CHAPTER - IV

DEPICTION OF SOCIAL, POLITICAL, ECONOMICAL AND CULTURAL IMPACTS OF FREEDOM STRUGGLE
The weakness of age-old Indian social setup was the core reason for the spreading root of foreign dominance on the land of India. The distinct interests of different groups, competition among different religions, the fight between different provincial rulers, ignorance and blind beliefs are the reasons for the foreign rule and resultant miseries and weakness of the country. During that initial periods, the power either mental as well as materialistic to fight against the foreign rulers, and the feeling that we are Indians as one society, and consequent unity among Indians, was lacking. Hence, by the influence of this foreign rule, India has gains as well as losses. By the exploitation of British, a patriotic feeling was created in the minds of Indians, and finally it was burst out as freedom struggle against the British.¹ The impact of the freedom struggle, either social, political, financial or cultural, and how this was described in the books like *Keralodaya*, *Navabhārata* and *Bhāratendu*, is discussed in this chapter.

The European groups spread their roots on the land of India, ever since Vascoda Gama put his legs over the Indian soil in 1498. A severe business competition was prevailing among the Portuguese, Dutch, French, and England business groups. By the entrance of these business groups, the cultural setup, social life and financial base were shattered and collapsed. The first seed of foreign dominated social and financial set up was put up the soil of India by these European business groups. These groups came to India as agents for the produces and finally put axe on the system of self sufficiency and caste system, so far prevailed in the Indian society.

The European groups laid foundation for a new social and financial setup in India and there was a change in the hitherto followed culture also. These four groups, who came to India during the 16th century, fought each other and at last the British who defeated French, Dutch and Portuguese conquered India.

**Political Impact**

The British rule made changes in the political setup in
India, and centralized administration system was introduced and implemented. This was to safeguard their interest and it brought drastic changes both in the political and social setup.

(And ultimately the British political tycoons combined different coloured threads and created a picture, just like a wonder of the world in India.).

(The English man prepared the ship of Indian soil ready for its journey in the time like sea, by filling the holes, and tying it with rope and nails.)

2. K. XXI. 1.

3. Ibid., 2.
(Just like a miser breeds his chicken with delicious foods inorder to get eggs from it, the English had done some good things in this country even though ultimately it was for the benefit of the Englishmen).

After the 1857 war, the British authorities decided to use the Provincial Rulers as their main pillers for their rule over India, and agreed to protect the Provincial Rulers, and in turn the Provincial Rulers forced to agree to the dominance of the British.

(The clever British kept the favourite ones, the Provincial Rulers, who are fighting with each other so far, kept alive as if keeping them in the museum.)

4. Ibid., 3.
5. Ibid., 13.
The system of transport and communication came into existence as a part of central administration system. The British introduced the system of transportation, in order to rule this country more efficiently and more effectively, and to prevent any sort of foreign attack. They have their own monetary interests behind all these functions, still this introduction of transportation system created a new hope and desire among the people. This new system generated a feeling of political as well as financial unity in the minds of people.

स्थानीयभारधारकहानाकृताभिनािंद्विखिणिमयी निबन्धिनीभि:।
सम्मानित स्वेदगतिमहीयं नवीन हृद्वतिरत्वाग्नताःभुत्।६

(The roads which are created as a part of the new transportation system appeared as veins in the body and it functioned so as to give life of the dead body.)

Even though the commencement of rail transportation system in India was for the benefit of the ulterior motives of

the British, it generated a feeling of mental as well as political and economical unity among Indians.7

The introduction of English education in India was another reason for the generation of political consciousness among Indians. The modern English education helped the new generation to form a group of professionals to serve as the backbone of middle class.8 It was the political and administrative needs of the British rulers, which lead to the introduction of modern English education in India. Even though the introduction of modern English education in India was for their selfish motives, the British policies of modern education gave more force for the development thinking of Indians. In the opinion of Ezhuthacchan, the popularization of English education was just like an old lady, i.e. 'Gairvāṇī' who was chewing the dry Vedāntas so far was, being kicked out from her husband's house and in her place a young lady i.e.

7. Ibid., 27, 28.
'Arigaleyavâñî' who got the special care and love from the husband, dominated the place.⁹

The introduction of modern education and modern culture, helped to cultivate a feeling of nationalism in the minds of Indians, and ultimately the Indians became aware that they are being exploited by the British so far.

(By the constant touch with the modern world India got new aspirations. It seems that the time had burned all the grass like old rituals.)

The Indian National Congress was formed in the year 1885. It worked with a moderate political nature.¹¹ The initial object of the formation of this organization, which was created by A.O.Hume, a foreigner, was to build a protective wall for

⁹. Ibid., 23.
¹⁰. Ibid., 45.
¹¹. Ibid., 44, 63.
the British. The Indian political tycoons got membership in this organization.\textsuperscript{12} Gradually the moderate movements got momentum and it converted into extremist movement and it turned its character from approving the resolutions and sending delegations into mass political agitations. The complete independence was put forward by these extremist movements.\textsuperscript{13}

The radical ideas developed in the minds of the people.\textsuperscript{14} The English education laid the foundation for a democratic, scientific and rational culture in India. It helped to create and develop democratic values, scientific awareness and rational thinking, among Indians. This modern education also gave the educated Indian youth a feeling of political awareness and international vision.

The English language helped the educated Indian youth to join together and fight against the British, and moreover it injected more vigour and power into the nationalistic

\textsuperscript{12} Na. II. 40, 41.
\textsuperscript{13} K. XXI. 60.
\textsuperscript{14} Ibid., 60-70, Na. VII. 59-81.
movements. The modern policies like Svadeśi, nationalism, democracy, equality, independence, etc., are the contributions of English language towards the Indian independence struggle.

The first world war broke out and in Russia, in the year 1917, by the revolution under the leadership of Lenin, Socialism was created. This motivated and instigated the Indian freedom struggle a lot. The call for wash away the capitalist movements and the upcoming of socialistic movements and the well known slogan 'Inquilab Zindabad' helped the Indian independence movements to reach such heights in the political scenario.  

The great contributions of Mahatma Gandhi in the Indian independence struggle was the sole reason to convert the Indian National Congress into a mass political movement and in turn it was used as a tool to achieve independence for India. It was Mahatma Gandhi who gave a new modern outlook for the Indian National Congress. The complete upliftment of all the

15. K. XXI. 96.
people was the main political aim of Mahatma Gandhi. He stressed for the upliftment of Harijans from their social and financial backwardness and abolishing the caste system.

Indian Independence struggle has some impact in the political scene in Kerala also. It helped the people living in three different parts of Kerala namely Malabar, Travancore, and Cochin, for continuous interaction with each other and as such it generated a feeling of political unification of Kerala. The Kerala political setup witnessed the upcoming of several political leaders and they played vital role in the freedom movement.

The introduction of newspapers also influenced the Indian freedom movement greatly. The newspapers which have national and democratic viewpoints, made efforts to popularise social advancement. The educated upper class youths became more conscious about the national politics and a new political awareness with different aspirations were developed. These

16. Ibid., 82, Na. VII. 92, 93, Bhā. VIII. 36, 42.
17. Na. VII. 78.
are the main ingredients which gave pressure to the Indian journalism after 1885. With the guidance of Mahatma Gandhi, 'Young India' and 'Nava Jeevan' were used to publish the political opinions, and the future plans before the masses. The plans, policies, and the methods of freedom movement were conveyed to the general public through the Indian newspapers. These newspapers were used as a powerful medium to encourage arts and literature, to give world news to the common man, to help the social reformers to fight against the social evils and rituals.

Social Impact

The British began to domain this country by giving extra force to the collapse of Indian feudalism as well as Cāturvarṇya system. The internal fighting between the provincial rulers, the religious conflict coupled with religious enmity between different religions, helped the British to affirm their presence here. By that time, the ordinary human life become the paradise of blind beliefs and evil rituals after squeezing the last atom of
humanity. It can be said that the British got an India as gift, where untouchability between humans are prevailing, where caste system rules over the scene. By the arrival of British in India, gradually India was subjected to awakening from this age-old evil rituals. By the different levels of renaissance movement, the Indian society purified the different levels of social life. A major portion of it was the contribution by the British. All these social changes were depicted in detail in *Keralodaya, Navabhārata* and *Bhāratendu*.

आचारभाण्डंैरतिमात्रकुब्रंश्वीरावृत्तो दण्डसमाश्योधनः।
मर्यादायुक्तपार्श्वं प्रपन्नो दुष्टस्तदा भारतभूमसमाजः।।
छत्रसहराध्युपराणपत्रेः पुराणवक्तापि परस्पराः।
देशोयमाशारहितोद्वतस्ये भूमिवित्तोपिसदा दरिद्रः।।
भृत्यस्वरूपेत्र तर्हि भूविभागे स्वतन्त्रसिद्धिवृत्तामयायसित्।
सर्गात्मकःपूर्वानीपिधिगो व्याख्यानकान्तारगतस्तिरोभूत्।।
विवर्णवाणान्तजरदिप्तिचारीविशीणसंस्कारगुतेजनौधः।
खाताविशिष्टैरिव भारतोवी कालस्यदृष्टा परिपूर्वकै।।

(During that period the pathetic situation of the Indian was just like a man with forward bend due to the uncivilized rituals, and wearing torn off cloths, blind and keeping a stick in his hand sufficient to attract the merciful attention of the world. India even though having an ancient civilization, was not aware of the same because of the fallen leaves of one thousand years covered it and the ancient story were chanted several time. India was sleeping over the treasures without knowing it and in severe poverty, without any hope. Due to the reign of British over India, the inborn talents of Indians started to reduce because of the slavery system followed by the British. The old scholars' creativity were ceased due to the reason that it was kept inside the cave of commentary. From the medieval period onwards the free thinking started to diminish. The only work of scholars of that period was to interpret the old philosophy in different ways. In this interpretations, the people lost their ways. By the people holding aged old rituals and religiously guided with colourless ideas, India seems to be filled with remnant of food particles.)
A new social order and administrative setup was introduced by the British by the suppression of atrocities of thugs and the abolition of uncivilized rituals like following the system of 'Sati').

The new economic, political and administrative setup under the leadership of British necessitated the introduction of modern education and consequently a new society was born out of it. The change in the economic set up due to the British rule was the sole reason for the social upgradation of India. The developments and expansions of the modern transportation and telecommunication systems supported by the modern education uprooted the religious and social backwardness of Indians and created an intellectual unity among Indians. A new patriotic feeling was generated in the minds of Indians, and new ideas and hopes were created in the minds of Indians,

Ibid., 19.
and these new ideas and hopes attracted the masses towards the freedom struggle.

The policies followed by the British to modernize the Indian society was encouraged by the Christian missionaries, and other religious oriented people. They believed that only the Christianity was the true religion and all other religions are fake, and they supported the modernization of Indian society under this belief. The introduction of printing technology, helped to create new ideas, develop scientific, rational and critical thinking among people.

(The British killed the materialistic tycoons, and at the same time the writings made by these people helped them to destroy the superstitious beliefs of common people).

20. ज्ञानस्वरूपो जनगणक्रृष्ट्र प्रेरतस्य सौन्दर्यपहि च नाकरुप।
    देशश्रव्यत्तमसु प्राप्तेऽसेवार्थ येशुक्रियाविलास। | XXI. 25

21. Ibid., 22.
The social renaissance organizations took a leading role in the field of generating patriotism in the minds of common people. They, after taking energy from the age-old tradition of India, tried to unite the tradition with modern world. Their aim was to arrange the old religions in such a fashion to match with the modern world. The pioneer among them was Raja Ram Mohan Roy, Dayananda Saraswathi, Swami Vivekananda, Sree Ramakrishna Paramahamsar and others.

Raja Ram Mohan Roy was the first leader and social reformer who lead India from the backwardness of medieval period to the modern world. He strongly believed that only the modern culture will be helpful for Indian developments. He strongly criticized the system of 'Sati' which was prevailing in the society so far. He took the bold as well as initial step of widow marriage. He founded the Brahma Samāj\(^\text{22}\) with the

\(^{22}\) Brahma Samāj was founded by Raja Ram Mohan Roy in the year 1828. Its earlier form was popularly known as 'Ātmiya Sabha'. The ultimate aim of Brahma Samāj was to reform Hindu Religion. Raja Ram Mohan Roy believed in 'One God' and he was against 'idolatry'. His sincere efforts helped to abolish the system of 'Sati'. The main aims of Brahma
sole objective of purifying the Hindu religion and to spread monotheism. By this he had laid the foundation for social reformation.\textsuperscript{23}

Dayananda Saraswathi, who was the founder of \textit{Ārya Samāj}\textsuperscript{24} also worked for the social reformation. He supported the system of 'Cāturvarṇya' based on acts, performances and

\begin{itemize}
\item 1. Relinquish idolatry and clergyman;
\item 2. Believe in one God;
\item 3. Helping the ordinary man is equal to preaching the God;
\item 4. Stop the classification based on caste, creed and colour;
\item 5. Stop child marriage and multiple wife system;
\item 6. Encourage inter-caste marriage.
\end{itemize}

\textsuperscript{23} \textit{K. XXI. 47, Na. III. 75.}

\textsuperscript{24} Founded by Dayananda Saraswati. He invited rather preached to the people to return to Vedāntas. The \textit{Ārya Samāj} was founded for reforming the society on the foundation of Vedāntas. He also taken steps to reconvert the people to their original religion (those who were converted to Christianity by the works of Missionaries). Dayananda Saraswati argued that all other religions except Hindu religion were wrong, and all modern science and technology was included there in the Vedāntas. He fought against the system of classification base on caste, creed and colour. He argued to give equal status for women. But his concept that Muslims and Christians were not eligible to take part in main stream was widely criticized and this was the main reason for converting \textit{Ārya Samāj} as a reactionary organization.
works rather than by birth, and by this he fought against the system of untouchability, caste differences, and child marriage. He also strongly supported and encouraged the widow marriage.\textsuperscript{25}

The 'Theosophical Society' which was established for the purpose of social reformation both on orthodox manner as well as modern civilized manner by Anne Besant, contributed much towards its further developments. It helped to develop a lot in the self respect of Indians in general as well as widows in particular.\textsuperscript{26}

Swami Vivekananda,\textsuperscript{27} Sree Ramakrishna Paramahamsar\textsuperscript{28} and Aravind Ghosh\textsuperscript{29} who awakened the Indians ancient spiritual vigour, are social reformers as well as religious reformers.

\textsuperscript{25} K. XXI. 48, Na. III. 77.
\textsuperscript{26} Na. III. 77.
\textsuperscript{27} K. XXI. 50, Na. III. 56.
\textsuperscript{28} K. XXI. 49.
\textsuperscript{29} Ibid., 51.
As a part of their studies about 'Indology', Max Mullar and other Western scholars arrived at some common conclusions about the ancient Indian history and the character of the society at large.\textsuperscript{30} These studies are aimed to establish that Indians have no independent civilization and independence at all. By this disgraceful acts of British, the educated Indians tried to learn much about the values of our hereditary. By changing the orthodox method of simply explaining the old books, the educated Indians tried to learn them in a different way. With the help of these type of learning, the people gathered more information about the historic heroes from the stories and this instigated the people and as a result of it, they tried to recapture the lost glory of ancient time. The Indian Independence struggle started with the protective cover of spiritual feelings and holding the ancient values together.\textsuperscript{31}

Mahatma Gandhi, who is the torch-bearer of the Indian independence movement, in order to make the individual as

\textsuperscript{30} Ibid., 40.
\textsuperscript{31} Ibid., 52.
well as the society interested in the moral values, held high the values like truthfulness and non violence. By the famous weapon of 'Satyāgraha', he tried to uplift the society at large. In India, his initial 'Satyāgraha' itself was among the farmers. He strongly believed that the very subsistence of a society is possible only through the farmers. Until Gandhi entered and took the leadership of the independence movement, no farmer entered in the mainstream of the society. The Satyāgraha at Cambaran and the Satyāgraha at Kheda at Ahmedabad against the mill owners, helped Gandhi to come more closer to the common people. \(^\text{32}\) Gandhi travelled to each and every village of India to experience the pathetic conditions of farmers and to stimulate the masses by enlightening them about the need of freedom and getting them prepared for the freedom struggle. \(^\text{33}\)

The Indian Independence movement made lot of similar social impacts in Kerala also. By this social impact, the underprivileged sections of society became more vigilant about their

\(^{32}\) Bhā. VI. 18-26, 29-38.

\(^{33}\) Na. VI. 30-75.
rights and more conscious about their strength. The collapse of feudalism, the destruction of age-old rituals and the joint family system are the end product of the Indian freedom movement.\textsuperscript{34} Because of the modern education system introduced by the British, a new hope and desire originated in the minds of the people and a lot of changes developed in the society.

Because of the influence of English education system, the society started to neglect the 'Gurukula System' of education, and they laughed at their own tradition and embraced the Western culture. The important factor of the freedom struggle was the eradication of untouchability, and it was the key factor of Gandhian constructive programme. The contributions and activities of renaissance leaders as well as social reformers like Sree Narayana Guru and Chattambi Swamikal helped the Kerala society to wake up from the laziness and to prepare them for fighting. Sree Narayana Guru, did not care about the

\textsuperscript{34} K. XXI. 130 - 134.
caste classification and believed humanity as the true religion.\textsuperscript{35} He preached one religion, one caste and one God for human being. By his famous installation at Aruvipuram he strongly, reacted against the rituals based on caste system, and tried to upgrade the society at large.\textsuperscript{36} In Kerala, the well known 'Vaikkom Satyagraha' and 'Guruvayoor Satyagraha'\textsuperscript{37} were conducted in order to crush the caste system. The Travancore Maharaja, who surrendered to the demands of 'Nivarthana Prasthāna'\textsuperscript{38} realized the importance of mass agitations for

\begin{itemize}
  \item \textsuperscript{35} \textit{Ibid.}, 169.
  \item \textsuperscript{36} \textit{Na. III}. 51-63.
  \item \textsuperscript{37} \textit{K. XXI}. 166.
  \item \textsuperscript{38} The formation of Nivarthana Movement was due to the discrimination being followed by the Government of Travancore in providing representation to various castes and communities in the legislature and public services. The legislative Reforms Act 1932, promulgated by Sri Chitira Tirunal Balarama Varma, denied the opportunity for backward communities for electoral seats. The passing of the Act caused widespread protest under the flag of 'All Travancore Samyukta Rāṣṭrīya Samiti.' It decided that the backward communities should abstain from participating in the election, and thus Nivarthana or Abstention agitation begun in the leadership of C. Kesavan, N.V. Joseph and P.K. Kunju. The speech delivered by C. Kesavan at Kozhencherry meeting was remarkable one in this movement. The results of the movements were:
opening the temple for all. He declared that the temples will be opened for all devotees irrespective of their caste and creed and this declaration is popularly known as 'Kṣetra Praveśana Viḷambaram' and it was in the year 1936. The essence of freedom struggle in Kerala was its secular nature, and it helped to maintain inter religious harmony during the period after independence. While the communal violence were spread all over the north India, Kerala maintained religious harmony very strongly.

Another important peculiarity of Indian freedom movement was that during this period the women in India got a prominent place and reached such heights. Women who were so far tied up in the back doors of kitchen, came the front line

1. A specific number of seats were reserved for the backward community in the legislature; 2. The temple entry proclamation in 1936 was an indirect result of this movement. The final outcome was the breakup of monopolies of political power enjoyed by upper caste Hindus. The Nivarthana movement also marked the end of constitutional agitation and the beginning of direct action in the politics in the state.

and participated in the freedom struggle. A feeling of modern world crept in her mind and she shed all her ancient rituals and worked towards Indian freedom.  

(In order to tease the concept that kitchen and chastity are closely connected and long lasting, the role of a school teacher as a first actress, was played in the drama named Strīsvātantryaṁ, which was played in the streets. For the last several years, it was considered that it is the duty of the chaste women to be kept themselves inside the kitchen. The teaching profession was the first place were women made there first appearance in the society.)

The Indian independence movement contributed much towards the strengthening of secular structure as well as secular foundation of Kerala polity and society in the modern times.

41. Ibid., 161-165.
42. Ibid., 164.
Economic Impact

The British dominance over India made a strong impact on economic side of the country. The economic policies introduced by the British in India, led Indian economy to follow the colonial economic structure. It made traditional Indian economy turn upside down. After the industrial revolution in England, since the demand for raw materials were increased, the British who were searching for raw materials for their products and market for their finished products, treated India as a suitable place for their selfish motives. Due to this Indian economy shattered. The cruel attitude and the pressure tactics of British rulers and officers compelled the Indian handicraft workers and manual workers to give up their jobs. Due to this they were forced to concentrate on agricultural side, and the poverty became visible in the Indian agricultural society. Imposition of high level of land tax scattered the agriculturists. In the same way the ancient 'Zemindari' system was replaced with new landlords. The reason for the removal of Zamindars
from the scene was due to the imposition of excessive land tax and the method of collecting the same. If the Zamindars failed to pay the prescribed land tax to the authorities, they auctioned the land to recover the arrears of tax. And those Zamindars who lost their land in this way became very angry with the foreign dominance and they became the prime enemies of the foreign dominance over India.

Industry operated with machinery was introduced in the middle of 19th century, and thus exploitation made its entrance in the Indian economy, which led to the creation of two distinct classes of society, i.e. the majority of poor people and the minority of rich people.

(The European forces, who dominated the eastern

countries, by using their scientific methods and techniques, squeezed the blood and brain of precious wealth of the country and become more and more prosperous. By this a different situation was formulated. A minority class of people, always suffering with the weight of accumulated wealth was created.)

अभूतपूर्व स्वर्गमुखी नितान्त या सत्रहूमोदंगतगङ्घयोगा |
सा चाच्य कार्यकाल यन्त्राला प्राची वभो धूमिलनेत्रनीरा ।

(The 'Prāci' (India) who was so far carrying the fragrance of Yāga flower, and acted with heavenly features, now stood with eyes filled with tears due to the smoke coming out from the machineries at cotton mills.)

The foundation of Indian freedom struggle was, that the people realizing the fact that the backwardness of Indian economy was due to the British rule over India. By the end of 18th century, India become a looting centre for British. The explanations given by leaders like Dadabhai Naoroji and others, regarding the economic policies was based on the realities that

44. Ibid., 32.
the raw materials, usufructs and the wealth of India, were being looted by the British and they become rich and simultaneously India become poor. Through the sea way from the western countries materials reached Indian coast. Along with this, a fresh historical awareness was also reached in the minds of people, and consequently the country got power to implement this fresh historical awareness into reality.  

Gradually the patriotic feeling generated in the minds of India, and in turn it inflamed the profit motive of business class of the Indian society. Hence the freedom struggle was in the leadership of business class of the society, in between the political aspects, there was economic aspects also.

There was a wonderful development in the area of Indian bourgeois. They were not merely concentrated on the cotton industry, they entered into the field of heavy industry. Indian industries achieved fresh developments during the world war period. Due to the sanctions declared during the world war

45. Ibid., 46.
46. Ibid., 41.
period, the productions in the Indian industries increased and the British government in India was forced to use the products. So in this way the British government, to a certain extent, was forced to withdraw from their earlier stand to discourage the development of Indian industry. Indian industrialists, who were able to contact with their counterparts at America and France, and with their assistance they made plans for self developments. These developments achieved by the bourgeois in the economic field was reflected in the political side also. Thus the Indian freedom struggle was the outcome of bourgeois revolution. The enmity was born out against the foreign rich community, was due to the creation of Indian bourgeois by the struggle for the power to rule the Indian economy.47

The Cambaran Satyāgraha in the leadership of Mahatma Gandhi, in 1917 helped to produce economic results in the freedom struggle. The farmers of Champaran were subjected to brutal atrocities inflicted by the European planters. The farmers are forced to do agriculture in three out of twenty of

47. Ibid., 43.
their lands. Moreover the farmers were forced to sell the products for whatever the price fixed by the planters. Besides this, the farmers were subjected to brutal atrocities by the European planters. The farmers of Camparan, when they heard about Gandhi and his works, approached him and prayed him to help them. Gandhi went to Camparan and enquired about the pathetic condition of farmers of Camparan. The authorities became furious about this and issued direction to Gandhi to vacate Camparan immediately. Gandhi, on the contrary, neglected this direction rather expressed his willingness to face the trial and undergo imprisonment. The authorities became helpless and were forced to constitute an enquiry committee including Gandhi as one among the members. By this Gandhi had succeeded in his first agitation of disobedience of law, and able to solve the difficulties and problems suffered by the Cambaran farmers so far.\textsuperscript{48}

The Ahammadabad Mill Agitation, under the leadership of

\textsuperscript{48} Bhā. VI. 18 - 27.
Gandhi was another agitation which produced financial results. In 1918, Gandhi intervened in a dispute between mill owners and the workers at Ahambad. Gandhi took the leadership of the agitations of the mill workers. The strike was due to the refusal by the mill owners to increase the salary of the workers. Due to the continuous strike Gandhi realized that the workers were getting weak and they were losing the self confidence, Gandhi decided to do hunger strike till his death. Then the mill owners compelled to come down for a settlement and in turn they increased the salary of the workers.49

The Khādi and Village industry is another field where the economic impact of freedom struggle was visible.

The face of the nationality being turned to the ordinary man was the result of Khādi movement under the leadership of Mahatma Gandhi. A wide-spread welcome was received by this movement. By this Khādi movement, Gandhi aimed at two important things, one to increase the employment

opportunities and thus eradicate the poverty and secondly to destroy the foreign trade centers.

(The dress materials and ornaments of foreigners are just like a prostitute inviting her customers. Let us abandon all these and accept the Khādi which marks the innocence and truthfulness of the heart and able to destroy the poverty.)

(The products which are manufactured by the machineries of British, we should refuse such foreign made products. But we should not get upset or sad since we are subjected to the cheating by the traders.)

50. *K. XXI. 85.*

51. *Na. VIII. 86, 87 also see Bhā. VII. 9, 49.*
In *Navabhārata*, the poet points out more clearly the importance of producing Khādi, and installing manual weaving machine in each and every house and by this method we can stop the squeezing by the British business class and in turn kick them out from this country.\(^{52}\)

The civil-disobedience movement, which was followed by the boycott of foreign products during early thirties, gave much vigor and energy to the Khādi movement.

In Kerala also the freedom struggle made similar impacts in the economic side. Due to the emergence of industrial era, the ancient values lost it's importance and the age-old feudal systems vanished from the society.\(^{53}\)

**Cultural Impact**

In every sphere of life, the culture, in its widest sense, embraces the highest achievements of human spirit. So the cultural impact represents the quintessence of the collective

\(^{52}\) Na. VIII. 95, 96.

\(^{53}\) K. XXI. 133.
achievements of the people in the fields of religion and philosophy, language and literature, art and architecture, education and learning and economic and social organization.

With the development of the society, the economic structure varies with it. The impact of Indian independence struggle over the cultural scenario is witnessed by the substantial enrichment of the language, literature and arts. By the invention of printing technology, the language, literature and culture had made drastic developments.

सञ्चारितां भौतिकपरंपरा रूपतापोदरितामिथारूणः
जनान्यविश्वास बलिष्ठव्याविगमित् ग्रथं शताक्षरे रूपः 155

(The British killed the materialistic tycoons, and at the same time the writings made by these people helped them to destroy the superstitious beliefs of common people)

The introduction and publication of English education and


55. K. XXI. 22.
Western culture spread a new light among the people. The Indian minds which so far were satisfied with the chanting of ancient works and covered with cobweb was enlightened with the new science with its pink coloured light. The educated people who became proud to inflame the English language, tried to understand the tradition of this country and thus the new education system was able to develop a new culture. By the introduction and publication of English literature, a new vision was seen in all the acts and the blind belief as well as bad rituals were abandoned therewith.\textsuperscript{56}

The development in the field of transportation and telecommunication under the British rule, also helped to develop the culture. The introduction of rail transportation system, even though the developments in the field of transportation and telecommunication system had some sort of exploitation by the colonialism, helped the Indians to unite the nation socially

\textsuperscript{56}. \textit{Ibid.}, 24, 37, 38, 45.
These systems became a platform for the popularisation of the national movement.

The introduction of modern technology was one of the reasons for the cultural development achieved by the country. In the place of old bullock cart, new motor car, bore well, and electricity came into existence. The 'Yāga', 'sacrifice' and other devotional works were replaced by the cotton mills. Hindi was propagated as the national language as part of Gandhian constructive programme.

śni घ्ययतां कर्मकारी च हृणी
सत्कृतिचां ततो गृहिणीं न कुर्यात्।
निर्स्वापिफिलितनभुरम्यशीला
मन्दाकिनीं वर्त्तन एव हिन्दी।।

(Let the English language stay here as a maid servant. Don't entrust her with the key of the house as the house wife. Receive the Hindi language, even though, financially poor, but

57. Ibid., 27, 28.
58. Ibid., 30-32.
59. Ibid., 87.
The Indian independence struggle had left an everlasting legacy in the field of cultural heritage of Kerala.

By the change of education system, an out set education system was introduced, and thus the Vedic studies were ceased. A new culture was began among the womenfolk. They are become more and more modern.\textsuperscript{60} The introduction of cycles and buses led to a cultural development. New officers came in to picture.\textsuperscript{61}

With the constant contact with the English language and Western Culture, Malayalam language and literature received several new trends. During the course of time, Malayalam severed all its connection with Sanskrit. Gradually Malayalam spread its wings and found new heights. It ranged all over the world and acquired unprecedented experience. Printing was

\textsuperscript{60} Ibid., 139, 140.

\textsuperscript{61} Ibid., 145-150.
first introduced by the Christian fathers. Till then palm leaves and iron nails are used by the people as tools for writing. Subsequently Malayalam language started using soft sheet paper. During this period the German Missionary, Dr. Herman Gundert had visited Kerala. He had taken pains to enrich Malayalam language in several ways. Malayalam Grammar was a piece of work done by Dr. Gundart. It was in the year 1851, and the first Malayalam-English dictionary by Gundart was in the year 1872. While reviewing Kerala's role in the freedom struggle and assessing its legacy to posterity, the cultural context in which the political movement took shape and how it gathered momentum in the state has also to taken care of Malayalam language and literature had played an important role in Kerala's cultural renaissance, which accompanied the freedom struggle and imparted vitality to it. For an unity among different people of Kerala, the Malayalam language also helped to forge emotional bonds. The 'Samasta Kerala Sāhitya Parishad,' which was first among its class

62. Ibid., 171-173.
extending strong support for the demand of 'Aikya Keralam'.

It was at that time the great literary figures like Mahākavi Vallathol and others expressed the desire to have a separate Malayalam speaking state.63

Swati Tirunal Maharaja's entry into the scene made many contributions for the Malayalam literature and music.64 The scholars like, Kerala Varma Vāliya Koyil Tampuran, the author of Āṅgala Śāṃrāja, A.R. Raja Raja Varma, who was popularly known as Kerala Pāṇini, Kunji Kuttan Tampuran who was popularly known as Kerala Vyāsan, C.V. Raman Pillai and others were the products of this period.65 O.Chanthu Menon, Venmani Namboodirees, V.C.Balakrishna Panicker, Kaikulangara Rama Varier and others reacted strongly against the social setup prevailing in the society at that time through their works. The Sanskrit scholar and founder of 'Sārasvatodyotini Pāṭhāśālā' Punnasseri Neelakandha Sharma,

63. For details, see Chapter V of this thesis.
65. K. XXI. 175-178.
who fought against colour classification published 'Vijñāna Cintāmaniḥ' and thus fought against the British through the literature. The poets like Kumaran Asan who reacted strongly against the bad rituals of society through his pen, Ulloor S.Parameswara Iyer who tried to put an end to the western rule, G.Sankara Kurup, the poet who wrote energy packed poems to instigate the freedom fighters Vallathol C.Narayana Menon and the romantic poet Changampuzha Krishna Pillai also enriched Kerala by their works.66

Gradually the language developed with flow of short stories, essays, biographies etc. The writers so far placed in a high level came down from their 'ivory tower' to the common man and gave artistic form to the real life of the common man. The writers got new ideals from the movement of progressive literature. During this period cinema made its entrance and taken position of stagnant literature, and gradually it got a dominant place in the social life.67

66. Ibid., 179-190, Na. VII. 74-77.
The foregoing analysis clearly depicts the impact of Indian freedom struggle over political, social, economic and cultural side. All these are interconnected and it is difficult to describe any one of it separately. These facts are described and discussed in *Keralodaya, Navabhārata* and *Bhāratendu* in various manners. In the above named works, except *Keralodaya*, the details of the above descriptions are comparatively less. But in *Keralodaya*, it is described very elaborately. *Keralodaya* touches all the fields. The difference between the above named two works with *Keralodaya* is that *Keralodaya* depicts a clear picture of what happened in Kerala and it travels to the hearts of common people.

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