CHAPTER - V

INDIAN FREEDOM STRUGGLE
AND
MALAYALAM LITERATURE
It can be seen that the Indian Independence struggle has deep influence in the Indian literature. The writers, who are using their pen as well as the works as their main strong weapon, encouraged the freedom fighters by their inspiring writings. These writings of the eminent scholars and authors attracted the people towards the mass movement and thus the literature can be considered as the first bell of Indian Independence struggle. In order to achieve the freedom, both in the capacity of political as well as social, the literature of different languages inspired various walks of society. The overall contributions of Kerala towards Indian Independence struggle was ever-inspiring and memorable. The contributions of Malayālis also share the same position. The Malayalam literature was able to create a feeling in the minds of people of India, patriotism and dedication towards the nation.¹

The introduction of English education helped to create and

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¹ For a detailed study about the influence of Malayalam literature on Indian Freedom Struggle see, Prof. M. Achuthan, Svātantrya Samaravum Malayālasāhityavum, Current Books, Thrissur, 1994.
develop sharp and critical thinking in the minds of people. Ultimately it helped the Indian writers to think about the creation as well as the aim of Indian literature and thus they participated in the freedom movement by making new works which introduced vast changes both in the views as well as attitudes of the society. Especially in the middle of 19th century the literature made vast changes in the areas of social, cultural and evoked love towards nation. During this period there was a lot of works such as novels, stories, poems etc. based on the Gandhian thoughts, which helped the freedom movement creating patriotism and national feelings in the minds of readers and the masses. These publications helped to inspire the freedom fighters just like putting oil in the flame. Several writers like K.P. Kesava Menon, Vallathol, V.C. Balakrishna Panicker, Ulloor S. Parameswara Iyer, Kumaran Asan, G. Sankara Kurup, Bodheswaran, Amsi Narayana Pillai, Pallath Raman, T. Subramanyan Tirumumb, Changampuzha, P. Kunhiraman Nair, N.V. Krishna Varier, Edasseri Govindan Nair, Pala Narayanan Nair, P. Kelu Nair, Kadathanat Madhavi Amma,
P.Bhaskaran, Vayalar Rama Varma, Vidvän T.K.Raman Menon, Puthankav Mathan Tharakan, O.Chandu Menon, Vaikkom Mohammed Basheer and others came forward in this situation to inspire the masses with their contributions.

The works of K.P. Kesava Menon and others were much interconnected with their political works and political view points. He tried to instigate the people by the writings based on the biography of Lala Lajpat Ray, Gopalakrishna Ghokhale, Mahatma Gandhi, and Lokamanya Tilak. The writings of K.P. Kesava Menon² (1886-1978), who has a strong feeling of patriotism as well as desire for obtaining freedom, depicts the clear picture of what and how much he had suffered and the

2. He was born in the year 1886. He was a freedom fighter, and journalist. He took the degree of Bar at Law from London. He was the first Secretary of Home Rule League. He joined in the freedom fighting after quitting the Legal profession. He got involved in the Indian Independent League. He obtained Honourary degree as well Doctorate from Calicut University. Astamanam (Sunset), Bhūtavum Bhāviyum (The Past and Future), Jīvīta Cintakal (The Life Thoughts), Kāziṇṇa Kālam (The Past Period), Nāṁ Munnōṭṭu (We are moving towards progress) are some of the important works of him. He got Kendra Sahitya Academy award for his work named Kāziṇṇa Kālam (The Past Period).
other leaders who inspired and instigated the people to jump into the freedom movement.

During the middle of 19th century the Malayalam poetry which has kept the tradition of 'Maṇipravāḷaṇ' literature so far begun to touch the imaginary as well as emotional levels of thoughts and ultimately it introduced wide-spread changes in the Malayalam poetry. The Malayalam literature witnessed much changes by the break opening of romantic revolution by the close association of English literature and thus made vast changes in the literature. The national renaissance, patriotism and the independence struggle messages were become the reasons for romantic renaissance in the Malayalam poetry. The great romantic renaissance poets like Kumaran Asan, Vallathol and others tried to criticize the social realities during their period. Vallathol made his poems as a strong sharp-edged weapon for the freedom movement.

3. Maṇipravāḷaṇ as a poetic form and linguistic style is distinct from opposed to pāṭṭu which is defined as a dramiḍa sanghāṭaṁkaribhametu-komanāvyṛtiśeṣayuktam.
During this period a lot of works were written portraying Mahatma Gandhi as central focus. Being influenced by the works of Mahatma Gandhi, Vallothol and others treated Mahatma Gandhi as their leader as well as teacher. In this capacity Vallathol is considered as a poet of nationalism.

The poems written by Vallathol 4 (1878-1958) were considered as the most effective medium for circulating rather propagating various political and social aspects visible in the freedom struggle by the Indian National Congress. By the poems

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4. Born in the year 1878. He learned Vaidya, Kāvya and Drama from his uncle Ramunni Menon. He begun writing poems in his school period itself. He took charge as Manager of Kerala Kalpamudra Press in the year 1905. He established an Institute for Kathakali at Kunnamkulam in the year 1930. He was honoured with 'Padmabhūṣan' by the Government of India in the year 1955. He was elected as the first vice-chairman of Kerala Sāhitya Academy in the year 1956. Received 'Kavitilakam' and 'Kavisārvabhauma' from the King of Cochi. Received the bravery award ('Vīraśrīkhala') from the King of Travancore. He was died in the year 1958. The translations of The Vālmīki Rāmāyana, Rgveda, Bhāsa Dramas and the books like Śīṣyanaṃ Makanum (The Student and the Son), Magdalanā Mariyām, Acchanum Makaḷum (The father and Daughter), Bandhanasthanāya Anirudhan (The Tied-up Anirudhan), Sāhitya Maṉjarī are some of the important works of him.
written by Vallathol, it can be realized that, the mind of poet as reflected in his poems was revolted very strongly against the atrocities inflicted upon the Indians especially over the Malayāḷi mind, by the British rulers, who were keeping India as their colony. In his short poems and other literary works, Vallathol is able to portray the strong desire of Indian minds for a complete freedom, both cultural as well as social, from the colonial rule by the British.  

As soon as Mahatma Gandhi entered into the scenario of Independence struggle in 1920s, by that time, Vallathol selected him as his soul leader. That is the reason why the poem, named Ente Gurunāthan (My Master) treated Mahatma Gandhi as the leader as well as the teacher. This poem written by Vallathol in 1923 was considered as the most glittering poem among other similar works.

Vallathol says:

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\text{Kristudēvanṭe parityāga śīlavuṇ sākṣāl-}
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\[
\text{Kṛṣṇanāṁ bhagavāṇṭe dharmarakṣopāyavuṇī}
\]
\[
\text{Budhanṭēyahimsayuṁ, śaṅkarācāryaruṭe-}
\]
\[
\text{Budhiśaktiyuṁ rantidēvanṭe dayāvāypuṁ}
\]
\[
\text{Śṛī hariścandraṇuḷḷa satyavuṇī, muhammadin-}
\]
\[
\text{Sthairyavumorāḷil cērnnottu kāṇaṇameṅkil...}^6
\]

(In him unite Christ's self sacrifice,

Kṛṣṇa's skill in protecting the dharma,

Buddha's power of non-violence,

Śaṅkara's intellectual might,

Ranti Deva's mercifulness and compassion,

Hariścandra's adherence of truth,

And Muhammed's steadfastness)^7

The Civil-Disobedience movement in the leadership of

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Mahatma Gandhi is considered as the most important step in the freedom struggle and it gave a new phase in the freedom struggle. Vallathol also shared the same feeling of every Indian and inspired and thrilled by the messages and advises by Mahatma Gandhi and reacted positively to the call made by Mahatma Gandhi. The poem written by Vallathol during that period was considered as most inspiring and patriotic poems. For achieving his target he used every tool in his poems. He had visited the country wide and length and participated the congress meetings at Madras in 1927 and at Culcutta in 1928.

The poem named *Ente Gurunāthan* (My Master) was written by Vallathol in the concept of 'vasudhaiva kuṭumbakam' and it contains the principles of Mahatma Gandhi.

*Lökamē taṟavaṟu tanikkī ceṭikaḷum*

*Pulkaḷum puzukkaḷum kūṭīttan kuṭumbakkār*

*Tyāgamennatē nēṭṭam tāzmatānabhyunnati*

*Yogavittēvam jayikkunniten gurunāthan.*

*Śāstramenniyē dharma saṅgaraṇaṁ naṭattunnōn*
Pustakamenniyē puṇyādhyāpanaṁ pularttunnōṅ
Ausadhamenniyē rōgāṁ śamippippavan himsā-
Dōṣamenniyē yajñāṁ ceyvavanennācāryan.
Siddhanāmaviṭuttē ṭṛkkaṅṅō kāṅkaṭṭē-
Yiddharitritan veruṁ maṁnamaṁāyikkāṅmu
Camaracalanatalīiccukāṭṭum piśāca-
Mahāviraktanu pūjyasāmrājiya śrīyuṁ
Ētu pūŋkuţalinnumazal tonnyavānāri
Svātantrya durgga dhvāvil ppaṭṭukaḷ virikunnu
Āṭiruvati veḷḷa valkala thuṇṭumṭutta-
Rdhanagranāyallo mēvunnu sadākālaṁ
Gīṭaykumātāvāya bhūmiyē dhṛtamitu-
Māṭiriyorou karmayōgiye prasavikkū
Himavadvindhyācalamadhyadesatte kāṇu
Samame śīliccezumitharam simhatine
Gaṅgayārōṣukunna nāṭṭilē śariķkitra
Maṅgalanī kāykkum kalpapādapamunday varū ⁸

⁸ Vallaṭhol, SM, p.235, 236.
(The whole world is his home;

Even the plants and grass and grubs are his kin,

Renunciation his only earnings,

His very lowliness his eminence;

So reigns my master, the sage of mystic wisdom.

Without weapon he wages righteous wars,

Without texts he gives lesson in goldliness,

Without drugs he cures diseases,

Without causing the least hurt he performs sacrifices

My Master,

To this man of supreme detachment, august imperial

splendour

Is but the devil griming through the waving chowry;

This king of men who spreads velvet on the rugged

path of freedom.

So that tender feet may not get hurt.

Lives always half naked, wrapping himself

In a piece of some coarse bark!

Only the land that give birth to Gītā
Could bring forth a 'Karma Yogi' of his caliber;

Only the region between the Himalaya

And the Vindhyan ranges

Could be found a lion so disciplined in peace,

Only in the land washed by the holy Ganges could flourish

A Kalpaka tree which bears so much unmixed and good!\(^9\)

Vallathol, in this poem, is trying to praise the land as a great country with long and splendid tradition and culture by using terms like Gītā, the Vindhyas, the Himalayas, Karmayogi, the Ganges and the Kalpaka tree and at the same time shown the daringness to criticize the brutalities of British by keeping India as their colony. By this poem the poet is in fact trying to compel the readers to refresh the memories of this great country and by this he is attempting to instigate and inspire them to follow the footsteps of our great leader Mahatma Gandhi, the master of humanity, and preaching them to follow the much praised non-violent method of struggle.

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The poem written by Vallathol -

\[\text{Pōrā pōrā nālīl nālīl dūradūramuyaratte} \]

\[\text{Bhārataṭśma vanikatan ṭṛppatākakaḷ}^{10}\]

in order to instigate and to inspire the freedom fighters and to put oil in the flame of freedom movement were echoed throughout India in the agitations and rallies. This poem which was filled with imagery.

Vallathol, in his poem, used the same language and slogans in order to grab our goals, which was practiced and followed by Mahatma Gandhi. Thus we find promotion of Khādi, development and encouragement of our national language, Hindu-Muslim brotherhood, intercommunal unity, abolition of casteism, reformation of education system, prohibition of child marriage, liberation of women, village upliftment, eradication of poverty, encouragement of mother tongue, improvement of agriculture, upliftment of Harijans etc. immensely in various

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occasions. Vallathol had written lot of poems of this nature with adorable courage and force of diction.

The readers can realize that Vallathol maintained clear and perfect views about a free India, its aims and objects. He was able to foresee the future of independent India, which was bright and perfect. He was a great patriotic Malayalam writer, who succeeded in expressing the emotional, ideological and intellectual aspects by the revival of art and letters under influence of classical models in 14th and 16th century and our much praised non-violent method of freedom movement. The poems of Vallathol did serve the purpose of thrilling and electrifying the masses and forcing them to jump into the freedom movement.

V.C.Balakrishna Panicker\(11(1889-1915),\) the first poet, who

\(11.\) V.C.Balakrishna Panicker, who was born in the year 1889 at Malappuram District, got his primary education from his traditional family teachers. He shown interest in the fields of poems and drama from his early childhood itself. Panicker, at his early age of 14, started to publish poems and other writings in Kozhikodan Manorama, Rasikarañjini, and Bhāṣā Poṣiṇi. \(Oru Vilāpaṇi,\) which was considered as the first step in the movement of Bhāvagīta, was one of his famous works. \(Viśvarūpaṇi,\)
wrote poems based on the concept of freedom movements, in his poem named \textit{Varsācandran}\textsuperscript{12} depicts the agitations and consequent miseries, turmoils and hardships faced by Mahatma Gandhi during his life at South Africa. It also contains the pictures of how the freedom movement got momentum and became a strong wave and achieving independence ultimately. His poem \textit{Viśvarūpaṃ} reflected the emerging new India under the leadership of Balagangadhar Tilak. He described -

\begin{verbatim}
Pāścātyapaddhati piṭiccuṭalum janatte
Pucchiccucoonṭu nija gōprasaram paratti
Pūrvāśayāṇḥ kamanitan tilakāyamāṇan
Pīyūṣa didhitiydiccuyarannatu kāṇka\textsuperscript{13}
\end{verbatim}

(The people who are tried with Western programme

Condemned, and spread his own rays

\textit{Devistavam} and \textit{Durgāṭakam} are some another famous works of Panicker. He died in the year 1915 due to bronchitis.

12. See Prof. M. Achuthan, \textit{op.cit.}, p.239.

The 'Tilak' on the forehead of Eastern lady
Rises with it's light of nectar to be seen)\textsuperscript{14}

Eventhough the poems of Ulloor\textsuperscript{15}(1877-1949) and Kumaran Asan\textsuperscript{16}(1873-1924) criticizing the injustice prevailing in the society, their works need to be float together with the freedom movement. Along with the freedom those rituals which

\begin{enumerate}
\item Ulloor, who born to Sri. Subrahmany Iyer and Bhagavathi Ammal in the year 1877 was one among the famous trio poets of modern poetry. He, after his primary eduction in the orthodox method of learning Sanskrit, joined the school and took B.A, B.L Degree. He got his first assignment in the census department, and took charge in various departments under the Travancore Governments. He worked as President of Kerala Sāhitya Parisad. His famous works includes Mahākāvyā named Umākērālaṁ, the Kāvyāṁ named Karnabhūśaṇaṁ, Piṅgalā, Bhaktidīpikā, Citraśāla, Tārahāraṁ, Kīraṇāvali, Maṇimaṅjuśa etc. are some of his famous works. The Kēralasāhityacaritraṁ spread in 5 volumes and Vījñānadīpika in 4 volumes, are his contributions. He died in the year 1949.
\item Born in the year 1873. Got his initial education at the age of seven. Learned Sanskrit from Kochuraman Vaidyar. He got his primary education from the school at his home town, which was established by his father's initiative. Later he joined as a part-time teacher in the same school. After his meeting with Sree Narayana Guru, he became the disciple
\end{enumerate}
are against the modern society need to be abolished, and a society free form all sort of inequalities, and without any caste-creed discrimination, has to be established. In this way, the works of Ulloor and Kumaran Asan depicts the need for social and economic freedom from all sorts of inequalities more than a mere political freedom. They wrote two sorts of poems, one instigating the reader to jump into the freedom movement, and the other revealing the injustice and inequalities prevailing in the society. Ulloor, in his poem Sukham Sukham (Happiness Happiness) was so optimistic that he saw the end of the oppressive night. He described:

*Kōṭi śarha kūlikaḷe; savarṇṇa-\(\)

*Ravaṇṇarē: puruṣan nārimārē*

\(\)

of Sree Narayana Guru. He got his higher education from the institutes at Bangalore, Madras, and Culcutta during the year 1895 - 1900. He worked as Secretary of SNDP Karayogaṇ and Editor of Vivēkodayaṇ in the year 1903. He succumbed to death in a boat accident in the year 1924. Ĉaṇḍālabhiṣuki, Viṇapūvu, Karuṇa, Līla and Oru Simhaprasavaṇ are some important works of him.
Pāścātyar paurastyarēyuṁ kazinīṇu
Kālkīzilamartīṭina kāḷarātri

(The nightmare of oppression has ended
In which the millioners trampled upon workers
Castes upon outcasts, men upon women,
And the West upon the East.)

Kumaran Asan wrote in his well-known poem Oru
Tīyakkuṭṭiyute Vicāraṁ (Reflection of a Tiyya boy)

Entinu bhāratadharē karayunnu? pāra-
Tantryam ninakku vidhikalpitamāṇu tāyē
Cintikkil jāti matāndharaṭiccu tammi-
Lantapeṭum tanayarentinaye svarājyam

(Why shouldst thou wail then, oh Bharat?

Thy slavery is thy destiny, o-mother!

18. See, Sukumar Azhikkode, Makers of Indian Literature; Mahākavi Uḷḷūr, New Delhi, 1979, p.79.
Thy sons, blinded by caste, clash among themselves
And get killed, what for is freedom then)\(^20\)

We can realize that both are interconnected and one can't keep aloof from the other. By the word 'freedom', these poets anticipated the freedom from all sorts of injustice and inequalities and a complete unity of the nation. We can agree with the findings of Prof. M. Achuthan in the fact that the contributions and untiring works of Ulloor and Kumaran Asan towards the freedom movement aimed at releasing the mind of the people from all sorts of rigid mentalities and attitudes should be rewarded.\(^21\)

G. Sankara Kurup\(^22\) (1901-1978), was another creative poet

\(^{20}\) See, K. K. N. Kurup, \textit{op. cit.}, p. 804.

\(^{21}\) Prof. M. Achuthan, \textit{op. cit.}, p. 228.

\(^{22}\) Born in the year 1901 at Angamaly. He started his career as a school teacher. Retired from Maharaja's College at Cochin in the year 1955. He was a member of the Rajya Sabha for a term of five year from 1968 to 1972. He got 'Jñānapīṭha' award for his work named \textit{Oṭakkuzal}. He got other awards also. Kerala Sahitya Academy Award, Kendra Sahitya Academy Award, Soviet Land Award, Nehru Award are some important ones among them. He died in the year 1978.
who was considered as the representative of the new awakening of nationalism. While the patriotic songs were used to thrill the general mass, the young poet who entered in the freedom movement, named G.Sankara Kurup, wrote poems, most of its contents describing his love towards the nation. The Vijayasamsa was one among that category, which is really a tribute to the great words of Mahatma Gandhi. The works like Prabhātavātaṁ (The Morning Breeze), Strī (Woman) etc. are some other works of G.Sankara Kurup which are good example to indicate his admiration and devotion towards Mahatma Gandhi and his contributions. The Svatantragītaṁ written by G.Sankara Kurup, describes the period of colonial rule over India as the period of darkness and as a poet he imagines the sunset of colonial rule and expects a bright sun rise of Independence. G.Sankara Kurup was a total nationalist and was much influenced by the Russian Revolution. The poem Nāle and Ceṅkutirakaḷ written by G.Sankara Kurup, and the theme of these poems are the Russian revolution and its resultant socialism is a good example. The poem named Vandanam Parayuka (Say Hello) remembers those
great warriors who laid down their lives in the battle field, especially Tilak who declared that 'independence is my birth right' and Mahatma Gandhi who preached non-violence as the main weapon for agitation.

Bodheswaran\(^{23}\) (1901-1990) who was treated as the first among the freedom fighters from Kerala and who got inspiration from the poems of Vallathol wrote poems of war. Bodheswaran used political and social principles as subject for his poems. His collection of poems were published in the name of *Svatantrakeralam*.\(^{24}\) It contains poems narrating the life and works of Pazhassi Raja, Velu Tampi Dalava, Chattampi Swamikal and

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23. Born in the year 1901. He was famous as a poet, journalist, social, political and spiritual worker and freedom fighter. His real name is Kesava Pillai. He participated in the Satyagrahas at Vaikkom and Guruvayoor with Sree Narayana Guru and Chattampi Swamikal. During the freedom movement, he involved in it delivering speeches, as a singer of war and a publisher. He worked in the editorial board of the magazine named *Suprabhātam* along with K.C.Pillai. *Svatantrakeralam, Hṛdayāṅkuraṁ, Ādārśarāmaṇ, Bhāratabhēri, Selected Poems, Sahikkayo Dāsyam* are some important works of him. He died in the year 1990.

Sree Narayana Guru. The poems of Bodheswaran were popular in all political meetings during that period. In the poem named *Sahikkayō Dāsyam*, the author asserts that living in servitude is more painful than death. It was written in the memory of Lala Lajpat Ray, who shed his last blood for the nation. In 1934 he urged the Indian youth for a historic struggle for the independence of this great nation.

Amsi Narayana Pillai (1896-1970), another great poet who wrote, thrilling poems to instigate the readers. He was both a poet as well as an activist and freedom fighter. The revolutionary songs and slogans sung by the freedom fighters from Trivandrum, while they took part in the famous 'Salt Satyāgraha' in 1930, which were written by Amsi Narayana Pillai, were compiled

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25. Amsi Narayana Pillai was a freedom fighter as well as reformer of Harijanas. He was born in the year 1896. He participated in the 1924 Vaikkom Satyāgraha, Sucheendram and Guruvayoor Satyāgrahas. He published a newspaper named 'Mahātma'. His poems were compiled and published in the name of *Paṭṭayālikajūṭe Paṭṭukal* (The songs of warriors). He died in the year 1970.
together and published in the name of *Paṭayāḷikaḷuṭe Pāṭṭukaḷ*. The ever famous song 'varika varika sahajarē......' was also the creation of Amsi Narayana Pillai and it still reminds us about the thrilling experience of freedom fighters. There were a lot of poems written by Amsi Narayana Pillai, which were able to create a feeling of love and dedication towards the nation and includes *Gāndhirāmāyaṇa, Raṇṭāṃ Bhāratayuddhaṃ, Jāliṇ Vālābāgh*, and *Maṟakāyvin Nētājiye* are a few among them.

The great poet Pallath Raman\(^{26}\)(1891-1950), who was an admirer of socialist principles wrote inspiring poem eulogizing Indian Freedom Movement. He wrote *Grāmīṇalakṣmi*, in which he tells us to make Russian revolution as a model for our agitations to get independence, and struggle to get equal treatment. Pallath's works mainly focus on social reformation.

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26. Born in the year 1891 at Thrissur. He was a school teacher after passing the Vidvān test. Later he worked in different college as lecturer. He worked as editor in the magazine named 'Purōgāmi'. *Udayaraśmi, Vanamāla, Amṛtamathanaṃ, Vīrāṅgana* and *Arivāḷgānaṃ* are some important works of him.
T. Subramanyan Thirumumb\textsuperscript{27} (1906-1985), who hails from Hosdurg Taluk of south Canara District, was a political activist as well as a poet. Initially he participated in the freedom struggle as a congress worker, and then converted into a congress-socialist and subsequently as a communist activist and peasant activist. Thus he was considered as a seasonal political activist of north Kerala. He was a poetic genius and contributed a number of poems containing high values like the spirit of nationalism, commitment to the poor, and desire for social justice. The collection of poems named \textit{Vikāsam} written by T. Subramanyan Thirumumb contains his several lyrics and poems, written on nationalism and social change. One of the famous works of T. Subramanyan Thirumumb during the time of Guruvayur Satyāgraha is something like a tribute to the poor and weaker

\textsuperscript{27} He was a politician. He born in the year 1906 at Hosdurg. After completing the S.S.L.C. he joined as editor in Dēśabandhu. He participated in the Kozhikode Payyanoor rally in the leadership of K. Kelappan. He was arrested by the police several time. During 1930-1931, he participated in the Guruvayur Satyāgraha. He was Congress President as well as K.P.C.C. member. Later he joined in the Communist party.
sections of the society. It is filled with poetic emotions with a rare blend of master craftsmanship. Since he took part in the civil-disobedience movement in 1930, he was sentenced to imprisonment for some time. While he spent some time in the jail, he wrote a poem named *An observation of the last moral Battle*.

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\text{Tīṇṭāṭivanna paradēśikaḷē bhavānmār-}
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\text{Kkuṇṭākumō karaṇa ūnaṅṅaḷi lentukonṭumūn}
\]
\[
\text{Koṇṭāṭi nāṭitu bhariccatu kaṇṭu, vēṅṭā}
\]
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\text{Vēṅṭā maṭaṅṅukini vanna paṭikkū tanne}^{28}
\]

(Oh! Vagabonds, the foreigners!

You won't have mercy, any way with us?

We have seen that you have ruled this country with all considerations

We don't want your rule further, return on the way you have come)\(^{29}\)

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29. K.K.N.Kurup, *op.cit.*., p.82.
The great poet Changapuzha Krishna Pillai\textsuperscript{30} (1911-1948), was the poet who made a deviation from the usual ways of the romantic school. His deep thinking over the freedom struggle led his attention to the inequalities, brutalities and exploitations prevailed in the society during that period. The famous poem \textit{Vāzakkula} (the bunch of plantains) written by him tells us the story of a socially depressed man, who by the system prevailed in the society was compelled to present a costly presentation to his master. This poem clearly reveals the state of class oppression prevailed in the society. The following famous lines in this poem mark the upliftment of socially oppressed sections of society.

\begin{quote}
\textit{Itinokke pratikāram ceyyātaṇṇumō}
\end{quote}

\begin{quote}
\textit{Patitarē nīnāl tan pinmurakkār\textsuperscript{31}}
\end{quote}

\textsuperscript{30} He born in the year 1911 at Edappalli. He completed his higher education from Ernakulam and Trivandrum. He got his honourary degree in Malayalam literature. He, after serving two year in the military, joined for L.L.B at Madras Law College, but not able to complete his studies. Later he joined in the 'Mangalodayam' magazine as member of editorial board. \textit{Ramaṇan, Raktapuspaṇīl, Spandikkunna Asthimāṭaṇ, Svararāgasudha} are his collection of poems and \textit{Bāṣpāṇjali, Ārādhakar} and \textit{Manasvini} are his famous works.

\textsuperscript{31} See, Prof. M. Achutan, \textit{op. cit.}, p. 282.
(Oh depressed! for all these, there would be a vendetta
From your own generations to come.)\textsuperscript{32}

The poem named \textit{Spandikkunna Asthimāṭam} is a poem which was written by Changapuzha, after he being influenced by the call of the red volunteers to fight against the fascism and imperialism and thus agitates and instigates the readers to revolt against the brutalities of British. In this way the poem reveals the poets patriotic feelings and desire for independence.

The poet named P. Kunjiraman Nair\textsuperscript{33}(1906-1978), wrote poems expressing the deep love towards the nation coupled with the desire for independence. In the fast changing world of western culture, P. Kunjiraman Nair stand aloof from it and he was a true

\textsuperscript{32} K.K.N.Kurup, \textit{op.cit.}, p.85.

\textsuperscript{33} He born in the year 1906 at Kanjangad. He was a disciple of Punnasserri Neelakandha Sharma. He learned Sanskrit from Neeleswaram, Pattambi and Tanchavoor. He worked as a teacher at Šabari Āśramaṃ High School, Koodali High School and Kollankodu Rajas High School. He wrote collection of poems, stories, Biographies and Dramas. He got Kerala Sahitya Acadamy Award and Kendra Sahitya Academy Award for his works named \textit{Kaḷiyacchan} and \textit{Tāmarattūṇi}. \textit{Gaṁayuṭe Kappal} and \textit{Puḷḷimāṇ} are two famous works of him.
Gandhian and a humanist. He was patriotic and worked for the upliftment of the weaker sections of society. The poem named *Pulliman* written by him, based upon the life of Pazhassi Raja is considered as one of the important works which generate patriotic feelings and desire for independence. This poem is in the form of a letter written by Pazhassi Raja to Col: Wellesley. Another poem named *Tūkkumarattil* written in memory of Bhagat Singh, the man who laid his life and blood for the nation in order to repay the debt towards his mother land, is in the form of a speech rendered by a man to the young generation. *Pātirāpūvu* is a collection of poems is able to reflect the author's admiration and devotion to Gandhiji as a great emancipator of India just like Buddha or Jesus.

Another poet named N.V.Krishna Variar (1916-1989),


35. Born in the year 1916 at Thrissur. He got B.O.L, M.A., M.Lit. He was a teacher at Tripunitura Sanskrit College and Kalady Sanskrit School. He resigned from his job and participated in the freedom movement. Subsequently he joined as a lecturer in Madras Christian College and
was responsive to the political situation belonging to the same period like struggle against the British rule in India. N.V.Krishna Variar was able to instigate and stimulate the young people through his poems. He is considered as a poet who contributed much to the Indian Independence movement. *Uṇaruka* (Awake) written by him, is a poem which enthrills the great warriors of Independence. The poem *Uṇaruka* is a call for national integration and for a united total fight against the colonial masters. He wrote:

*Uṇarnneष्ककुविनातिम caṇñala

*poṛuttithāttore*

Trissur Kerala Varma College. He was the Director of Kerala Bhasha Institute for a period of seven years from 1968 to 1975. He was the Chief Editor of *Akhilavijñānakōṣa* and President of Sahitya Pravartaka Sahakarana Saṅgaṁ, Kerala Working Journalist Union, Kerala Sahitya Parisad and Kerala Sahitya Academy. Calicut University honoured him with D.Lit.degree. He got Kendra Sahitya Academy Award, Kerala Sahitya Academy Award and Soviet Land Nehru Award. *Nīṭa Kavitaka*, *Koccu Tomman*, *Gāndhiyum Godseyum*, *Kalolsavaṁ* and *Vāsco de Gāma* are his famous works.
Unarnneṅikkuka tan nāṭināy
samaram cevōre 36

(Awake, arise, fellow men
who won't tolerate the chains of slavery
Awake, arise, fellow men
who fight for this country)37

By his poems he declares that if we move together towards one goal, we can achieve the target by hard work and devotion and can build up an independent nation. The poem named Mahātmā Gāndhi was written at a time when Gandhi was inside the prison of Agha Khan Palace.

The poem named Kṣētrapravēśanaviḷambaram is written strongly protesting the decision taken by the Cochin Government that if the temples are opened for all castes, it will create disturbance among various society. Some other poems like


Augustkāttiloru ila, Muṇivaidyan, Ahimsaka sainyum are based on the independence movement and are able to generate and develop patriotic feelings among the readers.

After 1930s, Edasseri Govindan Nair³⁸(1906-1974), who got inspiration from Gandhian policies, wrote numerous poems containing love and patriotic feeling towards the nation. The poem named Svātantryamī criticizes exploitation by the rich and the mal administration of Government. The poem named Karma sopānaṁ intended to popularize the Khādi cloths and manual weaving. In his another poem named Paṇimuṭakkaṇ̄ he says:

_Tuṇineyyum millil paṇimuṭakkaṇ̄_

_Paṇiyilla, paṭṭiṇi nal vazakkaṇ̄_

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³⁸ Born in the year 1906 at Kuttipuram. Famous as a Malayalam poet, Dramatist, and Social worker. By his hard work he mastered English and Sanskrit languages. He worked as an advocate clerk at Alapuzha, Ponnani and Calicut. He got Kerala Sahitya Academy Award and Kendra Sahitya Academy Award. Edasseri, who worked in the social as well as political field, portrayed the rough realities of life in his poems. ᴬḷakāvali, ᴬʳᴜṭṭa Ceṭṭiccikal, Kāvile Pāṭṭu, Orupiṭi Nellikka and Puthan Kalavum Arivāḷum are some of his famous works.
Teruvil kitannu kalampituunnu
Tozilalimaru te nitivadam
Katakataccuillirunnu baghaam
Mutalali yuttunnu kuruuyatte
Teruvilkitannumuzanivitum
Tozilalimar tan samaraganaam.39

Ṛsiyute Dhenu, Pūparutti etc. are poems reflecting the Gandhian policies. Nalappat Balamamamma40 (1909-2004) was a poetess, who was much influenced by the Gandhian polices and independence struggle. In the poem named ṉaññaluṭe Nētāvu she tells us that how much the weapons like Carka and


40. Born in the year 1909 at Punnakkal Kulath. She learned Sanskrit from her house. She, after got inspiration from the books of Tagore and Viśva Sāhitya Kṛtis, started to write poems from her childhood itself. She was bestowed with 'Śāhitya Nipuṇa' Award in the year 1963. She got Kerala Sahitya Acadamy Award in 1964, 'Saraswathī Sammān' in 1995 and 'Vallathol Puraskāram' in the year 1996. Amma, Kuṭumbini, Strīhrdayam, Praṇāmaṇ, Nagarathil and Veyilāruppol are some of her famous works.
non-violent movement in the hands of Mahatma Gandhi had influenced the general public. The poems like Carkagītam, Kaikkolvinahimsaye are also reflecting the influence of Gandhian policies.

All of the above poets worked and contributed much through their literary works with the sole object of popularizing the message of nationalism and social changes. These poets are having a true love rather a clear patriotic feeling towards the nation. By their popular poems they are able to achieve respect and admiration throughout the nation. The respect and admiration to the great leaders of Independence struggle especially Gandhiji and their devotion and commitment to the Gandhian principles were depicted in many such poems. The poets like Pala Narayanan Nair (1911-2007), P.Kelu Nair (1899-1929), Katattanattu Madhavi Amma (1909-1999), P.Bhaskaran (1924-2007), Vayalar Rama Varma (1928-1975), Vidwan T.K. Raman Menon (1878-1949), Puttan Kavu Mattan Tarakan (1903-1993), Abhayadev (1913- ), Akkitham (1926- ), Kallanmarthodi
Ramunni Menon (1900-1948), Kuttipurath Kesavan Nair (1882-1959), Kuttamath Kunniyur Kunju Krishna Kurup (1881-1944) deserves special mention in respect of their contributions towards the promotion of nationalism and social changes. In the initial stages, P.Bhaskaran and Vayalar Rama Varma were fascinated by Marxian ideology and Marxian revolution. The famous long poem named Roaring of Vayalar written by P.Bhaskaran is in the memory of the proletarian struggle against the Travancore Government in 1946. It was written as a part of the agitations against the British Government. Even though the poems are cherishing the glorious past of India, at the same time the authors took pain to criticize the uncivilized methods of caste system and other social evils prevailed in India.

In the later stages of 19th century Malayalam literature witnessed drastic changes by the constant contacts with western literature and its various forms. Novel, which was the outcome of one of such changes, was widely accepted by the literate society under the colonial system. The famous novel during this period was Indulēkha was written by O.Chandu
Menon (1847-1899) in the year 1889. It contains eighteen chapters and a detailed discussion on the Indian National Congress and the freedom struggle.

*Indulekha* and *Śarada* were novels written by O.Chandu Menon at a time when evil systems, customs and tradition together with the disintegrated and feudalistic systems were prevailing in the society, and these works are considered as a strong fight against such evil customs and traditions. The novel named *Apphanṭe Makaḷ* written by Bhavatratan Namboothiri (1902-1944) was written with the intention to make

41. He was the first literary precious novelist and born in the year 1847. He passed the Uncovenanted Civil Service Examination at the age of sixteen. He joined as clerk in the Small Cause Court in the year 1864. Due to his close association with Malabar Collector, Logan, he was appointed as clerk in the Sub Collector's Office in 1867. In 1872, he was appointed as head clerk in the Kozhikode Civil Court, and later he was promoted as Munsiff. In 1892 British Government conferred the Honourary award 'Bahādur' to him. His first novel was *Indulekha*, which was published in the year 1889. His another novel named *Śarada* was published in the year 1892. He died in the year 1899.

42. Born in the year 1902 at Mutiringot Mana. He learned *Sāmaveda* at Panjal. He learned Nyāya (Tarkam) from his father and his father's younger brother (Aphan). He learned English from a teacher by home
a social reformation. Bālyakālasakhi by Bahseeer\textsuperscript{43}(1910-1994), Pāṟappuram by Narayana Kurikkal\textsuperscript{44}(1861-1948), Oṭayil Ninnum by Kesava Dev\textsuperscript{45}(1905-1983), Toṭṭiyuṭe Makan by

inspired the people's interest over literature. He worked hard to remove the blind believes and bad rituals from the society and tried to create an atmosphere for the education of women folk and for their free movement in the outer world. He wrote books named Aphanṭe Makal, Pūṅkula and Marupuraṇam.

Born in the year 1910 at Vaikkom Talayolaparambu. He was considered as the writer who lead the short stories and novels in the Malayalam literature to a new direction. When he was studying at the fifth forum he ran off from his house and joined the Congress Committee at Kozhikode. He participated in the 'Salt Satyagraha'. In 1972 he got Kendra Sahitya Academy Award. He got 'Padmasri' in the year 1982. Calicut University honoured him with Doctorate degree in the year 1987. Anarghanimisam, Janmadinam, Bālyakālasakhi, Pāṭtummayuṭe Āṭu, Šabdaiṇaḷ, and Māṭilukal are some of his famous works.

K. Narayana Kurikkal, who was considered as the first writer of political novels in Malayalam, was born in the year 1861 at Trivandrum. After getting his degree, he worked as school teacher and school inspector. He was the teacher of Svadēśābhimāni Ramakrishna Pillai in his political field. Pāṟappuraṇam, Udayabhāṇu, Enṭe Gīṭa and Satyāgrahi are some famous works of him. He died in the year 1948.

Born in the year 1905 at North Paravoor. He was first among the novelists and short story writers of 'Renaissance' period. He was a famous dramatist
Takazhi\(^{46}\)(1912-1999), \textit{Mūṭupaṭam} by S.K. Pottakkad\(^{47}\)(1913-1982), etc. are novels written during the period of independence struggle. Even though the independence struggle was not the theme or subject of these novels, it narrates various evil systems also. He worked as President of Sahitya Pravaṭtaka Saṅgham, a member of Sāhitya Pariṣad Nirvāḥaka Samithi, Kerala Sahitya Academy President. \textit{Ayalkār, Oṭayilinnu, Bhrāntālayam, Ulakka, Svapnāṃ, Kaṇṭāṭi} are his famous novels, and the dramas named \textit{Ṇānippaṭi Communist Ākum}, and \textit{Munnōṭṭu} are his famous works. He died in the year 1983.

46. Born in the year 1912 at Thakazhi, Alappuzha district. After passing the Pleadership examination from Trivandrum Law College, he started practice at Ambalapuzha Court. His close association with Kesari Balakrishna Pillai, he got connection with Western literature and wrote stories in that Western style and thus entered in the literature field. He lead the Malayalam literature to the realism by writing the social realities and emotional life of ordinary man. His works mainly focused on the life of farmers and workers. \textit{Tōṭṭiyuṭe Makan} (1947), \textit{Cennin} (1956), \textit{Kayar} (1978) are some of his famous works. He wrote around 25 novels and 200 stories. He got ‘Ṇānapiṭhaṃ' award on 1984, ‘Vayalār' award in 1980, Kendra Sahitya Academy Award and ‘Padmabhūṣaṇ' in 1985.

47. Born in the year 1913 at Kozhikode. He was the writer on for travail. S.K. Pottakkad was famous as a novelist as well as story writer. He got Kerala Sahitya Academy Award and ‘Ṇānapiṭhaṃ' award for his story named \textit{Oru Teruvinṭe Katha}. \textit{Nāṭan Prēmaṇ, Viṣakanyaka} (Novel), \textit{Nyle Diary, Eupropilūṭe, Pāṭirāśūryaṇe Nāṭṭil} (travelogues) are some famous works of him.
prevailed in the society. The protest against such evil systems was visible in all these novels, and thus poet indirectly promoted the cultural renaissance and indirectly the national movement.

The subject of the novel named *Bhrñtālayaṇi* written by Kesava Dev, was the second world war, and it directly attacks the claim for partition of India and Pakistan just before independence, the resultant partition and consequent caste centered calamities and fanaticism. The literary scholar K.M.Panicker**(1895-1963)**, who used historical themes to promote spirit of nation was an eminent novelist as well as a poet.

48. K.M.Panicker, a Historical Scholar born in the year 1895 at Kavalam. His full name is Kavalam Madhava Panicker. He made his studies at Madras and Oxford Universities and got M.A. For quite some time he was a teacher at Alighad University. He was Minister for Foreign Affairs of Patyala. He was the editor of 'Svaräjya Daily' published from Chennai and 'Hindustan Times' from Delhi. He was Prime Minister of Bikaneer, Vice Chancellor of Kashmeer and Mysore. He wrote a lot of books in English and Malayalam. *Parañki-paṭayāli, Keralasimham, Malabar and the Portuguese, A Survey of Indian History* are some of his famous works. Died in 1963.
Kerala Sinham is another great novel in Malayalam written by K.M. Panicker, which was based on the heroic works of Pazhassi Raja against Imperialism. The theme of the novel was taken from an early episode of anti British struggle from North Malabar. This was considered as one of the initial struggles against the English East India Company, attended by a large number of people.

The main instigation for creating historical novels are not only devotion towards historical heroes, but devotion towards nation. Through these novels, the author intended to generate interest to create and live in a historical atmosphere endowed with the feelings of democracy, freedom, equality, fraternity and brotherhood. The aim of historical writers also aims to compare the glorious past with the present day and to give some messages to the new generation. May be this is the reason why K.M. Panicker had made Pazhassi Raja as subject for his novel. The agitations in Kerala under the leadership of Pazhassi Raja took place almost one decade before the Indian independence
struggle got momentum. There is no doubt that by using these methods the authors are able to stimulate the freedom fighters as well its leaders.⁴⁹

The branch of Malayalam drama also got the image of nationality and social structure during the end of 19th century. This was due to the influence of English and Sanskrit literature. These type of dramas were able to flame the fire of nationality and desire for freedom in the minds of readers. The dramas such as Śītalakṣṇi and Rāja Keśava Dās by E.V.Krishna Pillai⁵⁰(1894-1938), and Vēluttampi Daḷava by Kainikkara Padmanabha Pillai⁵¹(1898-1976), are examples of these types of dramas.

⁴⁹. Prof. M. Achuthan, op.cit.. p.473.

⁵⁰. E.V.Krishna Pillai, was famous as a Joke Literature writer, Dramatist, Artist, Short story writer, Lawyer, and Parliamentarian. He born in the year 1894 at Kunnatoor, Kollam District. He took his B.A in the year 1918 and B.L. in 1923. The connection with C.V. helped to flourish E.V's talent in the field of literature. He was the editor of 'Malayāli Daily' in 1924, and 'Manorama Weekly' in 1937. He used to write in the pen-names of 'Dvijendranath Tagore', and 'Trilokasaṅcāri'. Śītalakṣṇi, Rājākeśavadāsan, Iravikkuttipilla, Rāmarājābhisekaṁ, Peṇṇarasu Nāṭu and Prāṇayacommission are some of his famous works.

The drama named *Aṭukkalayilninnu Arańñattekkku* by V.T. Bhattathirippadu⁵²(1896-1982), critically discussing the realities in the society was written in the year 1930. The period ranging from 1930 to 1940 is considered as a period when the people started to think about that the drama is something important and should be handled carefully. Moreover, during this period he was the Head Master of Karukachal N.S.S.High School. From 1935 to 1942 he worked as Inspector and General Manager of N.S.S.High School. Later he became Special Officer-Co-operative Department, Secretary-Education Department, Director-Trivandrum Radio Station, and Secretary-Food Department. He worked as the editor of ‘Services’ (1933), ‘Malayāḷarājiyāṁ’ (1945-56) and ‘Kaumudi’ (1957-61). The dramas named *Kālvariyile Kalpapadapam* and *Veluttampi Daḷava* are his famous works.

52. Born in 1896 at, Kitangoor, Angamali as a member of Mezhathoor Vellithiruthithazhathu Mana. After studying the Veda, he worked as Pūjārī at Muṇṭamuka Kṣetraṃ. In 1913 he resigned from it and joined in the school, and learned lot of things. During his education, he took the charge of Editor of ‘Vidyārthi Dhvani Magazine’. In 1921, he was forced to stop his education, due to the reason that he travelled in a ship to Ahammadabad to attend the Congress Meeting. He started his works in the literature field in order to fight against the blind beliefs, bad rituals, and illegalities. The drama named *Aṭukkalayilninnu Arańñattekkku*, biography named *Kaṅñīruṃ Kināvuṃ, Veṭivaṭṭaṃ, V.T.-yuṭe Tiranīṇeṭutta Upanyāśaṅñal* are some of his famous works. He got Kerala Sahitya Accademy Award in the year 1972. He died in the year 1982.
G. Sankara Pillai has pointed out that these dramas can be used as a tool to fight against the evils that prevailed in the society.  

Vidvān P. Kelu Nair⁵⁴(1899-1929) who being a poet, nationalist as well as a playwright, choose the theme for his works from the Vedas and Purāṇas. He also wrote dramas in Tamil language. He, while making dramas, moved himself from the usual way of presentation to another style by incorporating patriotic ideas and sentiments of nationalism. For instance, one of the famous song which was sung in numerous meetings and processions at North Malabar in the 1920s was originally taken from the popular drama named the Pādukapattabhiṣekam written by Vidvān P. Kelu Nair. The dramas named Kabirāsacaritam and Pākkanārcaritam are written by Vidvān P. Kelu Nair.

⁵³ G. Sankara Pillai, Malayāḷāsāḥityacaritram, Thrissur, 1937.

⁵⁴ Born in the year 1899 at Neeleswaram, Kasargod District. He was famous in Kathakali and Dramas. He participated in the works of Indian National Congress. The song dramas such as Laṅkādahanam, Pākkanārcaritam, Pādukapattābhiṣekam and Śrīkṛṣṇalīla are his famous works. He died in the year 1929.
and the theme of the same are revolt against the classification based on caste and religion.

Mahākavi Kuttamath was a well known poet and playwright, who took the charge of Gandhian constructive programme in North Kerala. His dramas named Vidya Saṅghadhvani and Citrāntaraṅgal were used to criticize the caste system that prevailed in the society. The aim of the author was to liberate the oppressed from the clutches of higher class and to renounce the English culture and re-establish cultural heritage of India which was so far subjected to colonial rule for the last several decades. His dramas were so popular and it's popularity can be analyzed only in the background of nationalist movement. There was a change in the traditional concept of drama and was reconciled with national aspirations and modernity. Therefore, this social significance was articulated in an ongoing anticolonial struggle.\(^{55}\)

Like V.T. Bhattatirippad, M.P. Bhattatirippad (1908-1998) and M. Raman Bhattatiri (1908-2001) came out from the Namboodiri society and criticized the evil rituals prevailed in the society. MP's Ṛtumati as well as MRB's Maṟakkutaykkullīle Mahānarakāṇṭ were published at a time when the revolutionary works by the Yōgakṣēmasabha as well as by the Nambūtiri youth

56. M.P. Bhattatirippad, who was popularly known in his pen name 'Premji', was born in the year 1908 at Vanneri of Ponnani. He worked as Proof reader of 'Maṅgajodayaṁ' in the age of nineteen. He was a social reformer as well as a dramatist. He made his entry in the acting field through the drama named Aṭukkalayiḷinnu Araṇṇattēkkku, by V.T., and later he played several leading roles in the dramas of M.R.B. and Bhavatratan Namboothiri. He got gold medal for his acting in the drama named Sājahān by Kalakaumudi Drama Association. He got fellowship of Kerala Sangeetha Nataka Academy. He acted in about six movies also. In 1988, he got 'Bharat' Award for Best Actor and he got the State award for best actor. Saptati, Nālkkālikāḷ, Raktasandesam, Premji Pāṭunu (Collection of poems), Ṛtumati (Drama) are some of his famous works.

57. Mullamangalathu Raman Bhattatirippad, who was born in the year 1908, made great contributions to the modern literature. He inorder to reform the Namboothiri community, wrote dramas followed by its stage presentation. He worked as an employee in the Publication Department of Kerala Sangeetha Acadamy and Editor in 'Keli'. Maṟakkutaykkullīle Mahānarakāṇṭ, Maḻavillu, Vālkkaṇṇāṭi and Mukhacchāya are some of his famous works.
front etc., were shaking the entire Brahmin community. The urge for acquiring English language and the nationalistic reformation resulted in the revolution for the age-old evil rituals and to convert literature as a tool for social reformation.

In 1944, K.P. Kunjirama Poduval\textsuperscript{58} wrote the drama named \textit{Bharataratham}. While performing the drama at the Calicut Town Hall, he was arrested by the police on the charges of spreading and circulating the messages of Congress. In this drama the author tried to incorporate the major events of Indian freedom movement in the form of stories in \textit{Mahābhārata}. While he was arrested for the charges of spreading wrong messages, he was a member of Labour Congress, a fraction of trade union of Congress party.

\textit{Pāṭṭabākki} was a realistic play written by K. Damodaran\textsuperscript{59}(1912-1976), who was one of the pioneering leaders of

\textsuperscript{58} He was born in Payyannur. He wrote \textit{Bharataratham} (The chariot of Bharata) in 1944. He jumped in arena of freedom movement participated in the freedom movement and got arrested by the British. He was treated as one of the leaders of freedom movement.

\textsuperscript{59} K.Damodaran, who was born in the year 1912, at Tiroor, Malappuram,
Congress-socialist and later Communist. The drama portrays the class contradiction and the working class solidarity. Thakazhi, being influenced by the the significance and value of progressive literature, wrote a drama named *Tottiţilla*. The theme of the drama was the freedom struggle in Cochin. It can be considered as a drama written for the sole purpose of spreading the political message.

Kuttanad Ramakrishna Pillai(1909-1981), who was a Communist thinker, Journalist, and Writer. He, in the initial period worked in the Congress, later joined in the Communist party. He worked as editor in newspaper named 'Munnoţtu', magazines named 'Communist' and 'Marxist', the weekly named 'Navayugam'. The social and political drama named *Pāṭtabākki* and *Raktadhānam* are written by him. Moreover, *Intyayute Ātmāvu, Entāṇu Sāhityam, Manuṣyaṇ, Bhāratīya Cinta, Intyayute Sāmpattika Praṣnaṇaḷ, Uṛuppika, Nāṇayapraśnam* and *Dhana Praveśika* are some of his famous works.

Kuttanad Ramakrishna Pillai(1909-81), who born in the year 1909 at Kuttanad. He was famous as a freedom fighter, writer, and dramatist. After getting his law degree, he become the 11th President of Travancore state congress. He was arrested and sent to jail on several occasions for his involvement in agitations for a responsible governance. He worked as a member of Thirukochi Congress in the parliament. *Taptabāśpaṇ, Nīgalukaḷ, Pratima, Jātakaṃ Māṛṇṇu* are his famous works.
forefront runner in the freedom struggle was a playwright also. The dramas named *Nizalukaḷ, Tūkkumuriyil, Pratima* and the one act plays named *Kamanḍalu*, are written by him in the year 1945-46. The mass movement for independence was picturized as an uncontrollable gigantic wave in the ocean of agitation. He also wrote the drama named *Veḻappokkaṁ*.

*Kūṭṭukṛṣi*, a drama which visualize the social, economical and political problems through human relations in an artistic manner, was written by Edasseri.

A brief analysis of Malayalam theatre particularly related to freedom struggle and social criticism shows that the institution of theatre also used as a tool to spread the ideas of political messages and socialism. The survey also reveals that there was a steady growth and progress in the theatre in Kerala.

By the wide-spread publication of magazine and news papers, a new form of literature called short stories became popular among the readers. Just like novels and dramas, the new form of literature called short stories also got a prominence
among the readers. The influence of western literature was also visible in the creation of short stories. Thus 1930's witnessed the upcoming of several short story writers, who were both nationalists as well as social reformers. Vengayil Kunjiraman Nair(1861-1914), Ambadi Narayana Poduval(1871-1936), M.R.K.C. (1882-1940), C.S. Gopalakrishna Panicker(1872-1930), Oduvil Kunjikrishna Menon(1869-1916), Moorkothu Kumaran(1874-1941), K.Sukumaran(1903-1981) and E.V.Krishna Pillai(1894-1938) are some of the authors who has taken pain to popularize the branch of short story literature in Malayalam. Vengayil Kunjiraman Nair and E.V.Krishna Pillai wrote short stories criticizing Marumakkattāyān̄a

The succession system prevailed in Kerala. As per this system, the children of the male members are not getting their father's right, it will be gone to the children of his sister's. The Kāraṇavar of the Taṟavāṭu will be the supreme power. This system was prevailed in the Nair Taṟavāṭu of Kerala. In a Taṟavāṭu, all the female members are lived together, and only with the assent of all the members, the property can be partitioned. In the North Malabar, this system was prevailed among Nambiar, Variyar, Ezhavar, and Chaliya community. The individual relationship between father and his children, and the husband and wife were lacking in this system.
Tālikeṭṭukallyāṇam and other evils that prevailed in the society at that time.

The themes of M.R.K.C's stories are from the background of agitations against the British rule in India. The important among the short stories of M.R.K.C. are the series of stories based on the heroic acts of Pazhassi Raja and his close associate Edachena Kunkan. These stories of agitations by the heroes against the colonial rule created a cultural milieu for the growth of nationalism among the Malayālis, because these agitations were conducted by their relatives almost a decade before.

The stories written by E.V.Krishna Pillai, the state congress worker, was able to put oil in the flame of Independence struggle. The thrilling experience of Independence struggle and the feeling of patriotism which was so far visible in Vallathol's poems, was

62. The system in which, the girls are getting married even before they attaining their majority. The communities which followed the 'Marumakkattāya' system celebrated this type of 'Kēṭu Kallyāṇam', in a pompus manner. The system by which, the groom and bride selected in these marriages were compulsorily become husband and wife, gradually changed and at last it was abolished as per the reformation of the society.
able to visualize in the stories written by E.V.Krishna Pillai. The stories named *Manchester Bādha, Yervādayile Sandhidūtan, Marutahed* etc., were written during the period when the waves of independence struggle started to make momentum in Kerala also. In order to stimulate the people for independence struggle E.V.Krishna Pillai wrote both poems and stories highlighting the principles and great contributions of those great leaders of Independence struggle.

The story named *Vālkkanṇāṭi* which was written by M.R.B, after gathering developmental ideas against the orthodox feelings is another notable one. The theme of the story is the miserable life of Namboothiri womenfolk in the 'Antapuram' as well as the inequalities prevailed in the society both economic as well as religious and the theme of *Rajanīrangaṅ* by V.T.Bhattathirippad, *Pūṅkula* by Muthiringot Bhavatratan Namboodiri are almost the same.

By their stories, Thakazhi and Ponkunnam Varkey\(^\text{63}\)

\(^{\text{63}}\) Born in the year 1910, at Edathwa. After passing higher in Malayalam
critically picturised the human feelings in the background of casteism. Ponkunnam Varkey, who spent some time behind the bars, wrote touching stories which describe the miseries and hardships he suffered in the jail as well as in the lockup. *Enṭe Samarapratiṉa, Muẓumikkāṭta Kattu* etc. are the stories of this category. *Mantrikettu Karinizalukal, Toẓilāḷi* are some of the stories written by Ponkunnam Varkey.

The famous writer, Vaikkom Muhammed Basheer, who was also a freedom fighter, wrote stories which details the turmoils suffered by the author as well as other freedom fighters in the prison. The stories named *Amma, Bhāratamāṭā, Pōlīṣukāranṭe Makal, Kaivilaṁṅukal, Jailpulḷiyuṭe Citraṇ* etc.

and Vidvān, he became teacher. He made his entry in the literature field by his Gadya Kavita named *Tirumulkkāḻca*. He got prize for this work. He worked as Secretary of Purogamana Sahitya Saṅghatana and President of Kerala Sahitya Academy. He wrote two screen plays for movies and produced two movies. He got 'Vaḷḷattōḷ' award, 'Eḻuttacchan' award, and 'Padmaprabha' award. *Śabdikkunna Kalappa* and *Mantrikkeṭṭu* are his famous works. He published twenty collection of stories, and twelve dramas. He was sentenced to jail for writing stories protesting the Divān rule.
are stories which depicts the hardship and miseries suffered by
the freedom fighters inside the jail.

S.K. Pottakkatu, who was an eminent writer, wrote the story
named *Hindumaitri*, which portrayed the concept of Hindu-
Muslim harmony. He wrote story named *Inspection*, detailing
the difficulties suffered by the primary school teachers under
the private management. The hardships and miseries suffered
by the freedom fighters inside the prison was clearly depicted in
his stories like *Ozőĩňañakaťšil* and *Pratýgaľamaṇam*.

A soldier's desire for Independence and national unity was
the theme of the stories by Kovilan. The stories like *Gándhittoňpi*
and *Patăka* tells us the details of agitations by the freedom fighters,
which was not much discussed earlier. The content of the stories
develops from the agitations against the British rule in India. In
1946, in an agitation against the British rule, at a medium town
of India, the soldiers started to attack the freedom fighters and
so many Indians fell down getting bullet injuries, and some died
even, and from among the dead bodies, a blood-stained tricolour
flag was hoisted in a military camp etc. are the content of the story named *Patāka*.

So, in total, if we take all these stories together, we can find that the contributions of Malayalam literature towards Indian independence struggle was great and remarkable. Almost all such stories are from those writers, who had made their pen as their sword against the evils of society. These stories greatly stimulated and flame the war of independence.

Kumaran Asan, G.Sankara Kuruppu, and Ulloor also wrote stories and poems against the injustice prevailing in the society and Vallathol, Bodheswaran, and Amsi Narayana Pillai wrote works stimulating and encouraging the freedom fighters for their freedom struggle. In all these stories and poems, the principles of Gandhiji were very clearly visible. Moreover, the magazines and news papers published during the period of independence struggle, were very much helpful to develop patriotism in the minds of general public. The poems and articles published in
news papers, dailies and other publications like 'Malayāli', 'Malayala Manorama', 'Kerala Kaumudi', 'Svadeśābhimāni', 'Kerala Chintāmaṇi', 'Mitavādi', 'Sahodaran', 'Desabhimani', 'Svatantra Bhārataṃ', 'Lokamānya, Yuva Bhārataṃ', and 'Mahātma' were able to attract people to the mass movement for independence.

Most of these publications made their debut during the Gandhian era. That is the reason why these publications are considered as the main propagates for the Gandhian constructive programme and the collective movement of the public for independence. One of the dailies named 'Māṭbhūmi', which was published from Kerala, made it's first appearance on 18\textsuperscript{th} March, 1923 from Calicut, was a joint stock company promoted by nationalists. The editorial board of 'Māṭbhūmi' consisted of Congress leaders like K.P.Kesava Menon, K.Kelappan, and K.Madhavan Nair. When Non-Co-Operation movement and Khilafath movement were suspended, some of the nationalists found it highly necessary to start a newspaper for cultivating a
sense of patriotism and nationalism in the minds of all Keralites. Being a newspaper, 'Māṭṛbhūmi' contains the news of both national and international affairs along with the local matters. The debut of 'Māṭṛbhūmi' was considered as the first step in the history of nationalist movement in Kerala. Moreover, it is also considered as the first step towards the growth of Malayalam literature. Those articles and features published in the newspaper and journals helped to popularise the cause of freedom struggle.

So in toto the Malayalam literature had done an important role in the social revolution of Kerala society in the struggle for freedom and equity. These publications and Malayalam literature were able to wake up the Indians and to stimulate their feeling of unity and nationalism and ultimately to lead them to the freedom struggle.

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