Title: Change and Continuity in the Religious Life of the Ilavas of Southern Kerala

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Abstract: Of all the Hindu communities in southern Kerala, the Ilavas are the largest. They were, however, traditionally considered outside the pale of "varna" and treated as "untouchables" by the higher castes. A 'man of vision' of this community, Srl Narayana Guru (1855-1928) introduced religious and social reforms that brought about an awakening among the Ilavas at the beginning of the twentieth century. The consequent changes among the Ilavas brought them to an escalating series of confrontations with the upholders of the traditional caste order. This thesis focuses on the reformation of the Ilavas and analyses their place and position in the larger social structure. It argues that their reformation can only be understood essentially as a process of "modernization". By modernization is meant an indigenous, historical and ongoing process in which people participate both consciously and critically. The Ilavas in their awakening have incorporated the values of modernity into their culture without losing the core values of the tradition. The history of the awakening of the Ilavas is, therefore, a case study of modernization within the framework of traditional Hindu society. In order to make this case study a field was chosen for research in consideration of maximum suitability. That field is an area of southern Kerala called Murukkumpula, not far from Trivandrum, the capital of Kerala. In view of the stress on change and continuity, which is the theme of the thesis, the field research has helped to establish that the modes of change in this particular area can be seen exhibited in the leadership of an elite; a reorientation of values; a rationalistic and democratic approach to the direction of change; an expression of freedom and responsibility among the members; social mobility based on equality and overall development and a network of institutions that sustain and propagate the ideals of the movement and hold the community together.

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In his Elementary Forms Of Religious Life, Durkheim argues that social life could only exist if values were … When religion fails to perform this action, new religions form. Durkheim claimed Nationalism and Communism were the new religions of the industrial society. They took over from Christianity but performed the same functions. Firstly, Elementary Forms of Religious Life was based on bad and second-hand anthropology. Durkheim seemed to misunderstand both Totenism and the Aboriginal tribes on which his study was based. Durkheim's analysis was not applicable to societies of cultural diversity. Evaluate the Changes and Continuities in the Role of Religion in Chinese Society from 600 to 1450. The quality or actions of the religious life of a person; the practical expression of their spirituality. In literature, writing which may enhance a person's religious faith or life. The supreme governor of the Roman Catholic Church who has his headquarters in Rome, in Vatican City. In certain circumstances, his doctrinal utterances are deemed infallible. Recently Viewed. The Renaissance: changing attitudes to religion, challenging of boundaries in thought and learning just now. Scan and go. Scan on your mobile for direct link. But religious life today also provides a wide array of opportunities for sisters, brothers, and priests to choose a unique path by serving their orders in new and different ways. For Sacred Heart of Jesus Sister Maria Cimperman, that path has included ministering to people at home and abroad who suffer from HIV/AIDS. Cimperman also currently serves as the director of the Center for the Study of Consecrated Life at Catholic Theological Union in Chicago. I just think religious life is in a great amount of change right now and that's a good thing. It can be scary but it's a good thing. We can't just be looking at the externals. Where do you see religious life heading in the future? I think what we're called to, as men and women religious, is also what the world is called to.