

## INTRODUCTION TO KERALA STUDIES

### Volume 1

#### UNIT 1. INTRODUCING KERALA

##### 1. **The Kerala Roots- An Introspection**, Shashi Tharoor

The article is a personal narrative traversing through the Malayali roots of the author. It seeks to unravel the unique and exceptional features of Kerala through a journey into his own life trajectories. The author attempts to look at the Kerala heritage through the kaleidoscope of his experiences as a Malayali who was born and brought up outside Kerala and whose only experience of village Kerala had been visiting this land with his parents during vacations. This self- reflexive narrative will definitely open up the vistas of the richness and uniqueness of their ancestral land to the young generation of non-Keralite Malayalis and help rediscover their roots. The author introspects that as he grew older, he came to appreciate the magic of Kerala -- its beauty, which is apparent to the most casual tourist, and also its ethos, which takes greater engagement to uncover.

##### 2. **Kerala for an Educated Traveler** , Sunny Luke & Lacey Cooper

Kerala is an educated traveler’s hotspot, offering opportunities for education on the richness of “God’s Own Country.” The uniqueness of Kerala lies in its geography, history, biological wealth, cuisines, literacy, people, culture, arts and festivals. But for an educated traveler, Kerala is more than these elements, it is about the factors that influence Kerala’s uniqueness. In this chapter, we are highlighting the miracles of Kerala that will open the tourist’s mind to achieve personal experiences while traveling throughout Kerala. This introductory but the stand alone chapter introduces Kerala to the uninitiated.

##### 3. **Geographical Specialties and Natural Diversity of Kerala** , Sabina C.A & Abin Varghese

The rich biota, pronounced landscape diversity, varied climatic zones and distinct natural resource regions of Kerala is the direct result of its geography. This chapter introduces the multifarious geographical features of Kerala which include physiography, climate, soil types, rivers, backwaters, beaches, islands, national parks and wild life sanctuaries. This stand alone chapter on the geographical features of Kerala can be considered as a foundation chapter for students interested in learning tropical biodiversity, cultural history, political economy, agrarian movements and land use of a geographically isolated territory in the South Western part of India.

#### UNIT 2. HISTORY AND SOCIAL STRUCTURE

##### 2.1. **Kerala through Ages – Pre-history to 1498**, M.C.Vasisht

Kerala has been through the ages an integral part of the Indian subcontinent. The most important archaeological remains related to the pre- history of Kerala are the megalithic monuments seen all over the state. The most accepted chronology of megalithic culture is between 500 BC - 200 BC. The historic period of Kerala begins with the composition of Tamil anthologies, popularly known as Sangam literature. The early centuries of the Christian era was also marked Kerala’s commercial contacts with the Roman Empire. The migration and establishment of Brahmin settlements was the major factor which contributed to the emergence of full fledged agrarian settlements in Kerala. The political outcome of the establishment of Brahmin settlements was the origin of Kingdom of the Perumals. It was a loose knit political structure marked by the presence of the Chera Perumals and Naduvazhis. It was during the period of the Perumals that Kerala became a separate political entity. The fall of the Perumals contributed to the emergence of de-centralized political units in Kerala. The medieval period of Kerala history is also known for the flourishing long distance sea trade with West Asia and China. The landing of Vasco Da Gama at Calicut in May 1498 marked the beginning of a new epoch in the

history of Kerala. It led to the exploitation of the resources of the land by European colonial powers. The article sketches the history of Kerala, from megalithic period to the beginning of colonization.

## **2.2. Modern History of Kerala: Democratization and Subnationalist Efforts, T.P. Sankarankutty Nair**

The article examines some of the social issues at stake in the 19<sup>th</sup> and first half of 20<sup>th</sup> centuries and thereby delineates the major events and happenings that contributed to the making of the modern history of Kerala. Redefining Periyar Valley Culture as the central point wherein the unique history and culture of the modern Kerala developed, the article traverses through the early democratization and subnationalist processes during the period of the Travancore kings and their Diwans, and later through the social reforms facilitated by the caste groups and community organizations. The article submits that caste proved to be a potent factor throughout, and unlike the rest of India, the social reform movements in Kerala was initiated by castes, sub-castes or religious groups. It argues that caste factor can be eliminated only when each group gets a fair share in all walks of life depending on numerical superiority and strength.

## **2.3. Facets of Kerala's Religiosity, Sreekala M. Nair**

Among the states of India Kerala is not so significant among other states of India in terms of natural resources, number of people, financial status, agricultural or economic growth; but the culture it has indigenously developed due to the exposure it had to world religions since ancient times empowers it to hold a significant position in the cultural map of world itself. All world religions, viz. Islam, Christianity, Judaism, Buddhism Jainism and Hinduism have their representation here. The article is divided into six sections detailing the spread and divisions of the major six religions of the world. It aims at more than a mere historical narration of the spread of the religions down the centuries in Kerala. In fact it aims at interpreting the dialectic movements of these civilizations, influencing each other, forcing the other to come up with an anti thesis, leading further to an all comprehensive synthesis.

## **2.4. Elements of Tradition and Modernity in Kerala, Jeevan S.**

Kerala society in the medieval period was not based on the principles of social freedom and equality. Western contact, especially through the establishment of the British rule paved the way for modernization in Kerala. It was a contact between pre-modern and modern traditions. However, this contact occurred within the colonial framework and this has resulted in lop-sided and uneven modernization. The modernization of Kerala society is closely bound up with the growth of a unified national economy. This unification took place as a result of the destruction of former pre-capitalist form of production prevailing in Kerala and the substitution of the modern capitalist economic forms. Education has acted as an important instrument of modernization in Kerala. The beginning of Western Education in Kerala may be associated with the work of Christian missionaries. Renaissance in Kerala in the early decades of the 20<sup>th</sup> century was a byproduct of the great socio-religious awakening of the previous century which later manifested in the invasion of politics and the public domain by religion. The article argues that Kerala society is fast acquiring the material traits of modernity. But the attitudinal change is at a very slow pace which lies at the confluence of a paradoxical relation between Sanskritisation and Westernization.

## **2.5. The Laws and Legal System in Kerala, Alex George Eruthickal & Ann Thania Alex**

A glance into the cross section of any Society will provide a balanced picture only by referring to the systems that are in existence. The systems in essence, would refer to the Government, the governed and the laws which add flesh and blood to the social structure. India, being a multicultural and multilingual for a, is also a land that has evolved through diverse legal experiments and systems to evolve itself as the stalwart democracy in the

world. In this article, we have attempted to throw light into the facets that form the corpus of the Indian legal system with special reference to the legal system followed in Kerala. This chapter is an attempt to give a glimpse into the basic laws and justice deliverance system applicable to Kerala as the part of Indian Nation.

### UNIT 3: CULTURAL HERITAGE

#### 3.1. Ethnography of Caste System in Kerala – A Comparative Note, Abraham Thomas & Antony Palackal

The article presents an ethnography of caste system in Kerala from a comparative perspective. It begins with a personal narrative on the manifestation of caste in the earlier days. Viewing caste as a system of stratification, the article then describes the manner in which it was functioned in the ancient past and how flexibility existed within the system. It then goes on to explain the changing profiles of caste in the modern times and discusses how it is being played out in the present day socio-political life in Kerala. The last section of the article makes an attempt to look at the caste system in comparison to the racial relations in America. It is submitted that in both India and the U.S., questions of caste and race are intertwined with questions of economic justice and equal opportunity in the broadest sense.

#### 3.2. Iconic Kerala , Uthara Soman

The culture of Kerala is inimitable and fascinating in many ways. Cultural heritage of Kerala goes way back to ancient times and its contribution to literature, music and arts of Indian heritage is unique and exemplary. The peculiar geographical features of the state has contributed to the ‘Malayali culture’ with a flavor of its own, even though it forms part of the Indian and Dravidian culture. Isolation of Kerala from the other parts of India by Western Ghats has helped Kerala to retain its cultural heritage almost to its original form. Kerala is a melting pot, where several ethnic and religious groups mingle. The historic process of cultural synthesis happened in Kerala is brilliantly reflected in its art forms, traditional rituals and sacred practices. The typical icons of Kerala throw light into the subtle and intricate details of the state; unfolding the beautiful blend of cultures owned by different religions and communities. The article makes a novel attempt to present the distinct traditional, cultural, agricultural, folk and heritage icons of Kerala which place the state in a class of its own.

#### 3.3. Spices make life more interesting, Annie Vilanilam

Kerala cuisine is a blend of indigenous dishes and foreign dishes adapted to Kerala tastes. Rice and cassava (Tapioca) form the staple food of Kerala. Coconuts grow in abundance in Kerala, and consequently, coconut, in different forms is widely used in dishes for thickening and flavoring. Kerala's long coastline, numerous rivers and backwater networks, and strong fishing industry have contributed to many sea and river food based dishes. As with almost all Indian food, spices play an important part in Kerala cuisine. Kerala has been a major spice junction for hundreds of years, and is particularly famous for its pepper and cardamom. The essence of Kerala cooking is in the successful blend of aromatic spices with fresh, tropical fruits and vegetables found in this lush, monsoon-swept region. Few fresh herbs are used, unlike in European cuisine, and mainly consist of the commonly used curry leaf, and the occasional use of fresh coriander and mint. The first part of the article provides an account of the characteristics and the use of major spices in Kerala. This section offers a tribute to Panini's Sanskrit grammar and his illustrative examples of cooking recipes. The following section presents an overview of Kerala's cuisine and the final section gives a taste of some simple recipes for simple preparations.

#### 3.4. Evolution of Kerala Costumes, Alice Sebastian

This chapter on Kerala costumes traces the evolution of costumes in Kerala and the transformation of costumes according to the seasons, occasions and current fashion trends. Kerala costumes have also been influenced by social status, religion, caste and modernization trends. Costumes used for the various performing arts of the state are also dealt with. Eco clothing such as Ayurveda, which uses only organic fabric is also a growing trend, this being increasingly considered as energy boosters aiding digestion and blood purification warding off diseases such as diabetics etc.

### 3.5. Caste System and Social Reforms in Kerala, Jyoti S. Nair

The caste system did not exist in ancient Kerala society. It was an innovation introduced by the Aryans who came here from outside. It was during the later Sangam period that there was rudimentary beginning of social stratification. A major function of the caste system was to sort people into categories of status and wealth in a highly unequal way and then to provide social and religious justification to the inequality. The present article tries to elaborate on the social discrimination that existed in Kerala based on castes. The article proceeds to discuss the struggle of Kerala's lowest caste people against the bias and indignities imposed by caste hierarchy and for social, economic and political rights that led to the spontaneous protests and formation of associations. An attempt has been made to discuss the role of social reformers and the role of associations in building up a free and democratic set up based on equality, justice and dignity of the individual.

### 3.6. Tribal Life and culture in Kerala, George Thenadikulam S.J.

There are growing concerns for the lives and culture of the Indigenous People (IPs) all over the world. The United Nations has declared 2005-2015 as the Second International Decade of the world's Indigenous Peoples with its main theme, Partnership for action and dignity. It is estimated that 370 million Indigenous People live in this world today. They do have rich cultural heritage and wisdom. Tribes of Kerala, though a minority group, also play their role in shaping the Indigenous world. The article deals with the life and culture of the tribes in Kerala, known as 'adivasis' meaning original inhabitants of the place. It is designed to get an overview of Kerala tribal communities, with special focus on their religion, economy, education, culture and movements. It is an ethnographic field study using sociological and folkloristic methods to analyze the field data. Issues related to tribal land, education, language, culture and religion are discussed briefly. Being a fragile community, educationally and economically backward, politically and ethnically divided, Kerala tribes need greater respect and care from the mainstream society for their existence and survival.

### 3.7. History Lessons: Arundhati Roy's *The God of Small Things and Kerala Culture*, James R. Aubrey

As realistic fiction, Arundhati Roy's novel *The God of Small Things* contains imitations of reality that reflect particular cultural norms of people living in Kerala, where most of the story takes place. Real places represented in the novel include the village of Ayemenem, the city of Kottayam, and the site of the Taj Garden Retreat at Kumarakom. However, the fictionalised representations of people and places in the novel are not history, for they are not designed to adhere to a standard of accuracy but, instead, to evoke sympathy for characters who resist conventional social practices of modern Kerala culture. A few minor characters resist modernization by adhering to traditional, status-marked social roles such as servant or kathakali dancer, but the major characters resist by rebelling against the social status quo, which includes Communist party politics, psychological Anglophilia, and castism. Roy's narrative advocates an ideology of individualism partly by shaping the facts of social history, partly by describing characters as individuals with physical bodies, and partly by employing an individualistic style of writing that draws on the language resources of both English and Malayalam. The result is a work of art that represents the culture of Kerala in a fictionalised context in order to hold that culture up for critical examination.

## UNIT 4: RELIGIOUS HERITAGE

### 4.1. Major Religions of Kerala , S. Unnikrishnan

Kerala society provides a beautiful picture of the mingling of different cultures. For this, we owe greatly to our different religions that came to Kerala and flourished here in different historical periods. The most important among them are Hinduism, Christianity, Islam, Buddhism, Jainism, Judaism etc. Some of them almost faded away with the passage of time. But these religions together contributed explicitly to our culture. In fact our society was molded by the values provided by these religions. The common Malayali culture, our language, highest rate of literacy, great hospitality, religious tolerance, various practices and penances, dress code, food

habits, customs, manners, etc., are the contributions of these religions. This paper is an attempt to trace in some detail the advent, progress and contribution of various religions to our culture. An attempt is also made to analyze the influence of these religions in the character formation of Malayalis.

#### **4.2. Hindu Heritage of Kerala- Rites, Rituals & Philosophy, Princess Aswathy Thirunal Gauri Lakshmi Bayi**

Culture is a complex term and is in itself multi dimensional. Attitudes and way of life, spirituality and religion, thought and philosophy are all encompassed in it. While the other factors contribute to its physical self, spirituality and philosophy translate as the soul. With passage of time they come to represent the heritage of the land as well. The southern-most state of Kerala though part of a composite whole of India, cherishes an impressive antiquity far ahead of the Christian era. The Iron Age and the Megalithic period led to the ancient Dravidian civilization which existed for long in Kerala. The article picturesquely travels through the Dravidian and Aryan phases of the making of Kerala civilization and heritage, dwelling on the impact factor of different caste groups and elaborating the cultural and religious significance of temples. In the process, the article unveils the philosophy, rites and rituals of Hindu heritage in Kerala.

#### **4.3. Hinduism – Adi Sankaran’s Contribution, K. Maheswaran Nair**

Hinduism, the world’s oldest organized religion, evolved in India through the past five millennia. Hinduism differs from other religions in many respects. Vedas are usually considered to be the fountainhead of Indian philosophy and religion though they are no philosophical or religious texts. Rigveda Samhita is the oldest. Brahmanas are commentaries on the Samhitas. They explain the significance of sacrifices. Consequent on the views in favor of and against sacrifices, there arose two traditions: Brahmanism and Sramanism - the two major philosophical and religious traditions of ancient India. Thirthankaras and Purvabuddhas together constituted the Sramana tradition. Sramanism was defeated by Brahmanism, however later it resurrected in the form of Jainism and Buddhism. Adisankara, the greatest philosopher and sage that the land of Kerala has ever gifted to the world, has revived Brahmanism under the new garb of Hinduism. He enriched, elaborated and popularized the philosophy of Advaita Vedanta. Though he lived only for 32 years, he travelled throughout India, defeated his opponents in debate and established his philosophy of Advaita Vedanta and revived Hinduism.

#### **4.4. History of Christianity in Kerala, V. V. Thomas**

The history of Christianity in India is as old as Christianity itself. According to traditions, St. Thomas, one of the twelve Apostles of Jesus Christ, brought the message of Christ to Kerala in the year A.D 52. History of Christianity in Kerala can be broadly divided into three periods. 1. Early period to the coming of the Portuguese. (C.E 52-1498, the landing of Vasco De Gama at Calicut) 2. The colonial period (1498-1947). During this period India was ruled by different western nations like the Portuguese, Dutch and British. 3. The Independent India. (1947- the present.) Christianity in Kerala has a long tradition of Churches and Christian missionaries. It has played a major role in shaping the very fabric of Kerala history and culture. The St. Thomas Christians have been inherently part and parcel of the social life of the Kerala society. The arrivals of Western Missionaries – both Catholic and Protestant - have drastically altered the character and content of the Christian presence in Kerala. The 20<sup>th</sup> century saw the beginning of many other Churches including the modern Pentecostal movement and many Pentecostal Churches. In the present scenario we witness many non-denominational/independent Churches. The article presents an overview of the history of Christianity in Kerala from the perspective of the underprivileged.

#### **4.5. The History and Cultural Practices of Knanaya Christians in Kerala, Elizabeth P. Kurien, Jacob Velliyan, Jacob Kollamparambil, Celine Charath**

Kerala is a state with a conspicuous Christian population. Among the Syro-Malabar Catholics of Kerala, there is a small denomination called the Knanaya Catholics. It is an endogamous community which can go back to 345 AD to trace its origins. The 72 Syro-Aramaic families, the ancestors of the Knanaya migrated under Thomas of Kana from Edessa to the Malabar Coast in AD 345, where they built a town in Kodungalloor with a church. This group invigorated the Indian church which was languishing after the death of its founder, St. Thomas the Apostle. This paper attempts to trace the history of the Knanaya people in Kerala. It also looks at their cultural practices which are not found among the other Christian denominations.

#### **4.6. The Contribution of Muslims to Kerala Culture and Heritage, S. Sharafudeen**

The advent of Islam in Kerala gave birth to a new cultural tradition in which the first elements of the traditional Kerala civilizations merged and mingled to produce a unique synthesis. In this manner the Muslim community is an integral part of Kerala's mainstream. This is reflected in all aspects of Kerala's culture, its art and architecture, language and literature, folklores, social measures and way of life. In Kerala, this influence of transformation was more powerful and more abiding than in any other part of the country. The major aspect of this influence came from the Islamic doctrines of monotheism, equality and brotherhood. The harmonious and cordial relationship that prevailed here led to mutual exchange of customs and practices which ultimately resulted in the cultural amalgamation. In this way the history of Islam and its contribution to the evolution of Kerala's culture through the ages provide several interesting lessons in the cultural heritage of Kerala.

#### **4.7. Reformist Movements among Muslims in Kerala, M. Abdul Samad**

The coast of Malabar in Kerala was the first place to host Islam in India. The long and uninterrupted cultural and commercial relations that existed between the Arab countries and Kerala paved the way for the beginning and spread of Islam in Kerala, even from the time of Prophet Muhammad. In course of time their religious rites and observances, perfected by Prophet Muhammad, underwent changes and superstitions and evil practices spread among them. Following the footsteps of the great reformers (Mujaddids) in Islam a trend of reformation set in Kerala to guide the Muslim masses in the right direction. The movements for Islamic revival are generally termed as Islahi Movement. In Kerala too, such attempts are known with the very same epithet. Consequent to the Islahi activities different views came to be expressed and several groups sprang up in the Muslim society. While the large section of Muslims who opposed certain Islahi ideals grouped themselves under the banner of Sunnis, and formed their own Ulama organisations, the reformists came to be known also as Mujahids. Sometime later a few scholars from the Islahi circle got attracted to the ideals of Abul A'la Mawdudi, the founder of Jama'at-e-Islami Hind and formed its Kerala chapter. They are styled as Islamists. The Tablighers, who follow the style of functioning of Moulana Muhammad Ilyas (AD1885-1944) also, belong to the Sunni fold as they have not received any nomenclature. Whatever may be the ideological diversities among these group, there is no difference in the concept of monotheism, divinity of Holy Quran, the reality and finality of Prophethood of Muhammad. They only differ in interpreting a few Quranic verses and the Sunnah of the Prophet. This led to certain variations in their religious observances without affecting their fundamentals. The article traces the trajectory of the developments of these different Islamic groups in Kerala.

#### **4.8. Socio-Religious Reform Movements in Kerala, S. Unnikrishnan**

Kerala society in the 21<sup>st</sup> century is to a great extent, an egalitarian one. However, it was not the same in the previous centuries. Society in Kerala during those days was caste ridden and all the coveted positions were occupied by the higher castes. All the things which were considered as symbols of power were owned and operated by the superior section. Towards the beginning of the 20<sup>th</sup> century, this position changed considerably though that change was not a sudden one, but a slow process. Many great social reformers and organizations worked relentlessly for this goal. In fact all these movements were not from the low castes. Some were from among the high castes too. Altogether, these reformers and various organizations worked greatly for the

upliftment of the down-trodden. The names like Vaikuntha Swamikal, Sree Narayana Guru, Ayyankali and others deserve special mention in this regard. The contributions of Christian missionaries and British authorities are also worth mentioning. It was because of their activities, that the lower castes got their due opportunities in the society. This paper is an attempt to trace the condition of the early Kerala society and analyze the works undertaken by great reformers that led to the renaissance of Kerala society.

#### **4.9. Dynamics of Religion, Caste and Communalism in Kerala , Biju Vincent**

Kerala is generally known for its long and distinguished history of progress in a peaceful environment created by the coexistence of pluralist elements. The globalization of economics, politics, and human affairs has made individuals and groups more ontologically insecure and existentially uncertain. Over the centuries religion has been playing important role in maintaining social cohesion in human society. Religious diversity and social cohesion could not only co-exist, but also help strengthen social harmony. This paper examines the interplay of religion, caste and politics in the making of the present-day Kerala society. It is argued that differences in the belief systems do not necessarily result in conflicts and strife, instead, it can foster certain kinds of social unity and cohesion. The author submits that the lower incidents of communal clashes in Kerala may be located in the emerging culture of consumption and individualization that engulfs Kerala society in recent times.

### **UNIT 5: THE LINGUISTIC AND ARTISTIC HERITAGE**

#### **5.1. Evolution of Malayalam poetry, D. Benjamin**

This article is an attempt to present the history of the evolution of Malayalam poetry in a nutshell. There are hundreds of poets in Malayalam and it is impossible to mention the poetic contribution of all these poets. So what have been done is to narrate the history on the basis of change of sensibility. In the beginning there were three different streams in Malayalam Poetry influencing each other - Manipravalam, Pattu and folk. In the 16<sup>th</sup> century Ezhuthachan synthesized the possibilities of both Pattu and Manipravalam and standardized the poetic language of Malayalam. In the dawn of the twentieth century a new sensibility – Romanticism – emerged. The influence of communism and progressive literature made romantic poetry more disciplined moving more near to realism. Ayyappa Panicker inaugurated Modernism in Malayalam poetry. The modern poets totally changed the established concept of poetry and poetic language. Even though modernism very easily captured the contemporary poetic taste, the stream of Romanticism continued as a parallel flow. Malayalam poetry is still undergoing transformation. There are thousands of young poets trying to assert themselves. Feminism, Dalidism and eco-consciousness are the main trends. Poetry has become very short and trim. Irony, paradox and parody have become the main poetic devices.

#### **5.2. Malayalam in the cultural life of the Keralite, V.R. Prabodhachandran Nayar**

**A cultural-cum-linguistics profile of Malaaalam, the language of Kerala, is provided, bringing to clear focus most of the predominant aspects of its structure, updated geo-linguistics details, the high level of literacy in Kerala, the meaning of the terms Malayalam and Malayali, historical evolution, linguistic affinity, system of writing, syllabary and script, predominant regularity of spelling and certain features of interest, relating to its pronunciation, agglutinative nature of morphology, main syntactic features, policies and tendencies relating to borrowing, infiltration of Sanskrit, at all levels, variation of different types on the parameters at the vertical and horizontal axes, relationship between the colloquial and written standards and trends in planned development including standardization and modernization. The closing note emphasizes the point that ultimately it is the speech community which is responsible for whatever is going to be its future. Phonetics, phonesthetics, phonology and folk-pronunciation are also discussed with examples. The rich bibliography adds to the value of this article.**

#### **5.3. A Computer Friendly Transliteration from Malayalam into English, J. V. Vilanilam**

The topic of TRANSLITERATION should be discussed in our book, Introduction to Kerala Studies, because hundreds of Malayalam words have to be transliterated into English. The system has to be standardized. Here is an attempt by the Chief Editor of this book. His scheme was evolved in the 1990s and discussed at various seminars of the University of Kerala. The Seminars were attended by well-known literary and language experts in Kerala, besides professors of the Departments of Malayalam Language and Linguistics, and editors of encyclopaedic publications. The learners of a language must be acquainted with the pronunciations of words in that language. Users of this book are requested to learn the standard pronunciation of Malayalam (Malayalam) words according to the Alphabet Charts given in this article. The Chart is based on the efforts made by scholars from 18<sup>th</sup> century onwards and it has been made computer-friendly by the author.

#### **5.4. History of Print Media in Kerala, K. Obeidulla**

The 164 year-old history of the print media in Kerala starts with the publishing of a lithographed journal in Malayalam, Rajyasamacharam by a German missionary, Herman Gundart in 1847. Another missionary (a British) Rev. Benjamin Baily is known as the father of Malayalam typography and printing. The years saw the birth of not less than 150 daily newspapers and more than 1500 magazines, many of which did not survive the test of time. Among the dailies, which did, three have already completed a century. There were a number of fearless editors who wielded their pen against injustice and tyranny and suffered for it.

#### **5.5. The Visual and Performing Arts of Kerala, Alphonse Panakal**

The geographical diversity, the ethnical and tribal vibrancy of this land had always been expressed in her art forms and cultural signs. These signs are traced back even to the prehistoric periods. The history of fine arts, visual and performing arts of Kerala point to the fact that these are interwoven with each other. There exists a clear stream of continuity, one phase giving birth to new frontiers of expression, new vistas of Kerala ethos and how modern it is, there is the golden thread that connects every form of expression to the other, whether it is cave paintings of Edakkal, floor paintings of different tribes, murals of the temples, the academic realistic expressions of Raja Ravivarma based on the great epics of India, the post-independent 'swadesi'(patriotic) influenced painting-movements, the myriads of folk and tribal performances, or the classical dances which are meticulously based on the rich and elaborate traditional aesthetical enumerations.. Kerala is a rich repository of varied traditions and a distinct culture. There appears to be a constant interaction between nature and mankind, between god and mankind, and god is worshipped through nature, religious ceremonies and through artistic expressions. What is most important in all this history fine arts, visual and performing arts of Kerala is that it conveys a deep content of spiritual and existential angst.

#### **5.6. The Christian Mural Paintings in Kerala, Roy M. Thottathil S.J.**

Kerala has a rich tradition of mural art and church murals are part of it. Even though the traditional Christian community in Kerala was not directly involved or interested in art , painting in the churches played an important role to sustain their religious faith and experience. The article provides a survey of Church murals in Kerala. These murals need to be seen in relation to the mural tradition in India and the early Christian paintings. The first part of the article reviews the tradition of Mural paintings in India and Kerala and shows the link and influences of artistic traditions of Christian Murals in the churches. In the latter part of the article, a few churches in Kerala which are historically important and rich with mural paintings are identified and the nature, themes, style, importance and specialties of church murals are discussed. In the concluding section, the spiritual significance of the Church murals is delineated. It is observed that the church mural paintings are not just for the sake of decoration or artistic expression, but treated to be 'visual prayers' that the devotees are 'caught up' by a sense of sacredness with the holy images and paintings.. Certain spiritual interaction takes place between the devotee and the deity through the medium of art.

#### **5.7. Malayalam Cinema – A Historical Overview , C.S. Venkiteshwaran**

**Malayalam cinema has been one of the most vibrant cinemas in India, both in terms of quantity and quality. Though Malayalam is a language spoken by a small population of 30 million people, it has consistently produced some of the finest cinematic works in the country and has succeeded in creating a niche of its own in the world cinema map. This article makes a brief survey of the history of Malayalam cinema – from its beginnings in the late 1920s to the present, in the process, mapping the major trends and personalities that animated it.**

## **UNIT 6: POLITICAL AND ECONOMIC HERITAGE**

### **6.1. Political System in Kerala, K.C. Sreekumar**

The political system of Kerala has evolved from a monarchical one to a vibrant democracy. Even before its formation, Kerala experienced many socio-political, economic, and historical changes, the impacts of which are still echoed in its political system. The political and administrative development of the state is connected with the pre-colonial and post-colonial political movements within the country, especially the freedom movement. The Sangam age, the Second Chera Empire, the rise of many independent kingdoms, like Venad (the later state of Travancore) in South Kerala, Perumpadappu Swarupam (the later state of Cochin) in Central Kerala and the kingdoms of the Zamorin of Calicut and the present-day Cannanore district under the Kolathiri of Chirakkal in North Kerala, the coming of the Portuguese, the Dutch and the British traders to Kerala, etc. form its political history. The origin and growth of social reform movements and the formation of powerful pressure groups helped in projecting the demands of the people for participation in the administration of the state, which ultimately led to democratization. Both national and regional political parties play a major role in running the government in Kerala. Pre-electoral and post-electoral political party alliances, bringing a Communist government into power through popular election, formation of coalition governments, etc. make Kerala the political laboratory of India. An in-depth analysis of the elections to the State Assembly, government formation, and governance presents to the reader a collage of the forces that act upon the politics of the State.

### **6.2. Underpinnings of Human Development: A Study of the Evolution and Growth of the Kerala Economy , K. K. George**

*This paper examines the economic foundations of Kerala's unique development experience characterized by a high level of human development disproportionate to its level of income. The paper follows the course of Kerala economy from the early historic period till date. It argues that contrary to popular impressions and scholars' narratives, Kerala economy was growing when the foundations of Kerala's human development were laid. The economic expansion created the demand for social sector development while generating the economic means to provide it. This period of expansion was followed by a prolonged period (1955-56 to 1986-87) of slackening economic growth, eroding Kerala's revenue base. This led to severe fiscal crisis which cast doubts regarding the sustainability of Kerala's social development. There was a turnaround in economic growth from 1987-88. But the growth rates are not sufficiently high to sustain the high level of social development, especially in the context of the emerging 'success induced second generation problems'. The paper argues that Kerala has sufficient potential for much faster economic development in the emerging globalized world and knowledge society, provided there is a change in the mindset of the people, government, political parties, civil society and the media world.*

### **6.3. Kerala Economy: Review in the context of global changes, Sreedhar Kavil**

This paper focuses on the impact of globalization on the state of Kerala. The authors have first looked at the Indian economy, its foreign trade and how the era of free trade, since the advent of WTO, has affected India as a whole. The impact of opening up of the world market on Kerala has been studied from the points of view of expansion in exports and imports of goods and services from and to Kerala. Kerala has abundant products in the category of traditional goods like spices, marine products, cashew, coffee, rubber etc. Its share of manufactured products is very little except perhaps for a few items like fertilizers. Kochi Port, which is the second largest port in India, is positioned to make a good contribution to the development of trade from Kerala. One conclusion emerges clearly: Kerala's human resources export (millions of people serving in foreign countries) is significant and the software industry demands attention for development in the future. Instead of producing mere software

technicians for employment outside India, Kerala should be a magnet for high tech research and development for global corporations in the world.

### **6.5. Globalization and Kerala Society- A Cultural Analysis, Antony Palackal**

Consumer culture, the pervasive by-product of globalization forms the specific canvas of the article. The article makes an ethnographic gaze into the consumption patterns, styles and modalities of the people of Kerala in the ambit of consumer culture and thereby undertakes a cultural analysis of the effects of globalization on Kerala society. The first part of the article briefly introduces the phenomenon of globalization and examines its wider socio-political implications. This will be followed by a description on the liberalization program initiated in India in the wake of globalization and on the middle class who were brought to limelight thereof. The second section dwells on consumption and consumer culture, the cardinal categories which are put to scrutiny in the article, and this section is concluded by describing the method employed in the empirical section of the article. In section three, with the help of some narrative of the qualitative data, the results and conclusions of the ethnographic project have been discussed. The article submits that the unscrupulous consumption drive of Malayalis is likely to replace the potential for class conflict in Kerala society with consumer-conflict wherein individuals and groups in opposite poles struggle for conspicuous consumption in the battle field of consumer culture.

### **11.7. Contribution of Malayali Diplomats - K.M. Panikkar, V.K. Krishna Menon and K.P.S. Menon**

T.P. Sreenivasan

Kerala had gifted more than its share of skilful and accomplished diplomats to New Delhi and our Missions and posts abroad. Many of them may not have reached the top spot in the Foreign Office, but none failed to make a mark in the diplomatic firmament. They excelled in intellectual ability, negotiating skills and social accomplishments. There was something about the cultural and social milieu of Kerala which threw up exceptional diplomats. The first part of the article seeks to explain the reasons why Kerala is able to produce good foreign diplomats. And the second part article outlines the work of three of the best diplomats of all times, Sardar K.M. Panikkar, V.K. Krishna Menon and K.P.S. Menon to make a general evaluation of their contribution.

## **Volume 2**

### **UNIT 7: NATURAL HERITAGE**

#### **7.1. Kerala – An epitome of Tropical Biodiversity , Maya Raman, Sunny Luke & Shaji P.K.**

Biodiversity or biological diversity is a collective term that encompasses rich and varied array of living organisms, their genetic diversity and the ecosystems that they inhabit. Currently, biodiversity is recognized as the most important natural resource for a country's development and provides benefits in the areas of agriculture, industries, medicine and ecological services. Kerala with her location in the tropical region and with a land area of 39,863 sq. km (1.18% of India's surface) is considered as one of the 25 regions with greatest biodiversity in the world. Its unique geographic position, coastal and mountainous regions with varied microclimates and heavy rainfalls contribute to her biological richness in the form of diverse species and ecosystems. The inventory of 10035 species of plants, 132 species of mammals, 477 species of birds, 169 species of reptiles, 93 amphibians, 282 species of fresh water fishes and 5300 invertebrates make Kerala an ideal natural history destination for researchers and students to get the first hand experience of tropical biodiversity.

This chapter is designed as an introductory chapter for those interested in nature related higher education and careers using Kerala's rich biodiversity as a case study.

## **7.2. Mammals of Kerala, Giji K. Joseph**

Mammals are the animals that man knows best, perhaps, since the primeval period of his hunter-gatherer-status. They have a worldwide distribution living in diverse eco-habitats like marine and fresh water systems, glaciers, forests and deserts. The mammalian diversity reported from the world is about 4629 species, of which 408 species are recorded from India, with 44 of them endemic to the country. More than 109 species of mammals are reported so far from Kerala. Among them 35 species are enlisted in IUCN red list categories including the critically endangered Malabar civet. Of the mammals in Kerala, 12 are endangered, 15 vulnerable and seven near-threatened. The endangered animals in the State include fishing cat, elephant, wild dog, lion-tailed macaque and tiger, whereas the vulnerable ones include sloth bear, brown mongoose, small-clawed otter, smooth-coated otter, dusky-striped squirrel and black-footed gray langur. Loss of habitat and fragmentation are the two major threats faced by the mammalian community in Kerala. Killing of mammals for various reasons such as man-animal conflicts is still a problem. Appropriate measures for the holistic conservation are on the anvil.

## **7.3. Bird Life of Kerala, B. Sreekumar**

Kerala is well endowed with avifauna as nearly 500 species of resident and migratory birds abound in this area, which forms about 25% of the countries total bird diversity. Lush green tropical forests, numerous freshwater and brackish lakes and waterlogged paddy fields form the major types of birding habitats in Kerala. About 24 Important Bird areas are identified in Kerala. 16 birds in Kerala are identified as endemic to Western Ghats. 43 birds identified in Kerala are now included in the Red data list. It is sure that Kerala is a paradise for bird watchers, where one can go through widely varied bird experiences in distinctively different habitats and ecotones.

## **7.4. Amphibians and Reptiles of Kerala, Rema L.P., Rema L.P.**

Kerala is gifted with a rich amphibian and reptilian fauna. Perhaps each of these animals is closely and intrinsically interconnected with the culture of Kerala. Snakes and crocodiles deserve special place in the mythology and culture of Kerala. This knowledge has definitely made Keralites to live in harmony with all these animals, caring, protecting and admiring them. The people of Kerala strongly believed that plants, animals and human beings have equal right to live on the earth. This has resulted in the maintenance of an ecological equilibrium. Accidental attacks from the poisonous creatures like snakes were treated by a system of medical treatment called 'vishachikitsa' and this is prevalent in Kerala even today. This system is supposed to be handed over to generations by Kashyapa who in turn received it from Lord Brahma. The medicines administered in the system include many minerals and locally available plant products.

## **7.5. Fish Wealth of Kerala, Shaji C.P. & Punnen Kurien**

Kerala is bestowed with a variety of water bodies, ranging from ponds, lakes, rivers including an enchanting 590 km. coastal belt and its backwater systems. The forty four rivers are immensely rich and diverse and harbour 210 species of freshwater fishes. A groupwise analyses reveals that the fishes clustered to nine orders. The cypriniformes is the largest order comprising 122 species followed by siluriformes (34 species). Of the 210 freshwater fishes, more than 100 species have ornamental value and are entered in the international aquarium trade. The marine fish diversity of Kerala coasts includes 740 species. However fish diversity of Kerala is under severe threat due to a variety of anthropogenic reasons and serious conservation programmes are not yet began. Conservation strategies should be based on habitat specific needs and also addresses economic and social aspects too.

### **7.7. Insect Beauties of Kerala, Punnen Kurien**

Understanding the extent of extant insect diversity in a tropical country is a major challenge mainly because of its amazing number and complex ecological relationships. Kerala has one of the most diverse insect populations, but only a fraction is identified and studied so far. It is estimated that more than 6000 species of insects are found in India which includes several categories such as aesthetic insects (butterflies and dragon flies); beneficial insects (honey bees and silk worm moth); and insect pests. Considering the emerging environmental issues scientific conservation programmes are imminent need for this amazing group of invertebrates.

### **7.8. Floristic Wealth of Kerala, Dennis Thomas T., Peter K. Mani and Sunnichan V.G.**

Floristic composition refers to the totality of plant species in a given area including indigenous, invasive and introduced species. The range of spectrum of biodiversity in a particular area reflects the flexibility of ecological balance in that locality. Since plants act as the primary producers in a given ecosystem, their richness, abundance and diversity directly affects all other living organisms. For anyone who prefers to study about tropical ecosystem with its allied fauna and flora, Kerala stands as an ideal system. The natural beauty and fragility of the flora of Kerala is one of the pristine in the whole world. Kerala has been identified as one of the 25 biodiversity hotspots in the world. The forest regions in Kerala lie on the Western slope of the Western Ghats at different altitudes. This feature contributes to steep and abrupt topography and adds to environmental variations which in turn lead to great biodiversity in the state. The Floristic wealth also act as one of the prime factors that affect the economic status of a particular area or state directly from natural resources products or indirectly from tourism and allied aspects. The objective of this chapter is to familiarize plant diversity of Kerala and to illustrate that this part of the globe is really exists as an open living text book for biologists and nature lovers.

### **7.8. Kerala - Farmers' Own Paradise, Sunny Luke & Babuji Mathew**

Agriculture is the basis for Kerala's economy, settlement patterns and the rustic culture of its people. In this state, the folklore, fairs and rituals are influenced by the agrarian culture. They provide constant source of inspiration, study and research for many. Commercial agriculture is well developed and is attributed to the water resources, soil quality, topography and management practices. Consequently, Kerala contributes the lion share of India's rubber, coconut, spices, beverage crops and cashews. The purpose of this chapter is to introduce the basics of tropical agriculture and the wide array of crops grown in diverse landscapes of Kerala from sea coast to lofty mountains. Attention is also given to the conditions that influence agriculture, crop husbandry, food and plantation crops, horticulture and livestock production. Home gardens typical to Kerala's rural families and their cultural underpinnings are also highlighted.

### **7.9. Nature's Visual Feast - Ornamental Plants of Tropical Kerala , Babuji Mathew, Peter Mani & Sunny Luke**

Nature has lavishly poured its gifts on our land and flowers occupy the top rank. Kerala, the God's own country, is blessed with vivid and unique types of flowering and foliage plants. Keralites have always valued beautiful gardens in the frontage of their homes. Their lush tropical gardens are blessed with flowering and foliage plants with exquisite colors, forms and fragrance. Kerala's range of garden styles with lawns, flower beds, ponds, borders, walkways, sitting areas and hedges transform their dwelling places into scenic wonders. This chapter shows the varied varieties of ornamental plants grown in Kerala gardens from herbaceous annuals to flowering and foliage woody plants. This introductory chapter on tropical horticulture will help nature lovers looking for concise information on Kerala's most popular ornamental plants. This article will guide one to select the most suitable type of plants for his garden based on the purpose and growth habit. Here we introduce the common ornamental plant species of Kerala.

### 7.10. Ethno-medicine and Medicinal Plants, P.J. Mathew

The term Ethnomedicine (in a broad sense) denotes all traditional health - care practices, and it includes both the streams of traditional medicine - codified and non- codified. Whereas, in strict sense, ethnomedicine signifies non-codified health care practices only. Medicinal plants are the major source of raw drugs, which are used to prepare medicaments of ethnomedicine. Kerala is rich in traditional health care knowledge as well as medicinal plant resource. The paradigm shift in health - care approach - return to natural medicine - is presently well evident all over the world. But, at the same time, traditional health care knowledge and medicinal plant resource are getting depleted day by day. Studies on ethnomedicine, especially documentation of ethnomedical know-how and evaluation of its credibility and therapeutic efficacy is a prerequisite for promoting the traditional health care practices. In order to achieve sustainable utilisation of medicinal plant resource, studies on its collection, conservation, cultivation and utilisation have to be addressed. This paper clarifies meaning of the commonly used terminologies associated with ethnomedicine and discusses the following aspects such as importance of ethnomedicine in health care, its origin, and links with codified systems of medicine, basic methodologies of the study, besides giving a glance of studies on ethnomedicine in India and particularly in Kerala. It also provides the state-of-the-art of sustainability of the medicinal plant resource of Kerala.

### 7.11. Changing Patterns of Biodiversity in Kerala and Its Impact on Environment and Health Punnen Kurien

Kerala, holding 42% of the Western Ghats, is one of the Biodiversity hotspots of the world. But, the rich resource of biodiversity is drastically changing in its structure and distribution due to an array of reasons such as habitat fragmentation, degradation and loss, shrinking genetic diversity (changes in land use pattern), invasive alien species, declining forest resource base, climate change and desertification, overexploitation of resources, impact of development projects and impact of pollution. The urgent and long-term impacts of biodiversity loss and changes have been well recognized at global level; however enough scientific studies haven't been reported from this part of the earth. This paper analyses major threats to biodiversity in Kerala, changing pattern and its impacts based on the available data.

## UNIT 8: HEALTH CARE AND PRACTICES

### 8.1. Introduction to Health Care and Practices in Kerala, Madhavan .V. Pillai

This chapter is an introduction to the section on Health Care and Practices, providing some lead thoughts and insights to the ensuing articles. The author submits that the academia in USA may find the information particularly interesting as Kerala's economic and life indices are beginning to have a lot more in common to those of USA. The article states that Kerala is likely to provide a perfect platform to study how the shift in health care from a non profit service sector to a for profit business mode is influencing the ethical and professional qualities of its leadership and affect social commitments of the profession, in the wake of the rapid emergence of corporate culture in health care brought in by profit seeking enterprises.

### 8.2. Health System in Kerala - An Overview, Anu S. Nair

**Kerala had been rated as a synonym for the slogan 'Better Health at Low Cost' for the last few decades in the international development discourses. Kerala was known for its long history of organized health care. Besides the historic existence of Ayurveda and other forms of indigenous system of medicines, the colonial powers introduced western system of medical care in Kerala as early as 1811. The availability of health care facilities and the universal utilization of these facilities have made the achievements in health indicators possible. But the rising proportion of elderly in the population and resultant increase in the morbid condition, the corporatization of health services twinned with the escalating cost are posing serious challenges to the health care sector. The introduction of decentralised governance in 1996 and transfer of**

health care institutions to the Local Self Governments, the budding up of new Community Based Organizations (CBOs) like Kudumbasree, deployment of ASHA and pumping of money from the Government of India in the form of NRHM, the Kerala health system can overcome its challenges and difficulties. However, ensuring the vigilant surveillance of the program implementation at the local level with the help of community participation and funding from the Union government are paramount for the desired outcome.

### **8.3. Evolution of Modern Medicine in Kerala, Rajasekharan Nair K.**

*Giving a brief review of the ancient, medieval and modern history of medicine in India, this article touches upon the fundamentals of medical practice during Susruta and Caraka's time and it refers to interesting medical events during the period of the Mogul Emperors. How the British established their trade monopoly in Calcutta, Bombay, Madras and other areas including those under the native princes is discussed. The article also examines the British medical services in different provinces and princely areas, particularly in Travancore, Cochin and Malabar. Details of the services rendered by British and other foreign medical missionaries during the 19th century, especially in the southern parts of India are given in a succinct manner, with adequate documentation. This valuable review is useful to those who practice medicine in modern Kerala, and it gives an insight into the medical needs of the State. It gives a list of valuable books and historical government documents pertaining to the establishment of modern medical colleges and medical education and research in Kerala.*

### **8.4. History of Ayurveda in Kerala, Sreekumar S.**

The main objective of the article is to throw light on the contributions made by Kerala for the development of Ayurveda. Before going directly into the topic, the author tries to give a brief picture of the basics of Ayurveda, its main compendia, its development through the ages and the range of its interventions in the health care modalities. A short history of Ayurvedic development is also provided. The reasons, political, academic and administrative, regarding the depreciation of the value of Ayurveda practices in the previous century as well as its rejuvenation is elaborated. A separate section is set apart to delineate the contributions made by Great Physicians of Kerala to the academic, clinical and administrative fields of Ayurveda. The current status of Ayurveda is also presented.

### **8.5. Siddha Vaidyam – An Alternative Medical System, Alan S.S. & Aidel Edison**

The Siddha vaidyam is the oldest traditional treatment system generated from Dravidian culture that existed even from the period of Indus Valley Civilization, though its exact time of origin is unknown. Most of the popular medical sciences and health care systems of the past and the present are said to have developed from Siddha vaidyam. The pharmacology of Sidha vaidyam is very rich that it has deep knowledge in all types of deceases. The word Siddha comes from the word Siddhi which means an object to be attained perfection or heavenly bliss. Siddha focused on ashtamahasiddhi, the eight supernatural powers. Those who attained ashtamahasidhi are known as Siddhars. There were eighteen important siddhars in olden days and they seem to have developed this system of medicine. Hence, it is called Siddha medicine. The article presents an overview of the Sidha medical system, delineating its origin, pharmacology, principles and medicines. The concluding section is about the problems that Sidha vaidyam confronts in the present day society.

### **8.6. Tribal Medical Lore – A Case Study in Ethnomedicine, Antony Palackal**

Tribal communities living close to nature over the years have acquired a unique knowledge about the use of ecological resources. Tribal societies, throughout the world, have their respective systems of medicines. The article intends to open up a line of enquiry into the multifaceted dimensions of tribal medical practice and traditional knowledge system with a view to understand and document the culture and practice of tribal medical lore. More specifically, it seeks to throw insights into the beliefs, traditions, customs, and ways of the tribal healing system in Kerala.

## **UNIT 9: KNOWLEDGE HERITAGE**

### **9.1. Educational Scenarion in Kerala, R.V.G. Menon**

Education, like health, has been an area in which Kerala has achieved national and international acclaim. While the achievements of Kerala in the field of literacy and school education are creditable, its record in higher education is hardly comparable. There is a general complaint that the curriculum and syllabus of the state universities are outmoded and the methods of instruction and assessment are antiquated. Yet, it is also true that educated youth from Kerala manage to find employment all over the world, and many of them go abroad and pursue higher studies, successfully. Education is the single most powerful driving factor in ensuring upward social mobility in Kerala society. In view of understanding and appreciating the achievements and shortcomings of Kerala's education system, the article examines its evolutionary trajectory from historical, social and political perspective. In the process the article traces the policies of the Government and their implications, the literacy programme and its impact, and discusses the issue of inclusiveness in education.

#### 9.2. Schools in Kerala, **B. Hridayakumari**

**The educational scene in Kerala as well as in India as a whole is a confusing mixture of opposites. The large number of the poor and the illiterate, the inadequacy of the infrastructure and of the teachers to deal even with the present numbers in school, and the rigidity of the school system are the three major problems that haunt the school education in India . There is vibrancy and stagnation in all their variety, and because of many reasons it is becoming increasingly difficult for vibrancy and innovativeness to assert themselves. The reconciliation of opposites and the insistence on wise policies have to start at school level, and the entire network of theories, ideals, techniques are to be child-centered and child-friendly.**

#### 9.3. Some Thoughts on Higher Education in Kerala from a National Perspective, **J. V. Vilanilam**

**Perhaps, with the exception of China, no other country in the world has got such a massive structure for higher education as India has. And the demand for education in India is expanding at an exponential rate because of the rapidly increasing population in India and the huge plans for socio-economic development launched by successive governments. Higher education cannot be improved without laying a strong national foundation for lower education, that is, pre-primary, primary and secondary education, the article argues.**

#### 9.4. English Education in Kerala with Special Reference to the Contribution of Missionaries, **Valsa Korah**

The Christian missionaries were the pioneers of modern education in Kerala. Though Kerala is hailed as the most highly literate state in India, a proper history of education within the state was not available for a long time. Only fragments of records on the subject scattered in the state manuals of Travancore and Cochin were available and the services rendered by the missionaries for the development of English education in Kerala lay more or less ignored or unnoticed by the present generation. Studies on this topic undertaken by a few eminent scholars and educationalists have thrown light on the selfless sacrifice and concerted effort undertaken by the missionaries to spread the light of education even to the remotest villages and hilly areas of the State thereby bringing about healthy changes in the social, cultural, political and economic background of the people. A perusal through some of the studies on this topic and interviews with eminent personalities like Prof. George Koshy, Dr. Thomas Varghese, Dr. Susan Varghese and Rev. Sugu John Chandy who are well-versed in the above topic, have enabled the writer to give a brief summary of the activities of the missionaries for the development of English education in Kerala. The place of educational activities in Missionary enterprise and more especially the Church Missionary Society's contributions to Primary, Secondary and Higher education in the State come within the limited scope of the paper. The society's efforts for the education of women, depressed classes and hill tribes as well as the establishment of special educational institution have also been highlighted in this paper. The paper also examines the relation between the Government and the missionaries which benefited both the parties in developing schools and colleges in Kerala.

#### 9.4. Medieval Mathematics in Kerala, **George G. Joseph**

Two powerful tools contributed to the creation of modern mathematics in the seventeenth century: the discovery of the general algorithms of calculus and the development and application of infinite series techniques. These two streams of discovery reinforced each other in their simultaneous development, each serving to extend the range and application of the other. According to existing literature, the calculus that resulted was invented independently by Newton and Leibniz building on the works of their European predecessors such as Fermat, Taylor, Gregory, Pascal, and Bernoulli during the preceding half century. But what appears to be less well known is that certain fundamental elements of this calculus including numerical integration methods and infinite series derivations for  $\pi$  and of certain trigonometric functions such as  $\sin x$ ,  $\cos x$  and  $\tan^{-1} x$  (the so-called Gregory series) were already known about 250 years earlier in Kerala, South India. In recent years there has been some acknowledgement of this fact. But such acknowledgements are quite rare. There are several questions worth exploring about the Kerala work, apart from its technical content. This paper contains a brief survey of the background to this work, the mathematical motivation behind the interest in a particular series (namely, the arctan series and its special case, the  $\pi$  series) in comparison to similar work in Europe during the seventeenth and eighteenth centuries. The second half of the paper contains a discussion of the findings of a research project examining the epistemology of the calculus of the Kerala School and its possible transmission to Europe.

## UNIT 10: EMERGING KERALA SOCIETY

### 10.1. Kerala model of Development – Legacy and Paradox, Antony Palackal

Kerala holds a distinctive position in the developmental map of the world. The State continues to be the focus of attention for both Indian and international scholarship as a region in the developing world with a unique pattern of development. The ‘Kerala Model’, as it is popularly known, has been a much-debated topic in the academic circles, for it appears paradoxical, exhibiting a developmental trajectory with high social achievements, though remains to be one of the poor regions among the states in India. The bleak economic scenario of the State contradicts its achievements. Many studies later brought to surface the fact that the Kerala Model faces several problems and shortcomings that taken together portrays an impending crisis. In sharp contradistinction to its weak economy, a high level of consumption marks the living standard for its people. In spite of this ironic developmental course, Kerala recently experimented with the world’s first sub-national campaign, known as the People’s Campaign for Decentralized Planning. The paper attempts to review the debate on this developmental experience of Kerala Model and delineate the major arguments on the contemporary developmental issues of the State.

### 10.2. Land Reforms and Social Consequences in Kerala – A Historical Perspective, Jose Boban

As majority of the people in Kerala are engaged in agriculture or related occupations, possession of land is very vital for their well being. Land reform measures were introduced in Kerala in the early 1970s as a legal measure for the proper redistribution of land ownership in this state. In the post-Independence period both central and state governments took initiative to implement land reform measures. Kerala is one of the early states where land reforms had been effectively executed to promote the interests of small tenants, middle-farmers and hutment dwellers. The implementation of Land Reform Act led to the abolition of land reforms and elimination of monopoly of land control. However, land reforms have failed in satisfying the basic needs of the lowest castes and communities. At present many struggles are going on for land, indicating the shortcomings of the land reform measures initiated in Kerala. In these agitations the major participants are the agricultural laborers belonging to the dalit and tribal communities who were more or less denied of their due share in the land reform measures implemented in the state. Currently debates are going on in the state about the need of a second round of land reforms in order to give justice to the landless sections of the population.

### 10.3. Kerala’s Changing Technological Environment: Tracking ICT Diffusion

B. Paige Miller, Antony Palackal, Wesley Shrum

It is common in discussions on Kerala to note the state's unique model of development marked by high levels of social progress and corresponding slow economic growth. What receives less attention is the move made by the state in the last decade and a half to rectify the trends in economic growth by placing greater emphasis on the development of the information and communication technology (ICT) sector. Recognizing the role of information, knowledge, education, and science in spurring economic progress, the state government has developed an IT policy designed to encourage the growth and development of this sector. The very features of the Kerala model, its high literacy rates and investments in education, places it in a unique position to take advantage of the potential of ICTs to promote not only economic growth, but also social arrangements within science and education. This chapter examines the history of ICT diffusion in Kerala over the last 15 years by examining two trends: 1.) the changes taking place in the education and research sectors of the state in terms of access to various technologies and 2) the development of various programs designed to eliminate the digital divide and encourage social and economic growth through the diffusion of ICTs.

#### **10.4. Marriage and family in Kerala: Changes and Continuities, Saji P. Jacob**

The original discussions of family and marriage were revolving around the idea of their institutional foundation in society and its role in socialization of children, and the constitution of social fabric. However, over the years, these ideas were under scrutiny. Family is broadly evolving into new structural and functional terms as also the case of marriage is. Of late, there are also issues of gender and sexuality, which are discussed in relation to these institutions, more often than not. Historically, studies on the issues of family, sexuality, and marriage in Kerala, often revolved around the practices of matrilineal communities here. Whatever is unique and characteristic of the marriage and family in Kerala is best illustrated in the different writings on Kerala by the customs and usages of the matrilineal castes. It is this aspect of our social history, which we need to reconstruct to come to terms with the emerging structures of gender identities and relations in the families of present day Kerala. The paper basically argues that, the so-called processes of modernization in Kerala have always been going hand in hand with the concerns of traditional structures only. The need here is to develop a frame of understanding that would allow us to look at these transitions of our society in terms of its reflexivity too. It is submitted that at least in the context of Kerala society, not a very revolutionary change of family and marriage practices here, but, on the contrary, a continuous and steady transformation of our tradition and culture, drawing on from even its matrilineal past.

#### **10.5. Nair Marriage: Past to Present, L. Thara Bhai**

Nairs are the dominant caste in Kerala though they are not the traditional upper castes. The institution of marriage and family of Nairs in the traditional society has no equivalence as the structure and function complement each other. Perhaps this is the only caste within the four-fold varna system which has secular outlook towards the institution of marriage. In the traditional days Nair marriages were purely a simple familial function, and the noticeable change in the modern days is that it has become more a public ceremony. Marriage is referred to as vivaham, sambandham, putavamuri kalyaanam, putavakota, etc., during various periods of history. The article elaborates the institution of marriage among Nairs in a historical perspective. In the first part of the article the origin, characteristic features of the Nair caste and the historical antecedents by which the Nair community achieved its dominance in Kerala society is described. It is followed by delineating the rituals and ceremonies in Nair Marriage. In the last section, the findings of a recent study conducted among the Nair youth are discussed. Though marriage as an institution has undergone a lot of changes, the structure of the Nair marriage is intact in all respects.

#### **10.6. Women in Kerala , Susan Cherian**

In God's eyes men and women are equal. But in "God's Own Country" – Kerala, this was not the case from time in memoriam. The gulf between men and women were always so pronounced. India as a whole has

considered women as a property to be collected and stacked in the corner of the house. She was always to remain in the house taking care of her husband or her owner and his children. This palpable difference – which is part of Kerala and all of India - had compelled many women to come forward and prove their worth and talents -not for comparison, but for the betterment of Kerala, and India as a whole. Some women who broke their silence faced serious consequences. This did not deter the future generation from going forwards. They kept proving their worth. Today, Kerala is one among the few states in India who has learned to reckon with this force and has allowed them to advance in some area. They are still in the process of evolving and affirming their seal of approval. Still has a long way to go!!!

#### **10.7. Womanscape and Gender Issues in Kerala , Aneesh Joseph S.J.**

Kerala is known to be a sweet haven of women where the development indices proclaim a story of better 'status' of 'empowered' women. Celebrations abound and women find refuge in contended and fortified complacency. This article looks at the inner dynamics of such surface level glossy projections to uncover the realities which often get misrecognized. A historical overview of the relationship of domination and subordination that shapes sexuality in Kerala foregrounds the genealogy of patriarchal structures of our Malayali society. Examining the discourses on the 'Matrilineal system' in Kerala enables a nuanced and incisive insight into the intricacies and dynamics of patriarchy here. The article further complicates and problematizes the statistical representations of the 'phenomenal' advances of Malayali women and delineates the submerged vital dimensions of womanscape in Kerala. The inquiry extends to the specificities of the construction of gender and sexuality in Kerala that make them not only docile and subjugated but also naturalize their relationship of power. This study is a critical interrogation of the topography of the construction of women and sexuality in Kerala and unearths the relationships of power embedded in the terrain of hitherto considered neutral spaces.

#### **10.8. Demographic Transition in Kerala: Trends and Challenges, Tessy Kurien**

There are a number of distinct stages in demographic growth through which population passes, known collectively as the population cycle or the theory of demographic transition. The demographic transition is the relationship between fertility and mortality, i.e., between the birth rate and the death rate. The theory explains the changes in these rates which occur as a consequence of economic development. It is based on the actual population trends of advanced countries of the world. The State of Kerala had an impressive demographic transition well recognized all over the world. The state has pioneered fertility transition in the developing world. An important effect of demographic transition in the state is the change in the age structure of population. Among the Indian states, Kerala has the largest proportion of elderly population and the growth rate among the aged is increasing higher and higher which has important socio-economic implications for the kind of care needed for the elderly. One of the many challenges Kerala is facing is its growing elderly population. Demographic transition and consequent changes in the age structure of population has resulted in changes in the dependency ratios too.

#### **10.9. Through Childhood into Adolescence: Perspectives on Education and Society in Kerala**

Sonny Jose

This article is a candid reflection by the author regarding the changing perceptions regarding childhood and adolescence, Kerala has witnessed since the early 1980s. The author having been repatriated to India at the tender age of 10, in 1978, is privileged to an objective assessment of the cultural shock and surprise that someone returning to mainland India, would be confronted with. Written in the manner of introspection, the article, gleaned from secondary data and spiced with personal experience, intends to present the learner with ethos and paradoxes that confront an average Malayali. The article ultimately would help the learner gain insights into understanding the dynamics and the mysteries of life as they unravel themselves before the "Eight Wonder of the World" - a Malayali!

#### **10.10. Kerala Youth: Different Facets, Usha John**

The youth of Kerala have hogged the headlines many times in the past for almost every reason and in almost every direction. Whether it is education, profession, crime, sports, politics or literature, they have proved their mettle in all spheres. A sneak-a-peak into their actual lives will reveal what is really happening in their lives which are unfazed by what is going on in the cosmopolitan world around. Aspects of courtship and marriage are referred to with instances of real life examples while examining the marital status of Kerala youth. The role of parenting in the incidence of problems in the younger generation is also examined, with attention on the various types of parenting—authoritarian, authoritative, etc. The part played by the modern media of communication, media use and lifestyles among the youth are also discussed.

#### **10.11. Ageing in Kerala: A Case Study , Lekshmi V. Nair**

Kerala is ageing more rapidly than any other states in India. This has been made possible by the technical and medical advances. The social system and the image of the elderly of the state is also changing rapidly. Till recently the elderly were depicted as fragile, dependent and disabled. But in reality a larger proportion of the elderly keep working. Older persons engage themselves in a variety of activities that have a significant bearing on the cultural, social and economic life of the country. They play a significant role in both the formal and informal sectors. A fairly good number of them are in good health. In an era of rapid globalization and technological change, they play the role of cultural icons providing continuity and stability in the country's traditions. In this paper an attempt has been made to delineate Kerala's experience in population ageing and project a picture of ageing up to 2020 with a view to giving some useful insight into the dynamics of the ageing process and its implications for policy formulation and programme planning.

#### **10.12. Differently-abled Persons in Kerala , K. A. Joseph & Prakash Menakel Philip**

*India has the largest population of disabled persons in the world. About 2.7% of the population of Kerala is disabled. Kerala has 860,794 disabled persons consisting of 458,350 males and 402,444 females according to records. It is important to guide the disabled brethren into the mainstream of the society by providing them with education, assistive devices training and disabled friendly environment besides developing a positive attitude towards them. This article portrays the status of the disabled persons in Kerala along with the problems being faced by them. It further attempts to suggest the supportive mechanisms to assist the disabled persons address their problems and enable their mainstreaming. An account of various ongoing welfare programmes and schemes of the Government and a directory of resource institutions providing various services to the disabled in Kerala are given.*

## **UNIT 11: KERALA DIASPORA**

### **11.1. The Migrant Malayali: A Historical Perspective, Mansi M.**

Kerala, a place with very little migratory movements till the beginning of the 20<sup>th</sup> century becomes an important out-migrating region of India since the second half of the century. Gradually migration becomes a factor generating social and economic changes in Kerala society. Its ramifications become easily visible in all the spheres of Kerala's social life. There is hardly any part of the world where Malayalis are not found today. Studies show that migration has influenced every facets of life in Kerala including social, political, economic, demographic and even religious. This chapter intends to examine the formation of Malayali Diaspora by looking into the migratory movements of Malayalis to different countries through a historical lens.

### **11.2. Asian Indians of Kerala as an Ethnic Group in America: Their History in the 20<sup>th</sup> Century**

T.M. Thomas

People move from one country to another in large numbers due to various reasons as the history of United States shows. The "Immigration and Nationality Act of 1965" enabled people of Asian countries to arrive in America and settle in this land of immigrants, as a significant minority or ethnic group. The Civil Rights Movement of the 1960s is a major contributing factor for Indians to settle down and prosper in America. The

trials and tribulations of many in the 19<sup>th</sup> century cannot be forgotten when a different climate prevails today, after the legislation of 1965. With reference to previous struggles and social forces, the present conditions are explained. The author arrived in America in 1963 as a graduate student and teaching fellow at Boston University and continued here as professor at colleges including University of Bridgeport (35 years). He studied American society and culture comparing it with India as his publications indicate. He makes use of this unique background to write this chapter in sociological and educational perspectives. He maintains an optimistic view of Indians in America, especially the subculture that he is part of, the Kerala culture.

### **11.3. Singapore Malayalis: Looking Back & Beyond**

Madhavan, Sangeetha, Reeta Raman, Lyn Ng, Indu Kumar Vasudevan & Alan Prem Kumar

Malayalis in Singapore have contributed immensely to the nation's history, and continue to contribute in areas as diverse as the arts and culture, politics and business. Although comprising of a relatively small sub-ethnic community within the larger Indian ethnic group in multi-racial Singapore, the early Malayali settlers paved the way for future generations by setting up their own cultural associations and religious institutions, and taking an active role in politics and the civil service. The generations that came after continue on the path set by their forefathers. From a former President of Singapore, ambassadors and ministers to prominent professionals and active community leaders, they not only serve the Malayali community but have contributed back and impacted the population at large in Singapore.

### **11.4. More than “Happy Conformists”: The Singapore Malayali Identity**, Abdul Manaf, Raheelah Bte , Praseeda Nair, Ow Guan Jie Daniel, Wee Wei Ling Lydia, Anitha Devi Pillai & Alan Prem Kumar

Our interest in the Singapore Malayali stems from many reasons. Firstly, Malayalis in Singapore form the second largest ethnic group within the South Asian community, yet they have never been in the forefront in demanding for cultural autonomy (unlike the Sikhs for example). Secondly, out of pure coincidence, two of our group mates are of Malayali origin but with varying levels of proficiency in Malayalam, which raised the question of why this is so. Thirdly, an impromptu survey of passers-by in National University of Singapore revealed that most people had not even heard of the term ‘Malayali’, which not only surprised us, but also urged us to pursue this topic. Since our preliminary research indicated that the Singaporean Malayali identity is highly nebulous and assimilatory, the scope of this paper is to present the development of the Singapore Malayali identity over the generations. We aim to track the evolution of this identity, determine the reasons behind this flux and predict the future developments of the Singaporean Malayali community. The paper is divided into four segments using the (1) history of the identity of the Indian Malayalis<sup>1</sup> as a frame to ascertain the identity of Malayalis in the Singapore context by (2) culture, (3) religion and (4) language.

### **11.5. Language Socialization Practices and Cultural Identity of Tri-generational Singaporean Families**

Anitha Devi Pillai

This chapter explores the notion of cultural identity, language use, attitudes towards language maintenance of seven tri-generational Singaporean Malayali families. The analysis considers both proficiency levels of third generation Malayalis and the role of Malayalam in the community in shaping their perceptions of cultural identity. The study revealed that Malayalam had less utilitarian purposes in the lives of third generation Malayalis than it did amongst first generation Malayalis. Singaporean Malayalis who have been in Singapore for the last 50 years and their family members also identified themselves as a separate group from native Malayalis from India. The photographs in this article are biographical and thus complement its theme with a reflexive tint.

### **11.6. Indian Diaspora in the Gulf**, Sunny Kulathakal

Behind the seemingly glossy life of millions of expatriate Indians in the Gulf countries is a saga of sweat, tears, humiliation and apathy. While they send billions of dollars home swelling the foreign exchange reserves the great majority lead a miserable life alienated from their adopted land and far away from their loved ones. It is a

motley crowd including the powerful Sindhi and Gujarati traders, doctors, nurses, accountants, clerks and construction workers. In the mad scramble to make it big in the Gulf many Indians, Keralites in particular, left their well-placed jobs only to rue the fateful decision. Hundreds became victims of unscrupulous middlemen or rapacious employers. In the seventies the vast majority were unskilled or semi-skilled workers earning meagre wages and living in crowded labor camps in an inhospitable environment. Many illegal migrants stranded without travel documents were the worst sufferers. Proud of their heritage, they find solace in churches, mosques and temples while various cultural activities keep their links with homeland intact. Over the years the Government of India initiatives improved their lot marginally but new restrictions on hiring non-nationals in GCC countries, curbs on owning property and starting business ventures portend disaster for Indian Diaspora.

## **UNIT 12: TOURISM HERITAGE**

### **12.1. Tourism Resources and Kerala Experiences, Blensy John, Arya Shanavas & Jacob Mani**

Kerala, the exotic spice capital of the world, is the hottest tourist destination in India. The unique geography, stunning natural beauty, agrarian culture, colorful history and high standard of living are the factors that attract tourists to Kerala. This chapter brings out the selected tourism products of Kerala that will satisfy travelers with varied interests. The tourist destinations in this chapter include mesmerizing tropical forests, serene beaches, breathtaking backwaters, historic monuments and cultural experiences like Ayurveda, Kathakali, culinary treat, fairs and festivals. Together, they maximize the visual, auditory and sensory experience of tourists in this tropical paradise. This one source of recommended tourist destinations can serve as a guide for anyone interested in developing personalized itineraries before traveling to Kerala.

### **12.2. Awakened India as a Tourism Hotspot, Lacey Cooper & Sunny Luke**

The Cochin airport in Kerala is a gateway to India. The educated traveler after experiencing Kerala can travel to other parts of India. For such travelers, this chapter highlights all the appeals of India as a country that is a growing economic power. India has so much to offer both in culture and innovation. From practicing yoga on the beaches of Goa to exploring the influence of globalization in Bangalore, India has something to offer everyone. The following chapter gives a brief insight on what attractions India has for travelers interested in history, culture, philosophy and education.

## **UNIT 13: LOOKING FORWARD**

### **13.1. Unleashing the Potential of Kerala: Perspectives on the Way Forward, Suresh Kumar**

Despite the successes of many individuals of Kerala origin all over the world, as a State, Kerala remains mired in the age old social and economic problems--- political instability, lack of visionary leadership, high budgetary deficits, low standards of higher education, high unemployment, poor infrastructure, deteriorating public hygiene, spiraling cost of real estate, and a rapidly growing gap between the rich and the poor. This article outlines an democratic and participatory way to forward for Kerala through the development of Entrepreneurial Capitalism which is characterized by the widespread business ownership, increase in the number of ‘high-growth’ firms, increasing productivity, better wage levels, limited role of government, and easy access to managerial and technical talent, and financing. The emergence of Entrepreneurial Capitalism requires the existence of a vibrant eco-system that encourages and supports the emergence of new ventures. The article discusses the key players and institutions, such as the legislature, government, education and research organizations, foundations, and the society as a whole that are essential to the development of Entrepreneurial Capitalism. It is argued that widespread entrepreneurship is an effective and practical way to ensure that the fruits of freedom, democracy, and economic growth are shared by a majority of the population.

### **13.3. IISAC’s International Educational Programs with Kerala and India Ngan Huang, Sunny Luke, & Alex V. Koshy**

International Institute for Scientific and Academic Collaboration (IISAC) is an international Non-Profit Organization with 501© 3 status, founded in USA in the year 1998 ([www.iisac.org](http://www.iisac.org)). The mission of the organization is to promote international education and research to facilitate better exchange of knowledge and technology for the progress of mankind. The activities of this institute include short term study abroad programs with India and Kerala, youth empowerment activities, conducting seminars and conferences, arranging faculty exchange and collaborative international research and publication of journals and reference books. The purpose of this chapter is to highlight IISAC's several study abroad programs in India. It includes "Semester India Program with Pondicherry University, Faculty-led Program in Tropical Biodiversity, Individualized Kerala Studies Program, Experiential studies in India and International Clerkships for medical students. All these India specific programs of IISAC is to promote root and educational tourism with India/Kerala.