ABSTRACT
The paper examines the expansion of British imperialism in Travancore and its most important impact colonial modernity and the changes in forming identity among women through education. An important feature of the British relation in Travancore was the active interference of the Resident in the internal administration of the State. Our modernity is a model of compromise with Brahmanical ideology and presumption of gender related to man. By the end of the 19th century, the socially depressed classes including women of Kerala with the educationally progressing communities gradually came forward in the public sphere of the state, breaking the shackles of ignorance and negligence. Many factors are responsible for the social change. Why women in the world and Travancore, started to think about release from the bonds of patriarchy. Discrimination was the fate of women since the incipient of civilization to the present day, all over the world. The woman who constitute the world's half population, are the subject of male chauvinism and treated as a second – class citizen. From cradle to grave they are meek to the unfair social custom and gender prejudices. The basic cause of this degraded status of female is chiefly attributed to the factors shaping the traditional society. It was only during the British period in India that the question of women became a major issue as the British too had projected the miserable position of Indian women as one of the criteria that justified their rule.

Keywords: Colonialism , Colonial Modernity, Women.

Introduction
Establishment of Colonialism in Travancore.
The expansion of British power in Travancore forms an important aspect of British imperialism in India. Travancore presents many unique features in its relations with the British. It was the first among the native states of India to sign a treaty with the English East India Company. But contrary to the experience of many other native states in India, Travancore was fortunate in saving herself from the impending danger of direct annexation. At the same time by discharging the dual functions called carrot and stick policy the British virtually eliminated the sovereign powers of the State. Colonialism was a worldwide phenomenon and it is traced to the arrival of the Portuguese in 1498 in India and also in Travancore. Indian society has been subjected to its impact for more than four hundred years. (K.N. Panikkar: 2007: 19).Colonialist imperialism was a catalyst in many a fields. In order to perpetuate British economic interests they exploit the economic resources of Travancore like their policy in India. It made political domination a discernible reality; so was the manner in which the Indian economy including the economy of Travancore was subordinated to the global market. (K.N. Panikkar: 2007: 19). For the British political hegemony was possible only through by the domination of the society. In Travancore, it was found impossible for the British the complete domination over society. So they compromised with problems. The result of this policy was only meagre changes, which results some modernization in all parts of the country. So everywhere colonial modernity is the by product of colonialism. According to Karl Marx, “England has two duties to perform in India, one is destruction and the other is renaissance.” In order to establish the foundation of Western Imperialism they had to destroy the old Asiatic society. (P.K. Gopalakrishnan: 2017: 469). According to Partha Chatterjee, ‘the European powers failed to colonize the inner, essential, identity of the Eastern which lay in its distinctive, and superior, spiritual culture’. (Partha Chatterjee: 1993:239). He has also argued that while ‘imitation and adaptation to Western norms’ was often a necessity, this was not allowed to happen at home as it would be ‘tantamount to annihilation of one’s very identity’. (Partha Chatterjee: 1993:239).
What persuaded the British was to enter into a system of alliances and to use the Indian powers as surrogates. There were evidences in Travancore history about this. “The political influence of the English and personal interest of the British Resident Munroe enabled Rani Lakshmi Bai(1811-1815) to introduce several social reforms in Travancore that period. (K.K. Kusuman: 45). From the earlier to the present age: not all of the particular means we have adopted for becoming modern are suitable for us. Like everywhere, in Travancore it ends the earlier age and inaugurates the modern period. So Modernity is the first social...
philosophy which conjures up in the minds of the most ordinary people dreams of independence and self-rule. (K.K. Kusuman: 18).

Colonialism and its Impacts in Travancore

Colonialism tried to bring about inferiority of the indigenous culture, which was either marginalized or destroyed. Simultaneously, no efforts were spared to privilege the colonial. In education, literature and medicine and in fact in all systems of knowledge such a displacement occurred. (K.N. Panikkar: 2007: 23).

Colonial Modernity in Travancore

Colonial Modernity is an unintentional impact of Colonialism. It is a summatting metaphor with which people tried to identify their culture in the process of de-traditionalization or westernisation. Thus Colonial Modernity was instrumental in provoking the people to think about themselves with a cultural past. At the same time the notion of cultural past had to come to terms with the newly evolving structure. (S Thulasedharan Assary: 2009: 44). To understand Kerala phenomenon, it would be worthwhile to examine some of the changes that witnessed during the decades prior to independence. The transformation brought on by colonialism resulted in education becoming the hallmark of individual modernity. (Meenakshi Thapan: 2007: 29). India on the whole and also in Kerala, colonial modernity had its own reflections in the socio-economic realm. In Travancore the achievers of colonial modernity were mostly in the extreme of South Travancore. Modernisation dawned upon Travancore with the Diwanship of Sir T Madhava Rao, who introduced reforms in the fields of education, social life, land tenure and commerce. These reforms were significant for the social, economic and administrative development of Travancore. (Dr. A Balakrishnan: 1996:15-16). According to Sara Joseph, ‘our modernisation is related with the continuance of renaissance and colonisation’. Modernity, as an experience is almost colonial modernity for us. So though we accepted the basic ideas of modernity, we also included some colonial aspects into it. Generally we look so forward but the society was not free from exploitation and complete freedom. Colonial modernity brought democracy and worse market competition into our country. According to J Devika, “Modernity is the desire for a new ethical life characterised by respect for individual autonomy and informed by the ideals of the enlightenment, including a secular culture”. (Smita Mishra Panda: 2008: 58.)

Emergence of submerged consciousness among women in Travancore

According to Yogendra Singh, ‘modernity in all traditional culture goes along with the process of a new identity consciousness. Since the former is an outer-directed process, the latter must necessarily be inner-directed. Hence identity consciousness finds its basic symbolic structure in the past tradition’. (Kali Nath Jha: 2005:11). The question that needs to be addressed is: What are those factors that prevent women of certain sections to realise an experience of modernity? Caste and patriarchal character are the main factors for this prevention. The depressed classes who had been suffering the evils of caste system found in the colonial agents a shadow of solace. They raised their voice against inequalities in the society, the evils rampant in the administration, bribery and corruption, forced labour, monopolies, nepotism etc. and aimed at the welfare of the people. Western education helped the backward communities to imbibe modern ideas. This made lower castes including women conscious of the importance of overcoming their economic and social backwardness. Though the missionaries came with no intention of uplifting the lower castes, they were led by circumstances to take the cause of the depressed. (Robbin Jeffrey: 2010: 38). But it is a fact that the missionaries proved to be a blessing. Whatever might be their agenda the educational enterprises spearheaded by the British acted as a torchbearer to the masses in their march towards progress. (Dr. P. F. Gopakumar (Ed.): 2015: 5). The lower castes came in to contact with two realities, viz. an oppressive and exploitative feudalism and colonialism, which kindled their aspirations for social equality and social mobility. Colonialism and monarchy as two power centres with differing interests created a flexible situation for the transformation of the marginalised sector. (S. Thulasedharan Assary: 2009: 48). Women in the 19th century Kerala was marginalised lot whose role was limited to spheres fixed by the male dominated society. They were denied educational rights and were forced to marry at a very early stage. (Dr. P. F. Gopakumar (Ed.): 2015: 260). They were subjected to the authority of male. In a way they were alienated from the mainstream public life in Kerala.

Different Agencies of Colonial Modernity in Travancore

1. Education
2. Christian Missionaries
3. Churches
4. Residents

Conclusion
Colonial modernity made the individual Keralite did not feel the need for protection by the community. Individual felt free to act in his own best interest without much concern for or pressure from the community. This contributed to the rise and growth of individualism and competition in the social and economic spheres. It is inevitable that the spirit of individualism should pervade not only the male sex but the female sex as well. Many reformers like Raja Ram Mohan Roy, Swami Dayananda, Justice Ranade, Mahatma Gandhi, and others championed the cause of the emancipation of women. The constitution of India also prohibits any discrimination on grounds of sex. Many laws have also been enacted by the Government of India to protect the rights of women. This question becomes all the more important in the larger context, where Indians are yet to experience ‘perfect modernity’ this is particularly true for the ‘lower’-caste members particularly women, who are yet to confront ‘full modernity’. In fact, for them, modernity is like dry sand, which tends to slips through their fingers the more they try and clench it in their hands. When certain social sections like the lower castes are yet to arrive at full modernity, Indians are forced to live in the past that is left behind by the West.

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