judiciary.

The Communist Party realised that an armed struggle was inevitable. Then they collected armaments like sequel spear, bamboo sticketc. On 27th October people fought against the police and army. In the police firing which lasted for three hours, many people lost their lives. Punnapra Vayalar became a graveyard of large number of people important leaders of Punnapra Vayalar struggle were K Sugathan, K P Kumaran. The Punnapra Vayalar struggle was considered as a part freedom struggle of India.

On 11th June 1947, Diwan Sir. C P made the independent Travancore declaration. It created wide protest in Travancore. At that time a secret meeting of Travancore State Congress was held at Paravur under Patamda Pillai. It was attended by K Kelappan. on 25th July 1947 and captain was made to mark the point on the way to solve the riddle academy was escape but he was injured on nose then Sree Chithira Thirunal Balarama Varma realise that it was not easy to suppress the popular rewards so he decided to integrate Travancore with Indian union.

On 19th August 1947, Sir. CP Ramaswamy resigned from Diwan post and PNG Unnithan was appointed as the new Diwan. Then the king appointed a committee to enquire the Responsible government in Travancore the chairman of that committee was Patam Thanu Pillai. As per the report of the committee, the Responsible government was established in Travancore in September. On 4th February 1948, election was held at Travancore State Assembly on universal adult franchise. Out of 120 seats, Travancore State Congress won 97 seats. Thus a popular ministry came into Travancore with Pattam Thanu Pillai as the first prime minister of the popular ministry.

Formations of United Kerala- Land Reform and Its Consequences

The Aikya Kerala Movement aimed at the integration of Malabar, Kochi and Thiruvitamkur into one State. The Aikya Kerala movement was started by the emergence of Indian National movement in Kerala. It taught the people that political unification was to be done on linguistic basis. It was the peculiar political and historical realities that had existed in the state that paved the way for the integration of Kerala in to a single political unit. The Malayalam language with its rich literary heritage served as an important factor in the cultural integration of the people of the three areas of Malabar, Kochi and Travancore.

Congress and Linguistic States

The Kerala Provincial Congress Committee which came into existence in 1921 on linguistic basis included the whole of the Malabar District and the States of Travancore and Cochin. This was taken to mean that the Congress had committed itself to the idea of linguistic states in a free India. The first All Kerala Provincial

Conference under the auspices of the Congress met at Ottappalam in 1921. It was for the first time that representatives from Malabar, Travancore and Cochin attended a conference of such political significance and size.

It helped to create a sense of Kerala identity in the minds of the people. In 1927 the Indian National Congress expressed the view that the time was appropriate for the linguistic re-organisation of provinces in India. The question was examined by the Nehru Committee set up in 1928 by All Party Conference to draft a model constitution for free India.

The committee expressed itself in favour of linguistic states on the ground that such states would promote the cultural well being of the people, ensure greater educational advancement and enable the people to participate actively in public activities. Between 1928 and 1947 the Congress officially endorsed the idea of linguistic states on quite a few occasions. The Election manifesto issued by the Congress in 1945 assured the people that the states of India would be recognized on linguistic basis, as far as possible, in case the party was voted to power.

Demand for Aikya Keralam

The demand for a separate state for the Malayalam speaking people gathered strength since the 1920s. Such conferences as the States People's and the All-Kerala Kudiyan Conferences held at Ernakulam in 1928 and the Political Conferences held at Ernakulam in 1928 and Political Conferences held at Payyannur (1928), Vadagara (1931) and Kozhikode (1935) passed resolutions emphasizing the need for the formation of a separate Province of Kerala in the new constitutional set-up. The Political Conference held under the auspices of the Travancore district Congress Committee at Trivandrum in 1938 with Pattabhi Sitaramiah in the Chair passed a resolution favouring a Sub-Federation comprising of Malabar, Travancore and Cochin.

It was, however, only in the logic of things that such a united Kerala State could not have been formed so long as British rule lasted in India and the native States of Travancore and Cochin continued to be under princely rule. During the period after the Second World War (1939-1945) when negotiations for the transfer

of power were in progress, the question of formation of linguistic states again assumed importance. The ruler of Cochin extended full support to the proposal.

In a message sent to the Cochin Legislative Council on July 29, 1945 the Maharaja of Cochin stressed the need for the formation of a united state of Kerala and expressed his readiness to merge Cochin in such a state in the general interests of the people. The Cochin state Praja Mandal which was formed in 1941 had also been endorsing the demand for a separate Kerala State at its successive annual sessions. Only the Government of Travancore's reaction was lukewarm to the proposal. Cultural organizations like 'Samastha Kerala Sahitya Parishad' however, welcomed the idea of Malayalam speaking State with great enthusiasm.

The Kerala Provincial Congress Committee took the lead in this matter and set up a Sub-Committee in 1946 to carry on the movement for Aikya Kerala with the utmost vigour. A meeting of the Sub-committee was held at Cheruthuruthi late in 1946 under the Chairmanship of K.P. Kesava Menon, with leading figures from all parts of Kerala, including Vallathol Narayana Menon, participating in it.

It was in pursuance of the decision taken at this meeting that the famous Aikya Conference was held at Trissur in April 1947 under the Chairmanship of K. Kelappan. Hundreds of delegates from all parts of Kerala representing various cultural organizations and political parties were present at the meeting. In fact, the Conference was more representative than any other of its kind held till then. Sree Kerala Varma reigning Maharaja of Cochin, participated in the conference and declared his support to the establishment of a united Kerala State comprising of the three administrative units of Malabar, Travancore and Cochin. The conference passed a resolution, moved by the Veteran congress leader, E. Moidu Maulavi, demanding the early formation of Aikya Kerala. It also elected an Aikya Kerala Council of hundred members to take appropriate steps for the achievement of the goal.

In 1948 yet another representative convention was held at Aluva under the auspices of the Aikya Kerala Council. Delegates from Malabar, Travancore and Cochin attended the convention and appointed a more compact Action Committee

of 15 members with K. Kelappan as President and K.A. Damodara Menon as Secretary in suppression of the earlier Aikya Kerala Council of hundred members. In a memorandum submitted before the Dhar Commission set up by the President of the Indian Constituent Assembly to consider the question of reorganization of states in India, the Aikya Kerala council demanded the formation of new Kerala State comprising of Malabar, Travancore, Cochin, Coorg, Nilgiris, Guddalore, South Canara, Mahe and Lakshadweep.

It may be noted here that the Travancore Government under Pattom Thanu Pillai did not co-operate with the work of the Dhar Commission. The Indian National Congress at its Jaipur Session (1948) set up a high level committee consisting of Jawaharlal Nehru, Vallabhai Patel and Pattabhi Sitaramiah to consider the Dhar Commission's recommendations. In its report (J.V.P.Report) the Committee counselled the utmost caution in proceeding with the proposal for the linguistic reorganization of states. At the same time, it also made clear that the formation of the linguistic states of Kerala and Karnataka would have to wait till a final solution was found for the Indian States problem.

The merger and integration of Princely States was a major step for the formation of the Kerala State. On 1st July, 1949, the two states of Travancore and Kochi were integrated heralding the birth of the Travancore-Cochin State. It was a positive step taken in the right direction, leading to the formation of the Kerala State. When steps were taken to reorganize the Indian States on a linguistic basis, the state Reorganisation Commission appointed for the purpose recommended the creation of the state of Kerala.

The Commission under Syed Fazi Ali recommended the inclusion of the district of Malabar and the taluk of Kasargode to the Malayalam speaking people's state. It also recommended the exclusion of the four Southern taluks of Travancore viz Tovala, Agastheswaram, Kalkulam and Vilayankode together with some parts of Shenkotta. The new state of Kerala, the long cherished dream of the Malayalis came in to being on November 1st, 1956 with a Governor at its head. The last

vestige of princely rule in Kerala disappeared and Kerala regained its identity to become an integral part of the Indian Union

EMS Ministry and Land Reforms

India inherited a semi-feudal agrarian system, with ownership of land concentrated in the hands of a few individual landlords. Since independence, there have been voluntary and state initiated/mediated land reforms in several states. The most notable and successful example of land reforms are in the states of West Bengal and Kerala. The Land Reforms Ordinance was a law in the state of Kerala, India by K. R. Gowri Amma Revenue Minister in the first EMS Government in 1957.

The EMS government of 1957 was the first Communist State government popularly elected to power in India, in the southern state of Kerala. Soon after taking its oath of office, the government introduced the controversial Land Reforms Ordinance, which was later made into an Act. This, along with an Education Bill, raised a massive uproar from the landlord classes. The popular slogan for the radical socialists was “Land for Tillers”, which sent shockwaves through the landlord classes in the country. The ordinance set an absolute ceiling on the amount of land a family could own. The tenants and hut dwellers received a claim in the excess land, on which they had worked for centuries under the feudal system.

In addition, the law ensured fixity of tenure and protection from eviction. These ground-breaking measures caused the premature death of the state government, as the central government, under Jawaharlal Nehru, used article 356 to dismiss it, alleging the breakdown of law and order. The land reforms in Kerala imparted drastic changes to the political, economic and social outlook. Different types of feudal relations existed in Travancore-Cochin and Malabar at the time of the formation of the state. The landless farmers and those who were evicted from their land wanted to get their grievances redressed. The clamour for changes gathered strength.

The Government which came to power in 1957 introduced the Land Reforms Bill in the Legislative Assembly. The Agrarian Relations Bill introduced

in 1958 was passed with minor amendments. The Legislature passed subsequent Land Reform Bills in 1960, 1963, 1964, and 1969. But the historical Land Reform Act, which put an end to the feudal system and ensured the rights of the tenants on land, came into force on 1 January 1970. However, cash crop plantations had been exempted from its purview.

Main Objectives

- To bestow on tenants ownership of a minimum of ten cents of land.
- To end the old feudal relations by legitimizing the right of real peasants to own the land they cultivate.
- To introduce land ceiling and distribute excess land among the landless agricultural labourers.
- To abolish exploitation and inequalities in the agrarian sector.
- To ensure the consistent progress and transformation of society.
- To achieve economic development and modernization.
- To end the era of feudalism Impact.
- Leasing of land became unlawful.
- The Jenmis who lived by collecting lease became extinct.
- The lease holders were given ownership of the land.
- A few big farmers who had cultivated on the leased lands also became owners of that land.
- Land owners sold their excess land.

The Liberation Struggle (Vimochana Samaram)

The Liberation Struggle (1958–59) or Vimochana Samaram is an anti-Communist socio-political agitation, started in 1958, against the first elected state-government in Kerala, India, which was led by E. M. S. Namboodiripad of the Communist Party of India as the chief minister. The opposition of the Catholic Church in Kerala, the Nair Service Society and the Indian Union Muslim League,

along with the manoeuvres of the political front led by the Indian National Congress, against the land reform and the education policies of the government. It finally broke out to an open struggle and state wide violence against the government machinery and institutions.

These events finally culminated in the dismissal of the state government on 31 July 1959, by the Central Government of India, which was led by the Indian National Congress during that period. On 1st November 1956, the state of Kerala was formed by the States Reorganisation Act merging the Malabar district, Travancore-Cochin and the taluk of Kasargod, South Kanara. In 1957, elections for the new Kerala Legislative Assembly were held, and a reformist, Communist-led government came to power under E. M. S. Namboodiripad. It was the first time a Communist government was democratically elected to power anywhere in the world.

It initiated the pioneering land reforms and educational reforms by introducing new bills in the state assembly. However, some clauses in the new bills became controversial and the government had to face severe opposition from influential interest groups, such as the Catholic Church of Kerala, Muslim League and NSS.

The immediate cause of the outbreak of the Liberation Struggle was the introduction of the Education Bill by the Minister of Education, Joseph Mundassery. The bill had revolutionary content that could have had an impact on the administration of educational institutions, which were financially aided by the government. Many of these institutions, at that time, were under the control of various Christian congregations and a few under the Nair Service Society (NSS). The Education Bill claimed to regulate appointments and working conditions of the teachers in the government-aided schools.

The remuneration of the teachers was to be paid directly from the government treasury. It also mandated to takeover any government-aided educational institution, if they fail to meet the conditions set by the newly promulgated bill. Agrarian relations bill With the introduction of agrarian relations

bill, the government sought to confer ownership rights on tenant cultivators, to grant permanent ownership of land for the agricultural labourers, who reside in their premises at the mercy of landlords, and to attain an equal distribution of land by putting a ceiling on the individual land holdings so as to distribute the surplus land among the landless. With the introduction of the bill, government tried to address the social imbalance that prevailed in the state. In those days, the agricultural labourers, called as kudikidappukar, were considered as slaves.

Though they were allowed to stay in a piece of land allotted by the landlord, they were denied any payments for their labour and permanent rights in the land. However, many radical proposals of this bill raised panic among the landowning communities of Kerala, especially Nairs and Syrian Christians. School of Cell rule altogether, people resented the day-to-day interference of the local Communist Party functionaries in the societal and personal matters. This interference was termed as Cell Rule and it became a major cause for the large participation of common people in the agitation. Besides the socio-religious organizations, all the major opposition parties including Indian National Congress, Praja Socialist Party (PSP), Muslim League, Revolutionary Socialist Party, and Kerala Socialist Party rallied together demanding the dismissal of the EMS ministry.

They formed a joint steering committee with R. Sankar as the President and P. T. Chacko, Pullolil Kumbalathu Sanku Pillai, Mathai Manjooran, Fr. Joseph Vadakkan, B. Wellington, N. Sreekantan Nair, C. H. Muhammed Koya, and Bafaqi Thangal among its members.

A significant proportion of the schools in Kerala were owned by Syrian Christian Churches. They found many reformist policies of government as infringements over their rights and hence used newspapers and other publications, such as *Deepika* and *Malayala Manorama* to propagate panicking messages against the controversial policies. Christians used their political influence in the central government in order to derail the educational reforms; the Education Bill was referred to the Supreme Court by the President of India and on 17th May 1958.

The Supreme Court reported that some clauses of the bill infringed the constitutional rights of minorities. However, government got the presidential assent on 19 February 1959 after revising the bill. The disagreement got widened and the Church representatives sought the help of NSS to fight against the government. Following the Angamaly police firing (13 June 1959), in which seven of its members were killed, the Catholic Church and other Syrian Christian Churches actively participated in the struggle, mobilizing massive support.

Nair Service Society, a community welfare organization of Nairs, was a major opponent of land reform policies of the government, which they considered as radical and ill-disposed towards the Nair community of Kerala. In December 1958, NSS joined up with the Catholic Church to form an anti-communist front. The government retracted partially on sensing trouble that could be created by the alliance of NSS and the Syrian Christians, and indicated its readiness to make concessions. However, the founder leader of NSS, Mannathu Padmanabhan, declared that "the aim is not limited to the redressal of specific issues but extended to the removal of the Communist Party". He called on all the field units of NSS to organize the people, and also the educational institutes to close them.

The role of Central Intelligence Agency (CIA) in the struggle is depicted by Daniel Patrick Moynihan, United States' Ambassador in India (1973–75), in his book, *A Dangerous Place* (1978). His statements are corroborated by Howard Schaffer, the biographer of Ellsworth Bunker, who was the US Ambassador during 1956–61. Bunker is quoted confirming American and his involvement in funding the agitation against the EMS's Communist government to prevent "additional Keralas".

Agitations and reprisals, massive rallies and demonstrations against the government took place throughout the state. Women and school children were in the forefront in spite of police actions. The Law and Order situation in the state was hit worst by the struggle. In places like Angamaly, Pulluvila, Vettukadu, and Cheriyaathura, police resorted to firing resulting in the death of 15 people. The death of a pregnant fisher woman, named Flory, by the police firing aggravated the

situation. 177,850 people (including 42,745 women) were arrested and all the jails became full. 700 out of the total 894 Panchayaths, and 26 out of total 29 municipalities of Kerala passed resolutions asking the Governor to dismiss the Government.

One notable feature of the movement was massive participation of school and college students supporting the movement; the Kerala Students Union also played a role. Result The immediate effect of the Vimochana Samaram was the dismissal of the Communist government under E.M.S. on 31 July 1959 and imposition of the President's rule in the state under Article 356 of the constitution.

Soon after the dismissal, state election was declared and the United Front, led by Indian National Congress, won with a clear majority, a ministry under Pattom A. Thanu Pillai took office. Legacy Supporters of the Liberation Struggle depict it as a victory for the people and they claim that it largely enhanced the vibrant democratic system of Kerala. Eventually, the Communist Parties had to change its tactics in dealing with the community based organizations in Kerala. The Party also had to keep a distance from its atheist principles with a due care for the religious sentiments of the people of Kerala.

The Communist Party of India projects the Liberation Struggle as a conspiracy. Some of the key points of criticism were that it was an anti-democratic, CIA funded, communal movement aimed to shatter the first democratically elected communist ministry. It has further accused that the Indian National Congress had joined hands in public with anti-democratic splinters and communal forces for the downfall of a democratically elected government.

Development Experiences- Literacy and Health Care- Socio-Economic Inequality and Kerala Model Development.

Kerala's development experience has been directly linked with social sectors especially Educational and Health sector. The modern Medical and educational systems were introduced in the state during the colonial period in the first half of 19th century. The introduction of health and education, especially health sector mainly aimed to satisfy the needs of the colonial administration-to safeguard the

British personnel stationed in the state from the attack of epidemics like Cholera, smallpox etc. while the educational sector targeted to fill the lower levels of administration. The vaccination against small pox was first introduced in malabar in the year 1801 followed by Cochin in 1802 and in Travancore in 1813. The British resident at the princely states of Travancore and Cochin was responsible for the introduction of the vaccination.

Health Care Sector

Health care sector in Kerala has made incredible progress after 1950s, with the creation of a large number of trained Doctors, Nurses and other technicians together with an extensive net work of Hospitals. The basis for the state's impressive health standards is the state wide infrastructure of primary health centres. There are over 2,700 government medical institutions in the state. With virtually all mothers taught to breast-feed, and a state-supported nutrition programme for pregnant and new mothers, infant mortality in 2011 was 12 per thousand, compared with 91 for low-income countries generally.

In Kerala the birth rate is 40% below that of the national average and almost 60 per cent below the rate for poor countries in general. In fact, a 1992 survey found that the birth rate had fallen to replacement level. Kerala's birth rate is 14 per 1,000 females and falling fast. India's rate is 25 per 1,000 females and that of the U.S. is 16. Its adult literacy rate is 94.59 per cent compared to India's 65 and the US's 99. Life expectancy at birth in Kerala is 75 years compared to 64 years in India and 77 years in the US. Female life expectancy in Kerala exceeds that of the male, just as it does in the developed world. Kerala's maternal mortality rate is: Total: 1.3 deaths/1,000 live births (1990), lowest in India. Kerala model of healthcare According to a white paper on the Quality of Death, released by the Economist Intelligence Unit in 2010, has projected the community model healthcare system from Kerala as a beacon of hope for providing palliative care services.

The report from *The Economist* has ranked 40 countries across the world on end-of-life care facilities on the basis of 24 indicators on healthcare environment

and availability, cost and quality of care. In the overall score, India with a score of 1.9 out of 10 ranked the 40th, behind countries such as Slovakia, Malaysia, Turkey, Brazil and even Uganda. UK topped the list followed by Australia and New Zealand. While India ranks at the bottom of the Index in overall score, and performs badly on many indicators, Kerala, if measured on the same points, would buck the trend. With only 3% of India's population, the tiny state provides two-thirds of India's palliative care services. *The Economist* has lauded the 'Kerala Community Model' in healthcare.

Moreover, *The Economist* has patted the Kerala Government for providing palliative care policy (It is the only Indian state with such a policy) and funding for community-based care programmes. The magazine said that Kerala is one of the first of India's states to relax narcotics regulations to permit use of morphine by palliative care providers. Kerala has also extended the definition of palliative care to include the long-term chronically ill and even the mentally incapacitated.

Kerala's formal Palliative Care Policy, the only state with such a policy, the community-based Neighbourhood Network in Palliative Care (NNPC) Project that employs an army of volunteers and the Government funding for these local community-based care units, almost 260 in number, has earned it many an accolade. The report said 29 out of the 40 countries studied have no formal palliative care strategy, revealed the report. Only seven - Australia, Mexico, New Zealand, Poland, Switzerland, Turkey and UK have national policies, while four others - Austria, Canada, Ireland and Italy are in the process of drafting one. Kerala had long ago recognised the importance of palliative care as can be seen from the growth of community-based care units. "The State's community- operated care system is funded largely through local micro-donations of as little as Rs 10 (21 US cents) per month.

Studying Kerala's combination of Government support and civic involvement in end-of-life care, a number of similar models are being tried out in Ethiopia, Bangladesh, and even in Switzerland. Kerala provides a useful lesson for other countries, particularly as ageing population puts increasing pressures on

existing healthcare services,” said the report. While countries such as Taiwan and Hungary have managed to get on the top 15 of the index, one possible reason cited for the poor show by India and China is their large population, with the care coverage reaching only a fraction of those in need.

Education in Kerala

The importance and antiquity of education in Kerala is underscored by the state's ranking as among the most literate in the country. The local dynastic precursors of modern-day Kerala primarily the Travancore Royal Family, the Catholic and Christian missionaries, The Nair Service Society, Sree Narayana Dharma Paripalana (SN Trust) and MES (Muslim Educational society) significant contributions to the progress on education in Kerala. There were many sabha mathams that imparted Vedic knowledge. Apart from kalaris, which taught martial arts, there were village schools run by Ezhuthachans or Asans. Catholic missionaries brought modern school education system in Kerala. Education in Kerala had been promoted during British rule in India by Catholic and other Christian missionaries who were keen on providing education to all sections of society and strengthening of women, without any kind of discrimination.

The Christian missinries also have played a major role in educating women and people belonging to lower strata of society surpassing many social hurdles .A significant figure in the 19th century was Rev.fr. Kuriakose Elias Chavara who started a system called "A school along with every church" to make education available for both poor and rich which still continues in the present. His work has resulted in promoting education for girls and is notable for becoming a good model for educational system in Kerala after independence. Kerala's high literacy rate is attributed to high girl literacy rate as it is said, "When a woman is educated, she will make sure that her children are well-educated." The Kerala school of astronomy and mathematics was founded by Madhava of Sangamagrama in Kerala, which included among its members: Parameshvara, Neelakanta Somayaji, Jyeshthadeva, Achyuta Pisharati, Melpathur Narayana Bhattathiri and Achyuta Panikkar. The school flourished between the 14th and 16th centuries and the original

discoveries of the school seems to have ended with Narayana Bhattathiri (1559–1632).

In attempting to solve astronomical problems, the Kerala School independently created a number of important mathematics concepts. Their most important results—series expansion for trigonometric functions—were described in Sanskrit verse in a book by Neelakanta called *Tantrasangraha*, and again in a commentary on this work, called *Tantrasangraha-vakhya*, of unknown authorship. The theorems were stated without proof, but proofs for the series for sine, cosine, and inverse tangent were provided a century later in the work, *Yuktibhāṣā* (c.1500–1610), written in Malayalam, by Jyesthadeva, and also in a commentary on *Tantrasangraha*.

Their works, completed two centuries before the invention of calculus in Europe, provided what is now considered the first example of a power series (apart from geometric series). However, they did not formulate a systematic theory of differentiation and integration, nor is there any direct evidence of their results being transmitted outside Kerala.

Present Schools and colleges are mostly run by the government, private trusts, or individuals. Each school is affiliated with either the Indian Certificate of Secondary Education (ICSE), the Central Board for Secondary Education (CBSE), Kerala State Education Board or the National Institute of Open Schooling (NIOS). Government run schools offer English or Malayalam as the medium of instruction while English is the language of instruction in most private schools. Government run schools in the districts bordering Karnataka and Tamil Nadu also offer instruction in Kannada or Tamil languages.

A handful of Government Sanskrit Schools provide instruction in Sanskrit supplemented by Malayalam, English, Tamil or Kannada. After 10 years of secondary schooling, students typically enroll at Higher Secondary School in one of the three streams- liberal arts, commerce or science. Upon completing the required coursework, students can enroll in general or professional degree programmes.

Kerala topped the Education Development Index (EDI) among 21 major states in India in year 2006-2007. Quality of education In spite of the large number of educational institutions in the state, the quality of education at all levels in Kerala has been showing a decline due to financial constraints resulting from quantitative expansion of the sector. A study published in 1999 by the Centre for Socio-economic & Environmental Studies states that while the dropout rates are very low in primary schools, the same increases in the ninth and the tenth standards in Kerala. This is particularly true about SC/ST students. Schools showed that only 73% of the students joining at 1st Standard reach the 10th Standard.

In the case of scheduled caste students, only 59% reach the 10th standard. Sixty per cent of Scheduled Tribe students drop out by the 10th standard. Another major indicator of the inefficiency of Kerala's school education system is the large-scale failures of the students in the matriculation examination. Only about 50% of the students who appear for the examination get through. But at present the percentage of results has been considerably increased because of major interventions by the government in the areas of curriculum and teacher training. In March 2011, 91.37% students qualified for higher studies in the matriculation examination.

The schools and colleges in Kerala are run by the government or private trusts and individuals. Each school is affiliated with either the Indian Certificate of Secondary Education (ICSE), the Central Board for Secondary Education (CBSE), Kerala State Education Board or the National Institute of Open Schooling (NIOS). English is the language of instruction in most private schools, but government run schools offer both English and Malayalam as medium. After 10 years of secondary schooling, students typically enroll at Higher Secondary School in one of the three streams—liberal arts, commerce or science.

Upon completing the required coursework, students can enroll in general or professional degree programmes. By region: Thiruvananthapuram Thiruvananthapuram, one of the state's major academic hubs, hosts the University of Kerala and several professional education colleges, including 15 engineering

colleges, three medical colleges, three Ayurveda colleges, two colleges of homeopathy, six other medical colleges, and several law colleges. Trivandrum Medical College, Kerala's premier health institute, one of the finest in the country, is being upgraded to the status of an All India Institute of Medical Sciences (AIIMS).

The College of Engineering, Trivandrum is one of the prominent engineering institutions in the state. The Asian School of Business and IIITM-K are two of the other premier management study institutions in the city, both situated inside Technopark. The Indian Institute of Space Science and Technology, first of its kind in India, is also situated here and an Indian Institute of Science Education and Research, Thiruvananthapuram is also being set up. Trivandrum district holds the most number of colleges and schools in Kerala including 4 international schools, 30 professional colleges, and 38 vocational training institutes.

Thiruvananthapuram is also home to most number of Research Centres in Kerala including VSSC, ISRO, Brahmos Aerospace, IISER, Vikram Sarabhai Space Centre (VSSC), Liquid Propulsion Systems Centre (LPSC), Thumba Equatorial Rocket Launching Station (TERLS) etc. The College of Engineering, Trivandrum is one of the prominent engineering institutions in the country. The Asian School of Business and IIITM-K are two of the other premier management study institutions in the city, both situated inside Technopark.

The Indian Institute of Space Technology, the unique and first of its kind in India, is situated in the state capital. Thiruvananthapuram is a Research and Development hub in the fields of space science, information technology, biotechnology, and medicine. It is home to the Indian Institute of Science Education and Research, Vikram Sarabhai Space Centre (VSSC), Liquid Propulsion Systems Centre (LPSC), Thumba Equatorial Rocket Launching Station (TERLS), Indian Institute of Space Science and Technology (IIST), Rajiv Gandhi Centre for Biotechnology (RGCB), Tropical Botanical Garden and Research Institute, ER&DC – CDAC, CSIR – National Institute of Interdisciplinary Science and Technology, Free Software Foundation of India (FSFI), Regional Cancer Centre

(RCC), Sree Chitra Thirunal Institute of Medical Sciences and Technology (SCTIMST), Centre for Earth Science Studies (CESS), Central Tuber Crops Research Institute (CTCRI), Priyadarsini Planetarium, The Oriental Research Institute & Manuscripts Library, Kerala Highway Research Institute, Kerala Fisheries Research Institute, etc.

A scientific institution named National centre for molecular materials, for the research and development of biomedical devices and space electronics is to be established in Thiruvananthapuram. College of Architecture Trivandrum (CAT), which specialise only on the architecture course, is another institution proposed to set up in the suburbs of the city. Kochi / Ernakulam Kochi is another major educational hub.

The Cochin University of Science and Technology (also known as "Cochin University") is situated in the suburb of the city. Most of the city's colleges offering tertiary education are affiliated to the Mahatma Gandhi University. Other national educational institutes in Kochi include the Central Institute of Fisheries Nautical and Engineering Training, the National University of Advanced Legal Studies, the National Institute of Oceanography, Central Institute of Fisheries Technology and the Central Marine Fisheries Research Institute. College of Fisheries affiliated to Kerala Agricultural University is situated at Panangad, a suburban area of the city. Pothanicaad, a village in Ernakulam district is the first panchayath in India that achieved 100% literacy.

Sree Sankaracharya University of Sanskrit (SSUS), also famous as Sanskrit University, is situated in Kalady, in Ernakulam District. Kozhikode is the major education city in Kerala which is home to two of the premier educational institutions in the country; the IIM Kozhikode, one of the thirteen Indian Institutes of Management, and the only National Institute of Technology in Kerala, the NIT Calicut. Other important educational institutions in the district include Government Medical College, Government Homoeopathic Medical College, Calicut, Government Law College, Calicut, Government Engineering College Kozhikode, College of Nursing Calicut, Spring Valley School, Kerala School of Mathematics, Govt. Dental College, Co-Operative Institute of Technology.

The progress that Malappuram district has achieved in the field of education during the last decade is tremendous. Great strides have been made in the field of female education. Malappuram is the only district in Kerala that holds three universities (University of Calicut, Aligarh Muslim University campus and Thunchaththu Ezhuthachan Malayalam University). And the state Government has proposed to establish two new universities, Ayurveda University and English and Foreign Languages University campus here.

Trissur The district of Trissur holds some of the premier institutions in Kerala such as Kerala Agricultural University, Trissur Medical College, Government Engineering College, Govt. Law College, Ayurveda College, Govt. Fine Arts College, College of Co-operation & Banking and Management, College of Veterinary and Animal Sciences, College of Horticulture, College of Forestry etc. Trissur is also a main center of coaching for the entrance examinations for engineering and medicine. Kottayam Kottayam also acts as a main educational hub.

According to the 1991 census, Kottayam District of Kerala is the first district to achieve full literacy rate in the whole of India. Mahatma Gandhi University, CMS College, Medical College, Kottayam, St. Thomas College, Palai and the Labour India Educational Research Center are some of the important educational institutions in the district.

Kannur district in northern part of Kerala has the Kannur University; (This is a multi-campus University having campuses at Kasaragod, Kannur, Thalassery and Mananthavady - The Headquarters of the University is situated at Mangattuparambu), one Government Engineering College, one Government Ayurveda College and several arts and sciences colleges. It also hosts the 13th Centre of NIFT (National Institute of Fashion Technology). The people of Kannur, with the effective leadership of Mr M.V. Raghavan established a full- fledged Medical College in Co-operative sector at Pariyaram. Kannur Medical College at Anjarakandy is a private Medical College located in this district. A private sector Ayurveda Medical College is situated at Parassinikkadavu.

References

- A K Pillai, *Congressum Keralavum.*, Prabath, Thiruvananthapuram, 1986.
- A Sreedhara Menon, *A Survey of Kerala History*, DC Books, Kottayam.
- Conrad Wood, *The Moplah Rebellion and its Genesis*, Peoples Publishing House, New Delhi, 1987
- David Arnold, *Police Power and Colonial Rule*, Oxford, New Delhi, 1986.
- David Arnold, *The Congress in Tamilnad*, Manohar, New Delhi, 1977.
- Dilip M Menon, *Caste Nationalism and Communism in South India: 1900-1948*, Cambridge University Press, New Delhi, 1998.
- E K G Nambiar, *Agrarian India: Problems and Perspectives*, Association for Peasant Studies, University of Calicut, 1999.
- E M S Nampoothiripad, *Keralam Malayalikalute Mathrubhumi (1948)*, Chintha Publishers, Thiruvananthapuram, 2016.
- Govindan Parayil, *Kerala, The Development Experience: Reflections on Sustainability and Replicability*, Zed Books, 2000.
- J Devika, *Engendering Individuals: The Language of Re-Forming in Twentieth Century Keralam*, Orient Longman, 2007.
- GopalanKutty, K., *Malabar Padanangal*, State Institute of Languages, Thiruvananthapuram, 2007.
- K Madhavan Nair, *Malabar Kalapam*, Mathrubhumi, Kozhikode, 2012.
- K M Panikkar, *A History of Kerala 1498-1801*.
- K N Ganesh, *Culture and Modernity: Historical Explorations*, Calicut University, 2004.
- K N Ganesh, *Keralathinte Innalekal*, State Institute of Languages, Thiruvananthapuram, 2011.
- K N Ganesh, *Malayaliyute Deshakalangal*, Raspberry Books, Calicut, 2016.
- K N Panikar, *Against Lord and State: Religion and Peasants Uprising in Malabar*

K T Jaleel, *Malabar Kalapam: Oru Punarvayana*, Chintha Books, Thiruvananthapuram, 2016.

M P Parameshwaran & K Rajesh (Ed.), *Kerala Vikasanam: Oru JanaPaksha Sameepanam*, KSSP, Thrissur, 2015.

Manojkumar P.S., *Shaping of Rights: Jati and Gender in Colonial Keralam*, Meena Book Publications, Delhi, 2019.

P J Cherian (Ed.), *Perspectives on Kerala History*, KCHR, Thiruvananthapuram, 1999.

Panmana Ramchandran Nair (Ed.), *Kerala Samskara Padanangal*, 2 vols, Current Books, Kottayam 2013.

Pradeepan Pampirikunnu, *Narayanaguru: Punarvayanakal*, Progress Publication, Calicut 2016.

Robin Jeffrey, *The Decline of Nair Dominance: Society and Politics in Travancore*, Vikas Publishing House, New Delhi, 1990.

S Chandramohanam, *Developmental Modernity in Kerala: Narayanaguru*, SNDP and Social Reform, Tulika, New Delhi, 2019.

S Raimon (Ed.), *The History of Freedom Movement in Kerala*, Vol-III 1938-1948), Kerala State Archives, Thiruvananthapuram, 2000.

Sivadasan P, *Wagon Tragedy: Kanalvazhiyile Koottakkuruthi*, SPCS, Kottayam, 2012.