

# REFORM MOVEMENT AND LEADERS (part 1)

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# REFORM MOVEMENT

- ▶ The **social reformers** believed in the principle of individual liberty, freedom, and equality of all human beings irrespective of sex, color, race, caste, or religion. There are two distinct groups of progressive **movements** aimed at emancipation of **Indian** women
- ▶ **The Reformation** movement in Kerala refers to a socio-cultural movement that began towards the end of **19th century** and led to large scale changes in the social outlook of the southern Indian state of Kerala.
- ▶ The **anti-slavery** movement achieved its most concrete success during the Civil War, when Abraham Lincoln issued the Emancipation Proclamation, which freed all slaves in territory then in rebellion, and later when Congress passed the 13th Amendment, which abolished slavery in the United States.
- ▶ Reforms on many issues — **temperance, abolition, prison reform, women's rights**, missionary work in the West — fomented groups dedicated to social improvements. Often these efforts had their roots in Protestant churches.

# REFORM MOVEMENT ( cont...)

- ▶ First reformer :-Thycaud **Ayyavu Swamikal** (1814 – 20 July, 1909) (also known as Sadananda Swami) was a spiritualist and a social reformer, the first to break customs related to caste in Kerala when caste restrictions and untouchability were at its extreme.
- ▶ Purpose of reform :-**Reform** (Latin: reformo) means the improvement or amendment of what is wrong, corrupt, unsatisfactory, etc. The use of the word in this way emerges in the late 18th century and is believed to originate from Christopher Wyvill's Association movement which identified “Parliamentary **Reform**” as its primary aim.

# EFFORTS TO REFORM THE SOCIETY

- ▶ (A) Socio-Religious reform Movements SNDP Yogam, Nair Service Society, Yogakshema Sabha, Sadhu Jana Paripalana Sangham, Vaala Samudaya Parishkarani Sabha, Samathwa Samajam, Islam Dharma Paripalana Sangham, Prathyaksha Raksha Daiva Sabha, Sahodara Prasthanam etc.
- ▶ (B) Struggles and Social Revolts Upper cloth revolts.Channar agitation, Vaikom Sathyagraha, Guruvayoor Sathyagraha, Paliyam Sathyagraha. Kuttamkulam Sathyagraha, Temple Entry Proclamation, Temple Entry Act .Malyalee Memorial, Ezhava Memorial etc. Malabar riots, Civil Disobedience Movement, Abstention ovement etc.

# ROLE OF PRESS IN RENAISSANCE:-

Malayalee, Swadeshabhimani, Vivekodayam, Mithavadi, Swaraj, Malayala Manorama, Bhashaposhini, Mathnubhoomi, Kerala Kaumudi, Samadarsi, Kesari, Al-Ameen, Prabhatham, Yukthivadi, etc AWAKENING THROUGH LITERATURE Novel, Drama, Poetry, Purogamana Sahithya Prasthanam, Nataka Prashtanam, Library movement etc WOMEN AND SOCIAL CHANGE Parvathi Nenmenimangalam, Arya Pallam, A V Kuttimalu Amma, Lalitha Prabhu. Akkamma Cheriyan, Anna Chandi, Lalithambika Antharjanam and others

# LITERARY FIGURES

- ▶ Kodungallur Kunhikkuttan Thampuran, KeralaVarma Valiyakoyi Thampuran, Kandathil Varghesc Mappila. Kumaran Asan, Vallathol Narayana Menon, Ulloor S Parameswara Iyer, G Sankara Kurup, Changampuzha Krishna Pillai, Chandu Menon, Vaikom Muhammad Basheer. Kesav Dev, Thakazhi Sivasankara Pillai, Ponkunnam Varky, S K Pottakkad and others
- ▶ AWAKENING THROUGH LITERATURE:-
  - Novel, Drama, Poetry, Purogamana Sahithya Prasthanam, Nataka Prashtanam, Library movement etc

**Kumaranasan:** N. Kumaran Asan (1873–1924), also known as Mahakavi Kumaran Asan was also a philosopher, a social reformer and a disciple of Sree Narayana Guru. He initiated revolutionary changes in Malayalam poetry during the first quarter of the 20th century. He became the first secretary of SNDP Yogam and started a news paper called Vivekodayam, the mouth of the S N D P Yogam. 'Buddha Charitha' and 'Duravastha' are good examples of his talented hands. Through 'Duravastha' reveals the social discrimination which prevailed during the 1920's. Kumaranashan received the 'Mahakavipattom' for his true and heart touching work 'Duravastha'.

KUMARANASHAN

**V.T.Bhattathirippad:** Vellithruthi Thazhathu Karutha Patteri Raman Bhattathiripad(1896-1982), popularly known as V. T. Bhattathiripad or V. T. was a prominent freedom fighter who played a key role in removing casteism and conservatism that existed in the Namboothiri community. He tried to reform the conservative practices of the Namboodiri community. V.T can be credited for starting the progressive theater movement of Kerala. His drama 'Adukkalayil Ninnun Arangathekku' was the first play in Malayalam which had a definite and concrete social objective. The slogans become very popular during the period which sought for the transformation of "Brahmans into human beings".

V.T  
BHATTATHIRIPPAD



**Dr. Palpu:** Padmanabhan Palpu (1863 - 1950) was a bacteriologist and social revolutionary who is known as the "political father" of the Ezhavas. Palpu studied at colleges in Trivandrum Madras and then went to England and completed his medical training at London and Cambridge. Returning to India, his low caste status prevented him from obtaining employment in the Travancore Health Service which made him to move to Mysore in order to get work. As Palpu become aware about importance of education as a way of socio-economic advancement and also as means to improve health, Palpu attempted to highlight inequalities in Travancore society and organised a petition duly signed by 13,176 Ezhavas. He presented it to the Maharajah of Travancore and demanded their right to admission in schools which was managed by the colonial government and also access to employment in public service. As a result of this, drastic changes happened in the Travancore with their demands getting satisfied.

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DR.  
PALPU

**Mannathu Padmanabhan:** Mannathu Padmanabhan (1878 - 1970) was a social reformer and a freedom fighter who is recognised as the founder of the Nair Service Society(NSS). Being a visionary reformer, Padmanabhan organised the Nair community under the NSS. Even though, he started his career as a government school teacher, he changed his profession and started practicing law. With an ambitious mind to uplift the status of the Nair community, he stated the Nair Service Society in 1914. He fought for social equality, took part in the Vaikom and Guruvayoor temple-entry and anti-untouchability agitation. In 1959, Padmanabhan along with Christian Churches led a united opposition against the Education bill introduced by the State Ministry, which was known as the Vimochana Samaram (liberation struggle). The movement caused the dismissal of the Communist government and even sow seeds to introduce President's rule in the state. He was honoured with the title Bharata Kesari by the President of India and also received Padma Bhushan in 1966.

MANNATHU  
PADMANABHAN