INTRODUCTION

‘Politicization’ of women is a universal issue, a multi dimensional development which helps women to apprehend their individual self, identity and power. ‘Politicization’ motivates women to participate more actively in social problems. The present age is witnessing the resurrection of Indian women, after thousands of years of life under the precincts of Patriarchy and powerlessness.

Women all over the world lack access to opportunities, skill, knowledge, assets and fundamental human rights such as freedom from want and freedom from fear. Women constitute fifty percent of the population, make up thirty percent of official labour force, perform sixty percent of all working hours, receive ten percent of world’s income, but own even less than one percent of world property\(^1\). All political systems regardless of ideology or form, often deny women’s formal political status.

Historically speaking, women were the first oppressed group and they are the largest marginalized group in the world. Philosophers, political leaders, social reformers, religious leaders, scientists-all trim down the mediocre status of women using different justifications. Women endure from crib to crypt for no mistake of hers. The omission or trivialization of women in traditional history is a common complaint of Feminist historians who advocate the construction of women’s history from their own perspective\(^2\).

Patriarchy as a social system perpetuated from generation to generation and was legitimized through political, economic, religious and legal systems of society, so that women became unable to differentiate between what is forced and what is out of choice. In all Patriarchal societies in the world, women have been kept in total suppression for thousands of years and estranged from the main stream. It was measured as a natural law that women were inferior to men and must submit to the latter’s authority for the smooth administration of family life.

But today women are smashing into every male stronghold. Political power is the only inaccessible material to Indian women today. So the concept of ‘Women Politicization’ is provoking the thoughts of thinkers today. No section of society always lies suppressed. When conditions become favourable, they will surely awake and resurrect, as if fresh sprouts emerge from the soil after fresh rains. Clarion is being blown for the renaissance of the marginalized. Once came out, they will never return to their shells. Same is its application on women empowerment and resulting politicization. There are various magnitudes of women empowerment. ‘Personal Empowerment’ includes economic freedom, involvement in decision making, gender equality, freedom of action etc. which leads to increase in self reliance and self strength. ‘Economic Empowerment’ includes increased access to economic resources through increase in income, access to finance and ability to make decisions regarding the utilization of money. ‘Social Empowerment’ is attained through mingling with others, participating in collective activities etc. ‘Intellectual Empowerment’ includes political awareness, possibilities to participate in the public sphere and power to influence the development process etc. ‘Psychological Empowerment’ includes the sense of power, efficiency and authority, which gives the individual a self confidence to permeate the power in other spheres and ‘Political Empowerment’ includes political awareness, possibilities to participate in the public sphere and power to influence the development process.

In order to understand the ‘Politicization’ of women in Travancore, the paraphernalia of Marxian scholastic tradition i.e., the theoretical framework of Feminism is used. Male domination and women identity are topics of relevance within Feminism. The term Feminism was first used by the French dramatist Alexander Dumas, the younger, in 1872 in a pamphlet ‘L Hommefemme’ to designate the then emerging movement for women’s rights. The Latin word *Femina* means women. Originally Feminism meant ‘having the qualities of a woman’. The works of Mary Wollstonecraft, Virginia Wolf and

---

Simon de Beauvoir attacked patriarchal hegemony and advocated emancipation of women.

The women’s liberation movement or Feminism appeared in 1967 in American social scenario and spread like a conflagration throughout the Earth. The Feminists responded to women’s position in society as a social problem and re-assessed women as people who are just as significant as men. Their efforts triggered ideological debates on different issues. They advocated for amalgamation of women and redefinition of the ideas of development. Feminist theory has no single source or author. Feminist theorists have borrowed from all sources, viz., Marxism, Psycho-analysis, Sociology, Structural Anthropology etc.

Theories have been constructed to show that women’s oppression stems from women’s natural inferiority (Aristotle, St. Thomas Aquinas, Rousseau), from the legal system (Mill), from women’s psychology (Freud), from the social division of labour and the rise of private property (Engels) and from universal Patriarchal ideology (Juliet Mitchell)\(^5\). To Aristotle, women are inferior to men due to an inherent lack in the female biology\(^6\). St.Thomas Aquinas further added that women are the cause of sin and hence should occupy subordinate position in society. Rousseau stated that, women’s subordinate position in society springs from a natural fact that women become mothers. But Mill is of the opinion that, women’s subordination in society does not come from any natural causes but from the custom and the legal system.

Freud believed that women’s anatomy determines her personality. Marx and Engels stated that women’s emancipation becomes possible only when women can take part in production on a large scale and when domestic duties require their attention to only a minor degree\(^7\). Juliet Mitchell opines woman’s lesser capacity for violence is as much responsible for her subordination in the division of labour as is her much exaggerated physical weakness\(^8\). Feminism is both an ideology and a movement. As an ideology, Feminism is fixed on the

---

conviction that women suffer from unfair inequalities in a number of definite and correlated areas and puts forward the model of a world in which the sexes would be equal. As a movement it strives to make the attainment of justice of women’s equality with men⁹.

There are three main trends in Feminism- Liberal Feminism, Radical Feminism and Marxist Feminism¹⁰. Liberal Feminist Theory is a traditional theory which has evolved from ‘Liberalism’ and seeks to copy the liberal principles of justice, liberty and equality to women, without questioning male power. Mary Wollstonecraft, John Stuart Mill, Harriet Taylor and Betty Friedan belong to this school¹¹. Liberal Feminist approach believes that the subordination of women is basically the result of their insufficient integration into the process of economic modernization. They feel that injustice, inequality and subordination of women can be overcome by a better incorporation of women in the economic process. Hence the slogan of this school of thought is integrate women into development i.e. improve their economic standard. For Liberal Feminists, individuals living in society should have political and legal rights irrespective of their sexes. Thus women should have the right to vote, equal rights as her husband, the right to education, the right to be integrated into the political process or representation. Further, Liberal Feminists also critiqued the relegation of women to private domestic sphere as women’s natural place.

Radical Feminism became the principal style in the revitalized women’s movement of the 1960s. Its social base was the increasing number of women drawn into the production process in advanced capitalist societies and its political base was the participation of many of these women in the civil rights movement, anti war movements etc. where they found themselves in an inferior position. They began to organize themselves, demanding an end to the entire sexual division of labour.

---

Shulamith Firestone, Kate Millet, Dana Densmore and others were the advocates of Radical Feminism. According to Radical Feminists, Patriarchy is the main cause of women’s subordination and roots of women’s oppression are deeply buried in gender system of Patriarchy. They want to unravel male domination in families and societies by advocating a social structure where the women can become superior. To them, women’s liberation requires a biological revolution. They believe that only through technology, women can be liberated from the fundamental inequalities of bearing and rearing children.

Psychological factors are also stressed and consciousness rising is an important organizing technique. In India, Radical Feminism does not have a very strong base though some aspects of its thinking can be found in a few urban feminist groups.

Marxian Feminism, on the other hand focuses on the idea that the surplus leads to various forms of exploitation including male domination over women. They, therefore strongly advocate the idea that once private property is abolished, the exploitation and oppression of women will automatically come to an end. To them, liberation of women will come from an equal role in production.\(^\text{12}\)

In short, Feminism emerged as a mighty instrument in the hands of women to achieve their independence. The Feminists made an effective appeal to the people and the government that women, like men, must have a fair play in the realm of work, self determination and self support.\(^\text{13}\) Feminism recognizes the inadequacy of male created ideologies and struggles for the spiritual, economic, social and racial equality of women, sexually colonized and biologically subjected.\(^\text{14}\) There were also several other types of Feminism such as Conservative, Socialist, Cultural, Essentialist, Post-colonial, Post-modern, Psycho-analytic, Separatist, Third world, Black, Individualist and Eco-Feminism.

The history of Feminist Movement in India is different from that of the West. Unlike the western Feminist movement, India’s movement was initiated by

\(^{12}\) Ibid., p.49.
\(^{13}\) B.S. Chandrababu and L. Thilagavathi, op.cit., p.21.
\(^{14}\) Bhasker A. Shukla, op.cit., p.6.
men and later joined by women. Colonial intervention resulted in the reconstruction of Indian womanhood as epitome of Indian culture through social reform movements. The first wave of Feminist Movement in India during 1815-1915 periods was motivated by enlightened Indian men who focused on certain issues related to women such as sati, child marriage, widow remarriage, age of consent, property rights, female education etc. The women involved in this phase were elite, western educated and upper caste women, related to male activists.

The second wave of Feminism was during 1915-1947 period. Slowly women began to make their own associations and demand for a greater part in policy making. Women’s organizations like ‘Women Indian Association’, ‘All India Women’s Conference’, ‘National Federation of Indian Women’ etc. emerged. Women were confronting with the issues of women’s political participation, women’s franchise and leadership roles in political parties. Women’s entry into the public world of politics undermined the socially constructed artificial division of the male sphere of the public and the female sphere of the domestic domain.15

A considerable number of women desired for equal socio political rights along with men, questioned patriarchy and strove to build up an organizational network of their own. The Christian missionaries attacked the type of gender relations existed here. The spread of women education also generated new ideas. British Feminists like Annie Besant and Margaret Cousins brought Indian women under the influence of Western Feminist ideologies.

The twentieth century women’s movement in India was inextricably bound with the freedom movement. The crucial juncture or the historical point from which Feminist consciousness began to be fashioned, arrived with the freedom struggle.16 Gandhiji legitimized and expanded Indian women’s civic activities by initiating them into non-violent Civil Disobedience Movement

16. Ibid., p.177.
against the Raj. He dignified their affectionate, sacrifice and tolerant nature and carved a niche for those in public space\textsuperscript{17}.

Gandhiji incorporated Women’s Movements into the Freedom Movement. After India’s freedom, Indian constitution promised to women, equality and participation in nation building. Women’s participation in freedom struggle developed their consciousness about their role and rights in independent India. This resulted in the introduction of the franchise and civic rights of women in the Indian constitution. Now the focus of Indian Feminist Movement has gone further than treating women as useful members of society and a right to equality, but also having the power to decide the track of their personal lives and the right of free will. The contemporary Feminist Movement which began in 1970s is still alive today and has brought women’s issues to the attention of all Indians\textsuperscript{18}.

The wave of Feminist Movement in Kerala, especially in Travancore, was initiated by Christian missionaries, supported by British authorities like Colonel Munro. The socio-religious leaders who absorbed the good results of ‘Colonial Modernism’ gave leadership to the Renaissance. The centre of Kerala Renaissance was Travancore itself. The second phase of Feminist Movement started during the period of freedom struggle.

Women from all sections of society began to participate actively either in Travancore State Congress or in the Communist Movement. Press and literature played their role in strengthening various movements. The contemporary Feminist Movement is alive through a number of women’s organizations and leaders. Like their Feminist counterparts all over the world, Indian Feminists also seek gender equality, right to work for equal wages, right to equal access to health and education and equal political rights.

**Hypotheses**

The following are the hypothetical premise of the present research work.

\textsuperscript{17} Sharat Dwivedi, *Status of Women in Independent India*, Cyber Tech Publications, New Delhi, 2008, p.95.

• Even though India as well as Kerala had a rich cultural heritage, rejuvenation of women started only after the introduction of western education.

• The nineteenth century Renaissance was the starting point of the liberation struggles of women in India.

• Socio cultural awakening is the prime source for national integration, in the Indian context.

• The structural change in the political hegemony was the result of linkage between religious communities and politics.

• Community leadership often converts to political leadership.

• The messages of national resurgence and emancipation of women were propagated through Malayalam press and literature.

• The pace of women politicization is inextricably linked with nationalism and class struggles of Kerala. Both the Congress Party and the Communist Party reshaped and politicized the women in the native state of Travancore.

• A large number of women rose to leadership in Travancore during the turbulent years of freedom movement.

**Review of Literature**

Every investigation needs to conduct a review of prior literature in the topic. Numbers of books are published on the multi faceted role of women in the socio - political fields. The autobiographies of eminent women personalities such as 1114-nte Katha by Akkamma Cherian, Atmakatha by K.R. Gowri Amma, Chorayum Kanneerum Nananja Vazhikal by K.Devayani, Sangha Smrìti by P.K.Medini, Atmakatha by Anna Chandy, Atmakathakkoramukham by Lalithambika Antarjanam etc. helps to reconstruct the eventful periods of Travancore in the perspective of women. The works of Robin Jeffrey, viz., *Politics, Women and Well Being How Kerala Became a Model and Decline of Nayar Dominance are noteworthy. In his work, Politics, Women and Well Being*
How Kerala Became a Model, Robin Jeffrey presents the socio-political changes made by the British colonial power, impact of western style of education and the socio-political aspirations of the low caste Hindus and Christians. Jeffrey tries to illustrate how a combination of politics and women’s autonomy has produced the well being of Kerala women. Jeffrey also illustrates the experiences of Akkamma Cherian and K.R. Gowri Amma and concludes that the path of public politics is unsteady for women in Kerala. In his book Decline of Nayar Dominance, he tries to trace the unique history of Kerala, examines Matrilineal System which distinguished Kerala from the rest of India and emphasizes matriliny did not meant matriarchy. Robin Jeffrey argues that the domination of the Nairs and the Brahmins were lessened under British rule and paved the way for the emergence of a new society in Travancore.

Louise Ouwerkerk, who lived in Travancore during the freedom struggle, had personal experiences on the events of that period and had intimate relationships with famous personalities of the time such as Akkamma Cherian. Her book No Elephants for the Maharaja, Social and Political Changes in Travancore, 1921-1947 gives a vivid description and provides first hand information about the crucial decades of Travancore. Koji Kawashima’s book, Missionaries and a Hindu State, Travancore (1858-1936) helps to understand the history of Travancore in its transitional periods and it also explains the part played by the missionaries and British authorities in transforming the state of Travancore into a modern state.

J.Devika’s works Her-Self, Gender and Early Writings of Malayalee Women and Engendering Individuals and the Language of Reforming in the Early Twentieth Century vividly portrays, shaping of Malayali modernity and Malayali women’s identity development through centuries. These works are noteworthy endeavours in this field.

Research Methodology

This is an objective study of various forces that have contributed to the birth of political consciousness of women in Travancore. The particular
The methodology followed in this study is historic, descriptive, analytical, interpretative assessment, based primarily on documental evidence.

The primary sources of the present investigation are governmental documents like Nittu or rescripts by rulers, administrative reports, letters and reports sent by missionaries from Travancore to the mission authorities in London, Missionary Register etc. The manuals and gazetteers of V.Nagam Aiya, T.K.Veluppillai and Lt.Ward and Conner are also valuable sources for understanding Travancore history.

Memories of women politicians and freedom fighters also provided various types of valuable information. The research conducted indepth discussions with women freedom fighters and politicians which enriched insights in the problem. The secondary sources included works of Samuel Mateer, C.M.Agur, A.Sreedhara Menon, Robin Jeffrey, Louise Ouwerkerk, Koji Kawashima, J.Devika and many others.

**Objectives of the study**

The objectives of the present study are:

- To draw an exact picture of pre-Colonial and Colonial social, political and administrative set up of Travancore.

- To analyze the extent to which the peculiar geographical, political, social, and cultural environment of the princely state helped the process of politicizing women.

- To examine how modern liberal ideas penetrated into the core of the society and how the natives reacted to ‘Colonial Modernity’.

- To analyze the socio-economic and political evolution of Travancore due to colonial interaction and missionary activities.

- To unravel the circumstances leading to the gradual and systematic development of Renaissance in Travancore.
• To analyze the effect of various policies and programmes of political, social and religious institutions and personalities for politicizing the women of Travancore.

• To bring forth the contributions of press and literature in developing the political consciousness of the people of Travancore including women.

• To examine the role of various political parties like Travancore State Congress and the Communist Party in a formative and generative period of Travancore.

• To analyse the significance of Trade Union Movement in the ‘Politicization’ of women in Travancore.

• To draw sketches of renowned women leaders and understand their personalities, principles, ideologies and contributions.

• To highlight the leadership qualities and contributions of less renowned women in various localities of Travancore.

• To encourage a feminist re-reading of traditional history.

Definition of Politicization

The word ‘Politics’ is derived from the Greek word ‘Polis’ which denotes the ‘city’ or ‘city state’\(^{19}\). Politics is an exercise in power and participation in it provides to the partaker, a meaningful connection in the policy making process and an effective control over the state machinery in getting the same implemented. Politics, in its broadest sense, is the activity through which people make, preserve and amend the general rules under which they live\(^{20}\). Any one participating in politics must first be recognized as a citizen of the state. Women are still struggling for their rights as citizens. Political participation of women means not only using the right to vote but also power sharing, co-decision making and co-policy making at all levels and equality in status, power and existence. Experience in various

---

political processes will provide women opportunity to observe the democratic process in a broad manner.

The term ‘Politicization’ means ‘to bring a political character or flavour to something’ or ‘to participate in political discussion or activity’ or ‘to render political in tone, interest or awareness’. The dictionary meaning of ‘Politicization’ is ‘the action or process of rendering political or of establishing upon a political basis’. The ways in which political patterns are learned by the members of society constitute the process of ‘Politicization’.

As regards the informal clarification of ‘Politicization’, there exist certain major theoretical paradigms, viz., ‘Politicization’ in transitional societies is the outcome of economic and social change and it has been accredited to a fundamental modernization process. There has emerged an agreement regarding the nature of ‘Politicization’ also. At the outset, ‘Politicization’ is to be treated not only in terms of activation but in terms of learning also. In the second place, ‘Politicization’ appears to be happening everywhere irrespective of the existing type of political system. Thirdly, ‘Politicization’ does not occur in vacuum. It is activated by political institutions in the context of larger socio cultural milieu.

‘Politicization’ is the making of critical political consciousness. It develops through writing, participation, speeches and leadership. Organized effort of educated people for social development and freedom through agitation can be called ‘Politicization’. It is a process of appraisal in traditional cultural situation. ‘Politicization’ of Indian women started with British Colonialism because values of Renaissance entered India through Colonialism.

Significance of the Study

‘Women and her role in politics’ form one of the major research areas today. The history of women is closely interwoven with culture, society, state and

---

23. Ibid., p.113.
lives of people. The present study considers the last half of freedom movement as its frame. The roots of political consciousness among women in Kerala are to be found in the structural changes in society owing to colonization. The structural changes and political struggles were historically interlinked, each acting upon the other and these provide the context of women’s rising political consciousness and organized participation in struggles. The study is highly significant as it favours the changed mindset of society towards women’s participation in liberation struggles and to correct misunderstandings about women’s history.

**Design of the Study**

The present thesis ‘Politicization of Women in Travancore State (1900-1947)-A Study’ is divided into five chapters.

The introductory part proposes the hypothesis, review of literature, methodology employed, objectives of the study, definition of politicization and significance of the study.

The first chapter ‘History of the Socio-Political Status of Women in India and the Geo-Socio-Political Background of Travancore’ analyzes the ups and downs in the position of women and their socio-political status in the Indian subcontinent from Indus Valley period upto 1947 and the geo-socio-political condition of Travancore which serves as the background of the study. The Rig Veda presents amazing picture of Indian woman who was revered as the queen of the household enjoying social, political, religious and property rights. Since the Later Vedic age, the role of women was limited to wifehood and motherhood. During the Epic age, the position of women further decayed. Mahabharata presents the examples of *sati*, polygamy, polyandry etc. The monastic life of Jainism and Buddhism offered women, the best opportunities for intellectual and aesthetic development. During the Maurya and Gupta periods also women were active in administrative and other fields. During the Sangam period, a female child was welcomed and there existed a good level of gender equality. The voices of some dozen women saints are recorded in medieval history. In the field of administration, Indian women produced some prominent figures such as the
Bhaumakara queens of Orissa. There were other examples for courageous Indian women such as Sultana Raziya who seemed destined to become one of the most powerful rulers of the Delhi Sultanate. Rani Lakshmi Bai of Jhansi and several queens of minor principalities took part in the Revolt of 1857. The nineteenth century Renaissance was also the starting point of the liberation struggle of Indian women. Women’s participation in the political life of present day India dates back to early twentieth century when organizations such as ‘Women’s Indian Association’, ‘The National Council of Indian Women’ and the ‘All India Women’s Conference’ were started. Gandhi worked consciously to feminize the freedom movement. In 1932, when the Civil Disobedience Movement started, a large number of women came to the vanguard. The nationalist movement had mobilized women as Congress members, satyagrahis, constructive programmers and executives. Since independence, Indian women have occupied responsible posts such as Ambassadors to various nations, President and Prime Minister of India, Governors, Chief Ministers and Ministers of states etc.

The region of Kerala also provided examples of illustrious women rulers. Matriliny distinguished old Kerala from the rest of India. It also gave women a unique importance. Travancore was lucky for having enlightened Maharani, such as Regent Maharani Gowri Lakshmi Bai, Regent Maharani Gowri Parvathi Bai and Maharani Setu Lakshmi Bai. They transformed Travancore into the model state of India, peaceful, progressive and prosperous.

The second chapter ‘The Missionary Encounter and Renaissance in Travancore’ analyses the missionary encounter in Travancore and examines how the missionaries reshaped the Travancore society in the moulds of western education and values of Renaissance. This chapter tries to analyze how the Travancore government utilized the educational and medical activities of the missionaries to modernize the princely state of Travancore and how the roles played by the missionaries, the British Government and the Travancore Government, led to the nineteenth century Renaissance Movement, which in turn resulted in modernization, democratization and politicization of the state and its
women. The nineteenth century Renaissance under the guidance of eminent leaders, provided a new earth and new sky to Kerala, especially to Travancore.

The third chapter ‘The Role of Malayalam Press and Literature in the Politicization Process of the Women of Travancore’ examines the linguistic, literary and cultural Renaissance in Kerala due to the development of printing and political journalism. The journals and magazines introduced by the missionaries were largely instrumental in the propagation of new ideas and shaping of public opinion about politics. The progress in democracy and modernization would have been impossible in their absence. While in the initial stages, newspapers concentrated on missionary topics, gradually they got involved in the political and social developments. The message of national resurgence and freedom struggle had been echoing in Malayalam press and literature even during the first decades of twentieth century. The print media served as an instrument of political mobilization. The press was an important vehicle of popular education. Through it, the ideas of democracy and freedom began to permeate among the members of the middle class and gradually among the masses. In fact, to a large extent, the press had contributed to a great stir in the social, political and economic life of Travancore. The newspapers of either bourgeoisie or working class succeeded in influencing their followers and achieving their political goals. Printing press played an important role in creating a powerful public opinion and thus led to the gradual growth of ‘Politicization’ of Kerala’s masses, both men and women.

There was a number of leading women’s magazines in Kerala during the late nineteenth and early twentieth centuries. Women, who showed resentment in telling their names to aliens, began writing articles after their names and to participate in socio-cultural and political debates. Women’s magazines created women writers, expanded women’s horizons of knowledge and made a change and development in the view of life. Some other women considered literary compositions for social transformation and support to freedom struggle. Muthukulam Parvathi Amma, Balamani Amma, Kadathanattu Madhavi Amma, Mary John Koothattukulam, Sister Mary Beninja, Palkkulangara K.Saraswathi
Amma, Lalithambika Antarjanam and many other women writers sprang up during this period and contributed to the literary tradition of Kerala. Their literature had a great impact on womenfolk in particular.

The fourth chapter ‘Politicization of Women of Travancore through Travancore State Congress and Communist Party’ attempts to make clear, the path towards ‘Politicization’ of Travancore women through Travancore State Congress and the Communist party. This chapter attempts to explain the activities of Travancore State Congress, the origin and development of Trade Union Movement, impact of Marxian philosophy, origin of Communist Party, Progressive Literary Movement, resurgence of peasant and labour women etc. Emergence of prominent, educated women in the public life was a notable feature of the period. Women became active in many other organizations also. Literary meetings, Teacher’s meetings, Graduate’s meetings, Hindi propagation meetings etc. were held all over Travancore under the auspices of women. In Travancore, Elizabeth Kuruvilla, Mrs. Pandalam K.P.Raman Pillai, Annie Mascrene and Akkamma Cherian rose to political leadership. Large number of women participation can be seen in Trade Union and Communist Movement in Travancore and the names of K.R. Gowri Amma, Rosamma Punnoose, Koothattukulam Mary and Suseela Gopalan are noteworthy. Thus the political participation of women in Travancore became true through their involvement in the activities of political parties like Travancore State Congress and Communist Party.

The fifth chapter ‘Women Paradigms of Socio-Political Excellence’ proposes to give a detailed account of women personalities who captured the attention of Travancore, such as freedom fighters, Trade Union activists, Communist activists, educated elites, literary persons and social workers. The chapter gives detailed study about the activities and contributions of women leaders like Akkamma Cherian, Annie Mascrene, Lakshmi N. Menon, Saundaram Ramachandran, Elizabeth Kuruvilla, Mrs. Pandalam K.P. Raman Pillai, K.R. Gowri Amma, Rosamma Punnoose, Koothattukulam Mary, Suseela Gopalan, K. Devayani, Thankamma Krishna Pillai, P.K.Medini, A.K. Anasooya, K. Meenakshi, Devaki Panicker and others, scholastic women like Dr. Mary
Punnen Lukose, Anna Chandy, Anna Mani, B.Kalyani Amma, Thottackattu Madhavi Amma and others, women social workers like Rani Setu Parvathi Bai, Parvathi Ayyappan, K.Chinnamma, T.V. Narayani Amma, K.Gowrikkutty Amma, Mundakappadam Leyamma, Mannathu Parvathi Amma and many others and women literary personalities in detail.

The concluding chapter attempts to review various aspects of the topics discussed in previous chapters. This chapter analyses the strategies to be taken to achieve complete gender equality and ‘Politization’ of women in future.