Chapter VI

IMPACT
The arrival of the missionaries brought about various changes in the social, religious, economic and political life of the people of Travancore. The social set up of Travancore was rotten to the core, and the down-trodden people enjoyed no freedom. As the aim of the missionaries was conversion they centred their attention on these people. The missionaries believed: 'It is the social mission of the church to recognize the good there is in the world as good and where possible to encourage by practical co-operation every effort for the development of man'. According to them the development of man could be effected only through the acceptance of the fatherhood of God and that could be possible only by embracing christianity. They started their work with the message of love and compassion. In a century, by dint of hard work, they were able to overhaul the social set up of Travancore. To achieve their aim they left no stone unturned, and Travancore witnessed a fourfold awakening.

When the missionaries reached Travancore they saw the society in the grip of feudalism and casteism, both stretching their hands on a poor section of people who found it very hard to breathe under their control. Brahmin feudal lords were at the apex of the society. The ruling castes were made to dance to the tune of the Brahmin priests. Protection of the country was entirely in the hands of the Nairs. None other than the Nairs considered it their duty to protect the country. There were a number of other castes who were left in the background without any active role in the society except to serve the upper castes. The feudal hierarchy gave no place or chance to those who were considered as down-trodden. Privileges of life were forbidden fruits for these untouchables.

When mingled with these people, the missionaries felt sympathy for them and considered it their duty to save them from their wretched state of life. Without the help of government they could not achieve this aim. The downfall of the Nair natives in official
circles paved the way for the missionaries to get close contact with the Residents and demand favours for the depressed. The Residents wanted to carve a set of people who would support them wholeheartedly. They did not trust the natives especially the Nairs.

2. Velu Thampi Dalawa with the Kundara proclamation in 1905 openly began to oppose the British East India Company's interference in the administration of Travancore. Thousands of Nairs were enlisted in his army. Resident Macaulay tried to influence him and tried to dissuade him from his attempt to oppose the British. The Resident promised him protection and help. Thampy pretended that he would accept the terms of Macaulay, while strengthening his army. Macaulay informed G. Buchan about this; 'Velu Thampi is resolved to quit and has entrusted me to make all arrangements for his getting away with secrecy and security - he acknowledged all his misconduct and makes, he says the only reparation now his power - he is to quit Alleppey in the course of to-night, and it being of high importance to lose not one movement in arranging everything necessary for his secure departure' (Private) C. Macaulay's letter to G. Buchan dt. Travancore 28th December 1808 In Fn.Secret. Cons: 23rd January 1809 No. 42 f. 1 (mss) (NA1)

The extraordinary and treacherous proceedings of the Dewan alienated Macaulay further and strengthened his belief that people, especially Nairs, of Travancore could not be relied upon. fn. Secret. Cons: 20, March 1809, No. 7 (mss)
Thus the attitude of the Residents favoured missionaries and their policy for conversion.

Work for an egalitarian society

The missionaries attracted the people to conversion by promising an egalitarian society. Education was employed as a medium for conversion. The missionaries observed no discrimination of caste or creed in their schools. People in large numbers embraced Christianity in order to shake off disabilities. Conversions of earlier period were not out of love but for social and material benefits. Because of missionary education, down-trodden people became conscious of their social rights. Missionaries established schools in large numbers. There existed no proper set up for the schooling of common people. So they had to start from the beginning.

Role of Printing Press

Both the missions established printing presses. With the help of them the missionaries printed lessons on Bible and books for classrooms. The role of printing press was commendable for imparting
education. The L.M.S. had both Malayalam and Tamil types. Even the government had to utilise the missionary press for printing their official records and books until they established a press of their own. The government established a printing press and Rev Mead took charge of the press as superintendent in 1863. The almanacs, annual reports on administration, law reports, etc. were published by the government. Regulation II of 1039 ME (1863 AD) was passed "with a view to encourage the publication of useful books in Travancore by securing to the authors copyright and proprietary interest in their works for 42 years from the date of their first publication". The passing of the regulation boosted the literary activities of Travancore. The government with the help of the C.M.S. missionary Peet, published the

4. Ibid.
Malayalam Grammar. They also planned to impart English education. The dictionary prepared by the C.M.S. missionary helped the natives to learn English.

As a result of English education members of uppercaste and affluent families began to read various works on English. It helped them to think of the down-trodden and demand rights for them. They began to make the down-trodden conscious of their rights, through newspapers. The awakening among the depressed classes encouraged them to fight for their social rights. The contribution of the missionaries for the removal of disabilities among them should be remembered with gratitude.

The missionaries started an ambitious scheme for the uplift of the down-trodden. Ezhavas, Nadars,

5. P. Shungconny Menon, History of Travancore, (Cochin, 1983 reprint) p.328
6. Sree Nārāyana Guru who worked for the betterment of the down-trodden insisted that the reforms he proposed must be made known to people by publishing them 'Vivekōdayam' a monthly magazine. R. Karunakaran, The Darsanamala of Sri Nārāyana Guru Sri Sankara Sanskrit Vidyapeetham publication series No.3 p.8
Pulayas, Parayas, Vettuvans, hill tribes, etc. were considered to be down-trodden people. Most of them excluding Nadars and Ezhavas were slave castes. These people could not expect a fair deal either from the government or from their fellow upper caste men. Education was a distant dream for them. They were tortured physically and mentally. It was hope against hope to save these people from the disabilities they faced. The missionaries tried hard to free them from their fetters by making the government pass legislation in their favour.

Social Emancipations

At first the missionaries set their minds on the serious social evil, slavery. Slavery existed in Travancore in its gravest form. Slaves were bought and sold with the land. Both the government and landlords owned slaves. The missionaries can be considered as the liberators of slaves or the saviours of slaves. The C.M.S. missionaries set an example before the people by liberating the
slaves from the estate (Munro Island) they received as donation from the government. Missionaries set up separate schools for them as the land owners would not allow them to sit with their children. Compassion shown by the missionaries to them attracted these people towards them and they showed willingness for conversion. Even after conversion the slaves did not enjoy freedom and were manhandled by the landlords and upper caste natives. Whenever a slave convert was attacked the missionaries rushed to their help. They gave petitions to the government till they were able to get their grievances remedied at least to some extent. So the missionaries became the rivals of land owners and upper castes. They did not miss a single chance to disturb and assault them.

7. Fn. Pol. Cons. 28 December 1855 No. 276 - 284, f. 87 and ff. 247 - 256. (mss)

As slavery was a deep rooted system in Travancore, it could not be ended easily. The missionaries envisaged a plan of hard work to root out the curse on this poor section. The tragic plight of the slaves was depicted in a memorandum submitted to the King in 1847. Had the Resident and court of Directors not interfered in this matter the rulers of Travancore would have turned a deaf ear towards this problem. The Raja, himself a caste Hindu, was reluctant to take up cudgels on behalf of the slaves. The Resident was lenient and did not want the Raja to take drastic measures but "the adoption of measures for the gradual abolition of slavery and as a first step recommended the manumission of all children of what are called sirkar slaves, the exclusive property of the government and who being hired out to the Ryots afforded a small annual revenue".

Travancore Government "consented to the manumission of Sirkar slaves by the unconditional

abolition from the first day of the year 1030 (1854-55)". Even though the slaves were legally freed in 1855 the people of Travancore were never willing to treat them as equal and slavery in actual practice did not vanish root and branch from Travancore in the 19th century.

Their participation in the uppercloth movement, the greatest social reform movement for women, proved that they were already aroused for their emancipation. This movement was of course the result of missionary education. The practice of covering bosoms did not exist in Travancore. The uppercaste women—Brāhmins and Nairs—used to wear a piece of nice cloth having a length of one and a half yards, known as 'Chelapputhappu' when they went outside. But the depressed classes were denied such a privilege.

10. Ibid.
11. Joseph Chazhikat, Ātmakatha (M) (Kottayam, 1972) PP. 11-
The Missionaries used to give jackets to their converts. Most of the converts of Southern Travancore were Nadars. The Hindu Nadars wanted to cover their bosoms like their Christian counterparts. In 1829 disturbances broke out for getting the right to use uppercloth. Her Highness the Rane of Travancore in her proclamation of third February 1829 republished, 'as only regulation in force in the matter, a previous circular order of 7th Yadavam in the year 989 (May 1814) whereby 'no woman of Pulayas, Shanars and others of that description were ever to be allowed to clothe on their bosoms as Nair women', but was not prevented from wearing jackets called coopayases such as were in use by the women of Christian converts and of some other castes.

13. These jackets were known as 'Coopayases' or Coopayam only Muslim women used to wear Coopayam with full sleeves.

The Rāni could not for long suppress the Nādārs who had the support of Christian converts and the missionaries. The Sudrās attacked the Shēnārs, when the latter 'openly appeared with what was considered high caste costume' 15. Shanar women were encouraged by the Shēnār Christian converts. Vellāḷās joined hands with Nairs and both these castes destroyed chapels and mission schools 16. For they were sure that Shēnārs would not have staged a revolt against the upper-castes but for the missionaries and their education.

They also destroyed a thatched bungalow at

Nagercoil where the Resident used to stay whenever he visited Nagercoil. Some of the high officials were also against the movement. Fight was intense because one section fought for equal rights while the opponents resisted it tooth and nail, for they could not think of Shānārs and other lower castes transgress the rule of the land and get equal status with them. The upper castes believed that it was their right not to allow the depressed class to cover their bosoms with 'Chēlapputhappu'. Madhava Rao on December 27, 1858 issued a proclamation ordering the shānārs not to use the upper cloth like the sudra woman. But the Shanars could not be dissuaded from their decision and stuck on to get the right to dress with the active support of missionaries and converts. As the Travancore government did not want to alienate the upper castes while granting the right to the Rādārs, the matter

17. Extract from minutes of consultation under dt 27th January 1859 Fn: Pol: Cons: No.183 15th April Nos.5/65 KW f.110 (mss)
was brought before the Madras Government by the Missionaries. They demanded equality of dress to all including Ezhavas, Pulayas, etc. Sir C.E. Trevelyan Governor of Madras wanted the new Resident F.N. Maltby to take active steps against the restrictions of dress, which led to the proclamation of 1865 by which the Raja permitted the women of all castes to cover their bosoms.

The missionaries thus proved once again the saviours of poor people and willingly these people

18. Proclamation of Ayilyam Tirunal (1825) dt. 1040 ME (1865) Midhunam.19 pp. 319-20
According to R.N. Yesudas the uppercloth revolt set the stage for other movements. "The echoes of this loud outbursts", states R.N. Yesudas, "of suppressed civic consciousness are heard later in the Malayali Memorial, Ezhava memorial, Vaikkam Satyagraha and other socio-political movements".

came forward for conversion. Baylis words throw light on this:

Besides these good effects which have followed from the effects of some of the heathen to drive us from the country, we have rejoiced to see that many in this district (chiefly of the Shanar community) who had long the gospel made known to them, were halting between two opinions, have been brought to decision. They now see that the missionaries were the true friends of the people and that they reach a religion calculated to raise them from their long state of degradation and ignorance - a religion whose aim is to bring peace on earth, good will towards man.\(^\text{19}\)

By championing the cause of the depressed the missionaries won their hearts and encountered the enmity of the uppercastes.

\(^{19}\) L.M.S. Report, 1860, p.76.
Development of Caste Organizations

The greatest impact of missionary education and interference in Travancore society was the establishment of caste organizations. Missionaries could not attract all the sections of the down-trodden to christianity. But the idea of equality attracted them. They tried to achieve equality through associations. The missionaries had set an example before them - unity of their converts. Ezhavas wanted to follow their example.

Towards the end of the century Ezhavas constituted one fifth of the population of Travancore. It was the largest non caste Hindu community in Kerala. Their place was between the down-trodden masses and the arrogant caste Hindus. They were treated as untouchables. They were not admitted in government schools because the uppercaste children would leave the schools on their admission. But they were admitted in missionary schools and some of them had the privilege to get higher education. They were also excluded from government services.
The government took no steps to get them admitted in schools. It tried to retain the supremacy of upper castes at any cost.²⁰

Sri Narayana Guru & S.N.D.P. Yogam

Ezhavas decided to fight for their rights through their association. Dr. Palpu tried to organize an association by the name Ezhava Mahasabha but failed. It was at this juncture that Sri Narayana Guru indulged in spreading his doctrines among the people and his teachings attracted the people especially the Ezhavas. Palpu decided to utilize his help and leadership.²¹ It resulted in the

²⁰ From 1860 onwards Travancore witnessed the establishment of a chain of English and indigenous schools by Dewān Madhava Rao. But they were meant for upper caste children. Prof. P.S. Velayudhan is of opinion that establishment of schools was a trick on the part of Dewān to retain upper caste supremacy in schools. P.S. Velayudhan, History of S.N.D.P. Yogam(M) (Quilon, 1978) p. 22

²¹ Ibid., p. 94
establishment of Sri Narayana Dharma Paripalana Yogam in 1903. The aim of this organization was the dissemination of the ideals of Narayana Guru among the masses and the uplift of the down-trodden people.

Sri Narayana wanted to carve out a new society. He, commonly known as Guru (teacher), taught the people of the oneness of God. He proclaimed that there is only one God, one religion and one caste. It was the reformation period of the people of Kerala. Born as an untouchable he had experienced the thorns of untouchability and fought against it. He established a temple at Aruvipuram and wrote on the wall of the temple:

This is the ideal house where all live in full fraternity without distinction of caste or prejudice of creed.

But the people of Kerala failed to take his

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22. He was born in 1854 (some say in 1856) at Champazhanth, a village in Trivandrum district. At the age of five he began his education in the neighbouring school of Gurukula model. He had the privilege to get Sanskrit education. He had a thorough knowledge of Bible and Quran. He was a profound thinker, a great seer, and a born poet. He was a great scholar in Sanskrit and Tamil.
teachings as such. Ezhavas, because he belonged to that community, began to see him as their spiritual leader and sole property.

He encouraged people to establish educational institutions. He propagated that 'ignorance is the greatest single cause of misery'\(^\text{23}\). Had this great Guru's or prophet's words been propagated in India the fate of the people would have been different. The fascinating exposition of spiritualism embedded in the realities of life is one of the greatest contributions of missionary contact.

Guru sowed the seeds of a revolution but the people failed to nurse the seeds properly. Sri Nārāyana Dharma Paripālana Īyogam mainly stood for the betterment of Ezhavas. So many educational institutions including technical institutions and colleges sprang up under this association.

Establishment of various caste organizations for the betterment of social, religious, economic

and political conditions of one's own people was a peculiar characteristic of the first quarter of the twentieth century.

Sadhu Jana Paripalana Sangham

Establishment of S.N.D.P. and its success paved the way for the establishment of other associations based on caste. Aiyankali, a Pulaya, drew inspiration from the works and achievements of Sri Narayana Guru and S.N.D.P. He was in the habit of meeting the Guru and seeking his counsel and blessings for the uplift of the Pulaya community. In his address to a meeting of the Pulayas Sri Narayana Guru said that:

All people belonged to one community. Among them there were differences in status but not of caste. Learning, wealth and cleanliness are more for a few while they are less in the case of the rest, the colour of some people may not be that of others. The Pulayas suffer for want of wealth and education and this can be rectified.

Aiyankali judged correctly that it was impossible to instil confidence among his people without a strong organization. He established the Sadhu Jana Paripalana Sangham in 1907. The Sangham played a spectacular role in propelling the Pulaya community to the path of action and agitation.

**Yogakshema Movement**

Religious awakening could be seen among the upper castes also. Nambūtiris started the yogakshema movement in 1908. Through this organization they raised their voice against the unjust practices among them. Only the eldest son of the Nambūtiri family was permitted to marry within his caste and beget children for his family. The organization protested against this and in the long run they were able to attain right for everyone for marriage. They also wanted to abolish the purdah system of

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Namūtiri women. Another aim of this organization was to popularize English education among them.

**Nair Service Society**

Nairs also founded the Nair service society on October 31, 1914 by Mannath Padmanabhan. They also wanted the eradication of some evil practices from their community and to see the welfare of their members.

**Muslim Mahājana Sabha**

Though it was late, awakening among Muslims could also be seen. They stood very low on the scale of social, moral, educational and material condition. Some of the educated Muslims felt the need of the upcoming of their community which resulted in the establishment of Muslim Mahājana Sabha by Vākkom Maulavi. All these caste organizations started to establish schools where the caste students received special preference.

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27. 20% of seats set apart for one's own caste.
Thus a despicable impact of the missionary contact evolved during the twentieth century was the tendency of the people to unite under caste banner. This attitude of the people could not be blamed in the then circumstance because they had precedence before them. The Christian converts of C.M.S. and L.M.S., besides progressing in education, were getting concessions from the government through the interference of the missionaries which led the people of other castes to establish their own organization for their progress. They started to set up schools for the children of their communities.

The Syrian Christians after their split with the missionaries concentrated their attention on establishing educational institutions mainly to dissuade their children from joining the mission schools. The Mar Dionysius seminary is the main institution of the Syrian Christians. This school

2C. This seminary was started at the instigation of Mr. Daru, a European, who donated one thousand and four hundred rupees for that purpose. Malankara Edavaka Patrika(M) Vol. 1, issue 12 Dhanu 1892, p.181.
was intended to give English education to the Syrian Christians. The committee of this Seminary took an important decision that caste distinctions should not be observed in the institution. At Kottayam Dewan Peishkār inaugurated the seminary on 30th January 1893. In the beginning of the year 1894 it was decided to start teaching Sanskrit in two classes.

They gave importance to female education also. The Syrian Christian Seminary High School, Tiruvalla, which was started in 1902 added another feather to their cap. The end of nineteenth century saw the syrian christians actively plunged into the field of education. They are one of the important

31. Ibid, Vol.3, issue 4, Medam 30 1894, p.60
private agencies in the field of education in Travancore.

The Catholics who centred their attention only on conversion at the outset did not engage in educational activities. They believed that their duty was to win the souls for Jesus Christ. When they witnessed the educational activities of the missionaries more effective for conversion, the Catholics also started educational institutions.

They also received help from Travancore Government.

Thus the Catholics

12. Father Immanuel Nidhiri pontifical Vicar General (1889-'92) and the most prominent syrian catholic leader of his time, in a speech at Mulanthuruthy is reported to have said that an English school will be a more prized asset than the gold crosses of Kuraivilangad and Athirampulla, which can be stolen.


33. Huzur Records 15.4.1057, Rayasam p.372 (mss)
also began to use schools as media for propaganda. They did splendid work for female education by establishing convent schools where the children were looked after by nuns. In 1875 the Carmelite missionaries opened St. Josephs Convent at Quilon under the patronage of the Bishop of Quilon and another institution Convent of Our Lady Mount Carmel at Tangasseri in 1885 for European girls.

Marthoma church did not lag behind. The Marthoma seminary High School at Kottayam was established in 1896 for promoting English education. Like the L.M.S. and C.M.S. they also gave attention to female education.

The C.E.Z. Mission also started schools in Travancore. During the office of Newall as Resident this mission established a school for the high caste Hindu girls at Trivandrum. Miss Bland ford, a friend of the Maharaja was behind the move and it was well supported by the Maharaja. This mission started

34. A. Sreedhara Menon, Kerala District Gazeteers, Quilon, (1964) p.589
35. N.e.: dt. 14.1.1042 Vol.LXXIII, pp.4-5 (mss) A large disused palace was set apart for the school. At first there were only four pupils two from the Dewan's family and two sudra girls. G.T. Mackenzie, Christianity in Travancore (Trivandrum, 1901) p.49
schools at Mavelikkara, Olesha near Kottayam and Kottayam.

In the long-run other caste organizations also established schools for the children of their caste. Nair Service Society (M.S.S) Sree Narayana Dharma Paripalana Sangham (S.N.D.P.) Muslim Education Society (M.E.S.), etc. started schools. The Sadhu Jana Paripalana Sangham, under the leadership of Aiyen Kali also struggled hard to start schools.

Cropping up of Corruption

Each of the caste organization was particular to appoint individuals of its respective community in its schools as teachers. Grant-in-aid was another attraction for these caste organizations to start schools. As there were no norms and conditions to curb the power of the manager of the schools, corruption crept in.

Establishment of schools by the caste organizations had its economic impact also. In the long run it

36. K.V. Espen, Church Missionary Society and Education in Kerala (Kottayam, 1985) p.156
began to be a lucrative business in Travancore. Without any scruples the managers appointed teachers. Most of the schools were ill equipped. The government tried to control private enterprises by introducing Education codes at different times. It restricted the powers of managers and prescribed minimum qualification for the appointment of teachers but it could not achieve the expected goal because of the vast number of schools.

37. Instances were there that the individuals received grant and salary from the government even before the establishment of schools. Prof. M.P. Mammootty, former principal of various N.S.S. colleges stated in an interview that his first appointment as Headmaster was for an imaginary school.

38. The management observed no norms either in the appointment of teachers or in the welfare of students. When the Inspectors came for inspection they managed to collect children from somewhere else. Appointment of teachers was at the will of the Managers. K.R. Gopalan, a member from Malabar constituency stated in the Kerala Assembly of an interesting incident that happened in his constituency. A manager married a woman and appointed her the Headmistress of his school and when he quarrelled with her, married another woman and appointed the new wife as the Headmistress of his school. K.L.A.P., 1958, Vol.VI, No.4, 1958, p.355
Economic Emancipation

Missionaries tried to remove the economic disabilities of the depressed classes by sending constant petitions to the government. Ulium was one among them. The privileged classes and the government enjoyed the rights to exact forced services or Ulium from the down-trodden people. Ezhavas, Nādārs, Pulayās, Parayās, etc. had to help in Uttupurās, had to carry lamps during festival season and had to exercise night watching of public buildings, granaries, etc. Even after conversion they were compelled to do Ulium even on Sundays. It prevented them from attending Sunday services which the missionaries could not think of.

The missionaries often sent petitions to the governor-in-council requesting redressel of the grievances of these converts. They were quite familiar with the attitude of Travancore officials and they never expected fair play under the direction of such unprincipled men into whose arbitrary power the whole administration is thrown, must

39. Uttupurās - Where food was served, mainly to Brahmins.
prove a severe burden to the people.\textsuperscript{40} By constant petitions the missionaries secured the right for the converts to be exempted from 
Ulium.

Another issue for which the missionaries fought for the sake of the converts was to secure property rights for them. The converts were deprived of their property rights. When the missionaries brought this point before the British authorities, their attitude was that as they belonged to the destitute classes such a 'legislation is uncalled for'. The courts of Travancore had given

\textsuperscript{40} Petition from James Russel, John Co., Ebenezer Lewis, John Owen, White House, Frederic Baylis, to Governor-in-council Fort St. George, Madras, Dated Nagercoil July 26, 1855 Fn. Pol. Cons: 28 December 1855 No.276-284, pp.69-70.(mss)

\textsuperscript{41} Memorial of Missionary conference to his excellency the Viceroy and Governor General-in-Council dt. Madras, 22nd May 1900 Nos. 401, 402 Political, 27th June 1900 Fn: Pol. (Internal) Cons: October 1900, No.60, F.2.6. (mss)
the ruling that 'a convert to Christianity lose
ipsofacto all right to the property of the family
to which he was entitled before his conversion 42.
The missionaries pointed out that if property
right was taken away the people from higher castes
would not come forward to embrace christianity. As
an immediate remedy for this grievance the government
of Fort St. George advised the Travancore government
to adopt Act XXI of 1850 which gave civil rights
to native converts in native states of British India 43.
This act attracted upper caste men also to
Christianity though not in large numbers.

Adiyara or succession fee had to be given to the
government of Travancore by the persons who
followed marumakkathayam law of inheritance. The
succession fee to be remitted to the government
was one fourth of the estimated value of the property. 44
This right was relinquished on 30th June 1888.

42. Ibid. F.3
43. Ibid. F.5
44. 30th June 1888. List of proclamations issued
by the 18th Midhunam 1063 ME.
Travancore Dumbar: from 1063 ME to 1072 ME
Microfilm Acc.No.140, Reel No.8 (mss).
Another oppressive law eliminated by the work of the missionaries was the abolition of Viruthi. Those who held sircar tax free land were to give a settled amount of service or produce to the government. They were to render services as the interest of the sum their ancestors had received in the remote past.

Economic emancipation of women was another contribution of missionary education. They were slaves of men. The Missionary women met the women of Travancore in their houses. As they were leading a life of seclusion the Missionary women did not have any chance to meet them. It was their earnest will and hard work which presented them with the opportunity to have access to houses to meet the women of Travancore, slowly but effectively the missionary women succeeded.

45. Fn. Pol: Cons: 28 December, 1855, No.275-288, (mss) p.70
In case he was indifferent towards performing this service, the lands were liable to be taken over by the government and assign to some one else. R. Madhu Devan Nair, Travancore under sir Madhava Rao 1858-1872 (University of Kerala,1984) p.183
in their attempt. Reciprocation from the native women was beyond the missionary women's expectations. They showed interest to get their girls educated in missionary schools. When the educated girls, entered family life they were particular that their children should be educated. They themselves were able to get economic benefit from lace making, knitting etc. Interest in educating girls further increased when the educated girls began to get jobs and enjoy consequential material prosperity. Jobs provided them with the prospect of going outside and mingling with others.

The European planters employed members of the depressed class as coolies in their coffee and cardamom plantations, which contributed to the economic upliftment of them. New roads and bridges were also constructed by them with the help of these depressed classes. Social and economic emancipation of these people created a new feeling

46. Baker Junior's letter dt May 9, 1874 - "The work among Hill Arrans Past and Present" - Mundakkayam District. MCMR Vol XLI, No.5,1874 pp.138-9
47. Ibid.
Among them, which contributed to the struggle between the landlords and workers.

Political

Political consciousness among people was another contribution of missionary education. The educated Indians for a long time had been fed up with the double dealing of the British and began to oppose them strongly against their highhandedness. Still the British Government in India favoured only their kith and kin. People resented their favouritism and newspapers brought out such incidents before the public. Papers.

48. The British Government in India made anomalous appointments in Travancore (not only in Travancore but everywhere in India) Appointment of Rev. W. Scott, Chaplain of Christ Church, Trivandrum, as special Magistrate and Justice of Peace was resented by the people of Travancore. Paśchimataraka and Kerala Patāka, 1st April 1879, NNPR 1879 P.2. So many such incidents can be cited. People could not agree to the appointment of a German Missionary as a University examiner in Malayalam, in total disagreement of the qualification of several competent native Malayalam scholars. Kerala Patāka, September 1885, NNPR 1886 p. 6

Appointment of native missionaries of the C.M.S. also was spotted out by the people. Native missionaries were not equally paid with their British counterparts. Paschimataraka and Kerala Pataka, June 1873, NNPR 1973 P.3
ignited the spirit of regional nationalism and people longed for freedom from the British Yoke.

The Malayali Memorial

The Malayali Memorial can be considered as an expression of political consciousness among the people of Travancore. It championed the cause of the natives. In Travancore Nairs enjoyed status and position. But they could not compete with Non-Malayali Brahmins. A fair share of the government offices were in the hands of non-Malayalis especially Brahmins.

Thus the educated Malayalis drafted a petition against the appointment of Non-Malayalis in Travancore when enough competent persons were available in Travancore. This petition is known as the Malayali Memorial. Ten thousand and thirty eight persons signed the petition. Not only Nairs but Ezhavas were also among the signatories. Grievances of Ezhavas were stressed in the Memorial. Later an allegation cropped up from the Ezhavas that they were included in Malayali Memorial to add to the number of signatories. The government could not
They could not alienate the Nairs and as a result of the Memorial Nairs were assured of promotion and offices in government. Ezhavas and Christians had to resort to other measures to achieve their aims.

**The Ezhava Memorial**

Even towards the close of the nineteenth century the Ezhava members were admitted neither in schools nor in government services. They also resorted to petitions for redressing their grievances. The petitions from Ezhava lads were never taken seriously. In 1892 Ezhava community submitted a mass petitions for their admission in schools and government offices. In that petition they prayed

49. Kadakkavu, P. M. Raman submitted petition for getting admission in Attingal English school but was rejected, on 1.4.1895. P. Govindan's application for admission was also rejected P. Velayudhan's petition for a job was also rejected and he got appointment in British Malabar.

P. Palpu (N. K. Damodaran (Com) Tiruvitamkote Ezhavar (M) (Trivandrum, 1988) pp. 3-9 (About Dr. Palpu Refer Ch: II pp. 106-8
that they might be given equal rights with the converted Ezhavas. They received an interesting reply for their petition stating that there would be a decline in industry if Ezhavas were educated and another reason for the refusal was that the upper caste children would leave the school.

But they could not be easily discouraged. They decided to fight for their civil rights. Dr. Palpu though forced to enter into the Mysore service, was actively working for the cause of his community. He managed to give a mass petition of thirteen thousand one hundred and seventy six Ezhavas on 3, September, 1896. This memorandum is known as Ezhava Memorial. They made two main demands in the Ezhava Memorial, first entry to government schools for Ezhava children and second, government employment for educated Ezhavas. This Memorial was a challenge against the existing socio-political inequality though they may seem simple today. The master hand of

50. S.N.D.P. Yogam Platinum Jubilee Souvenir (M) (Quilon, 1978) p.320
51. Ibid.
G. Parameswaran Pillai was behind it to mould this movement. Ezhava Memorial did not bring the desired result.

Instigation for unity

Things reached a stage when the British officials in India began to resent and condemn

52. M.J.Koshy, *Genesis of Political Consciousness in Kerala*. (Trivandrum, 1972) p.37. When G.P. Pillai, the famous journalist, went to England in 1897 availed himself of the opportunity to bring the condition of Ezhavas before the British Parliament through his friend Mr. Herbert Roberts M.P. Herbert Roberts also narrated the humiliating experience of Dr. Palpu and Velayudhan at the hands of the Rāja of the Princely State, Travancore. G.P. Pillai also had pleaded for the betterment of Ezhavas at the Ninth National Social Conference held at Poona in 1895.


It could be seen from books and records that some members from educated gentry had worked for the betterment of Ezhavas.
higher education and advocated that only elementary education should be given to the masses. Lord Curzon took a decision that high appointments should not be given to university men.

In a frantic effort they tried to keep the educated men away from administration. Vrittanda Chintameni reported that:

Seeing the English education has enabled the people of India to clamour for their rights and to loudly protest against any injustice of the government, many Europeans are of opinion that if English education is put down, India can be governed easily and despotically. But this hope is a futile one, in as much as

53. Vrittanda Chintameni, April 30, Mysore, 1904

Even from the beginning of British rule in India some British M.P.'s objected to the giving of English education to Indians on the assumption that they would lose their colonies in India like that in America.

54. Ibid.
the minds of the people have so thoroughly been imbued with the ideas in liberty, fair government etc. that it will be almost impossible to dispossess them of those ideas. 'The British government can abolish schools and colleges but they cannot make the people forget what education has been infusing into their minds for the last fifty years'.

It clearly reveals that it was English education which precipitated the work of freedom movement in India. For the first time people of the belligerent native states of India realized the necessity for unity under a single nation.

The maladministration of the British Government in India was unbearable to its people. They could:

55. *Vrittanda Chintamani, April 20th 1904*, Mysore *IBER 1905* p.150
not see India being handicapped by Britain. They wanted to eliminate Europeans from each and every department and to appoint natives in their place. They stuck to the point that 'if persons are taken from outside Travancore state to fill up the important posts of the state, they should be natives not Europeans.'

56. When Shah of Persia visited England, India had to pay the expenses. Karnātaka Prakāśika, August 27, 1897 NNPR 1897 p.301. When Sir Arthur Havelock visited here the expenses had to be met by the people. Malayala Manōrama, Kottayam November 6th 1897 NNPR 1897 p.338

'The gold exported from India to England in June last is valued at one and a half crore rupees. This drain of resources of India for the last one hundred or more years have driven India to bankruptcy and now she has nothing to offer to be carried away to England but her fertile soil'. Sudarsana, Udipi, April 1894 NNPR 1894 p.301.

57. Kerala Chandrika, February 1, Calicut, NNPR 1901 p.59
The people of Travancore began to think in terms of democracy. Establishment of Sri Mūlam Popular Assembly in 1904 heralded the arrival of democracy. 'Congratulations were showered upon the Travancore Government by many important foreign news papers, one of which even styled it the first Parliament of Travancore'. The Sri Mūlam Popular Assembly was a clever device to ensure better understanding between the government and prominent people of the state without giving the latter any power in legislation or administration.


The members of the Assembly were at first nominated but later on seventyseven of them were elected by voters paying an annual land tax of not less than fifty rupees. *Ibid.*
Assembly presented the people with an opportunity to ventilate their grievances before the government. 1904 was again important because the government proclaimed admission to all children in schools irrespective of castes, also it proclaimed free education in primary classes.

Starting schools and admitting children irrespective of castes, the missionaries paved the way for the intellectual renovation of the people of Travancore. In the long run it led to the unification of untouchables and upper castes to fight for their rights - right to walk, right to pray, right for equality and freedom. The missionary contact opened a new phase of life in Travancore, not with-standing drawbacks, here and there.