CHAPTER 1

INTRODUCTION
An early series of writings which boasted periodicity and covered current happenings was the ‘Acta Diurna’ or Daily Acts which Julius Caesar, around 50 BC ordered to be publicaly posted each day in the Forum of Rome. This bulletin gave information, it published news, it recognized the value of publicity. The Acta Diurna demonstrated the use of the newspaper to secure results through propaganda. The news letters written on paper and given out for circulation were the forerunners of modern newspapers.

The practice of circulating newsletter system existed in the Roman Empire, Germany, France and England.

The newspaper had its origin in China. The first newspaper in the world was a court gazette which began during the Tang dynasty (618-906 A.D.) and was used as a means of communication between officials. During the Ching Dynasty (1644-1912) the bulletins were continued under the name Peking Gazette. It continued to be published up to the early years of the 20th century.

1. F. Fraser Bond. An Introduction to Journalism New York, 1961. p.32
2. Encyclopaedia, Britanica, Vol 16-p.410
Venice was a chief centre for the written newsletter of the middle ages and weekly printed new sheets appeared in Florence as early as 1636: They were called Notizie Scritte (written notice) and were displayed in public places.

A new machine came into being which was called the printing press. The creative genius was John Gutenburg who invented it between 1440 and 1450 at Mainz, a city of Germany. In 1456 Gutenburg brought out his Latin Bible. There was a global change in the newsletter system with the invention of printing.

Germany was the pioneer in Newspapers. The first newspaper was Avincz in German language which was printed on 15th January 1609. The first French newspaper was the Gazette.

5. Rangaswami Parthasarthy, Journalism in India, Delhi, 1991, p.3.
7. Malayalam Manorama Archives Documents.
afterwards called the 'Gazette de France' established in 1631 under the patronage of Cardinal Richolieu. On 11th March 1702 the first daily newspaper appeared in London and it was called Daily Courant. In 1690 Benjamin Harris published the first American Newspaper "Public Occurrences". The world's greatest newspaper, the New York Times came out on 18th September 1851.

The press in India.

India has known the concept of Mass communication and news from very early times. Indian mythology refers to two eminent characters, Narad Muni and sanjay, who depicted in their legendary roles the vision people had about these concepts.

Narada, a bachelor saint was not merely a news giver but also a news caster, a journalist, not carrying a pen or a paper but a veena and singing praises of Narayana. He had the fastest vehicle, the mental vehicle, where by he could reach any spot in a trice.

9. Rangaswamy Parthasarathy, op. cit. p. 6
10. Malayalam Manorama, Archives Documents.
13. ibid. p.15
Newsletters also existed in ancient India. The Mauryans were the first to start circulating newsletters in India. Runners, doots, messengers and riders carried news and message in the Mauryan period. Muslim rulers in India set great store for the flow of information and reinforced the system of reporters and informers for that purpose.

Though, printing had its origin in China, India's neighbouring nation, it took ten centuries for it to reach India. That too came not directly from China but from Europe. Like English education, railways, telegraph, Indian councils and cricket, the press originated in India during British rule.

The first book in India, 'Doctrina Christina' written by St. Francis Xavier in Portuguese language came out from Goa on 16th September 1556. The first book in an Indian language (Tamil) was

14. Puthuppally Raghavan, Kerala Pathrapravarthana Charithram, Trissur, 1985, p.11
15. P.N. Malhan, op. cit, p.16
16. ibid, p. 22
17. Puthuppally Raghavan, op.cit, p.14
printed in Kollam on 20th October 1578. Portugal was the first European nation which brought a printing press to India. Printing press were first brought to India in the 16th century by Christian Missionaries for publishing evangelical literature. In 1684 the English East India company set up a printing press in Bombay. For the next one hundred years there remained a lull in the history of the press. No attempt was made in India to start newspapers. The first attempt in this field was made by James Augustus Hickey who published the first newspaper in India in 1870. It was called the Bengal Gazette. Hickey is regarded as the father of the Indian press. The two sheet English language weekly was little more than a malicious scandal rag, aimed at the officials of the East India Company and the Governor General, his wife and retinue. These attacks brought

22. A. Sreedhara Menon. Modern Indian History, Trivandrum, 1980 pp. 144-152
upon Hickey libel suits, government harassment, eventual imprisonment, and an end in poverty, although the editor persisted with his paper through most of his troubles\textsuperscript{23}.

James Augustus Hickey was the first Indian journalist who underwent imprisonment\textsuperscript{24}. The Bengal Gazette was the forerunner of many more journals and newspapers which appeared in Calcutta, the birthplace of journalism in India\textsuperscript{25}. It was followed by the Calcutta Gazette in 1784, the Madras courier in 1788 and the Bombay Herald in 1789. The first newspaper published in English by an Indian, Gangadhar Bhattarcharya was the Bengal Gazette in 1816\textsuperscript{26}.

The first publication other than in English was a product of Christian missionaries issued from Serampore, called Dig Darshan which was a Bengali monthly first seen in 1818\textsuperscript{27}. The oldest existing newspapers in India is the Bombay Samachar started in 1822 as a weekly under the name Mumbai - na- Samachar. This Gujarathi


\textsuperscript{24} Priyadarissanar, Pathraprabhathanam Prarambhaswaroopam, Thrissur 1982 p 10

\textsuperscript{25} Rangaswami. Parthasarathy op.cit. p.21

\textsuperscript{26} ibid p. 42

\textsuperscript{27} ibid, p 270
newspaper was founded by Fourdonji Murzbi in Bombay. The Udant-Martand the first all Hindi newspaper was issued in 1826 by Jugal Kishore Shukla of Cawnpore. In North India too, newspapers began to appear from the early decades of the 19th century.

The important newspapers published by Englishmen in India in English in the latter half of the 19th century were the Times of India, The Statesman, Friend of India, Madras Mail etc. The Times of India is the oldest English daily in India and it is also an important newspaper which has played great role in the development of journalism in this country. The Amrita Bazar Patrika is the oldest Indian owned daily. It was born as a weekly in Bengali in 1868. The Hindu began publication in 1878. It was the first Indian newspaper to have its own plane service for distribution of the paper to far flung readers. The period after the Revolt of 1857 saw the appearance of many newspapers of modern India. In 1875 there were 375 Indian language newspapers and 147 English newspapers.

29. A. Sreedhara Menon, op. cit. p. 148
30. Rangaswami Parthasarathy, op. cit. p. 234
31. ibid, p. 221
32. ibid, p. 227
33. A. Sreedhara Menon, op. cit. p. 151
The social and religious movements of the 19th century, the establishment of the Indian National Congress in 1885 and the partition of Bengal in 1905 provided a good incentive to the growth of the Indian newspapers in the late 19th century and early 20th century. The newspapers published by Englishmen gradually came round to the support of the Government while the newspapers managed by the Indians whether published in English or Indian languages supported and nursed the national sentiment. They started criticising the social, economical and administrative policies of the British in India. Therefore, barring exceptions like William Bentinck and Lord Ripon all the Governor Generals of India put serious checks on the liberty of the Indian press in different ways.

The press in Kerala

The history of journalism in Malayalam goes back to slightly more than a century and a quarter. Journals and periodicals in Malayalam were first started by Christian missionaries, in most cases solely with the purpose of propagating religion and education. The

34. LP Sharma, History of modern India, New Delhi, 1989, p. 278
35. Ibid. p. 279
36. Press in Kerala, Department of Public Relations, Thiruvananthapuram, 1980 p. 1
Christian missionary enterprises of Kerala were in need of a common lingua franca to convey the Christian tenets in a more refined and effective manner.

But in the early decades of the 19th century, Malayalam as a language was not fit to imbibe deep thoughts and western ideologies. To overcome this difficulty, the Protestant missionaries who operated Christian missions in Kerala, worked at various capacities for the sophistication of the Malayalam language. As a part of it, they made Malayalam a printable language in both ways, orthographically and typographically. The net result was the birth of prose branch to the Malayalam language and through which it got the colour and character of a transactional language. This process of transformation of Malayalam language was accelerated through schools and journal / Newspaper culture.

37. The Christian Missionaries started Vernacular Schools, translated Bible into Malayalam, created a prose literature and above all started printing. See discussions in Samuel Nellimugal. 'Bailey Malayala Bhasayute pitavu', passim.

38. Till the 19th century the prose was not a popular branch of literature in the Malayalam language.
Thus their contribution to the development of Malayalam prose and the promotion of journalism, however has been considerable and should be remembered with gratitude.

The Jesuit missionaries were the pioneers in the field of printing in Kerala. The first printing press was established in 1563 AD at Ambalakkadu seminary, Cochin39.

The first Malayalam printed book was Cubendi (Samshepa Vedartham) of 1772 written by Father Clement of Jesus and was printed at Rome by the Jesuit Missionaries40.

June 1847 witnessed the birth of Malayalam journalism when eight cyclostyled sheets in demi octavo size were put out from a press at Illikunnu near Tellichery. The masterhead proudly announced the new comer’s name as “Rajya samacharam”. The

40. The Samshepa Vedartham compiled by Father Clement know in Latin as “componodiosa” was misspelt in Malayalam as Cubendi.
credit for this pioneering venture goes to Dr. Hermen Gundert, the renowned western scholar. Dr. Gundert was then the motivating spirit behind the German Basel Mission. Dr. Gundert was well versed in eighteen languages. Dr. Gundert gave a very healthy start to Malayalam journalism. He started another journalistic venture in October 1947. This was "Paschimodayam." The publication carried articles on Geography, History, Natural science and even Astrology. F. Muller, a young missionary, was its editor.

In 1848 the first printed magazine in the Malayalam language, the Jnananikshepam hit the newsstands. This eight-page magazine was printed at the CMS press operating from Kottayam way back to 1821. It was an evangelical journal with the laudable motto, 'Respect everyone, love them as your brother, fear God, be

41. G. Priyacarsanan, Malayala Patrapparvarthanam Paramba Swaroopam, Trissur, 1982, p. 17
42. ibid., p. 10
43. Murkot kunnappa, Malayalam Journalism, Kottayam Nagaraskabha Golden Jubilee Soivenir, 1971, p. 235
loyal to the king. Benjamin Bailey, the architect of Malayalam printing was the founder of "Jnananikshepm". The "Jnananikshepm" continues to be published from Kottayam even today, but as a magazine that still continues its publication from Kottayam in Kerala.

Yet another periodical, made its appearance around this time. It was "Vidyasangraham" brought out under the auspices of the Kottayam College. This magazine started its publication in 1854 and went on till 1867. "Vidyasangraham" quarterly magazine was the first publication of an educational institution.

In the meantime there were attempts to start a newspaper. In 1860 the "Western Star" was published from Cochin in English. In 1864 a malayalam edition of the Western Star started publication from Cochin under the banner Paschimataraka. "Paschimataraka" is the first publication of laity people. Kalloor Ommen Philipoose (1838-80) was its editor. He was the first Malayalam editor of a

44 Murkot Kunjappa, op. cit. p. 235.
45 G. Priyadarshan, op. cit. p. 31.
46 Ibid, p. 32.
48 G. Priyadarshan, op. cit. p. 32.
magazine. In 1867 W.H. Moor started Santhishtavadi which was printed at the C.M.S. press. It challenged the educational policy of Diwan Madhavaraya and a result was prohibited. The "Santhishtavadi" created history in Malayalam journalism by becoming the first martyr to the cause of the freedom of the press.

It was a Gujarathi, Devji Bhimji who started the first systematic newspaper in Malayalam. Bhimji’s newspaper, the Keralamitram was launched on the New year day of 1881. It was a wonder that a Gujarathi, Devji Bhimji started a Malayalam newspaper, and that too at a period when there were only publications related to Christian religion. The Keralamitram was issued thrice a month in the beginning, later on it was published as a weekly. Running a newspaper in a regional language was a difficult task at that time. Literacy had not caught up with the common man. As a result circulation was at a minimum.

50. G.Priyadarshan, op. cit, p. 33
51. Ibid, p. 34
52. The press in Kerala, op. cit, p. 3.
53. Ibid, p. 3
54. A. D. Harisnarma, Keralathile Pathrapravartanam
Malayalam journalism in a sense had outgrown the stage of infancy by the turn of the century. The closing years of the 19th century gave birth to newspapers which later played a dominant role in the history of Kerala.

DEEPIKA

The Nasrani Deepika was started as a fortnightly on 15th April 1887. Mannanam, a sleepy village near Kottayam was the birthplace of the newspaper. Deepika owes its inception to the renaissance that came in the wake of modern education in the state. The founder editor of the Deepika was Father Emmanuel Nidhiry of Kuravilangad who was a versatile genius, influential eleric and charismatic pioneer. The path, which the newspaper was to tread, was clearly defined in its very first issue, (15th April 1887) to represent the atrocities, injustices and cruelties meted out to the poor folk before the court of rules and ministers and to mitigate popular grievances like a faithful messenger.

The name of its erstwhile editors will remove doubts about its secular characters. Kummanam Govinda Pillai, Chakanat Sankara

55. Dijamn: Deepika (Pamphlet) Kottayam, p 2
56. Ibid, p 2.
Pillai and P.R. Nanu Pillai were editors during the last decade of the 19th century and the early 20th century. Swadeshabhimani Ramakrishna Pillai was the leading writer for a few years. The writers and correspondents too were from all sections of the population from Kerala.

The history of Deepika is resplendent with stories of relentless and spirited fights against social evils and injustices perpetuated upon the lower echelons of the society in the native Kingdom of Travancore. These struggles were instrumental in changing the social and political structure of the state.

Deepika championed the cause of the local people in the Government service. This movement known as `Malayalee memorial' halted the import of officers to man the state. Deepika from the very beginning fought against untouchability. Irrespective of caste, creed and colour, Deepika has stood for all. Through its columns Deepika criticised the policy of the state in denying the vast majority (Backward classes) its due share in public services. It inspired the people to rise against injustice.
As early as the 1890's Deepika spoke for democracy. In one of the editorials it is stated as follows,

"Nonetheless, the best form of government is the one in which the people's representatives rule" 57.

The happenings at the national level were also there in the columns of the paper from the very beginning. Since 1920, news of the Freedom struggle was printed under the slag 'Indian News' in Deepika. In 1927, Deepika became a daily 58. In 1939, the newspaper was shifted to Kottayam for better accessibility. The word 'Nasrani' was deleted and the newspaper became 'Deepika'. Deepika continued to give extensive news coverage and write regular editorials for the national cause.

The zeal and enthusiasm with which Deepika threw herself into the struggle triggered off repressive measures from the Diwan, Sir. C.P.Ramaswami Iyer. He began with cajolery which soon turned into threats and real persecution. Fr. Shabor, the editor of Deepika

57. ibid., p. 3
58. ibid., p. 10
was arrested, but Deepika was not to be conquered. There was censorship which has turned to kill all items of news about the abstension movement.

The history of Deepika is not only of fights. It has always had on a constructive path. The predominantly agricultural state of Kerala could boost of only one newspaper that stood for the farming community, all through these years- The Deepika. The paper has been with them in all their work fields either advising them how to cultivate scientifically and profitably or fighting for their just and fair demands.

The 102 year old Deepika run by the religious congregation of Mary Immaculate (C.M.I) was handed over to a newly formed public limited company Rashtra Deepika limited in 1989. With Rashtra Deepika limited taking over the management, the administration of the Deepika fell into the hands of lay leaders. Deepika, Rashtra Deepika Eveninger, Business Deepika, Career Deepika, Rastra Deepika, Azchathippu, Karshakan and Kuttikalude Deepika are the publications from this company.

59. ibid , p.5
60. ibid p.10
MALAYALA MANORAMA

Malayala Manorama was started as a weekly in Kottayam in the princely state of Travancore. The Malayala Manorama company was registered on 14th March 1888. It was founded by Kandathil Varghese Mappilai, who was a talented writer with high ideals and a pioneer in various fields. The great majority of the people of the state were illiterate and there were hardly any newspaper. Then it became the mission of Malayala Manorama to campaign for the uplift of the depressed classes, spread of education, eradication of superstitious beliefs and preachers, and political justice for all.

Varghese Mappilai's paramount interest was in social reform in the broadest sense of the word. The plight of the weaker sectors of society aroused his sympathy. The very first issue of the Manorama contained a trenchant article, on the need for imparting education to the pulayas who used to be treated as little better than cattle. Perhaps Varghese Mappilai's most

61. Rangaswami Parthasarathy, op. cit. p. 230
63. Rangaswami Parthasarathy, op. cit. p. 230
notable contribution was the sphere of literature. The first issue of Manorama invited contributions from budding writers in prose or in verse

His Highness Srimoolam Thirunal Maharaja allowed Varghese Mappilai to use the state emblem with minor alterations as the emblem of the newspaper. It was because of this, "charity is the household deity", the motto of the Royal family became part of the Malayala Manorama emblem. The emblem is still used by the newspaper with minor alterations and improvements.

K.C. Mammen Mappilai took over as editor after the death of Varghese Mappilai in 1904. He wrote a new chapter in the history of Malayalam journalism with his courageous advocacy of the rights of the people in the face of autocratic rule. Mammen Mappilai made Malayala Manorama a daily from 16th January 1928. Considering the economic condition of the country, 1928 was not a favourable time for starting a daily newspaper. The world was in

65. Murkot Kunhappa, Samskara Navodhanam, Kottayam, 1988, p. 377
66. Puthuppally Raghavan, op. cit. p 95
67. Rangaswami Parthasarathy op.cit p.230
68. Murkot Kunhappa, Samskara Taranigni, p. 516
the grip of an economic depression. The rural economy of Kerala was also at a low ebb during that time. Mammen Mapillai has been described as a fearless patriot, a wise teacher, a crusading editor and a zealous reformer69. He agitated for great causes and these included the Civil Rights movement, the agitation for responsible Government and social reform. The paper antagonised the state administration when it actively supported the abstention movement for the `redistribution' of legislative constituencies to ensure equitable representation for all sections of the people. Under the leadership of Mammen Mapillai, Malayala Manorama gained successively in reputation, circulation and influence. In many instances the Malayala Manorama actually gave the lead to mass movements of the period. The authorities were disturbed at the growing influence of the Malayala Manorama. Its offence was aggravated when it wholeheartedly backed the State Congress Movement for responsible Government. The night of 10th September was a black day for Manorama. That night the District Magistrate, the D.S.P and armed policemen reached Manorama. In a dramatic move, the government of Sir. C.P. Ramaswamy Iyer closed and confiscated the Manorama70.

69. Rangaswami Parthasarathy, op. cit, p. 230
70. Murkut Kunthappa, Samaskara Navodhanam, p. 170.
When Sir. C.P. closed Manorama, the newspaper was published from Kunnankulam, in Cochin state from 13th September 1938. It was prohibited in Travancore. But it lasted only for nine months.

The long night of darkness for the Malayala Manorama came to an end only after independence. On 29th November 1947, the daily was started once again from Kottayam. Mammen Mappilai died and was succeeded by his son K.M. Cherian as editor in 1954. The Manorama started the “Balarama” magazine for children in 1972 and “Vanitha” for women in 1975. The English weekly ‘The Week’ was started in 1982.

The Malayala Manorama has now eight editions i.e. Kottayam, Kozhikode, Cochin, Thiruvananthapuram, Kollam, Palakkad, Kannur and Trissur. It has a circulation of 11 lakh copies and readership of 92 lakhs. Malayala Manorama is today the largest circulated Malayalam daily in Kerala[71]. K.M. Mathew leads the Malayala Manorama as the Chief Editor and has been doing so since 1973.

[71. ABC Report 1999 January - June]
MATHRUBHOOMI

The history of Matrubhoomi is linked with the history of the Indian National movement and the struggle for independence in Kerala. The national movement was fast gaining momentum in Malabar in the post first world war period. The non-co-operative movement was at its zenith. The Indian National Congress found it difficult to go forward without a press and newspaper of its own. It was decided to start a newspaper with the aim of strengthening the work of the Congress in the state and to spread its message throughout the state. Its sponsors were K. Madhavan Nair, Kunur Neelakantan Namboodiri, and K.P. Kesava Menon. Several ideas to name the newspaper were thought of by K.P. Kesava Menon. None was satisfactory. Later on the name “Matrubhoomi” was finalised as the most suitable one.

The Matrubhoomi Printing and Publishing Company was registered on 15th February 1922 with a paid-up capital of one lakh rupees. In the first Board meeting of its Directors, K. Madhavan Nair

72. Matrubhoorniyude Charithram, p. 48
73. Ibid.
74. Ibid, p. 49
was elected as the Managing Director, but later on he resigned due to technical reasons and K.P. Kesava Menon became its Managing Director. The Mathrubhoomi newspaper was started to help the Indian National movement. This was clearly stated in the Declaration issued by the Company. Therefore people were reluctant to buy shares in such a company. 

The company purchased Empress Victoria press in Rolison Road, Kozhikode with building and land at a cost of Rs. 21,500/-76. The editorship was handed over to K.P. Kesava Menon. The company decided to bring out the first issue on 18th March 1923. Since March 18th was a Sunday, the first issue was preponed by one day. The Mathrubhoomi was started as a Triweekly publication on Tuesdays, Thursdays and Saturdays. On 17th the first printed Mathrubhoomi was folded by Foreman Chathukutty and was handed over to Editor K.P. Kesavamenon. Thus the Mathrubhoomi newspaper was born.77

The story of Mathrubhoomi was the life of service and suffering. Freedom struggle and journalism were the two sides of a coin for the Mathrubhoomi company. The longline of editors of

75. ibid, p. 49
76. ibid, p. 53
77. ibid, p. 57
Mathrubhoomi were dedicated solidiers of freedom and like other patriotic Indians went through the ordeal and made sacrifices. K.P. Kesava Menon made the paper a spokesman of the forces fighting for freedom. "Mathruboomi" under the dynamic leadership of K.P. Kesava Menon played a memorable role in the freedom struggle and did much to spread the ideals of Gandhi and the congress. The paper stood for social causes such as temple entry for low caste Hindus. Mathrubhoomi played a pivoted role in the Vaikom satyagraha. K.P. Kesava Menon, its editor who gave leadership for satyagraha was arrested and had to spend six months in Trivandrum Central Jail. The Vaikom Satyagraha helped to influence public opinion in the state in favour of temple entry for low caste Hindus.

On 6th April 1930 Mathrubhoomi became a Daily newspaper. The Mathrubhoomi weekly started publication on 18th January 1932. It has been able to keep up its high standard all these years.

78. Rangaswami Parthasarathy, op. cit. p. 198

79. Puthupally Raghavan, op. cit. p. 244
Mahatma Gandhi visited the Mathrubhoomi office at Kozhikode on 13th January 1934 and gave advice to the workers of the daily. The Mathrubhoomi was practically the only source of information for the people of Malabar about the developments in the national movement. During the freedom struggle the British suppressed the Mathrubhoomi newspaper in Malabar. The publication was turned in Travancore when it criticised the dictatorship and ruthless rule of Sir. C.P. Ramaswami Iyer.

Jawaharlal Nehru visited the Mathrubhoomi on 28th December 1955. Nehru remarked that the daily was known throughout India and played an important role in the freedom movement of the country. One cannot brand Mathrubhoomi as a congress newspaper any longer but only as a national newspaper. The Mathrubhoomi newspaper started subsequent editions from Cochin, Trivandrum, Trissur Kannur and Kottayam. The company also publishes Grithalakshmi (weekly for Women), Chitrabhoomi (film weekly), Thozhil vartha (employment magazine) and Sports magazine.

80. Mahatma Gandhi remarked that Mathrubhoomi was an institution that stood on its own legs and that it had a prominent place among the newspapers of India.

81. Puthuppathy Raghavan, op. cit. p. 246.
Today the Mathrubhoomi has six editions and 7 lakhs circulation. It is read by 70 lakh people daily. Mathrubhoomi ranks today as one of the foremost dailies of Indian press.

KERALA KAUMUDI

The Kerala Kaumudi, one among the leading newspapers of Kerala was started in 1911. Its founder C.V. Kunhiraman was a multifaced personality, a poet, a brilliant prose writer, historian, journalist, politician all combined together. The Kerala Kaumudi was printed in the Suvarnaprakasham press in Mayyanad near Kollam. C.V. Kunhiraman was a government official at that time and so the newspaper's editor was Sarasakavi Muloor. After an year C.V. Kunhiraman resigned his job as government official and became the editor of Kerala Kaumudi. The Kerala Kaumudi was shifted to Kollam and later on to Pettah, near Thiruvananthapuram. C.V. Kunhiraman was the life and soul of Kerala Kaumudi. By the untiring works of C.V. Kunhiraman, Kerala Kaumudi came to the forefront of Malayalam Newspapers. Among the readers of

83. ibid, p. 12
Kerala Kaumudi, a vast majority read the Editorial\textsuperscript{84}. This was because of the style of C.V. Kunhiraman, founder editor which made the readers read it\textsuperscript{85}.

The Kerala Kaumudi was converted into a full fledged daily in 1940. K. Sukumaran became the Chief Editor of Kerala Kaumadi. The new Chief Editor gave an effective leadership to the newspaper. He knew from proof reading to editorial in journalism\textsuperscript{86}. Sahodaran Ayyappan's weekly notes were a bright weekly item in the Kerala Kaumudi. K. Balakrishnan's political reports and Kainikkara Padmanabha Pillai's political observations were special features in the daily\textsuperscript{87}. After independence the newspaper grew as a very powerful force. Up to 1963 Kerala Kaumudi was published on all days except Monday. Later the Monday magazine was started and the


\textsuperscript{85} ibid, p. 24.

\textsuperscript{86} ibid, p. 24.

\textsuperscript{87} Kerala Kaumudi Non Journalist Association Silver Jubilee Souvenir, Trivandrum, 1995, p. 15.
newspaper came out on all days. Reporting of Legislature Assembly proceedings was Kerala Kaumudi's important item. When the legislature Assembly met the pages of the newspaper were full with its deliberations. It was generally felt that reading Kerala Kaumudi, was enough to know what happened in the Legislature.

Today the stewardship of the newspaper is in the hands of the sons of K. Sukumaran. The Kerala Kaumudi always raised its voice for the backward classes. The contribution of Kerala Kaumudi and its founder editor C.V. Kunhiraman to the literary/cultural development of Kerala is unparalleled. The Kerala Kaumudi which holds the third place in the matter of circulation among the vernacular newspapers is moving from strength to strength.

MALAYALARAJYAM

The Malayalarajyam made a triumphant entry in to Malayalam journalism in 1920, featuring in its columns APT and Reuter despatches and news pictures fed by foreign photo agencies. It was started from Kollam as a weekly but within two years it became

88. Puthuppally Raghavan, op.cit, p. 180
89. ibid, p 190.
90. Press in Kerala, p. 16.
a daily newspaper. Malayalarajyam was the first malayalam
newspaper to have a Rotary press and process studio of its own91.
An organised network for the distribution of the daily was built up. The
paper even operated a bus service of its own to keep the distribution
channels well oiled92.

The Malayalarajyam Daily was edited by K.G. Sankar, a
strong nationalist. He also stood for social reforms in the state and
was against untouchability. K.G. Sankar was a revolutionary who
showed courage to take schedule caste women to his ancient
upper caste home and share meals with them 93. A number of
leading writers of the day were persuaded to contribute regular
columns. In a short span of time the Malayalarajyam became well
known and read as Kerala’s leading nationalist daily. The
Malayalarajyam weekly which came out with colour pictures in art
paper was a prestigious publication of the times. Later K.G. Sankar,
the soul of Malayalarajyam fell ill. Sankar relinquished control of the
paper on ill health and the daily experienced bad days. The new

91. Puthuppally Raghavan, op. cit, p. 247
92. Press in Kerala, p. 16
93. See discussions in Dr. N. Raveendran’s, Kollam
Kandavane illam Vend a (Mal), p. 78.
editor, K.G. Parameswaran Pillai, the brother of K.G. Sankar joined the side of the Travancore Government. The Nationalistic posture of the paper was reversed and it became increasingly pro-government. The newspaper opposed the responsible government agitation of Travancore and stood with the Diwan Sir, C.P. Ramaswami Iyer and his repressive measures. At the time of independence it stood for independent Travancore and degenerated into a C.P. Gazette. It resulted in the alienation of the paper from the people. The publication of Malayalarajyum was stopped in 1960.

DESHABHIMANI

During the Indian National Movement, when the Quit India Movement was at its highest, the Indian communist party of Kerala unit started the publication of Deshabhimani as its official newspaper. Thus the Deshabhimani came out in 1942 from Kozhikode. The paper was started as a weekly and M.S. Devadas was its editor. The Deshabhimani became a daily newspaper in 1946. The Government of Madras banned the paper in 1948. The publication of the newspaper was resumed in 1951.

94 Puthuppatly Raghavan, op.cit p. 248.
95 ibid. p. 253.
96 Press in Kerala. op.cit p. 21.
When the communist party of India was split in 1964 the Deshabhimani came under the control of the communist party of India. (Marxist) Deshabhimani is the only paper that does not utilise its space for advertisements. It allots the entire space of the paper for news. The Deshabhimanis has now editions in Ernakulam, Kottayam and Kannur. From this group of publication another weekly called 'Chinta' is also being published.

The press in Kerala may have come of age as independence dawns. It was a far cry from the cyclostyled sheets of 1847 to the full fledged dailies of 1947 increasingly harnessing modern techniques of editing and production. The decade preceding independence was a period of consolidation and growth for the press in Kerala. An element of competition started in the journalistic field. Survival demanded not only adequate resources, but a planned, entrepreneurial approach. Journalism was becoming increasingly politically oriented, a natural offshoot was committed journalism.

Different methods have been employed to collect the required data pertaining to the study. For collecting primary and secondary data the researcher visited a number of places and
libraries like Kerala University Library, Trivandrum, Public Library, Trivandrum, Kerala Legislative Library, Trivandrum, British Library, Trivandrum, Press Club Library, Trivandrum, Centre for Development Studies, Trivandrum, Kerala University Kariavattom Campus Library, Trivandrum, Mahatma Gandhi University Library, Kottayam, School of Gandhian Thought and Development Studies Department Library, Kottayam Public Library, St. Thomas Apostolic Seminary Library, Kottayam, Malayala Manorama Reference Library, Kottayam, Rashtra Deepika Library, Kottayam, CMS College Collins Library, Kottayam, Mahatma Gandhi University Study Centre, Kottayam, Kristu Jyothi College Library, Bangalore etc.

The researcher visited newspaper offices of Malayala Manorama at Kottayam, Deepika at Kottayam, Kerala Kaumudi at Trivandrum, Mathrubhoomi at Calicut and referred various newspapers of the period 1957-59.

The data has been collected by both formal and non-formal technique of interviews and observations. The researcher
had interviewed and consulted journalists, politicians and senior citizens with rich living experiences in Kerala State.

About the chapterization, Chapter I, Introduction examines the origin of newspapers in the world, in India and in Kerala. The origin and development of major Malayalam dailies is also mentioned in Chapter I. I have made an attempt to depict the political scenario of the late 1950's in Chapter II. The circumstances that led to the Andhra Rice Deal, its enquiry report and effects have been discussed in this Chapter. The third chapter gives a critical analysis of the Education Bill of Joseph Mundasserry which was brought by the Communist Government. In the next Chapter I have made an attempt to critically examine the impact of the press in the Liberation Movement which led to the dismissal of the communist government. In the concluding chapter an attempt is made to substantiate the impact of the Press on the political scenario of Kerala on the basis of the findings of the early chapters. The central conceptual tools are borrowed from the credibility
tradition of missionary enterprises and Gandhian journalistic concepts.

The method adopted in this study is that of explanatory narrative based on the socio political and religious cause and effect reasoning. Content analysis of the reports as well as comments which appeared in the leading Daily Newspapers of Kerala during 1957-59 has been used.