School of Distance Education
University of Calicut

Study Material

IV Semester
B.A. SOCIOLOGY (2019 Admission)
Core Course : SGY4B06 : SOCIOLOGY OF KERALAM

Prepared by:
Sri. JAWHAR. CT
Assistant Professor,
School of Distance Education,
University Of Calicut.

Scrutinised by:
Smt. SHILUJAS. M
Assistant Professor
Department of Sociology
Farook College, Kozhikode.

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SGY4B06: SOCIOLOGY OF KERALAM

No. of Credits: 4, No. of hours/week: 4

Course outcomes

1. Recollect the social and cultural history of Kerala society
2. Explain the major social transformation in Kerala and its implications in present society
3. Analyses various socio cultural issues concerning Kerala society through sociological lens.

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MODULE - I

SOCIO-CULTURAL PROCESSES AND ORIGIN OF KERALA SOCIETY

1.1. Life & culture in Sangam age, Chera-Chola period, traditions of Buddhism & Jainism, emergence of brahminic influence

1.2. Geographic specialities and culture of Malanadu, Edanadu, Theera Desam

1.3 Colonial influence, impact of colonial administration

Introduction

This paper Sociology of Keralam will help to understand the historical formations and current trends in the socio-cultural and economic domain of Kerala. It will help the learner to recollect the social and cultural history of Kerala society from the early Sangam period to the contemporary time. It also maps the major social transformation in Kerala and its implications in present society. Finally, paper shed light on the various socio cultural issues concerning Kerala society through sociological lens.

As we know, Kerala was formed on November 1, 1956, when the Malayalam-speaking portions of the former states of Travancore-Cochin and Madras were merged. Kerala's exceptional success, particularly in the fields of education, health, and social reform, is not limited to the post-1956 period. Even before independence, the Travancore, Cochin, and Malabar provinces, which amalgamated to form Kerala, made significant contributions to the state's overall development. These favorable improvements, however, were primarily limited to the erstwhile princely republics of Travancore and Cochin, which encompassed much of modern-day central and southern Kerala.
This module is divided into three phases of Kerala history. In the first phase we will look at ancient period of Kerala history in which we will the life and culture in Sangam age, Chera-Chola period, traditions of Buddhism & Jainism, emergence of brahminic influence. In the second part we will look at the geographic specialties and culture of Malanadu, Edanadu, Theera Desam. In the final section we will look at the colonial influence and impact of colonial administration on the Kerala society. To narrate the social and cultural history of ancient, medieval and modern Kerala we rely on Sreedhara Menon’s classic work *Survey of Kerala History* which is an authentic source of information on Kerala history.

1.2. Life & culture in Sangam age, Chera-Chola period, traditions of Buddhism & Jainism, emergence of brahminic influence

In this section we will briefly look at the social and cultural life of ancient Kerala society. We start with the Sangam age which comprised the first five centuries of the Christian Era. The Sangam age was the formative period in the social and cultural history of Kerala. In this period Kerala was part of the larger unit of Tamilakam. During the Sangam age Kerala was ruled by three dominant powers. They are, the Ays in the south, the rulers of Ezhimala (Mount Eli) in the north and the Cheras in the region lying in between.

Before going into the political and socio-cultural life in the Sangam age let us look briefly the meaning of the word ‘Sangam’ and its historical and contextual meaning. The term ‘Sangam’ literally means ‘confluence’. However, this term can be translated into English as an assembly, a college, or an academy of learned people, conducted under the patronage of the Pandyan kings, who were great lovers of literature and the fine arts. The *Sangam* was a voluntary of organization of poets. It was similar to a Round Table Conference, which
allowed sitting room only to an authentic poet. This academy or assembly of learned people including the *Sangam* poets produced literary works of high quality (Rangarajan, K.B: 2018).

<table>
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<th>Sangam Literature Classification</th>
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<td><strong>Based on the composition's time period</strong></td>
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| Patinenmelkanakku | 1. Works dating from 200 BCE to 100 BCE  
2. The oldest Tamil poem that has survived |
| Patinenkilkkanakku | 1. Works created between the years 100 and 500 CE  
2. An anthology of 18 poetic pieces  
3. Mostly composed prior to the Pallava era.  
4. Notable works include Thirukkural, Palamoli, and Naladiyar, among others. |

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<th>Based on the Context and Interpretation</th>
<th>Details of Sangam Literature</th>
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<td>Aham (Inner)</td>
<td>A comprehensive discussion of human issues such as love, sexual relationships, and so forth.</td>
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Thus, the Sangam Age encompasses the time in south India from the 3rd century BC to the 3rd century AD. According to Tamil traditions, three Sangams called Muchchangam were held in ancient South India. The Pandya kings of Madurai provided royal patronage to these Sangams, which flourished during this time. During the Sangam Age, three dynasties ruled: the Cheras, Cholas, and Pandyas.

Literary references from the Sangam Period are the most important source of evidence for these kingdoms. As previously stated, Tamil mythology refers to three Sangams: Madurai, Kapadapuram, and Thenmadurai. Except for Tolkappiyam (2nd Sangam work), all of the works from the first two Sangams have been lost. Only the third Sangam's works have survived.

Tolkappiyam is a song written by Tolkappiyar. It is the oldest existing Tamil work, dating from the 4th to 5th centuries CE. It contains information on the Sangam Age's social life, human psychology, political, and economic aspects. This text also examines Tamil grammar, which is an important feature. We can learn about the Sangam Age from a variety of sources in addition to Sangam literature. The trading links between South India and the West are documented by Greek authors such as Megasthenes and Pliny, the Tamil kingdoms are mentioned in Ashokan edicts, and the Adhichanallur excavations brought to light objects illustrating Sangam Period life.
Political History of Cheras, Cholas and Pandyas

The great dynasties played an important role in defining the social, political, and religious structures of ancient societies. The ‘Sangam Period' was a time when three great dynasties, the Cheras, Cholas, and Pandyas, flourished.

Pandyas

The Pandyas controlled the Indian Peninsula's southernmost and south-eastern regions. Megasthenes is the first to mention the Pandyas, referring to a Pandya kingdom known for pearls and controlled by a woman, implying that
Pandya society was matriarchal. Pandya rulers are mentioned in Sangam literature, and the kingdom is described as affluent and prosperous. The Pandya monarchs benefited from the Roman empire's trade and even sent envoys to Augustus, the Roman emperor. The Pandya monarchs performed Vedic sacrifices, and the Brahmanas wielded significant power.

The first Pandyan rulers were Nediyon and Palshalai Mudukudumi. Nedunjeliyan I and Nedunjeliyan II are two more notable kings. Nedunjeliyan I is thought to have died of regrets as a result of his sad role (since he ordered Kovalan's execution) in the death of Kannagi's husband, Kovalan, from the epic Silappadikaram.

Because he conquered territory from other chieftains, Nedunjeliyan II was regarded as a powerful Pandya monarch. In the battle of Talaiyalanganam, he defeated a confederacy of Cheras, Cholas, and five other chieftains. Two Tamil Brahmi inscriptions from the 2nd century BCE in Mangulam mention Nedunjeliyan's subordinate and relative presenting presents to Jaina monks. Katumara Natan, a Pandyan prince or subordinate, is mentioned in an inscription at Alagarmalai from the first century BCE.

Cholas

The Chola kingdom was known as Cholamandalam or Coromandel, and it was located between the Pennar and Velar rivers, to the north-east of the Pandya kingdom. Uraiyur, their main political power centre and capital, was known for its cotton commerce. A Chola monarch named Elara is said to have conquered Sri Lanka in the middle of the 2nd century BCE and governed it for nearly 50 years.
The Cholas also had a well-functioning navy. The Cholas' principal source of wealth was their cotton fabric trade. Karikala and Tondaiman Ilandiraiyan were two of the most notable Chola kings of the time. Karikala was a notable Chola king who constructed Puhar (also known as Kaveripattanam), a bustling trade and commerce centre with a vast dock. Karikala and Tondaiman Ilandiraiyan were the important Chola kings of the era.

Karikala was a notable Chola king who constructed Puhar (also known as Kaveripattanam), a bustling trade and commerce centre with a vast dock. He erected a 160-kilometer embankment along the Kaveri River with the help of 12,000 slaves recruited from Sri Lanka as captives. At the Battle of Venni, he beat a confederacy of Pandyas, Cheras, and other allies. Eleven rulers' drums were lost in the field, according to Sangam literature (royal drum was an important insignia of royal power). His headgear was linked with the important victory at Vahaipparandalai, where numerous chieftains lost their umbrellas (according to Sangam literature).
Tondaiman Ilandiraiyan was considered to be another important Chola ruler who was either an independent ruler or a subordinate to Karikala. He was a gifted poet and in one of his poems, he says that in order to rule well, a king should possess a strong personal character. Under Karikala’s successors, the Chola empire rapidly declined. The two neighbouring powers – the Pandyas and the Cheras expanded at the cost of the Cholas. Later, the Pallavas from the north wrested a lot of their territories. From the 4th to 9th century CE, the Cholas played only a marginal role in south Indian history.

**Cheras**

The Chera was located to the west and north of the Pandya homeland. It encompassed a piece of Kerala state and contained a thin strip of land between the sea and the mountains. Because of its trade with the Romans, it was a powerful and affluent kingdom. To defend their interests, the Romans established two regiments in Muziris, as well as a temple dedicated to Augustus.

The first known Chera king was Udiyanjeral. Nedunjeral Adan was regarded as one of the Chera dynasty's most significant kings. He conquered seven crowned kings and gaining the title of "adhiraja." He fought the Cholas in a war in which both of the main antagonists died. One of his sons is also referred to as a "adhiraja" who defeated Anji.

Senguttuvan was the son of Nedunjeral Adan and the greatest ruler of the Chera people, according to Chera poets. He was also referred to as the Good Chera or the Red Chera. The post-Sangam literature Silappadikaram chronicles his military victory of Vayalur in Nannan territory and the capture of the Kodukur stronghold in Kongu nation. He is claimed to have crossed the Ganga and attacked the north.

Kudakko Ilanjeral Irumporai was thought to be one of
the last Chera rulers (as documented in Sangam literature) and had defeated the Cholas and Pandyas in battle. The Chera power fell in the 2nd century CE, and little is known about their history until the 8th century CE. The main interest of the political history of the above three kingdoms lies in the continuous wars they fought with one another and also with Sri Lanka. The kingdoms were immensely rich in spices, ivory, pearls, precious stones, muslin, silk, etc.

**Life and Culture in Sangam Age**

During the Sangam period, the Cheras were the most powerful kingdom. In the first centuries of the Christian era, they expanded into this area. The Sangam literature is a valuable source of knowledge about this period's culture and civilization. During the Sangam period, the monarchy was the most prominent political institution. The Chola and Pandya royal families used a patrilineal (Makkathayam) system of inheritance to determine who would succeed to the throne. The queen, on the other hand, held a special place in the kingdom. She sat by the king's side for religious ceremonies and other joyful events. Perumtevi was her respectful name (Chief Queen).

Poets and academics gained prominence in the courts of kings and in society during the Sangam period. The king entrusted them with his complete support. The Sangam texts are littered with references to rulers lavishing lavish hospitality on their court poets. On various occasions, royal patrons presented poets with expensive presents such as elephants and vast sums of gold coins.

The *Manram* was an important institution of the Sangam age. Each village had its *Manram*. Its meetings were held by the elders under the banyan tree or so in order to help in the settlement of disputes. It is not clear whether it had a higher political role. It was at best a folk gathering where the
people indicated their wishes. The Manram was also the venue for festivals. It may be noted that such places are even now called in Kerala by the term Mannam.

In the Sangam age the society in Kerala had a very egalitarian and a composite culture. Rigid caste system was absent in the society and the absence of sharp division of population into different communities was absence during this period. Thus, rigours of caste and social exclusiveness were lacking in the society. The people enjoyed a large measure of social freedom and equality. The evils of untouchability and unapproachability were unknown in Kerala society in the early Sangam age. In other words, the four canonical castes, viz., the Brahmins, the Kshatriyas, the Vaisyas and the Sudras had not taken clear shape.

Dignity of labour was recognized everywhere and no person were looked upon as inferior in social status on account of his occupation. Such communities as the Panas, the Kuravas, the Parayas, the Vetas and others were held in high esteem by kings and nobles. They enjoyed the right to full education. The Panas were even superior to the Brahmins of the day in their intellectual and cultural accomplishments. It is said that the great poets of the Sangam age like Kapilar and Paranar originally belonged to the Pana community.

During the Sangam period women enjoyed high status. Women enjoyed complete freedom of movement as well as the right to full education. They took part freely in all the amusements of social life. In view of the high level of female literacy the Sangam age produced many a gifted poetess. Auvvaiyar who lived about 500 A.D. was the most outstanding poetess of the age. Child marriage was unknown in the early Sangam age and adult marriage was the normal rule. Widow marriage was also permitted. The Gandharva system of marriage which allowed the voluntary union of man and
woman in secrecy was very popular. Elopement by girls who did not approve of the choice of their husbands by parents is alluded to in many works.

During this period women also enjoyed the freedom to follow the occupation of their choice. While many of them took to weaving several others engaged themselves in the sale of fish, salt, etc. They were employed as shopkeepers, domestic servants, field labourers and gardeners. Women were fond of jewels such as necklaces, bangles, anklets, etc. Such ornaments as Tali, Pulipaltali, Aympadatali, Nul Polkalam, Polkasu, Todi, Nettipattam, Muthuram, Chutti, Vala, Kuzhal, etc., are mentioned in Sangam works. Women wore cotton fabrics as well as silk and woollen clothes.

In the entertainment aspects, upper class people enjoyed music, poetry and dancing in the Sangam period. There were professional poets and poetesses who composed poems in praise of their patrons and were generously rewarded by the latter. While some of them like Paranar of North Malabar stayed with their patrons in their houses, others were wandering minstrels who moved from place to place in search of patronage. They were supplied with food and robes and also honoured with gifts. Dancing was a common pastime of the people of the Sangam age and it was indulged in on all occasions of rejoicing. Mixed dances in which both men and women participated were not rare.

The religious practice in the Sangam age was based on Dravidian practices which were not based on any particular religion were followed. Ancestor worship was popular. The war Goddess Kottavai was the most favourite deity and she was propitiated with elaborate offerings of meat and toddy not only by kings but also by commoners like the Vetas, Maravas, etc. Though Dravidian practices were thus followed by the bulk of the population, Hinduism, Jainism and Buddhism also
exists side by side and each of these religions had its own followers among the people of the land. The worship of Muruga, Indra and Varuna is alluded to in several poems. From the 5th century onwards Aryan culture began to spread over large parts of Kerala and exercise a dominant influence in society.

The Sangam works show that Kerala enjoyed a high degree of economic prosperity in the early centuries of the Christian era. The chief occupation of the people was agriculture. The land was fertile and there was plentiful supply of grain. The Chera country was famous for its jack fruit, pepper and turmeric. Agricultural operations like harvesting, threshing and drying of grains are vividly described in Sangam works. Private property was in existence in the Sangam age and this gave an impetus to agriculture, but there were also places of public resort, common grazing grounds, common cattle sheds, etc., in each village. Agricultural implements made of iron were in common use. The Arival, Kalappa, Nukam, Kotali, etc., are some of the implements mentioned in Sangam works.

In the Sangam age Kerala also carried on extensive trade in pepper and spices with foreign countries. Not only these agricultural products but such articles as ivory, precious stones and pearls were also exported from the Kerala coast on a large scale. Thus a survey of the political, social and economic conditions of the Sangam age shows that even in that remote age the people of Kerala had a fairly well-developed civilization, culture and way of life.

To conclude, among other times in history, the Sangam Age in Kerala is regarded to be the first enlightened age. The poets, poetesses, and other writers of the time have left excellent records of the period, covering economic, social, political and cultural features of the southern kingdoms. Only
during the Sangam Age does Kerala's history take on a practical basis, rather than focusing on mythological legends. Sangam literature was written throughout the Sangam era. Because outstanding Tamil works of academic quality were produced during this period, Sangam was given its literal meaning of "academy."

Travancore is called Vanchi Nadu or Vanchi Bhumi and several places in Kerala that bear the name vanchi. From the Sangam works we can make the following observations about the Chera society during the first five hundred years of the Christian era.

1. Monarchy was the political institution of the people with the patrilineal system of succession and inheritance. Nothing is heard of the Nairs and their matrilineal system at this time though Chera kings used the names of the father and the mother with their own names.

2. The queen had a privileged position, and she took her seat by the side of the king during religious ceremonies. The widowed queens sometimes committed Sati. There was no purdah-system for women; they enjoyed freedom of movement and right to full education. There were many women-poets during the Sangam Age.

3. There was no child marriage; widow-marriage was permitted. Gandharva marriages in which men and women took each other as husband and wife were popular. Elopement was tolerated. Sometimes the jilted lover committed suicide by fasting unto death after proclaiming his love publicly in the streets. Monogamy was the norm- The custom of bride-price was prevalent, as it still are among many hill tribes of Kerala. Talikettu was unknown in the Sangam Age. Polygamy among common people was frowned upon.
4. The division of society into high and low castes as well as untouchability and unapproachability were unknown at that time. Communities like the Panas, Kuravas, Parayas, and Vedas were held in honor by kings and were equals or even superior to the Brahmins.

5. Rice was the standard food of the people along with meat and fish. There was no taboo against eating beef. Alcoholic beverages--domestic liquors and foreign wines--were drunk both by the kings and their subjects including women who used to drink munnir, a sweet drink made from Palmyra nut, tender coconut, and sugarcane. Rice-wine also was a popular drink. In their eating and drinking habits, the Munda-Dravidian Cheras followed their ancient traditions, which Keralites still continue to follow in spite of Brahmin bans on beef and alcohol.

6. The majority of the Cheras were not Vedic or Brahminical Hindus though there were Aryan Brahmins at the royal courts. Buddhism which originated among the Mundas in the North naturally continued its hold on the Munda-Dravidian Cheras. Jainism also had many followers among the people.

7. Agriculture was the main occupation of the people who were relatively prosperous except when the nations were at war. Much of this prosperity was due to trade with foreign nations like Rome.

In both Kerala and South Indian history, the post-Sangam period (500-800 AD) was a Dark Age. The Post-Sangham period encompasses the years from the middle of the fifth to the beginning of the eighth centuries. This was the time when Buddhism began to fall out of favour. Cheraman Perumal and Kulasekara Alwar were the key rulers during this time. Both of these kings eventually abdicated their positions.
Cheraman Perumal converted to Islam and travelled to Mecca when Kulasekara Alwar became a Vaishnavite poet. During this time, Adi Shankara (Sankaracharya, 788 - 820 A.D.) lived and preached the Advaida philosophy.

1.3. Traditions of Buddhism and Jainism, Emergence of Brahminic Influence

In the ancient period onwards Kerala was a centre for religions. Along with Dravidian practices Kerala have ancient native religions such as Buddhism and Jainism. Dravidian practices were not based on any particular religious philosophy. Their way of life was a mixture of primitive rites and practices. The people worshipped totem gods and innumerable spirits inhabiting rivers, trees, hills, etc. They had also many local deities guarding the borders of their villages and demons that caused diseases. The Dravidians worshipped these Gods and Goddesses by the offering of food to the accompaniment of music and dancing.

The early Dravidians also believed in ancestor-worship as is evidenced by their reverence for departed heroes for whom they erected memorial stones and offered worship. Tree worship was also common among them. The banyan tree was looked upon as the abode of the Gods and it was worshipped with great devotion. There is no evidence of Naga worship in Kerala in the Sangam age.

Historical evidence shows that in the centuries prior to the beginning of the Christian era religions from the north, viz., Jainism, Buddhism and Brahmanism entered Kerala. At the same time the people were following Dravidian practices of worship. These religions gradually got recruits from among the people, but we have the evidence of the Sangam works that the vast majority of the population still continued to observe Dravidian practices in the early centuries of the Christian era.
As we know, Jainism and Buddhism are two ancient religions emerged in India and spread to different part of India and abroad. But neither of these two religions have deep root in the southern part of India when compared to some other parts of India. In the ancient period both these religion had a substantial base in the south and especially Kerala. But the emergence of Brahmanic Hinduism brought an end to the propagation of both religions and destroyed the base of both religions in these regions. In the following sessions we will briefly look at the emergence, development and decline of these religions in Kerala.

**Jainism**

Chronologically speaking Jainism was the first native religions came to Kerala. In the 3rd century B.C he Jain religion has come to Kerala. It is believed that Chandragupta Maurya (321-297 B.C.) the great Mauryan Emperor, abdicated his throne in the 25th year of his reign and came down to Sravanabelgola in Mysore accompanied by the Digambara Jain Saint Bhadrabahu. The Jains believe that it was Chandragupta Maurya and Bhadrabahu who introduced the Jain religion in South India during their sojourn there. Though Chandragupta Maurya came only up to Sravanabelgola, his followers visited different parts of South India. Their main object was not to obtain converts but to find a haven of peace where they could meditate in tranquility and quiet. Jainism must have got itself introduced also in Kerala under these circumstances.

There were several Jain shrines and temples in ancient Kerala and a few of them continue to exist even today as Hindu shrines after undergoing a process of transformation. In Matilakam was a famous Jain temple to which several other temples in the vicinity were subordinate but it later became a Hindu shrine. For example, the Kudalmanikkam temple at Irinjalakuda was once a Jain shrine and it was converted into a
Hindu temple, during the period of the decline of Jainism. It is argued that the deity originally installed in the Kudalmanikkam temple is a Jain Digambara, in all probability Bharateswara, the same Saint whose statue exists at Sravanabelgola in Mysore.

In Kallil near Perurabavur, has an old Jain shrine even today in a natural rock-cut cave and the place must have been a centre of Jainism in the past. In the shrine are set up images of Parswanatha, Mahavira Tirthankara and Padmavathi Devi (Pattini). The temple is today worshipped by Hindus as a Bhagavathi temple and the Pujas are conducted by Namboothiri Brahmins. Ganpati Vattam or Sultan’s Battery, Manantoddy and other places in the Wynad area were also important centres of Jainism in ancient Kerala.

In the Edakkal cave near Sultan’s Battery may be seen Jain inscriptions of the Kadambas and Hoysalas. The Bhagavathi temple located on the top of the Edakkal hill might have been a Jain centre in the past. An old Jain temple in complete ruins, with images in granite of Mahavira and Parswanatha, was discovered in Kavassery Amsam, Alathur taluk in 1959. At Bangra Manjeswar in Kasaragod taluk are two old Jain bastis even now catering to the spiritual needs of a few Jain families of the locality.

The decline of Jainism in Kerala started in the 8th century A.D. when the Saivite and Vishnavite movements made their impact, but it seems to have lingered till the 16th century A.D., and then almost disappeared. Jainism has not left much of a lasting impress on Kerala culture. It is said to have influenced the architecture of the temples and mosques of Malabar. Logan has drawn pointed attention to the fact that Hindu temples and even Muslim mosques of Malabar have been built in the style peculiar to the Jains.
Buddhism

Buddhism came to Kerala during the reign of Asoka in the 3rd century B.C. itself. The Tamil works of the Sangam age contain several references to the efforts of Buddhist missionaries to spread the message of the Buddha. A number of Buddha idols have been recovered from Karunagappally, Kunnathur and Ambalappuzha, Aala and Paruvassery. The most important Buddhist temple in Kerala was Sreemoolavasam.

Like Jainism, Buddhism also held sway in Kerala in the ancient period. According to one of the Asokan inscriptions the rulers of the Chola, Chera and Pandya countries made arrangements within their own countries for the treatment of men and animals suffering from diseases. Some Buddhist missionaries are also said to have come to South India and propogated

Many prominent Hindu temples of the present day like the Kurumba Bhagavathi temple, Cranganore, are believed to have been at one time Buddhist shrines. In the Durga temple at Paruvasseri, 21 miles east of Trichur, has been discovered an image of the Buddha sitting in meditation. The large number of Buddha images found in the Kunnathur and Karunagappally taluks of Quilon district and Mavelikara and Ambalapuzha taluks of Alleppey district clearly indicate the prevalence of the Buddhist faith in this area. The most notable of these Buddhist images is the famous Karumadi Kuttan near Ambalapuzha. The Buddhist faith was firmly established in this area in a place called Sri Mulavasam which is now under the sea. Sri Mulavasam was at one time the most famous centre of Buddhist pilgrimage in South India.

The decline of Buddhism began from the 8th century A.D. when it came to be subjected to the vigorous propaganda onslaughts of Hindu reformers like Sankaracharya.
Nevertheless, it lingered on for some time more and finally disappeared in the 12th century A.D. Though Buddhism disappeared from Kerala, it left its lasting impact on Kerala society. In reality Buddhism was only absorbed in Hinduism along with some of its impressive ceremonies and forms of worship. The images, processions, utsavams, etc., associated with popular worship in Hindu temples in Kerala are said to be a legacy of Buddhism.

Another noted Buddhist influence is the famous deity Sastha or Ayyappan. He is the Hinduised version of the Buddha and that the pilgrimage to the Sastha shrine at Sabarimala contains traces of Buddhist influence. The Sabarimala pilgrims observe strict vows of non-violence, vegetarianism and abstinence from worldly pleasures for about two months prior to their pilgrimage and this is considered to be a practice reminiscent of the Buddhist doctrine of Ahimsa. Some scholars also point out that there is a striking resemblance between the figures of the Sastha and the Buddha in posture as well as in form.

The impact of the Buddhist faith may be seen in other fields as well. The extensive popularity of the Ayurvedic system of treatment in Kerala is believed to be a gift of Buddhism. Many of the Buddhist monasteries had dispensaries where free medical aid was given. The immense popularity in Kerala of Ashtangahridaya written by Vagbhata, a Buddhist scholar, is also significant in this context.

The contribution of Buddhism to the spread of learning and literacy in Kerala was undoubtedly great. The Buddhist monks were pioneers in the field of education. The Ezhuthupalli, the Malayalam term for the elementary school, seems to be a legacy of the Buddhist period, for the Buddhists used to call their Viharas by the term Pallis.
Emergence of Brahminic Influence

Following the advent of the Jains and the Buddhists, the first batch of Brahmin immigrants came to Kerala in the 3rd century B.C. itself. It may be recalled that the period coincided with the Mauryan age in the history of North India when a conscious policy of acculturation or dissemination of “the superior material culture of the Gangetic basin” was pursued by the Mauryan State—a policy which had the fullest backing of Kautilya, the author of the Arthasastra who had spelt out its details.

During the Sangam age which partially synchronised with the Gupta age of North Indian history immigration of the Brahmins into Kerala continued uninterruptedly on a small scale. In the 8th century A.D. the Aryanisation of Kerala reached its climax with a major batch of Brahmin immigrants coming here and strengthening the already existing forces of Brahmanism. According to tradition six eminent Brahmins scholars also came along with the immigrants, met the Buddhists in argument, completely defeated them and established the supremacy of the Vedic faith.

The impact of Aryanisation on early Kerala society and culture were far reaching. Aryanisation led to the decline of literacy, dignity of the occupation, dietary habits, female education etc. With the predominance of the Brahmin, element in public life far-reaching changes took place in all spheres of human activity even from the later Sangam age. Some of the important changes are listed below.

First, the caste system was foisted on a casteless society by the Aryan immigrants who worked with extraordinary missionary zeal in spreading the Aryan ideology based on the primacy of Chaturvarnya.
Second, there was a change in the dietary habits of the people. The use of beef and liquor which was common even among the Brahmins in the early Sangam age now came to be looked upon as taboo. Those who used beef had now some social stigma attached to their class. The continued use of beef by the Panas was perhaps one of the factors which brought about the decline in their social status.

Third, the introduction of the caste system also brought about a decline in the level of general literacy. The members of the fourth caste, viz., the Sudras were denied the right to education and subjected to other social disabilities as well.

Fourth, the social status of a person came to be determined on the basis of the occupation which he followed. Dignity of labour no longer commanded recognition. Those who were engaged in occupations involving physical exertion were relegated to the lowest strata of society and came to be looked upon as low castes.

Fifth, the status of women also underwent a change for the worse. Female education was neglected. Child marriage took the place of adult marriage and women were compelled to take to family life and neglect intellectual and artistic pursuits at a very early age. Women no longer enjoyed the social freedom and equality of earlier days. The life of the widows was a hard one.

Sixth, The immediate impact of the Aryan immigration was a decline in the status of the toiling classes and women both of whom had enjoyed a superior social status in the early Sangam age.

Seventh, the new Aryan missionaries devoted all their attention to propaganda against Buddhism and Jainism whose hold on the people was the main stumbling block to the success of their ideology.
Eighth, the absorption of the Dravidians within the fold of Hinduism was effected by the incoming Aryans by a gradual process of social assimilation and cultural synthesis rather than by military conquest.

**Geographic specialties and culture of Malanadu, Edanadu, Theera Desam**

Kerala is separated into three geographical areas: the coast (Theera Desam), the midlands (Edanad), and the highlands (Malanad). The midlands, or edanad, of Kerala begins about 15 kilometres east of the coastal areas. Malanad is located 40 kilometres from the ocean. Although rubber plantations take up the majority of the area, the Midlands are the most fertile lands ideal for agriculture. While coastal towns are older and larger, with a higher population, midland towns are smaller and have a lower population than Theera Desam or the coastal regions. Malanad has the lowest population density in Kerala. Malanad is mostly known for its rubber and tea plantations.

Kerala society and culture have a unique position in Indian culture and civilization. Politically and geographically Kerala has a distinctive entity from the early period of its history. Because of its unique geographical position and peculiar physical features Kerala have a distinct individuality. The land of Kerala comprises the narrow coastal strip bounded by the Western Ghats on the east and the Arabian Sea on the west in the southern part of the Indian Peninsula. This geographical physical peculiarities has helped Kerala to ensure its political and cultural isolation from the rest of the country. The narrow coastal strip facilitated its extensive and active contacts with the countries of the outside world through the Indian Ocean. Thus, all geographical, ecological and physical factors influenced the formation of Kerala society and its culture.
So, a basic understanding of geographical, ecological and physical features of Kerala State is very important to understand the social, cultural and political history of the region. Geographically, Kerala lies between 8° 18' and 12° 48' North latitude and between 74° 52' and 77° 24' East longitude. It has a total area of 15,002 sq. miles (38,855 sq.km.) and a coast line which is nearly 360 miles long. The territory of the state may be broadly divided into three natural divisions, viz.,
the highland, the midland and the lowland. The Western Ghats which range along the eastern border constitute the highland. It is covered by thick forests in its upper ranges while in the lower ranges the forests are interspersed with plantations. The lowland stretches along the coastal plain on the western side of the State.

Ecologically, the soil in this region is sandy. The coconut tree (*Kalpavriksha*) grows luxuriantly in this area and dominates the landscape. Paddy is also extensively cultivated here. Sand-witched between the lowland and the highland is the midland. In this region, where the soil is laterite may be seen the valleys broken intermittently by isolated hills and also the plains leading to the forest-clad uplands. The region is rich in agricultural produce, paddy, tapioca, spices and cashew being the most important crops. On the higher elevations are extensive tea and cardamon plantations while pepper, rubber, ginger and turmeric flourish in the lower elevations.

Historically, the geographical position of Kerala helped the region to develop its own social and cultural peculiarities. As the narrow strip of land bordered in between the Western Ghats on the one side and the Arabian Sea on the other has considerably influenced the development of the region as a distinctive place. These geographical futures helped the country to product itself from the political inventions from the northern part of Indian subcontinent. And it took longer time for Brahmanism, Buddhism and Jainism from the north to penetrate into Kerala than into the other parts of Peninsular India.

Due to these political and cultural isolations Kerala society developed its own cultural and social institutions. *Marumakkathayam* or the matrilineal system of inheritance is one of the particular social and cultural practices in Kerala. This region developed its own distinctive styles of art and
architecture because of this geographical and cultural isolation. *Kathakali, Chakiar Kuthu, Ottam Tullal* and *Mohini Attam* are some of the distinctive art forms developed in Kerala as a result of this isolation.

Though there was geographical isolation, different rulers and kingdoms, such as Chalukyas, the Rashtrakutas, the Pandyas, the Cholas, Vijayanagar and Mysore invaded into Kerala and established their rule in this region. Because of this political rules different social, cultural, customs and manners influence across the regions. Malayalam language and culture evolved and enriched by the influence of Tamil and Kanada regions. In the field of architecture there are influence of the Pallava, Chalukya and Vijayanagar styles in the temple architecture and sculpture of Kerala.

Since Kerala have a large area of coastal belt which attracted foreign traders from Europe and Asia from the ancient period onwards. The maritime trade and exchange helped the region to prosper and get connected with the rest of the world. The Arabs the Portuguese, the Dutch, the French and the English came to Kerala coast in different epochs of the history. Through these roots different religions such as Judaism, Christianity and Islam came to Kerala.

1.3 Colonial influence, impact of colonial administration

Kerala, on the eve of the Europeans' arrival, painted a dismal picture of a feudal government, complete with its faults and flaws. In the country, there was no central authority. Kerala was divided into several tiny realms, each of which was ruled by a Naduvazhi but owed no loyalty to anyone. There was no unifying central power to speak of. They were the rulers of Kolathunad (Kolalthiri), Kozhikode (Zamorin) and Venad (Tiruvadi).

The arrival of the Europeans signalled the start of a
new period in Kerala's history. Kerala was firmly established on India's political map as a result of this. Vasco da Gama's arrival in Kappad, near Calicut, in May 1498 marked the beginning of the Da Gama Epoch in Asian history. It was a period of European dominance over Asian nations. It lasted for over five centuries, from 1498 to 1947.

In Kerala's mediaeval history, Portugal played an important role. Their arrival in Kozhikode marked the start of a new era in the country's commercial history. Several causes influenced the Portuguese arrival in Kerala. Their primary goal was to locate a new path to India. The Portuguese were drawn to Kerala by their quest for Malabar spices in general and Pepper in particular. From a political, economic, and social standpoint, the 150 years of Portuguese interaction were productive. Politically, the event reinforced Kerala's political division. Gama's arrival thwarted the Zamorin's plan to unite Kerala. It opened the door for the Mysorean and English conquests by creating a political vacuum.

Subsequent to the Portuguese, the Dutch and the French came to Kerala. They came to Kerala primarily for trade, but later had political ambitions. They established and consolidated their dominance in the land, and they began to rule over others. Control of the Indian subcontinent by the British began in 1757 and lasted until 1947. However, not all of India was directly under British administrative control; huge areas of the country were administered by Indian monarchs. British India's relationship with these "native states" was founded on the notion of "divisible" sovereignty. In such a context, the defense and foreign policies of the native states were completely controlled by the British. At the same time they enjoyed considerable autonomy in matters of internal administration.

British imperialism in India is exemplified by the
growth of British power in Kerala. In its connections with the British, Kerala exhibits a number of distinct characteristics. Travancore was the first of India’s native states to sign an agreement with the English East India Company. Travancore, on the other hand, was lucky in avoiding the fate of many other Indian native states. In a variety of fields, colonial imperialism acted as a catalyst. In order to maintain British economic interests, they utilise Kerala's economic resources, similar to their policy in India. It established governmental dominance, as well as the way in which the Indian economy, particularly that of Kerala, was subjected to the world market.

In many ways, the former Malabar district of the Madras Presidency, which now forms the northern area of Kerala State, is economically underdeveloped. Since the English East India Company acquired Malabar from the Mysoreans in 1792 until 1947, the region has been under colonial authority. The smaller princely realms of Kolathunadu, Kottayam, Kadathanadu, Kozhikode, Tanur, Valluvanad, and Palakkad in northern and north-central Kerala (Malabar area) were consolidated under the kings of Mysore and constituted a part of the greater Kingdom of Mysore in the latter half of the 18th century CE. Hyder Ali and his successor, Tipu Sultan, came into conflict with the British, leading to the four Anglo-Mysore wars fought across southern India.

As a result of the Third Anglo-Mysore War and the following Treaty of Seringapatam, Tipu Sultan lost Malabar District to the British in 1792, and South Kanara, which comprised present-day Kasargod District, in 1799. The British signed supplementary alliance treaties with the rulers of Cochin (1791) and Travancore (1795), and these princely kingdoms of British India were established. In exchange for a fixed annual tribute to the British, local autonomy is maintained. The Madras Presidency of British India included the regions of Malabar and South Kanara.
In Kerala, organised manifestations of dissatisfaction with British rule were not uncommon. Under the leadership of Kerala Varma Pazhassi Raja, who had popular backing in the Thalassery-Wayanad region, the British faced local resistance to their reign. Other notable uprisings include the Velu Thampi Dalawa rebellion and the Punnapra-Vayalar revolt of 1946. In 1884, the colonial administration established the Malabar Special Police, which is based in Malappuram. The 1921 Malabar Rebellion and the social battles in Travancore are two major revolts that occurred in Kerala during the independence movement in the twentieth century.

In Malabar, Mappila Muslims revolted against the British Raj during the Malabar Rebellion. The Battle of Pookkottur had a significant part in the revolt. In the early decades of the twentieth century, several social protests against caste inequities occurred, leading to the 1936 Temple Entry Proclamation, which allowed all castes to worship in Hindu temples in Travancore. Several social reforms were also implemented in Kerala. Kerala also saw a number of social reform movements, led by reformists such as Srinarayana guru and Chattambiswami, aimed at eradicating social problems such as untouchability among Hindus.

The Vaikom Satyagraha of 1924 was crucial in winning access to the public roads near to the Vaikom shrine for persons belonging to untouchable communities. The Temple Entry Proclamation was made in 1936 by Sree Chithira Thirunal Balaramavarma, the King of Travancore, declaring his kingdom's temples open to all Hindu worshipers, regardless of caste.

During the British time, education with English as a component began to spread. This resulted in the development of critical thinking influenced by European concepts about
equality and liberty. It helped them to question a variety of domestic norms.

Kerala became a part of the enormous Indian subcontinent, which in turn became a part of the far-flung British Empire. With the consolidation of their power, the English attempted to introduce their own political principles and practices. The “Rule of Law” was applied equally everywhere, regardless of birth or rank. Road and rail assisted in overcoming distance and promoting movement from one location to another. All linguistic hurdles were removed through education in English. National unity under a central government was added to the age-old culture and sentimental relationships. With the expansion of the physical and mental horizons, a new awareness of India's unity and fraternity among Indians began to emerge.

To conclude, by the mid-seventeenth century, the British had established dominance in Kerala, which lasted for the following 200 years till independence. Despite numerous wars and revolts against them, the British were able to rapidly put an end to them. This was primarily due to a lack of cooperation among the provinces. The most powerful kingdoms were Kochi and Travancore.

During the British era, major societal changes occurred. Slavery was gradually phased out. English missionaries were instrumental in raising the people's living standards. Several educational institutions and hospitals were established during this time. The British built numerous railway lines, roads, and bridges. Kerala owes its modernisation to the British in some ways.
MODULE II
SALIENT FEATURES OF SOCIAL INSTITUTIONS IN KERALA

2.1 Forms and changes in marriage & family among Hindu, Christian, Muslims

2.2 Caste and Religion: Kerala specificities, influence of Islam and Christianity.

2.3 Anti-caste struggles, reform movements

Introduction

In the first module the learner recollected the social and cultural history of Kerala society from the early Sangam period to the present time. It also charted Kerala's main socioeconomic transformations and their ramifications in modern society. Finally, the module used a sociological lens to illuminate many sociocultural concerns affecting Kerala society. The focus on Kerala's ancient history, including life and culture throughout the Sangam period, the Chera-Chola period, Buddhist and Jain traditions, and the emergence of Brahminic influence helped us to understand the social and political formation of Kerala society. Geographical and cultural differences in Malanadu, Edanadu, and Theera Desam help us to identify the different social context of Kerala social history. The colonial influence and impact of colonial administration will be discussed in the final part.

This module is divided into three subtopics. In the first part, we are going to study forms and changes in marriage and family among Hindus, Christians, and Muslims in Kerala society. In the second part we will focus on the unique characteristics caste and religion in Kerala society and we will
examine the influence of Islam and Christianity. In the final part we will analyze the development of reform movements and anti-caste conflicts among different sections of the Indian Society.

2.1 Forms and changes in marriage & family among Hindu, Christian, Muslims

In the second semester (Indian Society: Structure and Transformation) we learned about the concept of family and marriage as a sociological category and concept in detail. As we know, marriage and family are the most basic and important unit of society. Marriage is an essential social institution prevalent in all countries around the world. All religious groups have their own customs and rituals concerning to the marriage and family. In this part we will look at the Forms and changes in marriage & family among Hindu, Christian, Muslims in the specific context of Kerala.

The institution of marriage permits men and females to marry for the goal of starting a family, procreating, and caring for their children. Families and marriages were significantly impacted by big societal transformations. Marriages can be identified as relatively equal partners in some countries, particularly more current agrarian societies, in which both partners contribute equally to the family's economic existence.

Everything in this world is undergoing transformation. The socioeconomic pressures also have an impact on social institutions such as family and marriage. Both organisations have withstood the test of time as well as the ravages of millennia. While the family has mostly transitioned from joint to nuclear, the institution of marriage in India has seen significant changes, such as the age at which people marry, the proliferation of divagations, and so on.
Forms and changes in marriage & family among Hindu

Marriage, according to Indian religious traditions, is a religious sacrament that is primarily a complex of religious and moral obligations on the one hand, and social and economic obligations on the other. Marriage in Hinduism is viewed as a sanskara (custom) and a sacred rite, rather than a contract. It's a divine union between two souls, not just two bodies. It's an unbreakable bond.

Life is split into four stages according to Hindu philosophy: Brahmacharaya, Grihastha, Vanaprashta, and Samnyasa. The second section, Grihastha, was about marriage. The goals of Dharma, Artha, and Kama were included in the second stage grihastha, which dealt with marriage. Dharma is concerned with the dharma, or religious side, Artha is concerned with the economic aspect, and Kama is concerned with the physical aspect. Marriage was given a legitimate literary foundation by the Vedas and the Smritis. Marriage is a crucial stage in one's life, and it is sometimes referred to as the "Grihastha ashram" - a stage without which one cannot attain mukti (salvation).

The Hindu view of marriage is that it is for fulfilling dharma and the need for pleasure (Kama). It is considered as a sacrament. There are several reasons for considering the Hindus marriage a sacrament.

✔ Dharma (fulfillment of religious duties) is the most important aim of marriage

✔ Performance of religious ceremonies including certain rites like kanyadan, panigrahana, saptapadi etc. which are based on certain sacred formulae.

✔ The rites are performed before Agni (the most sacred god) by reciting mantras (passage) from Vedas (the most sacred scriptures) by a Brahmin.
The union is considered indissoluble and irrevocable and husband and wife are bound to each other not only until death, but even after death.

Though a man can perform several sacraments during the course of his life, a woman can perform only one sacrament in her life i.e. marriage, hence it has great importance for her.

Emphasis is on chastity of a woman and the faithfulness of a man.

Marriage is considered a “social duty” towards the family and community and there are no ideas of individual interest and aspiration.

In the Hindu social order, there are different forms of marriage. Monogamy (marriage of a man to a single woman) and polygamy (marriage of a man or woman to several spouses) are both widespread in India. Polygamy is divided into two types: polygyny (marriage of a man to several women at the same time) and polyandry (marriage of a man to multiple women at the same time) (marriage of a woman to several men at a time). We can find references to reincarnation in Hindu writings dating back thousands of years.

Prior to the passage of the Hindu Marriage Act of 1955, a Hindu man may marry more than one woman at the same time. Polygyny is not frequent among Hindus, despite the fact that it is legal. Only a small percentage of the population, such as monarchs, chieftains, village headmen, and members of the landed elite, practised polygyny. Polyandry is even less common than polygyny. A few Kerala castes practised polyandry until recently.

Let us look at the current trends in the marriage. Monogamy is the most common type of marriage. In several places of India, bigamous marriage has been reported among
Hindus. Bigamous marriage is having two spouses at a time. It is the man who, on many occasions, commits bigamy and avoids punishment by exploiting legal loopholes. The wife is frequently oblivious of her husband's second marriage, and even if she is, she is unaware of her legal rights and accepts her fate.

**Changes in the Marriage**

1. **Changes in Marriage Forms:** While monogamy was the most common type of marriage in traditional Hindu society, polyandry, polygamy, bigamy, and marriage by trade were also common. Polygamy, polyandry, and exchange marriages have all reduced significantly over time, and most Indians now practise monogamy.

2. **Change in the Aim and Purpose of marriage:** The traditional Hindu marriage consider “dharma” as for performance of religious duties. Earlier the marriages were to perform the sacred duties and functions. The prime function was to become kins and protectors of the family. With the advent of variety of factors like mass media, consumerism, globalization the sacred types of relations are turning fade. The aims and purposes have changed their meaning from respect, faithfulness, sincerity to lessrespect, greed and unfaithfulness etc.

3. **Change in Process of Mate Selection:** In olden times, parents usually selected the spouse and there was hardly any say of the girl. There are numerous stories and stocks which support that parents used to marry their daughters according to their own will. Now due to various factors like increasing education among girls, urbanization, economic independence etc children are consulted in marriage matters and even girl and boy talk and try to know the views of each other before executing marriage ceremonies. The marriages which were earlier held by
middlemen are now replaced with matchmaking agencies and the advertisement by newspaper and various social networking sites.

4. **Change in the Age at Marriage:** When it comes to age at marriage in India, it is clear that children used to marry at a young age, especially girls. Rajasthani girls, for example, were married at a young age, around the age of three or four years, even though they had no idea what marriage meant. In traditional Indic communities, the marriage system was primarily reliant on planned marriages from an early age.

5. **Change in stability of Marriage (Increase in Divorce Rates):** Marriage was a very stable institution in the past, and there were very few divorces. Fear of kinship and strict social rules made it impossible for married spouses to end their marriages, regardless of whether they wanted to live together or not. Divorce used to be associated with a lot of shame, and there was a lot of pressure for the sake of the children, as well as for the sake of appearances and family honour.

6. **An increase in intercaste marriages:** Until recently, families would not allow their children to marry someone from a different caste or religion. In intercaste marriage, religion plays a significant role. Intercaste marriages were less common among Muslim and other religious women than among Hindu women.

7. **Economic Aspects of Marriages:** In cities, marriages are more commonly held as a social or civil event rather than a religious service. Over the last few years, the concept of an Indian marriage has undergone significant alterations. Even though the guest list was enormous, the event was traditionally a family affair with a limited budget.
Forms and changes in marriage & family among Christian

Kerala is one of the Indian states with a distinct history that sets it apart from the rest of the country in many ways. One of the prominent reasons for its long history is its close proximity to countries connected by maritime routes through the Arabian Sea to the West Asian and Mediterranean regions since prehistory. Kerala's spice-rich region was a key centre of ancient world maritime trade because it is located along the spice route, and great civilisations such as the Greeks, Romans, Jews, and Christians have all visited this region. Long-time trading partners among them were Jews and Christians from Jerusalem, Mesopotamia, and Babylonia.

According to historical documents, Christianity was present in Kerala as early as the first century. According to Jewish settlers who arrived in Kerala in 68 AD, there were Christians, and a travelogue written by Pantaenus, the head of the Alexandrian school, who visited Kerala in the second century, also mentioned a flourishing Christian population. Syrian Christians say they were converted to Christianity as early as 52 AD, when St. Thomas travelled to India on a trade ship that stopped at Museries. The Christians of Kerala are known as Thomas Christians, after one of Jesus' follower, who is known in Christian tradition as Doubting Thomas, and who was sent to India to spread Christianity.

In Kerala there are two major Christian denominations: Catholics and Protestants. The Pope is the head of the Catholic Church. In the Catholic Church, the Pope is the highest authority. The Pope has given his blessing to all of the Catholic Church's doctrines. There are various Protestant denominations or groupings. Within each denomination, a hierarchical approach is limited.

Marriage is a sacrament, according to Catholic Church teaching. Divorce is not a possibility. However, if one of the
spouses is already married and the partner from the previous marriage is still alive, the marriage can be deemed null and void. A marriage can also be deemed null and void if one of the spouses is mentally ill, impotent, or otherwise incapable at the time of the wedding. Mixed marriages are permitted among Catholics (with a person from any other religion). The Catholic spouse, on the other hand, must promise that the children will be raised in the Catholic religion.

Divorce is permitted among Protestants. Marriages are frequently done in the presence of relatives and friends in a church. Married couples have the option of legally registering their marriage. The majority of Protestant couples seek divorce from a court of law. Remarriage after divorce is also legal among Protestants. Free consent from both partners is required, according to Church teaching. Consent must be given freely, without coercion or grave external fear, by each of the contracting parties.

Marriage and Family among Muslims

Marriage is an institution mandated by Muslims for the preservation of society and the protection of human beings from foulness and unchastity. Marriage is a civil compact, not a sacrament, with the goals of promoting normal family life and the legalisation of children. Marriage among Muslim is universal and obligatory. Since the Muslim community discourages celibacy, marriage has to be performed. It is true that marriage among Muslim is a civil contract as it is meant for procreation of children and legalizing sexual intercourse; it is a religious duty also. It is considered an ‘ibadat’.

Characteristic features of Muslim marriage are; acceptance of the proposal of marriage by the bride; capability of the bridegroom to enter into a marriage contract; preference system i.e. parallel cousins (father’s brother’s daughters) and cross cousins (mother’s brother’s daughters) are given
preference; and marriage is valid only if it is free from legal complications. It may be noted that man and women did not enjoy equal rights with regard to the provision of divorce.

Women have always been at the receiving end. However, industrialization, urbanization, modernization and spread of modern education have drastically changed the perspective. Spread of small family norm and lesser incidence of divorce are some of the impacts of social change on the institution of Muslim marriage.

On the basis of Marriage and Family, Kerala's Muslim community can be divided into two groups, one that follows the father-right social system and the other that follows the mother-right social system. Of course, these systems are manifested differently by different groups. A sort of visiting marriage, in which the wife does not leave her parental home and the husband must visit her, is one of the important cultural aspects of the mother-right sector.

The matrilinear system of family and inheritance or *Marumakkathayam* is a peculiar feature of Malabar Society and it occurs among the Muslims of Malabar. Regarding the origin of the system in Malabar among Muslims there are various theories. One is that the Kolathnad which corresponds roughly to the present North Malabar has its own social system and the subjects who were strictly under its edicts were subject to the system prevailing there. The Muslims living in Kolathnad were obliged to conform to the general practice prevailing in the land. Second theory is that the matrilinear kinship system was adopted by North Malabar Mappillas from the Nayar community probably as a result of intermarriage and conversion.

2.2 **Caste and Religion: Kerala specificities, influence of Islam and Christianity.**

The caste system is a restrictive structure that separates
one caste from another caste. In order to avoid the mixing of distinct ‘varnas' it impose restriction on intercaste dining and intercaste marriages. Each Varna is made up of different jatis, and each jati corresponds to a caste. It was once thought to mean division of labour, but in its current form, it is clearly more than merely occupation-based stratification, and it is now associated with limited social mobility. In this case, one's birth determines whether or not they are assigned to a caste.

Kerala was called a "madhouse" of communalism by Vivekananda due to the complexity of religious, and caste differentiation. Kerala has around 420 castes (jati) among Hindus, with an average hamlet having 17 caste groupings. Despite the dispersed physical structure of habitation, the castes are intricately graded in the ritual hierarchy. Each castes are separated not just by endogamy, commensality, dialectual variance, and ritual pollution, but also by spatial distance.

Kerala's social structure was deeply based in the institution of caste. It completely divided society into several self-contained groups. Each group was required to protect its own unique traits, interests, and perspectives. They had their own administration, customs, traditions, and way of life. It also brings with it a slew of social ills such as enslavement, untouchability, unseeability, unapproachability and pollution.

According to caste rankings, the Nambudiri is the highest caste in the ritual order. The Nambudiri Brahmins, who make up 8% of the Hindu population, have ritual authority but are not a powerful political force. Only a few Kshatriya ancestors of the old Malabar kingdoms live among the lower castes, and there are no indigenous Vaisyas.

The most important caste ranking below the Nambudiri is the Nayar, the traditional warrior. The Nayars or Nairs are a prosperous landowning community and number 25.3 per cent of the Hindus in Kerala. Below the Nayar are ranked the
traditional service castes, such as the barber and washerman, which are numerically insignificant.

The traditional toddy-tapper, the Ezhava, or Tiyyar as he is known in Malabar, is the most polluting caste. The economically disadvantaged Ezhavas, who make up 44.4 percent of the Hindu population, are dominating in Palghat District, where they cultivate the properties of the wealthy Tamil Brahmin landowners. The Scheduled Castes, which make up 20.4 percent of the Hindu population, are below the Ezhavas. The Pulaya (Cheruman) is the most important caste in this group, which included Nayar agricultural serfs, temple servants, and Brahmmins till 1850. Each of these endogamous subcastes are subdivided into a number of minor castes in the ceremonial hierarchy.

Region in Kerala

In the first module we mentioned that the inhabitants of Kerala used to follow the Dravidian religion, which is a mix of "animism," "totemism," and "spirit worship." Offerings were the most important religious practise. Several religions were represented, including Christianity, Judaism, Islam, and Hinduism, which was the majority religion. Kerala society has both Indic and non-Indic religions, in addition to Hinduism. In the 7th and 8th centuries, Christianity and Judaism were brought to Kerala. With the support of Brahmin patrons, the ruling classes provided all facilities for foreign missionaries in their endeavours to establish settlements or pockets of influence in various regions of Kerala, particularly the coastal areas.

All these religions Indigenous and foreign, co-existed in the land without any inter religious conflict or communal discord. Their mutual interaction the course of century helped to set in motion a process of cultural synthesis and social
assimilation and mould the culture of Kerala on composite and cosmopolitan line.

Christianity first arrived in Kerala in the second part of the first century A.D. The origin of Kerala's Christians dates back to 52 AD, when St. Thomas came to the region landing in the port of Cranganore near Cochin. He visited different parts of Kerala and converted local inhabitants including many from the upper sect known as Namboodiri Brahmins. It is also believed that St. Thomas established Churches in seven places in Kerala. This section of early converts came to be known as Syrian Christians also as Nazranis or St. Thomas Christians. An added fillip to the growth came when 400 people migrated from Syria and came to Kerala and joined the existing church in 345 AD.

However, missionary activities in Kerala were at their peak in the nineteenth century. During this time, Kerala Christians followed their indigenous social conventions and rituals. Kerala followed the Syriac Rite and was in ecclesiastical contact with the Mother Church in Persia.

There have been visible signs of caste differences within the community, which have resulted in the formation of many sects. The Vaisya caste's absence in Kerala was neutralised by Christianity, which enabled them to prosper. With their numbers, organised framework, economic stability, and social position over the ages, they had a significant impact on socio-cultural life.

Although there were only 112 Jews in the state at the time of the 1971 census, given the picture-perfect traditions associated with Judaism, it is appropriate to mention their past. When it comes to the arrival of Jews in Kerala, there are two points of view. The first is that the Jews fled their nation because of Roman persecution, and some of them arrived in
Kerala before St. Thomas arrived. Another theory is that they arrived in Kerala in the year 68 A.D.

The Jews arrived in Kerala around 68 AD to escape religious persecution back home, according to legend. In India, there are three separate Jewish groups. The Paradesis (White Jews), Malabarirs (Black Jews), and Meshuchrarim (Meshuchrarim) were three caste-like groupings of Cochin Jews (Brown Jews). Only about 50 Cochin Jews survived on the Malabar Coast in the early twenty-first century, despite once numbering in the thousands.

Jews have a written history dating back to around 1000 BC. The inscriptions on a headstone dated 1269 are among Kerala's earliest known Hebrew inscriptions. The Cochin Jews, on the other hand, arrived on the Malabar Coast much earlier, and allusions to Jewish traders from the Cochin region can be found in documents from a Cairo synagogue's genizah (repository) dating from the 8th and 9th centuries.

The Paradesi adopted Malayalam as their native tongue, and some of the first to arrive married into Malabarirs families with roots in Cranganore. However, marrying became less common as time went on, and a social hierarchy emerged. There were eight operational synagogues in Kerala, with the majority of them in Kochi, Ernakulam, and the villages of Parur (now North Paravur), Chennamangalam (Chendamangalam), and Mala. The Paradesi Synagogue was the sole synagogue that remained operational in the early twenty-first century. In the 1950s, the Malabarirs (about 2,400 people) migrated to Israel. Many Paradesis soon moved there as well. Those that emigrated kept their customs alive and passed them forward.

Kerala has maintained trading links with numerous other countries from ancient times, particularly those in the Middle East such as Assyria and Babylonia. Arab traders
frequented Kerala in search of spices, teakwood, ivory, and other valuables. These traders spread Islam in Kerala, and it is said that the faith expanded throughout India from Kerala.

Many of these traders eventually settled in Kerala's coastal districts. Malikben Dinar arrived in Kerala around 644 A.D., spread Islam, and built mosques throughout the state. Muslims are now Kerala's second largest religious community, accounting for 24.7 percent of the overall population. The Muslim population is concentrated in the state's northern areas. The Mappila are a community of Muslims in Kerala who differ from their co-religionists in other regions of India in many ways. Their rituals, language, and attire are all identical to those of Kerala's Hindus and Christians. There were historical, economic, and social factors that aided the evolution of today's 'Mappila Culture.'

The Moplahs are divided into three sections: Thangals, Pusalars, and Ossans. The Thangals are a tiny subgroup of the Moplahs who may trace their ancestors back to the Prophet's daughter Fátima. In the Muslim world, such people are referred to as Syeds, and among the Moplahs, they are referred to as Thangals.

Pusalars are Hindu fisherman known as Mukkuvans who converted to Christianity. Their conversion came late in the game. They are assigned a low rank in Moplah society due to their later conversion and low fishing employment. The Pusalars are found all over Kerala's coast, and they continue to fish as their traditional occupation. The Ossans are a group of barbers among the Moplahs, and they are rated last due to their low occupation. On social events such as weddings, their womenfolk work as hired singers.

2.3 Anti-caste Struggles and Reform Movements

Caste as a social institution had persisted in Kerala
society for generations, with all of its limits and peculiarities. However, there has been an intellectual movement against the caste system and a campaign to alleviate its social ills since the later half of the nineteenth century.

In Kerala's society, caste played a critical influence in the formation of bad customs and practises. Slavery, untouchability, unapproachability, unseeability, and pollution are examples of social problems that emerged concurrently with the caste system. It also contributed to a number of socioeconomic imbalances favoured by oppression and exploitation. Caste also denied the right to select one's occupation. The worst forms of caste system that evolved were untouchability, unapproachability, unseeability, and pollution. These terrible systems became institutionalised during the Middle Ages. It became an integral element of Kerala's culture. Later, the rulers' proclamations and the participation of colonial authorities helped to eradicate such wicked practises in Kerala's society.

Unlike other parts of India, the thinkers that sparked a renaissance in the existing civilization were not from the West. However, it is based on traditional wisdom. They embodied the goals of a rising new class that seeks social justice, civil liberty, and equality.

Throughout the twentieth century, many members of the underprivileged classes organised to fight for justice. A study of these factors elucidates Kerala's societal shift from feudal and caste customs to modern society. During this time native intellectuals played a prominent role in these struggles, and their teachings, together with practical advances in society, ushered in enormous changes. Chattambi Swamikal, Narayan Guru and Vagbhadananda were some of Kerala's intellectual luminaries who, through their teachings and intellectualism, bolstered movements against the caste system and other societal ills.
During this period we witnessed the rise of the Indian National Congress and its fights of non-cooperation and civil disobedience under the leadership of Gandhiji. The reform and anti-caste movements of Kerala coincided with these anti colonial movements. In fact, the anti-caste movement in Kerala bolstered the national movement, which in turn bolstered the anti-caste movement in the state.

Kerala underwent many changes during the 19th and early 20th centuries. Many old Indian beliefs and practises were questioned under colonial control, and new waves of identity thinking emerged as a result of the influence of English education and missionary activities. The Indian Renaissance movement, socio-religious reforms, and the emergence of nationalism all contributed to this shift. During this time, the temple access prohibition and the use of the roadways surrounding the temple for members of lower castes are examples of caste discrimination. As a result, the Vaikom Satyagraha was held in 1924–1925, allowing people from all walks of life to utilize the roads surrounding the temple.

In the first quarter of the nineteenth century Travancore witnessed the emergence of two intellectuals, Chattambi Swamikal (1853-1924) and Narayana Guru (1854-1928), they initiated reforms in the existing society through their intellectual talks. Both movements were critical of the Brahmin priesthood and its caste-based customs.

**Chattampi Swamikal and Social Reform Movement**

Chattampi Swamikal was the son of a Nambuthiri Brahmin and was born into a Nair family in Kannanmula, Trivandrum. He rebelled against the prevailing social system, which gave the Brahmins exclusive power. His greatest accomplishment as a social and religious reformer was to arouse the social consciousness of the Nairs and motivate them to struggle against the social evils that had crept into their
ranks. Untouchability, caste barriers, and the adoption of illogical social traditions such as Talikettukalyanam and Tirandukuli, among others, impoverished many a middle-class Nair family. Chattampi Swamikal, in reality, collaborated closely with Sri Narayana Guru in the shared goal of Hindu social and religious renewal.

Chattampi Swamikal attacked conventional interpretations of Hindu literature, using the Vedas as authorities. Swamikal and his contemporary Narayana Guru worked to transform Kerala's largely ceremonial and caste-ridden Hindu society in the late 1800s. Swamikal also advocated for women's freedom and urged them to take leadership roles in society.

Swamikal advocated for vegetarianism and nonviolence (Ahimsa). Swamikal thought that all religions are different pathways that lead to the same destination. Chattampi Swamikal had many friends from different parts of Kerala during his academically and spiritually rich life. While staying with these people, he wrote various volumes on spirituality, history, and language.

Sri Narayana Guru

Sri Narayana Guru, a member of an Ezhava family from Chempazhanti near Trivandrum, made a significant contribution to Kerala's social reform. He, like Chattampi Swamikal, rebelled against Brahmin dominance and advocated for the amelioration of caste rigours. He built shrines in several places of Kerala, principally for the worship of the Ezhavas,
and allowed the Pulayas and other low castes, who were socially inferior to the Ezhavas, to enter. Sri Narayana Guru had a diverse religious outlook, as indicated by his famous remark, "One Caste, One Religion, One God for Man." He is known as the "Father of the Modern Kerala Renaissance."

During 19th century, Kerala experienced socioeconomic developments that gave rise to the Ezhava middle class and its fight against Ezhava social, religious, and political deprivation. Education, health care, and small-scale manufacturing all provided opportunities for the Ezhavas to advance socially. It is possible to comprehend caste dynamics and reasons for change.

Sree Narayana Guru, a pioneer in early-20th-century Kerala socio-religious reform and a member of the Ezhava caste. Ezhavas are a low-caste group in Kerala's fourfold caste system, was born in Chempazhanthi, Kerala, possibly on August 20, 1856. He was a scholarly man who spoke Malayalam, Sanskrit, and Tamil fluently. He studied Sanskrit in Puthupalli, Karunagapally taluk, from 1876 to 1879.

In 1903 Guru founded the Śri Narayana Dharma Paripalana Yogam (SNDP) to instruct the many Hindus of Kerala from belief in many gods to belief in one God. Dr. Palpu, a medical practitioner and social activist, and Kumaran Asan, a disciple and poet who was also the SNDP's founding secretary, backed Narayana Guru. When Narayana Guru
pushed for religious and social changes in Kerala, the oneness of God and the unity of all humanity became clear. His study in many philosophical schools, particularly Advaita Vedanta, or nondualism, and his exposure to the harsh conditions of people in the lower castes, served as a foundation for his literary works and social and religious reforms in Kerala.

The S.N.D.P. Yogam came into existence on May 15, 1903, under the inspiration of Sri Narayana Guru, its first annual session having been held at Aruvipuram in 1904 under his guidance. The basic aim of the Yogam has been to popularise the message of Sri Narayana Guru and bring about the social and spiritual regeneration of the Ezhavas and other backward communities.

**Mahatma Ayyankali**

Ayyankali (1866-1941) was another important figure in the movement for the eradication of untouchability in Kerala. He contributed leadership to the campaign initiated by the Pulayas and other depressed classes for their own social improvement. He was born into a Pulaya community that had suffered from social impairments throughout the ages. Ayyankali was inspired by social reformers such as Sri Narayana Guru to begin organising among the Harijans and agitating for rights that had previously been denied to them.

As a result of Ayyankali’s efforts, the Pulaya community in Travancore was granted the privilege to walk freely along public roadways. In 1907, he formed the Sadhu Jana Paripalana Yogam on the model of the S.N.D.P. Yogam,
and it quickly grew to a large network of branches throughout the state, launching a robust campaign for the Harijans' uplift. Ayyankali was nominated by the Travancore Government as a member of the Sri Mulam Praja Sabha in recognition of his outstanding services to the Harijan community, and this provided him with a respectable forum from which he could continue his fight for social equality and justice with the goodwill and cooperation of other community leaders.

**Vakkam Abdul Khadir Maulavi**

The Hindu community in Kerala was not the only one involved in the social reform movement. The educationally backward Muslims were likewise impacted by the winds of change. Vakkam Maulavi (1873-1932) was one of the most influential Muslim social reformers. He worked tirelessly for the social elevation and moral regeneration of his society, being a scholar in Arabic, Persian, Urdu, and Malayalam.

Through his writings he urged Muslims to abandon all non-Islamic behaviours, increase their participation in English education, and participate actively in modern progressive activities. In Kerala's journalism history, the Maulavi Sahib holds a prestigious position. He was the editor of the Muslim and the Deepika, the latter of which featured a translation of a few passages from the Koran in each issue. The Swadesabhimani edited by K. Ramakrishna Pillai was owned by him.
Abdul Khadir Maulavi further popularised Arabic-Malayalam by producing Al Islam, an Arabic-Malayalam magazine. Following in the footsteps of the Ezhavas and Nairs, the Maulavi Sahib established organisations such as the Travancore Muslim Mahajana Sabha and Chirayinkil Taluk Muslim Samajam to carry out active activity for the social elevation of Muslims and disseminate liberal ideas among them. The Maulavi's pioneering effort in the educational and social spheres has contributed significantly to the advancement of Kerala's Muslim population.

**Eradication of Untouchability**

The campaign for the abolition of untouchability was the most important of Kerala's social reform movements. Chattampi Swamikal, Sri Narayana Guru and Kumaran Asan played important role in the emergence of different movements. The first major struggle of the movement was the famous Vaikam Satyagraha (1924-25). Before Vaikam Satyagraha, there were small movements in different part of Kerala for the eradication of untouchability.

C. Krishnan (1867-1938), the Editor of the Mitavadi in Calicut, was one of the movement's early leaders. In the pages of his newspaper, he waged a vigorous crusade against untouchability. In November 1917, Krishnan brazenly disregarded a Malabar Collector's order prohibiting Tiyyas and other backward classes from walking along the approach roads to Calicut's Tali temple.

T.K. Madhavan (1886-1930) was another able supporter for the cause in Kerala. Madhavan was a daring journalist as well as a strong leader with a commitment for social justice. In the columns of the Desabhimani, which he edited, he championed the cause of the untouchables. Madhavan focused his efforts initially on obtaining the Avarnas, or untouchables, access to temple approach routes.
The renowned Vaikam Satyagraha was the first movement against... In addition to T. K. Madhavan, the Vaikam Satyagraha was affiliated with K. P. Kesava Menon, Mannath Pamaanabhan, Changanacherry Parameswaran Pillai, C.V. Kunhiraman, and K. Kelappan. Its goal was to get the Hindu community's Avarnas access to the Vaikam temple's approach roads.

On March 30, 1924 Kunjappy, Bahuleyan, and Venniyll Govinda Panicker, Satyagrahis, walked hand in hand towards a warning sign that said, “Ezhavas and other low castes are prohibited through this road,”. The police officers on patrol would stop the three individuals and inquire about their caste. Kunjappy would state his Pulayan lineage, Bahuleyan his Ezhava ancestry, and Venniyll Govinda Panicker his Nair ancestry. On the grounds that they belonged to a "lower caste," Kunjappy and Bahuleyan would be denied admittance.

Despite this, the three men would stand their ground and be apprehended. More Satyagrahis would take their place as each man was arrested, signalling the start of the Vaikom Satyagraha, one of Kerala's most well-known organised agitations against Hindu orthodoxy for securing the basic civil right of marginalised castes to access all public roads surrounding the Shiva temple.

The Savarna Jatha, organised by caste Hindus who supported the movement under the leadership of Mannath Padmanabhan, was one of the highlights of the Satyagraha. The Jatha members travelled to Trivandrum and presented their demand to Regent Setu Lakshmi Bai. The Vaikam Satyagraha and the Savarna Jatha were instrumental in swaying public sentiment in the state in favour of temple admission.

Despite the fact that the Satyagrahis at Vaikam were arrested and tormented in a variety of ways during the 20-
month battle, Mahatma Gandhi's assistance helped the Satyagraha succeed in 1925. Gandhi visited Travancore and met with the Rani and state authorities, as well as with Sri. Narayana Guru in Varkala. By 1928 approach roads to all temples were thrown open to all Hindus, irrespective of caste, in the whole of Travancore.

The Guruvayur Satyagraha (1931-32) was another most prominent struggles associated with the effort to end untouchability. The Guruvayur Satyagraha took place in the Thrissur district, which was then part of the Ponnani Taluk of Malabar district, which is now part of Kerala, in an attempt to allow untouchables to enter the Guruvayur Temple. On November 1, 1931, the Satyagraha was launched under the aegis of the Kerala Provincial Congress in order to have the Guruvayur temple opened to all Hindus. K. Kelappan was the Satyagraha's commander, while A.K. Gopalan was the Volunteer Corps' Captain.

The Satyagraha drew national attention, and political workers from throughout India flocked to Guruvayur to assist the Satyagrahis. The temple's trustee, the Zamorin, was unyielding in his opposition to the petition for temple admission. It was led by K. Kelappan, who went on a 12-day hunger strike before being persuaded by Mahatma Gandhi and the Indian National Congress to call it off. Following that, a limited referendum was held among the Hindus of Ponnani taluk under the auspices of the Congress to gauge public opinion on the question of temple admission. Around 70% of those present agreed that Harijans should be allowed to enter the shrine. The vast majority of them were normally conservative ladies.

On November 12, 1936, Sri Chitra Tirunal Balarama Varma, Maharaja of Travancore, issued his famous Temple Entry Proclamation, which marked the culmination of the
temple entry movement. Its full text is given below:

“Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on all comprehending toleration, knowing that in its practice it has, throughout the centuries, adapted itself to the needs of changing times, solicitous that none of Our Hindu subjects should by reasons of birth or caste or community be denied the consolations and solace of the Hindu faith, we have decided and hereby declare, ordain and command that, subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindu by birth or religion on entering and worshipping at the temples controlled by Us and Our Government”.

In conservative Hindu circles, the Maharaja of Travancore's Temple Entry Proclamation was a shock. It brought about a silent and bloodless revolution in Hindu society. Untouchability was banned by laws with the Declaration of Independence, and those who practised it were subjected to penalty. The historic campaign in Kerala to end untouchability has so had tangible achievements.
MODULE III
TRANSFORMATIONS IN KERALA SOCIETY

3.1 Progress in education – library and literacy movements

3.2 Land reforms, changes in agrarian relations

3.3 Health care sector and demographic changes

In this module ‘Transformations in Kerala Society’ we will discuss the different aspects of Kerala society from education, land to the public health. In the post independent time Kerala witnesses a huge transformation in these sectors. This module is divided into three parts on the basis of the three themes we discuss. First part will examine the progress in education from a historical and comparative perspective. It looks at library and literacy movements emerged in Kerala in the post independent period.

Second part will looks at land reforms and the changes in agrarian relations in the Kerala society. As we know, land reform created a radical change in the social, economic and political fabrics of Kerala society. It also transformed the agrarian relations in the Kerala society. In the third part, we will discuss about the development of health care sector in Kerala and its social and political impact. In the ‘Kerala model’ progress in the area of public health play a crucial role. It also contributed for a demographic changes in the Kerala society.

3.1 Progress in education – library and literacy movements

Sociological analysis of Kerala's education system must first consider the state's outstanding achievements in attaining near-total literacy, universal primary school
enrollment, rapid reductions in secondary school dropout rates, and the availability of educational institutions in the immediate vicinity of most households in both urban and rural areas. Kerala's educational success, despite the fact that the rest of the country has trailed far behind, can be attributed to a number of variables.

First of all, the impact of various social reform movements in the early twentieth century, as well as the role of substantial missionary activity and the governments of the erstwhile princely realms of Travancore and Cochin in the late nineteenth century. Second, the incentives provided by new work opportunities within Kerala as well as the flow of labour from Kerala to other parts of India and other countries. Third, the rise of democratic forces in the mid-twentieth century contributed equally to the acceleration of educational advancement.

The nineteenth-century initiatives taken by the missionaries and the princely regimes of Travancore and Cochin were within the broad context of the colonial system. Education was seen as the principal instrument for developing an intermediate class that could assist in civil administration and ensure a steady supply of lawyers, doctors and teachers. Furthermore, the missionaries spearheaded an effort to provide instruction in the indigenous language, which resulted in a significant increase in Malayalam reading and writing. Malayalam education was also supported by the princely states of Travancore and Cochin. These initiatives resulted in the expansion of Malayalam education in Travancore.

Further advances were made in the first part of the twentieth century, building on the foundation created in the latter half of the nineteenth century, resulting in a significant increase in literacy and the number of formal schools. This occurred in concert with, and as a result of, the social
transformation that was occurring throughout Kerala. Reform movements, particularly among the Ezhavas and the oppressed classes, the emergence of a nationalist awareness, and developments in working-class and peasant mobilisation all coalesced to push education to the forefront of the agenda.

The influence of socio-political movements was primarily responsible for the quick spread of liberal and radical ideas across various parts of the population, resulting in a desire for education that cut across class and community lines. The surge in female literacy, which tripled between 1931 and 1951, was the most telling evidence of this trend. A number of developments were visible at the end of the first half of the twentieth century.

First, rising literacy and access to education among the general public was seen as a sign of success.

Second, despite the widespread use of Malayalam in schools, western educational paradigms were thought to be superior to indigenous ones.

Third, particularly in the case of professional jobs such as attorneys and teachers, education was not yet clearly linked to increased employment chances.

Finally, few genuine efforts were made to establish institutions dedicated to career-oriented technical education.

In the 1950s and 1960s, secondary and collegiate education grew at a tremendous pace. There has been a significant increase in the number of high schools, as well as the number of pupils taking the Secondary School Leaving Certificate (SSLC) test. Several colleges were established, including engineering and medical colleges.

The question of access to education had been resolved for most sectors of the population by the 1970s, with universal enrolment of children in the schoolgoing age group. However,
word quickly spread that universal enrolment contributed little to the advancement of agriculture and industry at the grassroots level. Stagnation and economic backwardness remained across large swaths of the state.

Library and Literacy Movements

In Kerala, children from the middle and lower classes were denied educational opportunities during the second half of the nineteenth century. Education was regarded as a privilege reserved for the upper crust. With the spread of literacy, this attitude progressively shifted. People's reading habits have constantly improved. However, books and other reading materials were difficult to come by for those who desired them. The necessity for public libraries was felt strongly as a solution to this problem. As a result of the people's insatiable quest for knowledge, public libraries arose in the state.

The history of the Kerala public library movement began in 1829 with the founding of the Trivandrum Public Library, which is one of India's oldest public libraries. This library was created with the European and royal communities in mind. Later on, the library was opened to the general public.

People's movements arose in Travancore to raise public awareness about the importance of strengthening reading skills. In Cochin State, the first public library to be established was the Ernakulam Public Library, in 1869. The Trichur Public Library and Reading Room was started in 1873. Both these libraries were established and run by voluntary organizations. In 1926 Cochin Government started establishing rural libraries under the supervision of a Director of Libraries. By 1946, there were 17 public libraries, 5 large rural libraries and 224 small rural libraries in Cochin State. In 1931 a Conference of library workers was held in Trichur and a library association was formed. This association started publishing a quarterly...
Malayalam Journal, 'Grandhavicharam' which stopped publication after few issues.

In Malabar also many public libraries were established during the beginning of the present Century at the utmost interest of the local people. The Tellichery Public Library was established in 1901, Calicut Public Library in 1924 and Cannanore Public Library in 1927. In villages also small public libraries began to appear. Although they were started with popular support, the initial enthusiasm could not be sustained for long due to lack of support from the Government. In 1941 Late K. Kelappan, a renowned social worker and a devoted Gandhian convened a library Conference in Malabar and a Malabar Library Association was formed. But this association also did not survive long.

In 1945 a meeting of 47 small libraries from all over the old Travancore State was held in Ambalapuzha. This conference gave rise to the All Travancore Grandhasala Sangham, a new library organisation. This organisation was one of the first to promote the public's cultural interests through public libraries. The Sangham gave leadership for reviving defunct libraries and organizing new ones by kindling the inherent sentiments of social work among the educated youth.

Following the integration of the erstwhile Travancore and Cochin princely realms in 1949, the All Travancore Grandasala Sangham expanded its activities to the Cochin area in 1949, then to the Malabar area after the creation of Kerala State in 1956. The Sangham has been known as 'Kerala Grandhasala Sangham' since then.

In 1959, at the request of E. M. S. Namboodiripad, the first Chief Minister of the reorganized Kerala State, Dr. S. R. Ranganathan prepared a library bill and a library development plan for the newly formed state. But with the dissolution of the
Communist ministry, this attempt did not become fruitful. Later Governments also assured the people of proper enactment of a bill for the establishment and organization of a public library System in the State. Due to the difference of opinion among those who are associated with the library movement regarding the nature of the administrative set up and the future role of Grandhasala Sangham, library enactment still remains an unfulfilled promise and Kerala, the most literate state in India continues to be the only state in South India without a library law, in spite of the early initiatives, and the fact that the Malabar area of the state has the Madras Public Libraries Act (1948) in force ever since it became part of Kerala in 1956.

Puthuvayil Narayana Panicker is now recognised as the "Father of the Library Movement" because of his tremendous contributions to the promotion of literacy in Kerala. He was a driving force behind the Kerala State Literacy Mission, which eventually resulted to the state's universal literacy. Panicker assisted in the creation of libraries around the state, allowing individuals to quickly access educational materials. Panicker founded the Thiruvithaamkoor Granthasala Sangham, or Travancore Library Association, in 1945.

This group established 47 libraries located throughout the cities and rural areas. The primary goal of establishing these libraries was to emphasise the value of education and reading in rural communities. The complex library network eventually grew to over 6,000 libraries under its umbrella. It was eventually taken over by the Kerala State Library Council, which is today known as the Kerala State Library Council.

In 1977 Panicker founded the Kerala Association for Non-Formal Education and Development (KANFED). The Kerala Literacy Mission was founded as a result of KANFED, which stressed the value of education in rural areas. Kerala
was able to become the first state in the country to achieve universal literacy because to this initiative.

### 3.2 Land reforms, changes in agrarian relations

Since independence, land reform has been on the national agenda for rural regeneration. They refer to the government's efforts to create social equality and the most efficient use of land through redistributing land ownership. These reforms are intended to reorder agrarian relations in order to achieve a democratic social structure. It helps to eliminate exploitation and social injustice within the agrarian system, thereby increasing the land base of the rural poor. Land reform also aims to provide security for the tiller of the soil and remove obstacles arising from the agrarian structure that has been inherited from the past, and to incentivize rural poor people to work.

**Main objectives**

1. To bestow on tenants ownership of a minimum of ten cents of land
2. To end the old feudal relations by legitimizing the right of real peasants to own the land they cultivate
3. To introduce land ceiling and distribute excess land among the landless agricultural labourers
4. To abolish exploitation and inequalities in the agrarian sector
5. To ensure the consistent progress and transformation of society
6. To achieve economic development and modernisation
7. To end the era of feudalism

As we know, Kerala was established as a separate state in 1956. There had been attempts at land reform in the State
even before it was formed. The best example of this is the Restriction on Possession and Ownership of Lands Bill (1954). On April 5, 1957, the first democratically elected government took office. The Stay of Eviction Proceedings Ordinance was passed by the first elected government to provide interim protection to tenants, including the 'kudikidappukars' (hutment dwellers). According to reports, about two million acres were distributed to 1.3 million households.

The agrarian reform bill, which was passed by the Kerala assembly in June 1959, was the next step. Its consequence, the Kerala Agricultural Relations Bill (KARB), was a watershed moment in Kerala's history. It had three key characteristics, they are:

1. No holding of land by permanent tenants, including farm servants and mortgagees, would be subject to resumption by the landowners. The rent to be paid by tenants was reduced to a maximum of one fourth of the gross produce, and to much less, as low a one twelfth, in the case of less fertile land.

2. All rights of the landlords in land held by the tenant were vested in the state which then would act as an intermediary in transferring (part of) sixteen annual installments of the fair rent to the landowner. After paying all installments, the ex-lessee would receive full ownership of the land. The total abolition of tenancy involved in this arrangement was an exemplary feature of the KARB.

3. All land above the ceiling limit (15 acres of double cropped land per family, with no additional allowance for adult or minor family members) was to be distributed by the Land lords.

Kerala Agricultural Relations Bill (KARB) is a kind of democratic revolution aimed at breaking the backbone of
feudalism and semi-feudalism of all kinds, as well as parasitic landlordism in Kerala. The fall of the first government, the Kerala High Court's decision against certain aspects of the law, and presidential rejection all conspired to prevent the implementation of this comprehensive land reform programme. On July 27, 1959, the KARB was handed to the President of India after a lengthy parliamentary process. On July 31, 1959, the government was dismissed by the President, arguing on the basis of Article 356 of the Constitution that law and order in the state had been eroded.

The second ministry took control in February 1960. The Honorable later, the President handed the KARB back to the government for revisions. The resulting KLR Act of 1964 was a watered-down version of the KARB, with more loopholes for inefficient execution, such as the Land Boards' bureaucratic makeup and exemptions for charity trusts and plantations.

The goal of the first ministry's Land Reforms Bill of 1959, which was introduced in 1959, was to end landlordism. It sought to bring the motto "land to the tiller," which had been a promise made during the liberation struggle, to fruition. The goal was to make renters the owners of the land they farmed and to outlaw all types of tenancy in the future.

A series of successful campaigns against caste oppression, mass education, public health, and public distribution of food and vital commodities resulted from the land reform movement. The state's version of land reform was a watered-down version of the bill submitted by the first government in 1959. Those reforms were wrong in the first place because they omitted estates and plantations from the scope of the land ceilings in place at the time, and they eliminated realistic strategies for getting land to real farmers. Some of the major impact of land reform in Kerala
Leasing of land became unlawful.

The Jenmis who lived by collecting lease became extinct.

The lease holders were given ownership of the land.

A few big farmers who had cultivated on the leased lands also became owners of that land.

Land owners sold their excess land.

Hundreds of thousands of people got dwelling places of their own.

The labour market was enlarged as former serfs entered it.

In Kerala, a request for a second round of land reforms has sparked debate both inside the administration and among various social groups. It was pointed out that Kerala's reforms had a number of significant accomplishments to their name. The jenmi system was eliminated as a result of the process, which shattered the backbone of landlordism.

With the adoption of liberalisation policies in the 1990s, the crisis in Kerala's agricultural sector, which is dominated by cash crops, was complete. With the decrease of import duties on edible oil, the price of coconut, a major crop, dropped dramatically. Following the large-scale import of natural rubber, the market for rubber, another key crop, was devastated.

### 3.3 Health Care Sector and Demographic Changes

Kerala's achievements in the health sector have frequently been hailed as national role models. Some of its health indicators are comparable to those of developed countries. With a low birth and mortality rate, a rapidly dropping growth rate, a high degree of adoption of family planning technologies, and higher life expectancy, the state has a better health standard. While providing quality healthcare
that is affordable and acceptable to all, the state is also focused on the prevention, control, and management of communicable, non-communicable, and lifestyle diseases, disaster management, a healthy pollution-free environment, and raising public awareness about the importance of identifying health needs and using health services through the implementation of various national health programmes.

Historical analysis shows that, Kerala made a modest start in providing infrastructure for a primary healthcare system. It has acquired a reasonably high degree of quality and soundness following the reorganisation of the State. The abundance of primary health care services, their accessibility, and the high level of awareness and acceptance among the people have made the Kerala model an almost perfect model.

Death rate, birth rate, infant mortality rate, and life expectancy at birth are the four variables stated above that illustrate the outcomes of Kerala's health and demographic transformation. Bellow table shows major health indicators for Kerala and India

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Kerala</th>
<th>India</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant Mortality Rate (Per 1,000 live births)</td>
<td>15.6</td>
<td>71.6</td>
</tr>
<tr>
<td>Crude Birth Rate (Per 1,000 pop.)</td>
<td>18.2</td>
<td>26.4</td>
</tr>
<tr>
<td>Crude Death Rate (Per 1,000 pop.)</td>
<td>6.4</td>
<td>9.0</td>
</tr>
<tr>
<td>Life Expectancy at Birth: Male</td>
<td>68.2</td>
<td>62.3</td>
</tr>
<tr>
<td>Life Expectancy at Birth: Female</td>
<td>73.6</td>
<td>64.2</td>
</tr>
</tbody>
</table>

The health-care system in Kerala is regarded as the most important factor in the state's high level of health. Health care has been a primary priority for the government since its inception, and the system was designed to mix both western
and traditional medicine into a system that was easily accessible to the people.

In terms of service of care, health care facilities can be categorised into three groups: allopathy (western medicine), ayurveda, and homoeopathy, as well as three categories in terms of ownership: Sectors: public, private, and cooperative. With respect to the allopathy, which comprises 36.9% of total facilities and 94.2% of total beds, the public sector owns 23.3% of the facilities and 39.5% of the beds, while the private sector owns 75.8% of the facilities and 58.3% of the beds.

All elected governments in Kerala, regardless of their party leanings, have consistently invested in education and health facilities. The state's long history of government support for health development has aided in the growth of health care. In recent years, private health institutions have grown significantly, to the point where they now outnumber public health facilities.

This development could be due to a variety of variables, including changes in social and economic factors like rising per capita income and the spread of literacy. So far, no attempt has been made to define the state's health sector's expansion, the pattern of distribution of public and private facilities, or the causes that contribute to this pattern.

The Kerala government has handed over the administration of public health centers and community health centers to the Grama panchayat and Block panchayat following the 73rd and 74th amendments to the constitution. It expanded the possibilities for people to directly engage with the public health care system. Simultaneously, the launch of the People's Plan campaign has opened up new avenues for local action.

At the same time, a dramatic increase in private
medical expenditure has occurred in tandem with the new economic liberalisation agenda. Increases in drug pricing, changes in prescription patterns, and medical professionals' overuse and misuse of medical technologies, among other factors, have all contributed to the rise. All these development transformed health sector in Kerala.

Kerala's government has taken a number of initiatives to improve people's general socioeconomic situation, as well as preventive and curative health care, by establishing primary, secondary, and tertiary health care institutions. The departments of Medical and Public Health Services were united to establish the Health Services Department after the foundation of the Kerala State in November 1956.

The State Government's approach to health care has always been to make facilities accessible to people from all walks of life. In terms of the quantity and distribution of health-care institutions in the state, there is no discernible rural-urban difference. Every Panchayat now has a medical institution, thanks to the establishment of rural government dispensaries. Family planning, maternity and child health services, nutrition, and immunisation have been incorporated into general health services for effective and meaningful delivery of health services.

**Demographic Changes in Kerala**

Kerala, a small state with 3.4 percent of India's population and 1.18 percent of its land area, is sometimes known as a “model state” because of its impressive achievements on the demographic front even though it’s economic performance has been poor. This remarkable performance in demographic character has drawn international attention and acclaim.

As we discussed, Kerala's high female literacy, a
matrilineal inheritance custom, political leadership committed to social welfare, a settlement pattern that promotes individualism, communication, and greater use of social services as possible reasons for the state's low mortality and fertility rates. Here we will examine some of the salient features of Kerala's population follow.

Kerala has always been a high-density state (749 persons per square kilometer in 1991). This appears to be a historical fact, as the population density in this portion of India was more than twice that of the rest of India. Even in 1901 its density was twice the average for all India.

In 1991 Kerala had the lowest crude birth (18 per 1,000) and death (6 per 1,000) rates and the lowest decadal growth (14 percent) of the Indian states.

The infant mortality rate has declined dramatically in Kerala—from 58 in 1971 to 17 in 1991. Fertility declined rapidly in Kerala from 1971 to 1991 (the crude birth rate from 31 to 18 and the total fertility rate from 4 to 1.8), which has helped the state to reach below-replacement-level fertility. The couple protection rate (CPR) increased from 15 percent to 55 percent over the two decades.

Kerala has been a net out-migrating state for more than five decades with a predominant outflow to the Gulf countries (0.25 million men from 1971 to 1981). The rate of net migration reveals some interesting features of the demographic transition in Kerala. Until 1971, the rate of natural increase was significantly higher in Kerala than in India. Unlike other states, Kerala always had a sex ratio favorable to women (1,036 females per 1,000 males in 1991), indicating both the high status of women and the sex-selective out-migration.

Kerala's notable achievements in the social development area include high female literacy, higher female
life expectancy, high age at marriage for girls, and an excellent health infrastructure (88 percent of infants are delivered in health institutions compared with 25 percent for all India). Another important feature of Kerala is its large average settlement size, which makes the provision of social sector services more economical. Nearly 90 percent of the rural population lives in settlements of 10,000 or more.

Kerala's population expanded fourfold between 1901 and 1981, whereas India's population grew threefold. Surprisingly, Kerala's greater natural rise rate does not appear to be of recent origin. Prior to 1961, a discrepancy of 0.5 to 0.8 percent was consistently seen in all decades.

A relatively small difference in the decade 1931-41, and relatively large difference in 1941-51 suggest, in our judgment, a relatively poor census in Travancore-Cochin or over-enumeration in some parts of India in 1941. Since there are reasons to believe that pre-transitional levels of birth rate in Kerala was lower than that of India, the difference in the rate of natural increase must have arisen from a significantly lower death rate in Kerala throughout the present century.
MODULE IV
CONTEMPORARY KERALA SOCIETY

4.1 Kerala’s people science movement, Kerala model development – a critical appraisal

4.2 Migration – gulf migration, in-migration (north & eastern migration to Kerala)

4.3 Gender relations, livelihood issues - fisher folks, adivasis, farmers

Introduction

In this module (Contemporary Kerala Society) we will discuss some contemporary issues and developments. First part will give a critical appraisal on Kerala’s people science movement, and Kerala model development. Both these developments were a unique development in the history of Kerala. Another important development with regards to the contemporary development of Kerala is the process migration to the gulf regions and in-migration from north and eastern states of India to Kerala.

In the next part we will discuss different aspects of gender relations in Kerala. It’s one of the important indicators for the understanding of the progress of a society. And it also discusses livelihood issues related with fisher folks, adivasis and farmers of Kerala. Due to different state and privet initiatives these three groups are most vulnerable social group in the society.

4.1 Kerala’s People Science Movement

The Kerala Sastra Sahitaya Parishad was established in 1963 by a group of science writers with the aim of
publishing books and journals and conducting mass lecture campaigns, seminars and symposiums. They concentrated on dissemination of scientific information and development of scientific temper among people. The initial motive of the Parishad was ‘to take science to the people’ and in its later stage they extended to the idea: ‘science for social revolution’.

The underlying motive for such a People’s Science Movement has risen from the need to enhance the people's ability to understand and analyse social issues within a scientific framework and thus create a ‘scientific temperament’ among them. Another reason behind the establishment of such organisations was the dissatisfaction among scientists and social activists caused by the minimal attention paid by the post-independent government to the application of science and technology in setting up a developed modern state.

Another reason for the emergence of people’s science movement was related with the post independent science policies. Even though the post- independent governments used and developed modern science and technology, they failed to extend its benefit to the ‘marginalised majority’, i.e. rural and agrarian communities. Another important reason is related to the distribution of benefits of science and technology and risk involved in it in the application level. A small majority of the population got the benefits and a large majority were marginalised and impoverished. The risk is distributed among the people who are alienated from the benefit. The main reason for this uneven distribution is that a large majority of Indian population is living in the country side and they are marginalised from the benefit of the scientific and technological development.

People's science movements emerged to popularise science and create scientific awareness among the public. It has been working for the development of the marginalised
people using science and technology. It mobilised people against the abuse of science and campaigned for an alternative to the mainstream science, which will help people and aid their development. It worked, especially in Indian context for the development of self reliant science and technology and initiated campaign against the anti-people science policies.

On 8th April 1962 The Parishad was formed in Kozhikode at Imperial Hotel under the leadership of C K D Panniker, K G Adiyodi, Koniyoor Naredran, Dr. KK Nayer, KK P Menon and others. They were science writers who were interested in popularising science. K G Adiyodi, a key person in the organisation, was a well known biologist and an Ophiologist, at the same time a well known literary figure in the science field. The people, who came together to form the formation of the Parishad were mostly science writers, science teachers or professional scientists and social activists. The concern about science and its importance in the contemporary time enforced them to come together and form an organization like the Parishad.

The initial objectives of the Parishad were1

1 To cultivate an interest and awareness of modern science among the masses
2 For that end, publish science books and periodicals in Malayalam.
3 To organise meetings, discussions, science film shows etc
4 To assist other organisations which are working towards similar goals.

At the initial stage, as we saw earlier, the Parishad

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concentrated in the popularisation of science and enhancing public understanding of science and technology. They published a number of books and periodicals and organised a lot of public meetings, discussions on specific issues etc, to this end. Also, the Parishad organised All Indian People’s Science Congress, an annual meeting of the people’s science organisations across the country, thus creating a common platform.

In the post-1980 phase, the Parishad broaden its objectives in to different areas. They actively engaged with issues related with environment, education, energy, literacy, micro-planning, research and developmental activities. During this time the objective of the Parishad extended to following areas. They are

1. Develop a sense of optimism in the people, instil in them a sense of self confidence that they can change the world and can build a better world.
2. Expose and oppose the abuse of scientific knowledge detrimental to the interest of the majority.
3. Expose and oppose the abuse of the environment.
4. Propose and help to implement alternative models of development, with emphasis on equality and sustainability.
5. Carry out research and developmental work to transform lab technology in to mass technology.

The Parishad has been engaged in three types of activities in its 48 years of existence. They are educative, agitative and constructive. These three types of activities spread across the areas of environment, education, health,

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2 Kerala Sastra Sahitya Parishad: A People’s Science Movement; An introduction.
energy, literacy, micro planning and development. The methods and strategies of operation will notify the changing discourse of science activism and the changing areas of interest in the same activities. The ten decades of the Parishad's activities cover almost entire domain of human life, starting from the individual life to the environment and development.

Kerala Model Development – A Critical Appraisal

In the 70s and 80s, Kerala has become a vantage point to analysts of international development, social progress and peaceful social change in the Third World. In the post independent India, Kerala has made a transition from a society with high infant mortality rates, high fertility and population growth rates, and a high crude death rate to one with a low infant mortality rate, very low population growth, and a low crude death rate.

<table>
<thead>
<tr>
<th>Infant mortality rate (1000)</th>
<th>Birth rate (per 1000)</th>
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<tbody>
<tr>
<td>Year</td>
<td>Kerala</td>
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<tr>
<td>1951</td>
<td>128</td>
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<tr>
<td>1961</td>
<td>94 129</td>
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<td>1971</td>
<td>61</td>
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<td>1981</td>
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<td>2001</td>
<td>12</td>
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<td>2011</td>
<td>7</td>
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</table>

Along with that Kerala has achieved average life expectancy of 74 years for women (Indian average, 60 years) and 71 years for men (Indian average, 59 years), an infant
mortality rate of 16.5 per thousand (Indian average, 91), 1040 females per thousand males (India its 928) and almost full literacy. The success of Kerala in bringing about radical reductions in population growth rate, and improving other indicators of progressive social change, occurred because the policies that brought about these changes were implemented without coercion by democratically elected popular state governments.

<table>
<thead>
<tr>
<th>Year</th>
<th>Kerala</th>
<th>India</th>
<th>Year</th>
<th>Kerala</th>
<th>India</th>
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<tbody>
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<td></td>
<td>Female</td>
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<td>1951</td>
<td>45</td>
<td>43</td>
<td>32</td>
<td>33</td>
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<td>1961</td>
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<td>41</td>
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<td>1971</td>
<td>61</td>
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<td>1981</td>
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<td>64</td>
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<td>51</td>
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<tr>
<td>1991</td>
<td>74</td>
<td>71</td>
<td>60</td>
<td>59</td>
<td>95</td>
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</tbody>
</table>

Kerala Model of development is based on bottom up and state driven development. The ‘Kerala Model’ is about systematic State investment in education and health. Such investments and mass campaigns have created the transformation. More precisely, the Kerala model is been defined by Richard W. Franke and Barbara H. Chasinas (2000) as;

- A set of high material quality-of-life indicators coinciding with low per-capita incomes, both distributed across nearly the entire population of Kerala
- A set of wealth and resource redistribution programmes that have largely brought about the high material quality-of-life indicators.
High levels of political participation and activism among ordinary people along with substantial numbers of dedicated leaders at all levels.

It is a model based on improving health, education and quality of life for people. The foundations for this holistic model of development were laid in part by the enlightened maharajas and in part later by the church, which invested heavily in health and education. Behind Kerala’s development indicators lie a century of fights driven towards redistributing wealth among its public along with access to public services to maximum people rather than its concentration among the few.

This was all possible because of land reform. Land Reform struggles reinforced the lowest caste groups to move upwards economically and socially with political participation and activism. The old Kerala Model fostered literacy, health and motivated population with a sense of purpose, involvement, commitment to ideals, and a generally optimistic future orientation. These achievements along with the expectation of high material quality of life indicators and willingness to organize and carry out mass actions gave Kerala significant resources with which a new model to suit today’s circumstances could be developed.

The “new agenda” is the People’s Plan Campaign (PPC). It is also based on the New Democratic Initiatives which believes in bottom-up participatory planning. These includes elected district councils, the total literacy programme, some unrestricted funds to local panchayats, and the People’s Resource Mapping Programme. The campaign was based on five main ideas:

1. Local people often understand better than outside bureaucrats or experts what their communities need.
2. The use of a mass campaign mode would draw in people who might not come forward in a bureaucratically-structured reform.

3. A mass campaign mode would make it easier to ensure transparency and accountability, reducing corruption and thus reducing the cynicism of people towards government.

4. A mass campaign mode held out the best hope for bringing about changes in attitudes, creating a greater sense of community, a greater sense of optimism, and a lessening of party identification in development activities—necessary elements of what activists called the “new development culture.”

5. Local planning and local participation offer the greatest hope for attention to the environmental aspects of development sustainability of the resource base.

   By arranging government from the bottom up and by inspiring ordinary people to contribute more fully into developing their communities, this model puts democracy, empowerment, environment and community as priority and thrust on action in place of passivity.

   To conclude, the Kerala's development model is marked by achievements in social indices such as education, healthcare, a long life expectancy, low infant mortality, and a low birth rate, as well as the development of productive social infrastructure. The model is based on policies and practises that have had an influence on lowering socioeconomic disparities and health-care utilisation.

4.2 Migration – gulf migration, in-migration (North & Eastern migration to Kerala)

   The movement of people from one place to another is referred to as migration. Migration happens within and between countries. According to Demographic Dictionary,
“migration is a form of geographical mobility or spatial mobility between one geographical unit and another, generally involving a change in residence from the place of origin or place of departure to the place of destination or place of arrival.”

In brief, when a person leaves his native place or village, comes to an urban area, takes up a job, and starts living there, he is known as a migrant and his move is referred to as migration. The majority of research on international migration focuses on the reasons and implications of migration for the individual migrant. The literature on international migration causes explains why people move from one place to another because of economic, social, and political obstacles.

Migration into a specific location is referred to as "inmigration," while migration out of a specific area is referred to as "outmigration." The term "inmigration" refers to the place where migrants will eventually settle. Rural to rural migration, rural to urban migration, urban to urban migration, and urban to rural migration are the four migration streams in India. Since 1961, rural-to-rural migration has been the most common type of migration. With the passage of time, the proportion of rural to urban and urban to urban migration has increased significantly. Another key observation is that the proportion of females in rural to rural migration is much higher, although the proportion of males in the other three streams is much larger. This is due to the fact that when women get married, they move to new areas, which may be in neighbouring districts.

Gulf Migration began over 5000 years ago. The Indian Census Bureau and other government organisations do not keep regular records of Indian outmigration to these or other nations. The majority of the results are based on data collected
According to the data available for the former Travancore-Cochin territory, until 1941, the region was characterised by net inflows of people. Since then, however, the situation appears to have flipped, with more individuals departing Kerala than entering. The pace of out-migration peaked in 1971-81, when about 250,000 men left Kerala's coasts in search of work in the Middle East.

Since 1970s, a large number of employees from India have begun to migrate to western Asia. During the 1980s and 1990s, the movement, which began with a few thousand people per year in the mid-1970s, grew to massive proportions. As of 2020, there are 2.12 million Kerala expatriates overseas who have an identifiable household to report in Kerala.

In 2018, six countries in the Arabian Peninsula (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates), known as Gulf countries, accounted for 89.4% of all emigrants. Demographic considerations such as elderly, small or diminishing populations, as well as rising economic opportunities and immense resources, have long drawn migratory labour from the Indian subcontinent to Gulf countries.

India is both the world's greatest source of overseas migrants and the world's largest recipient of remittances. Through the transmission of remittances, Indian migration to the Gulf has acted as a vital source of income for the country and the backbone of the economies of high-migration regions like Kerala during the 1970s "oil boom." Indian migrant workers have made significant progress throughout this time.

After the 1973 oil boom, which resulted in increased oil income and supported large-scale economic operations in
the GCC countries, a significant migration from India to the Gulf countries began. They used oil income money for a variety of reasons, including infrastructure development, including energy stations, administrative and governing apparatus, and infrastructure development, including energy stations. They also invested in administrative and agriculture sectors, improvement of social services, including health care and education.

By analyzing one decade (1990-2011) data, Dr. Naresh Kumar observed 5 phases of Indian emigrants to GCC countries.

- **First Phase** (1990-1993); in these three years inclined trend of labourer had been noticed of Indian emigrants in GCC countries. For this reasons were demanding foreigners’ workers for various infrastructural project low immigration control policy, during gulf war in late 1990 most of Indian emigrants come back to their home due to political crisis.

- **Second Phase** or partial constant trend (1993-1997); between this almost consistent trends had been observed of Indian emigratns to gulf countries. It is important this is the period when was the oil boom in gulf countries. Oil generated revenues has been used to create social services (health hospital, education institution, services sector, banking etc). Between this period average 384000 workers annually obtained work permit as contract in especially in Gulf Countries.

- **Third Phase** or declined trend (1997-1999); between this phase the some of the host countries specially Saudi Arabia and Kuwait adopted control and restrictive immigration policy for control nonnational or non-Arab population through localisation (Kuwaitization, Saudization, Emertization, Qatarization). Between this
period average 323000 workers annually obtained work permit as contract in especially in Gulf Countries. Moreover, some of the major project finished or saturation of labour market. They recruited the local labour for control outflow of remittances from their countries.

- **Fourth Phase** or again inclined trend (2000-2008): between these phases Middle-East counties like UAE have taken the positions for demand semiskilled and unskilled workers in their project and the prices of oil increased which generate revenue for further infrastructure project. Government of India for promote of international migration have been setup various migration post for various states in India. Between this period average 471000 workers annually obtained work permit as contract in especially in Gulf Countries.

- **Fifth Phase** or declined trend (2009 to 2011); after 2008 outflow of Indian emigrants to GCC have been seen decline trend to GCC countries but it is absolute form are still high compare to previous decade. Between this periods an average 626000 workers annually obtained work permit as contract in mainly Gulf Countries. Workers get emigrants clearance towards the South-East Asia like Malaysia has been seen increased slightly. This all phases flow determine by the demand of particular types of workers in GCC countries from Asian labour market

Thus, since 1970s Indo-Gulf region is the world's second-largest migration route. An estimated 8.5 million of the over 31 million non-resident Indians (NRIs) working in the Gulf. In the Gulf States, where the proportion of non-nationals in the employed population is among the highest in the world, Indians account for more than 30% of the expatriate labour.
In-Migration- North and Eastern Migration to Kerala

As we know, Kerala has experienced a dramatic demographic shift due to a long history of out-migration to other states and emigration to other countries. In-migration of workers to Kerala has a long history. In the 1970s, 1980s, and 1990s, the majority of migrants came from the neighbouring states of Tamil Nadu and Karnataka. However, migrants have recently arrived from West Bengal, Odisha, Bihar, Assam, Uttar Pradesh, and Uttarakhand. The majority of these migrant labourers was in their early twenties and had a low level of education. Inter-state migration to Kerala is more like international migration than intra-state migration because of the physical, linguistic, cultural, and social difference between the states of origin and Kerala.

In-migration from the two neighbouring states, Tamil Nadu and Karnataka began in the 1960s and peaked in the 1990s. However, huge inflows from the north, east, and northeastern states occurred in the second part of the 1990s. While the number of workers from neighbouring states has decreased significantly, the number of workers from the north, east, and northeastern states in Kerala has increased dramatically.

Apart from the significantly higher remuneration for a daily wage worker, the safety of women workers, Kerala's rapid urbanisation, structural changes in the state's economy, better opportunities for skill development, and labour mobility continue to fuel long-distance in-migration of unskilled workers to Kerala. This long-distance migration within Kerala has been sparked by the developing urban-rural continuum and restrictions to emigration to other countries.

The most crucial factor is Kerala's higher pay. In December 2018, the national average daily income for a male worker involved in agricultural occupations (ploughing and
tilling) in rural areas was 321 rupees, compared to 767 rupees in Kerala. In Gujarat, a daily wage worker earned roughly 265 rupees; in Tripura, it was 270; in West Bengal, 329; in Uttar Pradesh, 247; and in Odisha, 239 rupees.

The migrant workers are now engaged as construction workers, casual labourers, agricultural and plantation workers, road workers, domestic workers, carpenters, masons, plumbers, electricians etc. They are also employed in jewellery making, cashew processing units, plywood factories, flour mills, quarries, brick kilns, hotels, slaughter houses, petrol pumps etc.

4.3 Gender relations, livelihood Issues - Fisher folks, Adivasis, and Farmers

4.3.1 Gender Relations in Kerala Society

It is now largely understood that true economic and social growth cannot be achieved unless we also focus on maintaining gender equality. It has been observed that no country provides women with equal rights to males. This is disgraceful, given how much women provide in the form of unpaid or unnoticed economic activity. In our society, Women are always striving to strike a balance between the two, with little or no aid from the culture in which they live. In the majority of circumstances, they are denied the same basic economic, social, and even legal rights as their male counterparts.

It is pathetic to see women treated with less status than men in a country like India. Though, we worship multiple goddesses in the country. Even a plethora of post-independence reforms have not been able to lift women out of their constrained, marginalised, and exploited situation. As we know, gender gaps have long existed in India, and despite the state's efforts, country has consistently performed poorly on
traditional indicators. Still, when the rest of the country has struggled with huge gender gaps, Kerala perform relatively better.

Kerala has a sex ratio of 1084, compared to 940 for all of India in 2011. Kerala has a female literacy rate of 92 percent, while the national average is only 65 percent. Kerala has a female life expectancy of 76.3 years, although the national average is only 64.2 years. Thus, Women in Kerala have far outperformed women in the rest of the country in terms of literacy, life expectancy, and average age at marriage.

It has been observed that the involvement of women in the development of Kerala has been significantly responsible for the improvements terms of literacy, life expectancy, and mean average at marriage. Women's roles varied in intensity across the state, but the collective commonality of changes in land relations, family and kinship, and the laws of the social and economic framework combined to maintain women's roles. Education played an important role in the improvement of the women’s status in the state.

The expansion of education in Kerala can be largely attributed to the initiatives of the rulers of kingdoms like Travancore and Cochin which were the main provinces of the British Empire. Rulers like Rani Gouri Parvathi Bai, who was the ruling queen of Travancore in 1817, made it clear as early as then that the state should provide education to all by defraying the cost of education. She believed that education would help in the spread of enlightenment which would in turn help to produce better subjects and public servants. This would ultimately help in the advancement of the reputation and prosperity of the state.

Another aspect that may have contributed to Kerala's women’s prosperity is the existence of a matrilineal system of property inheritance among certain upper-class members of
society. Matriarchy is a form of social organisation where the power lies in the hands of women; this is rarely, if ever, the case. However, matrilineal descent is an anthropological term that refers to a specific form of inheritance in which property is transmitted through female lineage.

Livelihood Issues - Fisher Folks, Adivasis, and Farmers

Fisher Folks

Kerala has a coastal line of 589.5 kilometres, which accounts for nearly 10% of India's total coastline. The state has a diverse range of inland water bodies, including 44 rivers (covering 0.85 million hectares), 30 main reservoirs (0.30 lakhs hectares), fresh ponds and tanks (0.25 million hectares), 45 backwater bodies, and a large brackish water area (2.43 lakh ha). Kerala, which has long been India's largest maritime state, is losing its importance, giving way to better-managed states such as Gujarat, Orissa, and others. India's sea coast is rich in marine wealth, accounting for around three-quarters of the country's fish supplies. Kerala is the most productive for fish due to its high rainfall rate and big number of rivers.

In the social fabric of Kerala, it is impossible to identify the sector with any member of the community. Fisherfolk in Kerala come from three different religious groups - the Hindus, Muslims and the Christians. Each of the groups has its own social organisation and mostly occupies separate places in a typical fishing village, although they do share some commonalties. The distribution of the three religious groups varies according to regions.

The Mukkuvas (Hindus) and Mappillas (Muslims) are the most prominent fish workers on the southern coast, while Velana and Arayana (Hindus) are the most prominent fish workers in the Cochin area. Members of the Latin Catholic community can be found throughout the state. Hindu fisherfolk
are mostly found in the central and northern districts of Kollam, Allapuzha, Thrissur and Kasargode districts of Kerala. They come from the caste groups of ‘arayans’, ‘velan’, ‘mukkuvas’ and the ‘marakkans’, respectively.

Christian fishermen are found in Kerala's southern and central regions. They are largely converts from the Mukkuva caste groups and are members of the Latin Catholic community. The Church is the central institution around which the Christian fisherfolk's social organisation and community are organised.

Muslim fisherfolk live mostly in the northern districts of Kerala. They also have a very strong organisational set-up with social cohesion and class differentiation. The main religious body amongst these fisherfolk is the Mosque. The elected council of the Mosque decides on ethical matters of the community. There are also the madrassa committees that are in charge of schools for religious instruction and for the council of elders who take decisions about the working of the village and even the fishing operations. The members of both these bodies are elected by the fisher folks.

There are two types of fisheries economies: traditional and mechanised. The traditional sector is divided into two parts: sea and inland. At the moment, the conventional fishing sector has just a small surplus of marketable fish. Over the years, the traditional fisheries sector has been a source of income for many people. They understand the ocean, including winds and currents, because they live in the area.

Fish harvesting, processing, and marketing are the three operations that make up the fishing sector. Fish harvesting or capturing employs 66 percent of the workforce in the fisheries industry. Harvesting is associated with the means of production and productive relationships of crafts such as boats, canoes, and fishing gear such as nets and hooks.
In the present context it is very difficult to separate the non-mechanised from mechanised sectors. At least most of the traditional fishermen have stepped into the threshold of mechanisation by and large. This has been necessitated by various reasons.

1. The lack of fishing activities along the coastal line since the fish wealth there being over exploited. This compels the fishermen to go for the deep-sea fishing.

2. Unparallel or mismatch among the fishermen with respect to the mechanisation. Trawlers and large fishing vessels go for deep-sea fishing which compels the ordinary fisherman also to strive for the same.

3. Fluctuating “price” mechanism prevailing everywhere. The middlemen decide the price of the fish once the fishermen land up after a heavy toll in the sea.

4. Mismatch in the market price of fish in relation with the increase of fuel price. But it does not permit the traditional fishermen to revert back to the old style of fishing as it might only head to the poverty.

5. Increased activity of trade union at the harbours and markets. Earlier, if all the workers related with fisheries were done by the community people, today the trade union has a claim under the labour regulations.

The process of mechanisation, which began in Kerala waters in the mid-'60s, resulted in the increasing marginalisation of traditional fisherman, whose small vessels were unable to compete with trawlers, and their traditional abilities became obsolete. This not only harmed fishing communities' livelihoods, but it also resulted in significant economic losses and a decline in the number of fish caught. This not only harmed fishing communities' livelihoods, but also resulted in significant economic losses, decreased fish
output and catch, and the creation of a new class of businesspeople, the moneylender-cum-boat-owners, who assumed economic control of the beaches.

The fishing population in the state has been mostly excluded from the development process. Fisherfolk have a lower literacy rate and educational attainment than the overall population. Other development related indicators such as lack of income-earning opportunities, poverty and deprivation, insanitary and overcrowded living conditions, lack of access to basic services such as water, sanitation, electricity, poor health conditions amongst men and women, higher infant mortality rates, lower sex ratio and lack of access to health facilities, also show evidence of this neglect and marginalisation of the fisherfolk in the state.

**Adivasis**

Adivasis of Kerala are the indigenous population found in the southern Indian state of Kerala. The majority of Kerala's indigenous people reside in the forests and mountains of the Western Ghats, which run into Karnataka and Tamil Nadu. Kerala's Scheduled Tribe population is 4,84,839 people, according to the 2011 Indian Census (1.5 percent of the total population). In Kerala, Wayanad district has the most tribals (1,51,443), followed by Idukki (55,815), Palakkad (48,972), Kasaragod (48,857), and Kannur (48,857) districts (41,371). Among Kerala tribals, Paniyan, Irula, Kattunaikan, and Adiyan are some of the most important groups. The Paniya (Paniyar) are the largest of the 35 major tribes.

Primitive Tribes are tribal people groups that are food gatherers with dwindling populations and very low or no literacy rates. Kerala's five basic tribal groups are the Cholanaikkans, Kurumbas, Kattunaikans, Kadars, and Koragas. They make up over 5% of the total tribal population in the state. Cholanaikkans can be said as the most primitive of
them and found only in the Malappuram District. Only a handful of families are living in the Mancheri hills of Nilambur forest division.

Kattunaikans, another lower-hill community related to Cholanaikkans, are mainly seen in Wayanad district and some in Malappuram and Kozhikode districts. Kadar population is found in Trisur and Palakkad districts. Kurumbas are living in the Attappady Block of Palakkad district. The Koraga habitat is in the plain areas of Kasaragod district.

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<th>Area</th>
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<tr>
<td>Kasaragod</td>
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<td>Wayanad</td>
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<tr>
<td>Attappadi</td>
<td>Irular, Kurumbar, Mudugar</td>
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<tr>
<td>Nilambur</td>
<td>Cholanaikkar, Aranadan, Kadar, Alar, Paniyar</td>
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<td>Parambikkulam</td>
<td>Kadar, malasar, malamalasar</td>
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<td>Idukki</td>
<td>Malampadaram, Malappulayan, Malayarayan, Urali, Muthuvan, Mannan</td>
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<td>Nedumangad</td>
<td>Kanikkar, Malandar</td>
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In terms of social development metrics, Kerala's indigenous communities (Scheduled tribes) are still falling behind others. The most serious criticism levelled against the
Kerala development model is that it has failed to mainstream the excluded parts of society. When the majority of society enjoyed developed-nation living standards, these communities remained impoverished. Numerous attempts and strategies have been developed to raise them, but the success rate of those programmes has been disappointing.

As previously mentioned, Kerala is well-known for its development indicators and strong style of decentralised governance. At the same time, underprivileged communities, particularly adivasis, face a variety of challenges. This sharp contrast may be seen throughout Kerala's tribal areas. The plight of Kerala's tribal people demonstrates the current state of extreme inequity. It is a dehumanising state that diminishes an individual's dignity. Kerala's tribes face issues such as land encroachment, poverty, diseases like as tuberculosis, cancer, and sickle cell anaemia, as well as poor housing and unemployment. It demonstrates the incompatibility of tribal development and the Kerala development paradigm.

Land alienation has been yet another factor for the deprivation that tribal communities have faced and continue to face. This can be understood if we try to analyse the percentage of agricultural labourers from tribal in Kerala. In addition to that, livelihoods of tribes are made vulnerable by small land holdings, lack of capital and infrastructure to carry out agriculture, conflict with wild animals especially elephants, and drought in rain fed agricultural areas because of poor rainfall. Malnourishment among tribal people is directly related to food and indirectly related to non-food factors. Inadequate food intake being the immediate factor, lack of employment opportunities, landlessness, decline in agriculture, reduction in forest cover, ineffective government policies etc. cumulatively contribute to insecurity of tribal people.
Farmers

The agriculture sector is critical to a country's overall development. In India, the agriculture sector makes a significant contribution to the economy, providing the primary source of income for approximately 58 percent of rural households and accounting for 25% of the country's GDP. Kerala has seen a major drop in agricultural production over the last few decades. Agriculture's contribution to the Gross State Domestic Product (GSDP) dropped from 55 percent in 1960–61 to 8.95 percent in 2013–14.

There are different factors that contributed for the decline of agricultural production and subsequent problems faced by the farmers. Agricultural land was split as a result of the land reforms, with a growing number of small farmers owning land. While this was viewed as a great step forward for social justice, agricultural productivity is plagued by fragmented land cultivation. Furthermore, labour unions seeking better working conditions stifle the sector's mechanisation, exacerbating the farmers' lack of ability.

Disinterest in the sector has also been fueled by rising production costs combined with low profitability. Kerala was clearly influenced by competition from farmers from other states due to the state's convoluted labour rules. However, some farmers have shifted to capital-intensive crops such as bananas as a result of this.

- Inadequate Water Supply: Kerala has more than enough water to irrigate all agriculture regions; the problem is that we still need to develop inexpensive and appropriate ways to use such vast water supplies. Farmers either do not obtain enough water or do not receive it on time for a variety of reasons; many farmers rely on rainwater for irrigation.
- Less Use of Modern Farming Technologies: Farmers in most places still use primitive cultivation methods, preferring traditional ploughs and native accessories. Despite the fact that there is no scarcity of effective equipment and machinery, modern equipment is rarely used, owing to the fact that most farmers do not have large enough fields to use advanced instruments, heavy gear, and other advanced equipment.

- Overdependence on Traditional Crops: Rice and wheat have been grown by Indian farmers in numerous places for millennia. Excessive production of these two grains frequently results in storage issues, sales issues, and a lack of other farm products.

- Poor Storage Facilities: Storage facilities in rural locations are either minimal or non-existent. Farmers in this scenario frequently have little choice except to sell their produce as soon as it is ready, at market prices that are sometimes very low. They are a long way from having a legal source of income.

- High Interest Rates: Thousands of farmers commit themselves each year as a result of high interest rates. Unreasonably high interest rates should be deemed unlawful, and the government should act swiftly, harshly, and appropriately against greedy money lenders. Another issue is that small and marginal farmers must go through lengthy procedures in order to obtain institutional finance.

- Small farmers have yet to benefit from government programmes: The government implemented an agricultural debt-waiver and debt-relief programme in 2008, benefiting approximately 36 million farmers. Direct agricultural loans to distressed farmers were also included in the scheme. However, the majority of the welfare programmes and subsidies declared by both the federal
and state governments have yet to reach poor farmers, whereas large/wealthy farmers have benefited from them.

To save agriculture, several efforts are being taken. The Kerala government has launched a number of programmes aimed at improving the agricultural sector. the method of integrated farming that allows fish and rice to be cultivated at the same time. Rice production costs have decreased dramatically as a result of this. Kudumbashree and other self-help group programmes are also attempting to restore the agriculture sector.
REFERENCE


