

# **SOUTH INDIAN HISTORY CONGRESS**

**FORTIETH ANNUAL SESSION PROCEEDINGS**

**(UGC CARE LISTED JOURNAL)**



**CHIDAMBARAM**

**2020**

<b>POLITICS OF (UN) MIXED DINING: REVISITING COLONIAL MALABAR</b>	92
G. Deepa, Assistant Professor in History, CAS College, Madayi, Kannur, Kerala	
<b>PROVINCIAL POLITY (PADAI KAVAL)</b>	95
Dr. G. Devaraj Vellore District, Tamil Nadu	
<b>MADRAS AND SECOND WORLD WAR</b>	97
Dr. K. Devendran, Guest Lecturer, Dept. of History, Govt. Arts College, Ooty, Tamil Nadu	
<b>THE URDU PRESS ABOUT THE PRO-TURKISH SENTIMENTS OF MUHAMMADANS OF MADRAS PRESIDENCY DURING FIRST WORLD WAR 1914-1918</b>	105
M.S. Fathima Begum, Assistant Professor, Dept. of History, G.T.N Arts College, Dindigul, Tamil Nadu.	
<b>INFLUENCE OF CASTE WITHIN THE CHRISTIANITY</b>	108
K. Gangaiah, Professor, Dept. of History & Archaeology, Yogi Vemana University, Kadapa, Andhra Pradesh	
<b>MORAL OUTRAGES AND RELIGIOUS SPACE: A STUDY ON THE PEASANT MOBILIZATION DURING 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY OF SOUTH MALABAR</b>	113
Hamza Thodengal, Assistant Professor, Dept. of History, Govt. College Mankada.	
<b>REPORT OF T. L. STRANGE AND ITS IMPACT UPON THE <i>MAPPILAS</i> OF MALABAR</b>	117
V. Haridasan, Assistant Professor, Dept. of History, Govt. Sanskrit College, Pattambi, Palakkad, Kerala.	
<b>MUSLIMS AND THE ANTI-HINDI AGITATIONS IN TAMIL NADU</b>	121
L. Jafarunnisa Begum, Ph.D., Research Scholar, Dept. of History, Annamalai University, Tamil Nadu.	
<b>THE ROLE OF PRESS AND WOMEN ISSUES IN TAMIL NADU - A STUDY</b>	124
K.S. Jagadeesan, Assistant Professor, Dept. of History, Annamalai University, Tamil Nadu.	
<b>MADRAS I.C.S. MEN AND THE CAUSE OF NON- BRAHMINS' COMMUNAL REPRESENTATION</b>	129
R. Jaganath, Assistant Professor of History, Rajapalayam Rajus' College, Rajapalayam, Tamil Nadu.	
<b>A FRAGMENTARY NETWORK: THE JUDICATURE OF PRE-BRITISH COCHIN</b>	133
Jose Kuriakose, Assistant Professor, Dept. of History, St.Joseph's College, Irinjalakuda, Thrissur, Kerala.	

## End Notes

1. Iyengar, U. (Ed.). (2007). *The Oxford India - The selected works of Nehru*, p.755.
2. Chander, S. (Ed.). (1963). *Fifteen Years of Indian independence 1947 - 62*
3. Iyengar, U. (Ed.). (2007). *The Oxford India - The selected works of Nehru*, p.755.
4. Ali, B. S. (Ed.). (1986). *Goa wins Freedom - Reflections and Reminiscences*.
5. Salazar, B. O. (1956, April). *Goa and The Indian Union - Portuguese View*. p.64.
6. Vivek. *India Without Illusions*. p.83.
7. Jawaharlal Nehru speaking on Goa at Red Fort on India's Independence anniversary on 15 August 1954.
8. A Voz, 'We may lose our all, but never our honour'. p.2.
9. *Ibid*.p.2.
10. *Diario da Manha*, 'The Cynic's Game'. p.15.
11. Prime Minister on Goa. New Delhi. pp.52-53.
12. Grimes, Paul. *India: 15 Years of Freedom*. pp.49-50.
13. *Ibid*.pp.50-51.
14. Mahabharati, Alokandal. *Abolition of Poverty - An Open Letter to Jawaharlal Nehru*. p.24.
15. Handoo, G. K. *Goa wins Freedom - Reflections and Reminiscences*. p.194.
16. Menses, Susheela Sawant. "Jawaharlal Nehru and the liberation struggle of Goa." *The Proceedings of Indian History Congress*. Delhi: Indian History Congress, 2006 - 2007. pp.549 - 555.
17. Rao, R. P. (1963). *Portuguese Rule in Goa 1510-1961*.p.03.
18. *Ibid*.p.03.
19. *Ibid*.p.08.
20. *Armed Forces of the Indian Union, Operation Vijay*.p.43.
21. Rao, R. P. (1963). *Portuguese Rule in Goa 1510- 1961*. p.03.
22. Handoo, G. K. *Goa wins Freedom - Reflections and Reminiscences*. p.193.

---

## POLITICS OF (UN) MIXED DINING: REVISITING COLONIAL MALABAR

G. Deepa

The late 19<sup>th</sup> century in India is seen as the period of the emergence of nationalism and the imagining of a national community. In Benedict Anderson's formulaic modular account, there is an element in the argument that is generally ignored by readers: the imagining of the nation is the result of a need to create a new kind of believing community following the erosion of religious certainty consequent to modernity<sup>1</sup>

Jordons observes that it was among the English educated intelligentsia that several ideas of reform first arose. They were primarily trying to deal with a personal problem that affected their own lives very deeply constant contact with British and European ideas made them look upon some social and religious characteristics of their own society with horror and disgust.<sup>2</sup> Social reform in this first stage was mostly prompted by the desire of these people to cope with the difficulties which they experienced themselves. There was not as yet any concern for the mass of the people, or any desire to transform the structure of society at large. What they wanted was to reshape their lives according to the new standards and values they were discovering. They sought to clarify their own ideas, and propagate them among their kindred intelligentsia.

The socio-religious, cultural and political awakening of the 19<sup>th</sup> and early 20<sup>th</sup> centuries had its impact on the Malabar society also. The transformation of the public sphere in colonial India shows the increasing importance of religious movements and of the political use of religious images in new communication technologies.<sup>3</sup> The critique of the caste system and untouchability which obstructed the progress of the society coupled with the challenges of colonialism provoked the elite class to take up issues relating to social justice along with political agitations.<sup>4</sup> One of the specific features of a colonial modernity that one could address is the use of religion as a mode of self-fashioning, social understanding and public criticisms by Indian intellectuals. This paper is an attempt to analysis the various discourses of socio –religious movements in Malabar. This paper explore the politics of social reform movements in general and inter dining movement in particular.

By the closing decade of 19<sup>th</sup> century the social and structural changes took place among the society of India and also in Malabar. During the British rule several religious organizations were founded in different parts of the country to liberate Hindus from many evil customs and