

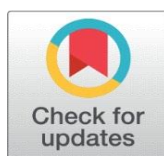
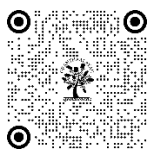
SADHU JANA PARIPALANA SANGHAM AND THE CONSTRUCTION OF A COMMUNITY

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ABSTRACT

The upper and middle castes were aimed at pushing their demands in the emergent colonial administration and the legislative bodies. Freedom is a social relation between persons to person. According to Rousseau, freedom has the following types. They are

- (i) Natural freedom
- (ii) Civil freedom
- (iii) Democratic freedom and
- (iv) Moral freedom

Ayyankali's meaning of freedom was

- (i) Right to life
- (ii) Right to liberty
- (iii) Right to education and
- (iv) Right to equality.

Keywords: Freedom, rights, liberty, equality, rites, PRDS, downtrodden, tradition, etc.



1. INTRODUCTION

The upper caste people did not like the lower caste people in person but they liked their money, wealth and their man power. The lower caste people wore jewels and clothes like the Old Stone Age people. According to Eleanor Zelliot, this was the most unfortunate and inaccurate reading. Caste oppression and inequalities were the main focus of these movements and different groups of untouchable castes attempted to come out of the oppression by rejecting their caste identities.

SJPS

SJPS was a modern organization in all aspects. When we analyse the activities of SJPS we have to look at the agenda of SJPS. Education had been central to the activities of SJPS we have to look at the agenda of it. The depressed castes were

served tea, coffee or food in coconut shells and mud bowls. The backward groups stood like animals for tea or coffee with coconut shells and mud balls. They put the coin on the floor and stood away to get it. Ayyankali advised them to burn the coconut shell and throw away the porcelain vessels. Sadhu Jana Paripalini was published 'Pulaya Community in Kerala, their language, social disabilities and financial conditions are familiar to everyone. They demanded justice for demour and to abolish unlawful methods and used to challenge the ongoing administration demanding social justice to the poor. SJPS had also close similarity with the organization named Sathyashodak Sumay of Mahatma Phule

SADHU JANAM

'Sadhu' means either poor or a person who deserves compassion. 'Janam' means the people, subjects or poor subjects. Ayyankali attempted to evolve a new identity of Sadhu Janam. It could address the issues faced by the slave castes in Travancore. Sadhu Janam was not a caste identity. Ayyankali's attempt has been imagined to a new community identity, political in nature, to the slave castes in Travancore. In this endeavour he had to face the challenges of two prominent institutions; the Travancore state and religion, both Hindu and Christian. Ayyankali and his movement were operating within a 'Hindu State'. The main purpose of this section is to look at how the religious and caste identities came in conflict as a result of the Travancore state's intervention and Ayyankali was reduced to a 'Hindu' Pulaya teacher.

2. CHRISTIAN AND NON-CHRISTIAN

The Christian converts Thomas Vadhyar and Harris Vadhyar. Some of the important leaders of SJPS had also been Christians. There were several Pulaya converts to Christianity in his division and prayed that the same privileges. The LMS report also gives instances of caste solidarity among the Christian and non-Christian Pulayas. Ayyankali envisaged a political association of all the slave castes.

3. MEANING OF PULAYA

'Pulaya' means pollution. He wanted to reject the derogatory meanings. He was making a claim that the Cheramars had been the real inhabitants of Kerala. The Travancore government accepted the demand of John Joseph but many others wanted to retain the name Pulaya. John Joseph was trying to challenge the imposition of religious identity on slave castes to divide them and deep them in the Hindu fold. John Joseph's attempt backfired and it led to more divisions in the community.

4. EMERGENCE OF VERNACULAR PRESS; A MOTIVE FORCE TO SOCIAL CHANGE

The newspapers and periodicals of Kerala had played an equally important role in serving the cause of social transformation. The ideas of democracy and freedom began to permeate among the members of the middle class and gradually among the masses. The press had contributed a great stir in the social, political and economical life of Travancore.

Malayalam Journalism had reached a high standard in Travancore in the 19th century.

The Keralamitram can be hailed as the first 'newspaper' in the Malayalam language. In the initial stage, the paper was issued thrice a months; later it was published as a weekly.

5. POWER AND STATUS CAN'T STAND BEFORE UPPER CASTE

Mrs. Thiravpathi Murmu, the President of India, the first citizen, was not allowed into the temple of Jeganath in the North. The public revolted can you realize the situation of poor low caste people?

Mrs. Rajeswari, the President of Panchayat, belonged to a low caste. After the election, she was not allowed by the upper caste to sit on the chair of President. The village people recognized her but the high class people refused to give her recognition. Both the incidents quoted above are happened in 2023, December and 2024, January.

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7. CONCLUSION

In this chapter, Ayyankali attempted to construct an identity SJPS. Ayyankali kept away both religion and caste from his discourse. The state could not identify any entity Pulayas. Ayyankali negotiated with the state in such a complex situation in order to get the rights of his community. He resisted the state's attempt to reduce him as a leader of the Hindu Pulayas.

CONFLICT OF INTERESTS

None

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None

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