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he visited Bangalore, Kolar, Tumkur and Bangarpete, he was welcomed by K.C.Reddy and Others congress workers. K.C.Reddy donated One thousand six hundred Rupees for the Harijana fund Gandhi challenged the Hindu religion which claimed that there is no place for Harijans. He also pleaded for the Hindus to give up the evil practice of untouchability. Harijan should treat equally as human beings. Gandhi visited second time to Tumkur district. Here he was welcomed by district congress leaders like Malimariyappa, Rangaiyagr.K, B.C. Nanjundaiah and K. Henjarappa. They arranged a large public meeting in the Govt. High school premises at this public meeting, Gandhi called for Harijan Uplift and laid down foundation stone for 'Adijambava sangha' (Bapuji Hostel) the people of Tumkur donated One thousand Rupees for Harijan fund. Gandhi toured all over

Karnataka for uplift the untouchables. After this great historical tour, the people of Karnataka promptly involved themselves in Constructive Programmes. Besides this many of them composed literature, which helped in creating sense of awareness among the people of Karnataka. Lakshminarayana Punichathy composed the poem 'Harijan Sadana' He wrote a number of editorials on Harijan uplift in his paper 'Sharana Sandesha' published in 1934. Even the Govt. of Mysore did much to help the Harijanas. It started hostels and schools and freeships were liberally granted to Harijana students. Gandhi's tour of Karnataka resulted in creating a new sensation in Karnataka nationalism. It helped to integrate society & strengthen the movement against alien rule and it succeeded in breaking down centuries old barriers.

MANACHIRA MAIDANAM : EVOLUTION OF A PUBLIC SPACE

Remya. K

Maidanam is a pace integral to majority of the urban and semi urban spaces in Kerala today. Kozhikkode's first serious move towards urbanisation happened in the later part of the seventeenth century after the English gained firm control over the town in 1793. The city of Kozhikkode was a busy trading centre where people from all parts of the world, flocked in the medieval period. Thus activity never necessitated the birth of an open space for public activity in the town. The palace of the Samoothiri was the centre of the town and the Tali Temple attracted people of higher castes to live around it. The market was also adjacent to the palace and the people involved in it lived away from the town as in the market itself because of the rule of caste restrictions. The invasion of Mysorean army in the middle of the seventeenth century changed the entire structure and the palace also disappeared from the city. The people space sometimes appeared in the site where the palace stood was occupied by the Mysorean forces and they required facilities including Mosque and temporary shed for their daily activities. This side came to be called Palayam. The open space gradually developed into an arena of public activity in the town and people of all castes and religions

were free to use it. The administrative requirements of the Mysorean forces necessitated the emergence of public offices, public station on Qasba etc, around the open space on Palayam. This was a major change in the social structure in Malabar. The social system emerged under the Mysorean rule was totally different from the conventional system existed during the period of Samoothiri rule in Kozhikkode and Malabar. New public spaces began to emerge in Malabar which violated the caste rules of pre-Mysorean Malabar. The *maidanam* as a public space was common to the towns and temples in Kerala. People attached to religious centres were permitted to celebrate seasonal festivals in these temples in these open spaces. Often this open space was allotted to the untouchable classes in the medieval period for such festivals. The arrival of non Malayali elements in the form and trading groups and armed forces and European companies changed the character of these open spaces. New *maidanam* emerged in new areas like markets and European forts. The same change was happening to the *maidanam* in the Kozhikkode city.

During the First World War, the colonial government was trying to control public opinion and was intervening in the

public sphere in an increased strength. The Geographical and communal importance of the Kozhikkode city compelled the government to prevent political gatherings in the town. The city became crucial to the British because of the presence of the German Basal Mission and its factories. The labourers in the industrial units, the presence of anti-colonial spirit among the members of the Muslim community and the influence of Home Rule League in Malabar became crucial factors in deciding the fate of the life of the people in the urban space. It was during this context the second Malabar District political conference was held in the Kozhikkode town on 23 April 1917. C.P Ramaswamy Aiyer, the secretary of All India Congress

Committee presided this conference. P. Achuthan, K.P. Kesava Menon, T.V. Sundaram, K.P. Raman Menon etc., were in charge of the Reception Committee of this conference. The organizing committee requested the district authorities the Manachira Maidanam to conduct the proceedings. The Government denied the Maidanam and it became a subject of debate in the nationalist circles in Malabar. Later the Conference was held at the Tennis court of K.P. Raman Menon in the same schedule. This assembly of nationalist in the Kozhikkode town was an important threat to the colonial government in Malabar during the world war.

WOMEN, STATE AND SECOND WORLD WAR: MYSORE

V. Kantharaju

Mysore state as a colony of Britain and lover of freedom of ideology it took its part in the battle for liberty. On the outbreak of the War in 1914, the people's, rulers and state placed all its resources at the disposal of the imperial government. This was continued subsequently in 1939, when Second World War broke out. This war was essentially an ideological war quite unlike the wars in the ancient period. War in the ancient time undertaken for the acquisition of the territory for the establishment of empires and for national glory.

World War - II was one of the drastic and destructive war in the modern world. Its outbreak though started in Europe. It had its impact on India. As colony of Britain, it was faced that threat of attack on India by Japanese. So the victory of Great Britain and her allies was of profound importance not only to Britain but also to India and its princely states. Mysore was one of the prominent states of India it had friendly relation with Britain, since it had become a puppet, to British. In Mysore there were two kings ruled during this time. Krishnadevaraja wadeyar IV and Jayachamaraj Wadeyar. When War broke out, Maharaja Krishnaraj Wadeyar IV appealed to his people and sought the help from them to the War with their limitation. Response to the call of Maharaja to War effort, people of Mysore supported with men and materials. The maharaja sent the

troops of state to serve the emperor force at overseas against dictators and that proved its strength, in the War and sent money and weapons to solders. Mysore state contributed to the Second World War effort to the fullest limit of its resources, men, money and material, through the Indian munitions board. In February 1940 shortly after the outbreak of the hostilities, Maharaja Krishnaraja Wadeyar IV made an appeal to his subjects to respond to any call made on them in the contributions of the war and to help the cause of freedom by service or by money. In addition to the gifts made from time to time by the king and his government for the purposes connected with the war, the people and the several industries of Mysore had played important part in the war effort. Important contributions through the War Bonds, Military, amenities to army men etc. in this Woman of Mysore equally share their part by active support with possible limitation. At the outset of the war, before any appeals for help were made and people of Mysore advised through newspapers, leaflets, lectures to help the needs of soldiers who were suffered in war. Several arrangements were made for the training of men and women in Ambulance work and nursing care division.

The Mysore women had responded enthusiastically to call of the war. With the constitution of the women's auxiliary committee