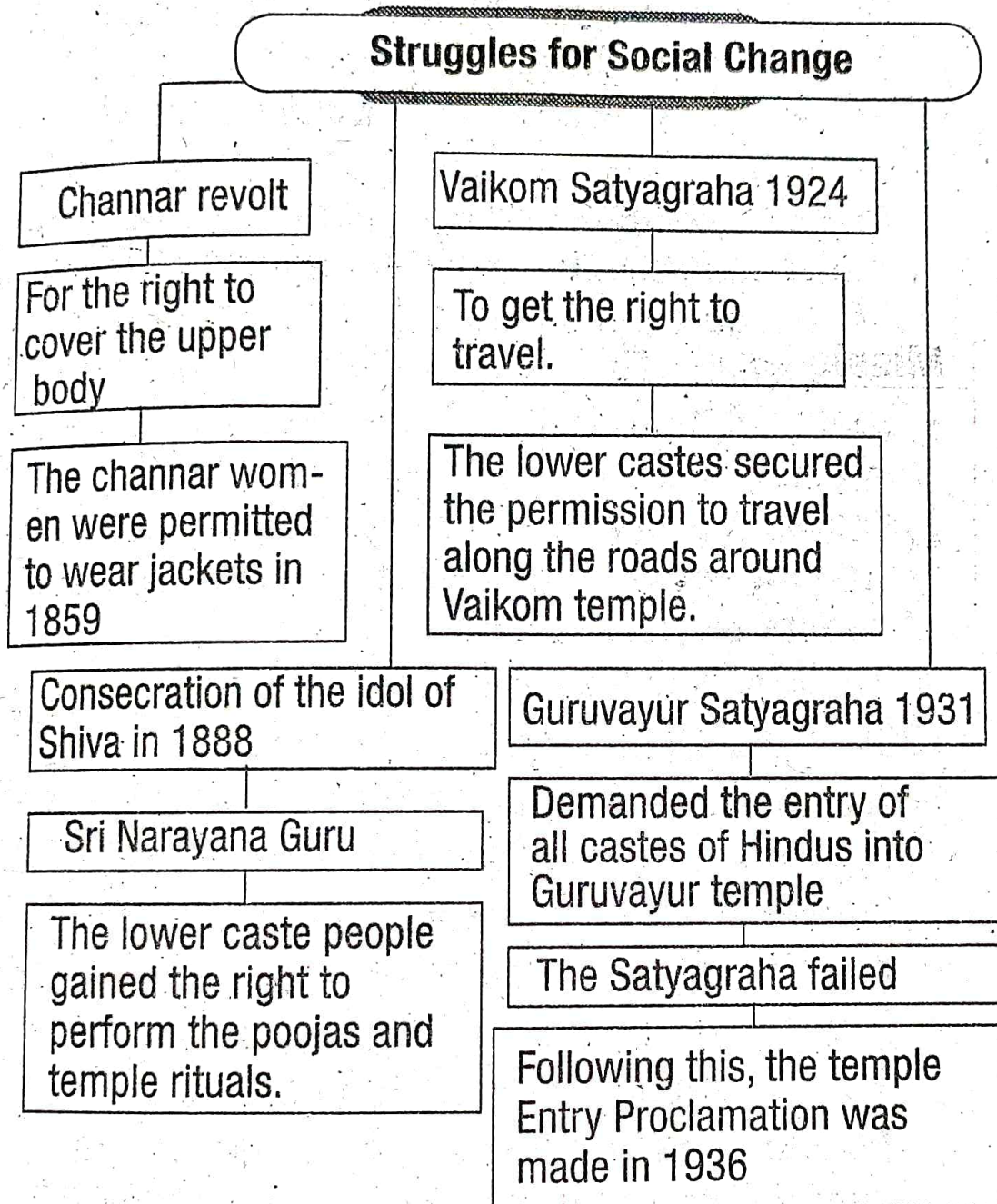


Reform movements and social changes



1. How far could the Kerala society assimilate the ideologies of the social reformers in Kerala? Explain.

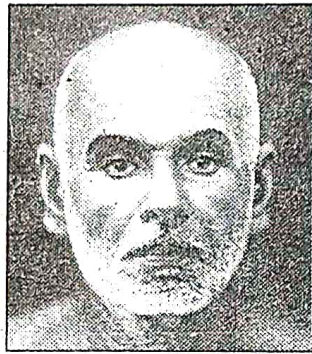
Caste system was strong in Kerala. Certain section of the people were considered untouchable and unapproachable. Caste decided the social status of a person. Many social evils and superstitions existed in every caste. Modern education and western ideologies motivated people to realise the stupidity in caste system and superstitions. Many reform movements sprang up to fight inequality and social evils in the society. Social reform movements fueled the struggles

of social change, The Channar women of southern Travancore fought for their right to cover their upper body. In 1859 they were permitted to wear jackets.

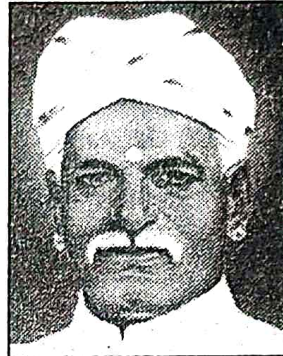
The consecration of the idol of lord Shiva at Aruvippuram by Sri Narayana Guru in 1888 caused the rise of new insights in the social sphere.

The following were the social reformers in Kerala.

- Vaikunda Swamikal • Chattambi Swamikal
- Sri Narayana Guru, • Kuriakose Elias Chavara
- Ayyankali • Vakkom Abdulkhader Maulavi
- Vagbhadanandhan • Sahodaran Ayyappan
- Pandit K. P. Karuppan • Mannathu Padmanabhan
- V. T. Bhattathiripad • Kumara Gurudevan.



Sri Narayana Guru



Ayyankali

2. Evaluate the role of Channar women, Vaikom Satyagraha and Guruvayur Satyagraha to bring about social changes in Kerala.

Channar Rebellion

The Channar women of southern Travancore fought for the right to cover their upper body. As a result, Uthram Thirunal Maharaja was forced to permit the Channar women to wear jackets in 1859.

Vaikom Satyagraha

The Vaikom satyagraha led by T. K. Madhavan was a struggle to get the right to travel. Expressing solidarity with the satyagraha, Mannath Padmanabhan organized the Savarna Jatha. Following this struggle the lower castes secured permission to travel through the roads around Vaikom Temple.

Guruvayur Satyagraha

Under the leadership of K. Kelappan, an agitation was launched demanding entry for all castes of Hindus into the Guruvayur temple. A.K. Gopalan was the volunteer for this struggle. Following these protests the temple entry proclamations was announced on 12 November 1936 in Travancore. Following this, Temple Entry Proclamations were issued in Madras and Kochi and all sections of the society were offered the right to worship in temples.