CHAPTER I

INTRODUCTION TO THE STUDY

1.1 Introduction

The purpose of this chapter is to introduce the topic and to explain the methodology used in this study. It provides the definitions of social change and also the objectives of the study, general as well as specific. It also explains the importance and relevance of the study and the various data sources used for the study. A review of literature, profile of the study area and the scheme of the study are also included in this chapter.

1.2 The Concept of Change and Social Change

Change, which is the law of nature, simply means alterations in the underlying structure of an object or situation over a period of time. It involves modification of the object or situation from its previous position. Human society is no exception as it is a part of nature. In the course of evolution of man and society, both of them have undergone changes that generate contradictory feelings of hope as well as anxiety. All societies change over time, technologies expand, and material equipment changes, ideologies and values take on new components. Even the most stable society undergoes changes; some elements are added or replaced and others become modified or are lost. The course of change may be gradual or rapid, peaceful or violent or sometimes it may be sudden.

Social change which occupies a dominant place in the consciousness of humanity is a general term, which refers to change in social structure: the nature, the social institutions, the social behaviour or the social relations of a society, community of people, and so on. When behaviour pattern changes in large numbers, and is visible and sustained, it results in a social change. Social change, a complex and multifaceted phenomenon requires the collaboration of a number of scholars in such diverse
fields as economics, history, law, politics, religion, demography and sociology. It will have to take into account also of regional, linguistic and other differences.

Sociologists generally use the word social change to alterations in the non-material cultural values, social institutions which lead to technological and other innovations. These alterations are found in the economic, social and political fields of activities of the people. Any change that alters basically the established forms of social relationships, thus transforming in some measure the social structure is social change.

Social change, a phenomenon inevitable for any society is defined by Merrill and Eldredge\(^1\) as means that large numbers of people are engaging in activities different from those which they or their immediate forefathers engaged in some time before. It is a general term which is used in the study of history, sociology, economics and political science.

Societal change may be partial or total, but mostly partial and total structure hardly ever changes. The speed of change may differ from society to society. Change takes place in chain-reaction sequence i.e., change in one part of society brings changes in other parts also. But the rate of speed and direction of change are not always uniform in all aspects of society.

Social change, according to Wilbert Moore\(^2\) is the significant alteration of social structure (that is, of patterns of social action and alterations) including consequences and manifestations of such structures embodied in norms (rules of conduct), values and cultural products and symbols. For Kingsley Davis, social change meant only such alterations as occur in social organizations, that is, structure and functions of

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society. B. Kuppuswamy defines Social change as the process which is discernible in the alteration of the structure and functioning of a particular social system. According to Gillin and Gillin, Social change is the variation from the accepted mode of life, whether due to alteration in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or invention within the group. Social change may occur in response to changes in demographic or ecological conditions and demographic transition may occur as a result of social change.

Some of the main factors of social change are demographic, technological, economical, cultural, and legislative as well as migration and education. The earlier theories of social change tended to emphasize a single factor in the causation of change. But the later theorists realized the complexity of social causation.

1.3 Social Change as Ideology

The study of social change has been the subject of research by sociologist of the World in general and India in particular. The study of social change in India has taken different shapes and directions. Yogendra Singh has classified the sociological formulations and approaches in India into: 1) evolutionary approach 2) cultural

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6 Kuppuswamy B., *op.cit*, p.80.

approach: Sanskritization - westernization; little and great traditions and multiple traditions and 3) structural approaches.

Scholars of Evolutionary approach give emphasis to the process of change. Concentrated on the historical stages through which institutions like caste, family, village communities, which were their main themes, the studies also give priority on their comparative evolutionary sequence and succession. The evolutionary formulations also implied that the social forms and traditions in India were at a lower stage of growth compared to that of Western forms and structures.

The theories of social change would have been incomplete without mentioning Marx’s theory of social change. Marx gave us a theory of society, i.e., an explanation of how society works. It is much interlinked with his concept of social classes and class conflicts. Marx’s scholarly topic was capitalism and the way it transformed societies in Europe. Like those who formulated an evolutionary systems perspective, Marx saw capitalism as a historical phase that would be replaced by something more progressive. He dreams of a system providing more freedom of choice, guided by rational thinking and requiring less human drudgery to live a life of abundance in which all basic needs for everyone would be satisfied. 8

Like other evolutionists, Marx saw a series of successive changes of increasing technological complexity, from primitive hunting to modern industrialism. Each stage had its appropriate mode of production, while all other elements of the culture were brought into harmony with it. Each stage contained within itself "the seeds of its own destruction", for each stage inevitably created the conditions which destroyed it and led to the next stage. Marx who is the most prominent and eloquent exponent of the “conflict theory of social change”, holds that change is caused by tensions between competing interests in society. He considers society fundamentally dynamic, not static and believed that the class struggle was the driving force of social change. Marx and

Engels wrote in “The Communist Manifesto” (1848): “All history is the history of conflict.” But in his analysis of social change he placed high premium on economic factors and neglected religious, political and other factors. Marx argued that the economic situation, the form of the productive system, is the most important determinant of all other aspects of the society, such as its social institutions and ideas, such as the system of law, of morality and education. These are elements within the "superstructure" of society. Hence Marx is said to be a "materialist". Marx rebelled against Hegel's philosophy in which ideas were taken to be the important determinants of history. Marx argued that dominant ideas are the result of material or economic conditions and he was therefore strongly opposed to reformers who thought that mere change in ideas can change society.

Later in cultural approach change was analyzed strictly in terms of observed deviations in the forms and functions of the systems concerned between two points of time. In this approach, speculative generalization was replaced by analysis of field data and the same ceased to be macroscopic.

Concepts of Sanskritization and Westernization formulated by M.N. Srinivas were the first systematic attempt to define the processes of change taking place in Indian society. Sanskritization, a widespread cultural and social process among Hindus in different parts of India, seems to have occurred throughout Indian History and still continues to occur. Srinivas first introduced the notion of Sansritization as an underlying process of social change in India, in his book “Religion and Society among the Coorgs”. It is a process by which a “low” Hindu caste, tribal or other group, changes its customs, rituals, ideology and way of life in the direction of a high, and frequently, “twice-born”(dwija) caste.9

It is generally accompanied by and often results in, upward mobility for the caste in question; however it results in positional changes in the system and does not lead to

any structural changes. In the context of caste system which is a closed system based on birth, the only possible thing is a slight shift within the Varna. To denote this process of mobility, Srinivas first used the term “Brahmanization” and later on he replaced it by Sanskritization. The Sanskritization of a group has usually the effect of improving its position in the local caste hierarchy. It normally presupposes either an improvement in the economic or political position of the group concerned or a higher group self consciousness resulting from its contact with a source of the ‘Great Tradition’ of Hinduism such as pilgrim centre or monastery or proselytizing sect.

Westernization, according to Srinivas refers to changes introduced into Indian society during British rule and is continuing, in some case with added momentum, in independent India. In other words the term is used to characterize the changes brought about in Indian society and culture as a result of over 150 years of British rule, and the term subsumes changes occurring at different levels such as technology, institutions, ideology and values. Westernization, unlike Sanskritization is not confined to any particular section of the Indian population and its importance, both in the number of people it affects and the ways in which it affects them, is steadily increasing. During the nineteenth century the British slowly laid the foundation of a modern state by surveying land, settling the revenue, creating a modern bureaucracy, army and police, instituting law courts, codifying the law, developing communications, establishing schools and colleges and so on. Industrialization and Urbanization are two other processes concomitant with Westernization along with the popular term modernization. According to Srinivas, the increase in Westernization does not retard the process of Sanskritization; both go on simultaneous lines and to some extent increase in Westernization accelerates the process of Sanskritization, for instance the postal

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facilities, railways, buses and newspaper media which are products of western impact of India render more organized religious pilgrimages, meetings, castes solidarities etc., possible now than in the past.

For societies rich in culture and traditions a series of cultural and social organizations are likely to happen. Civilization or structure of tradition grows in two stages: first, through orthogenetic or indigenous evolution, and second, through, heterogenetic encounters or contacts with other cultures. Each civilization consists of traditions, one of the elite or the reflective few called ‘Great’ and the other of the folk called as ‘Little’. Each tradition has its own social organization and develops in terms of its own internal creative urge or an orthogenetic process. But civilizations and social structures change through external contacts like war, migration or communication. This approach to analyze social change with the help of the concepts of Little and Great traditions was used by Robert Red Field in Mexico has been applied to study the Indian reality of social change by Milton Singer, Mc Kim Marriott and others. Milton Singer views Indian tradition as having a cultural continuity with the past which is so great and it is a product and cause of a common cultural consciousness shared by Indians which has been formed with the help of certain processes and factors. Mc Kim Marriott characterizes the mode of interaction between the ‘Little’ and ‘Great’ tradition in Indian village as universalization and parochialization.

As a criticism to Singer’s Little and Great traditions S.C. Dube who views that the Indian society could not be described fully through the dichotomy of the above traditions, came with the multiple tradition. He says that traditions in India are far too complex and are organized not in a bipolar but multi polar system. He alternatively postulates a six-fold classification of tradition which according to him is more representative of the Indian cultural realities. It can be studied in rural as well as urban contexts to evaluate change. These are classical tradition, the emergent national tradition, the regional tradition, the local tradition, the western tradition and the local sub-cultural traditions of social groups.
S.C. Dube is renowned for his work on Indian villages and for his documentation and analysis of processes of social change. In his village studies, Dube understands village communities to be organized around caste, kin and territorial affinities, with links to the wider community. He divided Indian villages into (i) single settlement villages; (ii) nucleated villages; and (iii) dispersed villages.  

If social change is identified as structural changes or changes in the principles of social stratification all the above conceptual formulations of social change tend to be partial. A structural focus in the study of change not only implies a variation in the dependent variable (where change takes place) but also establishing relationship with independent variables (why change takes place). The units of observation in the structural approaches are not ideas, sentiments, and values but the order of roles and statuses which form the basis of social relationships and are schematized into groups or categories. Also the magnitude and incidence of role differentiation in the social structures are observed in the social structure resulting from social pressures such as increase in population, rise of new cities etc. Family organization, caste and community structure, factory system, leadership and elite categories are some of the areas focusing upon by the social change studies on structural differentiation. The direction which structural changes in society take place is reflected in the process of Social Mobility, which is directly linked with the system of social stratification.

1.4 Significance of the Study

The writing of local history enriches the life and times of the community, of a particular place, by providing information related to historical sites and societies.

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Local history may be of greater ethical value than national or world history, for by it the work of obscure men and women, of whom the world at large can never hear, may be noticed and remembered. To this end we need not only the history of the country as a whole, but the history of every state, city, town, society and family. The study of local history can and will improve the character of individuals; it follows that it will also improve the government, which is in large measure a reflection of the character of the people. It will develop local patriotism and a civic consciousness, without which, in a democratic country, good government is impossible.

Pathanamthitta district has been in existence for nearly three decades. The amount of socio-economic and cultural change the district underwent during this short period of its existence is quantitatively high on one hand and unique and revealing on the other hand. These changes have their roots deep in the history of the district. The much acclaimed ‘Kerala Model’ of development as it is interpreted by Amartya Sen is perhaps manifesting itself in a unique way in the changes in the district during the period of study. This and the other changes are the results of the interaction of a number of factors and developments. Geographically, the district with its fertile stretches of river banks is apt for wetland cultivation and that brought three of the thirty-two early Brahmin settlements in Kerala here to this region. Some other settlements are close to the district on the banks of river Pamba. The geography of the district with its eastern ranges of hills and forests allowed the district to house many tribal habitats also intact. During the period under study, the district shed much of its agrarian character and managed to better its standard of living at the same time.

Pathanamthitta, the district taken for analysis is one of the advanced districts in the State of Kerala with regard to several indicators of development. The changes that took place in the international economic scenario and the socio cultural features of the district during the period of study have some aspects complimenting each other. Multi-culturalism, the receptive and adaptive capacities of the people of the district that evolved due to historical developments, educational preferences and interests of
the people, socio religious reform movements and their impact, religious and ecological significance and undisturbed forests are factors thus developed a unique socio-economic development scenario here. The changes that took place during the period of study were at a fast pace totally reorienting the society and economy. The period is in fact a critical juncture in the history of the district; demographic pattern changed thoroughly and it further brought changes in the other walks of life. The fertility rate is low and the high prevalence of elderly people and the reduction in the student population are yet other interesting factors. From a historical point of view, the region, the period and the developments are thus very significant.

1.5 Research Questions

The major research questions this study addresses are:

1. How far the physical or geographical factors influenced in bringing about socio economic changes in the district?
2. What was the influence of the biological factors like the size and composition of population in producing social and economic changes in the district?
3. How education became one of the intervening variables in the phenomenon of socio economic changes in the district?
4. What are the important impacts on the society due to the foreign money flow from the expatriates to the district?
5. How far the changes in the general population affected the marginalized sections?

1.6 Objectives of the Study

The objectives of this study can be classified into general objectives and specific objectives. The general objective of this study is to analyze the major changes that have taken place in the Pathanamthitta district after its formation.
The specific objectives of the study are:

1. To have an in-depth study of the economic changes in Pathanamthitta district after its formation.
2. To make an analysis on the changes in the agrarian scenario of the district along with industry and labour.
3. A study of the role of migration in the district’s economy and the consequent development of banking.
4. To analyze the major social changes in the district after its formation.
5. To trace the social status of women. Changing role of women with socio economic changes and its implication for their social and economic status.
6. To analyze the role of education in the socio economic changes of the region.
7. To evaluate the mutual influences between the various economic and social indicators.

1.7 Sources of Data

Both primary and secondary data were used in this study. The archival materials collected from the State Archives at Nalanda, Thiruvananthapuram and the Government documents of different categories related to the Pathanamthitta district collected from the district headquarters are some of the important primary data used in this study. The data on area, production and productivity of various crops in the district, were collected from the various publications of the Government of Kerala like Economic Review, Statistics for Planning, Agricultural Statistics etc.

The Economic tables of the Census of India 1991, 2001 and 2011 provided data on labour and categories of workers. Besides this the live registers of the employment exchange of the district were used to collect information on the unemployment in the district. The various issues of Economic Review by Kerala State Planning Board, Thiruvananthapuram provides data on industry, income and infrastructure facilities.
Panchayat level Statistics of various years revealed data on the various banks and co-operative institutions functioning in the district. Banking Statistics-Quarterly hand out published by the Reserve Bank of India also was used for collecting data on bank details.

The data sources on migration can be classified into three categories, viz, Census Reports, Surveys conducted by Department of Economics and Statistics and Surveys and Studies conducted by Research Institutions like Centre for Development Studies and Individuals. From the Census, data on internal migration was available. Census terms like place of birth, place of last residence etc. gave details on in and out migration and the destination of migrants. For obtaining emigration details studies and surveys conducted by Department of Economics and Statistics and Research Institutions were used. The Civil Registration (Vital Statistics) provides estimates at the district level. For the data relating to health-care infrastructure, Panchayat level Statistics of different years were used. Census Publications, various issues of Economic Review, and Statistics for Planning were used to collect details on education, demographic characteristics, religion etc.

The secondary data for analyzing the overall changes in the district consists of the historical and current data collected from Books, Journals, Government Publications, Gazetteers, District Hand books, Newspapers and other published sources.

1.8 Research Methodology

This study is analytical, comparative and interpretative in nature. The methodology adopted in this study involves the trend analysis of change in the various areas of social and economic fields from 1982 to 2011 like agriculture, industry, demography, labour, education, religion, customs, traditions etc.
The research methodology followed in the present work also includes both empirical and non-empirical methods. The empirical method assumes vital significance in collecting sufficient information from the respondents. For the empirical study, a survey has been conducted in one ward each from the three self-governing units – two ‘Grama Panchayaths’ and one municipality identified from the district, taking 100 households from each ward. Care has been taken to ensure to the maximum possible extent that all the inter-regional disparities and differences get their representation in the sample. The two Panchayaths are Perunadu and Kulanada, the former from the eastern underdeveloped and rural part of the district and the latter from the mid region of the district geographically and economically. The third area selected for the survey is a Ward of Thiruvalla municipality, geographically in the western part and culturally the most urbanized in the district. The households thus selected were consecutive and in the same locality.

The interview method and observation method enabled the researcher to understand real life experiences of the people, their problems and difficulties, their gains and losses, their cries and smiles and their fortunes and misfortunes.

Relevant details regarding all members of the families were collected using a structured questionnaire. The non-empirical or theoretical concepts formulated on the basis of the doctrines earlier published by the social scientists.

1.9 Scope of the Study

The scope of the study was restricted to Pathanamthitta district. The study focuses on the socio-economic changes of this district from its formation in 1982 to 2011. The district has five taluks and out of this 100 households each from the three taluks were selected for empirical study. For the general analysis the district was taken as a whole ignoring the rural and urban divisions of the district.
1.10 Review of Literature

So far no specific study has been taken place on the socio-economic changes of Pathanamthitta district since its formation in 1982. However, some of the works on Kerala History give scattered information about the socio-economic conditions of the region which include Pathanamthitta district. The review of literature can be classified into three heads: 1) ideological, 2) historical and 3) other categories of studies related to the district.

Social change as an ideology has been studied by various scholars. ‘Social stratification and change in India’, is a book by Yogendra Singh which reviews critically the studies conducted during the period following independence up to the end of nineties.\(^\text{13}\) The book in seven chapters exposes the foundations of concepts and theories on which most Indian studies on social stratification and change are based. It offers a profile of Indian sociology in terms of its concepts and theories. It also explains the rapid strides in Indian sociology of social stratification in the last four or five decades. Besides this, the author also gives a picture of the present social situation in India which is analyzed in philosophical and attributional ways.

Yogendra Singh has yet authored another book ‘Modernization of Indian Tradition’ which explains the concepts and approaches about social change in India.\(^\text{14}\) It also appraised each of them to find common grounds for a conceptual integration and also to show the biases and limitations from which they suffer. The book also refers to the vast range of changes that are taking place today in the forms and functions of the

\(^{13}\) Yogendra Singh, *Social Stratification and Change in India* (New Delhi: Manohar Publications, 2002).

Indian social structure and traditions. The response of the major traditions of Hinduism and Islam has been identified separately.

‘Social change in Modern India’ is a book by M.N.Srinivas, which makes an in-depth study of the change in mindsets and attitudes that India witnessed in the last hundred years. This social anthropologist introduced the notion of Sanskitization as an underlying process of Indian social change in his book ‘Religions and Society among the Coorgs’. In his lectures at The Rabindranath Tagore Memorial Lectureship, which was inaugurated at the University of Chicago and continued at the University of California, he has developed the idea both in itself and in its contrapuntal relations with that much more conspicuous process of change, Westernisation. This book explains the concepts Sansritization, Westernization, Secularization etc. The concepts dealt with by the author have had and continue to have considerable influence on the discussions on change in Indian society. Lower castes, in order to raise their position in the caste hierarchy, adopted some ways of life of the Brahmins and gave up their own, considered impure by the higher castes. This process of mobility is denoted by the term "Brahmanization" and later on by Sanskritization by Srinivas.

Kuppuswamy in his book, ‘Social Change in India’ has set himself the very ambitious task of explaining and evaluating the causes and consequences of social change in India. The book consists of eighteen chapters organized into four major sections: the introductory part, factors of social change, some areas of social change and assessment. The author after introducing the concept of social change and social process and the theories of social change shows how social values are the bases of social progress.

15 Srinivas M.N., Social Change in Modern India (Hyderabad: Orient Longman Limited, 1995).

‘Structure and Change in Indian Society’\(^\text{17}\) is a book reporting on twenty empirical studies of Indian society conducted by outstanding authors. The book reflects the recent modifications in the study of Indian social structure and social change in view of the anthropological analysis of South Asian societies. The authors’ view of the basic social units of joint family, caste and village not as structural isolates but as intimately connected with one another and with other social units through social and cultural networks of various kinds. They view caste system as a dynamic entity and have provided new opportunities and paths to upward mobility but have not radically altered the system.

Geeanjali in the book ‘Social Change in India’, with eleven chapters attempts to focus on some major issues that cause changes in society.\(^\text{18}\) The society is made up of people of special flavors. Social change is the consequence of a number of features. Changes take place because of the method of structure, improvement or growth at a range of levels.

S.C. Dube attempts a review of development thinking and practice and seeks to explain the paradigm shift and emergence of an alternative model and focuses on the ambiguities, ambivalences and contradictions in the praxis of planning, economic growth and directed social change.\(^\text{19}\) In his book ‘Modernization and Development: the Search for Alternative Paradigms’ the author establishes that the alternative development paradigm can no longer take the goal of economic growth as its primary objective. His concept of social development which is more comprehensive than economic development focuses on the satisfaction of human needs and improvement


in the quality of life and also the formulation of indicators to evaluate social progress and to assess emerging social trends.

‘Understanding Change Anthropological and Sociological perspectives’\textsuperscript{20} is another book by S.C. Dube which explains how Anthropology and Sociology explains change. Through the eight chapters in the book the author tries to explain that though the change is inevitable it does not follow a narrow and straight path. The three types of theories of change that have held powerful influence on sociological thinking in the past- Apocalyptic theories, Evolutionary theories and Cyclical theories are also explained. The sharp turns that development theory has taken in various stages are also studied.

The work ‘Tribal women and social change’ by Abha Chauhan presents a refreshing look at the problems of tribal women.\textsuperscript{21} The tribal women have greater equality and sense of participation than the traditional rural women, yet the scope of their freedom is not as wide as it supposed. The need is emphasized by the author for a restatement of status as the recent changes have taken away what little advantage of margin she had.

Various historical works and Government publications provide outlines to the general characteristics and history of the district. The Gazetteers present an authoritative and comprehensive picture of the region in the richness of her life and culture. They contain detailed information on all aspects of life-physical, historical political, economic and social. ‘Kerala State Gazetteers’\textsuperscript{3 volumes}\textsuperscript{22} deal with physiography, physiography,

\begin{itemize}
  \item \textsuperscript{21} Abha Chauhan, \textit{Tribal Women and Social Change in India} (New Delhi: A.C. Bros Publishers, 1990).
  \item \textsuperscript{22} Government of Kerala, Kerala \textit{State Gazetteers (3 Volumes)} (Thiruvananthapuram: Kerala Gazetteer Department, 1986).
\end{itemize}
geology, flora and fauna, climate history and the entire spectrum of economic activities in Kerala including, agriculture, industry, banking, commerce, and communication. The Government of India has taken up the programme of issuing the District Gazatteers, and their supplements and accordingly the Quilon District Gazetteer was published. It contains history, people, agriculture, industry, banking, trade, commerce, economic trends, revenue administration, law and order local self government, education, culture, medical public health services and other social services. The district had six taluks and Pathanamthitta and Kunnathur were two among them.

‘The Travancore State Manuel in three volumes’\textsuperscript{23} also contains physical description, climate, flora, fauna, history, population, religion, caste, language, education, health, agriculture, trade industry means of communication, land tenure, administration, legislation, gazetteer etc of Travancore.

‘District Census Handbook’\textsuperscript{24} compiled by the census organization on behalf of the State Government includes village and town directories under Part A and the primary census abstract under Part B. Besides the District Census Handbook 1991 & 2001 on Pathanamthitta, the same for Quilon district 1981 also contains details on Pathanamthitta and Kunnathur taluks which were included in Kollam district at that time.

Some of the socio economic aspects like demography, migration, education as well as economic factors have their role in making changes in the district. Some of the studies related to these areas also mention Pathanamthitta district. The district of

\textsuperscript{23} Nagam Aiya V., The \textit{Travancore State Manuel} (New Delhi: Asian Educational Services, 1989).

\textsuperscript{24} \textit{District Census Handbook}, (Kerala: Census of India, Series10, 1981).
Pathanamthitta is referred to in all the prominent studies on Migration conducted by individuals as well as research institutions.

The book titled ‘Dynamics of Migration in Kerala: Dimensions, Differentials and Consequences’ conducted by K.C. Zachariah, E.T. Mathew and S. Irudaya Rajan is a major study on migration conducted by individuals under a Research Institution. The overall objective of the study was to analyze the characteristics of migration and to examine its consequences on the society and economy of the state. They had made a taluk-wise estimate of different categories of migrants viz. out migrants, return out migrants, emigrants and return emigrants. In addition to a destination wise estimate of the four categories of migrants, the study has examined internal migration, emigration, characteristics of population of the sample households, trends and patterns of migration and return migration and consequences of migration.

‘The Kerala Migration Studies’ conducted by The Centre for Development Studies, Thiruvananthapuram, based on sample households covers the entire State. The principal source of data for the first study is a large-scale sample survey conducted between March and December 1998 of 10,000 households selected from 200 Panchayats/Municipal wards (at the rate of 50 households per Panchayaths/Municipal ward) comprising all districts and all taluks of the State. In (2003), the Centre for Development Studies has conducted a large-scale migration survey which is called South Asia Migration Survey or (SMS) to assess the various dimensions of emigration, remittances and its impact on the Kerala economy and society. Besides this in 2007 also another Kerala Migration Study was conducted which speculated that the era of large scale emigration from Kerala to the gulf countries was largely over.


that in the coming years emigration trend would decelerate. In all these studies Pathanamthitta district is well studied in relation to migration.

The cultural dynamics in Indian Diaspora is dealt with in the book ‘The Indian Diaspora, Dynamics of Migration’. The volume brings together nine seminal articles by well known scholars dealing with the empirical reality of the Indian Diaspora and the theoretical and methodological issues raised by it. They bring alive the questions of social adjustment of Indian emigrants in Britain, cultural persistence and adaptation among Indian and Pakistani families as well as people of Indian origin in Canada. They also cover a variety of important aspects such as social adjustment, family change, religion, language, ethnicity and culture. The book does not refer to the district in particular but the various aspects of migration, a major agent of change in the district is dealt with.

M.A. Oommen in his 'Rise and Growth of Banking in Kerala' historically reviewed the expansion of commercial banking in the Travancore-Cochin region prior to the period of planning. He noted some of the salient features of banking in Kerala: their community or sectarian origin and ownership, the rural areas bias, over extension of credit and predominance of small accounts. He noted the presence of a special concentration of banking in Tiruvalla.

Demographic transition is yet another study area where the district is studied. ‘Kerala's Demographic Transition: Determinants and Consequences’ is a study which deals with Kerala’s achievements in the field of demographic transition even in the

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absence of economic development. The State of Kerala has been the focus of considerable international attention for its demographic transition, namely, changes in the birth and death rates and in the age structure of the population. This volume examines the reasons for these achievements in the absence of corresponding growth in economic fields. The contributors conclude that the Kerala experience demonstrates the effectiveness of well thought out social policies and programmes, especially relating to fertility and mortality control. Over all the volume demonstrates that it is not necessary to wait for major changes in the productive sectors of the economy in order to usher in demographic changes.

‘Demographic transition in Kerala in the 1980s’ is a book based not only on published statistics but also on primary data collected by the authors through large scale sample surveys in selected districts. Reduction in fertility and mortality rates has been one of the major goals of civilizations. The book answers to the decline in fertility and mortality in Kerala in unfavorable conditions.

Ageing is inevitable to socio-economic transition and has become a direct consequence of demographic transition. The number and proportion of the elderly is steadily increasing in the district. The book ‘The Graying of India, Population ageing in the context of Asia’ analyses the demographic and socio economic characteristics such as size, age, sex composition and socio economic conditions of the ageing population in India in the context of Asia. A rapid and spectacular transition from high

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to relatively low mortality and fertility which fundamentally changed the aged structure of India’s population increased the number of aged particularly those beyond the age of sixty. The book in six chapters examines the reasons for ageing, the developmental status of the aged and it argues that India’s policy makers need to urgently take up the cause of the elderly. Besides this it also investigates the implications of future trends and patterns of the ageing population on socio economic development programmes.

India’s demographic landscape has witnessed unprecedented changes over the last few decades. In the book ‘India's Elderly: Burden or Challenge’\(^{32}\) which offers a wealth of data on ageing, the authors present the demography of ageing, the living conditions and perceptions of the elderly as well as the recommendations for policy actions. A unique feature of this book is the demographic assessment of the number of India’s elderly up to the year 2021. Using Census data, their socio-economic characteristics, such as, level of literacy, work, sex ratio, marital and health status, rural-urban distribution, and living arrangements are discussed.

‘Home Away from Home: A Survey of Old Age Homes and Inmates in Kerala, India’\(^{33}\) by S. Irudaya Rajan is a study that assessed the old aged home scenario throughout India in general and Kerala in particular. For background information, this paper has depended on the 1991 census and 1998 Kerala Migration Survey data. The study also assessed the profile of inmates in all old age homes in Kerala. Detailed district wise information on proportion of elderly by districts, elderly in institutions by districts, elderly beggars by districts, elderly pensioners by districts, old age homes and inmates by districts, growth of old age homes in the districts of Kerala are also analysed.


‘Society and Fertility’ examines the patterns of human reproduction in a historical and cross cultural perspective.34 A topic of political, social and economic importance, the authors offer an introduction to the study of patterns of reproductive behavior. The biological, social, and various other factors dealt with in the book gives an understanding of this major world issue. The direct and foremost impact of declining fertility will be on the school enrolments, particularly at the LP level. This analysis has brought out the direct and indirect effects of fertility decline in Kerala’s education system. This analysis is focused on enrolments in LP schools in Pathanamthitta district. The changing patterns of enrolment amongst Private Aided, Government Schools and Private Un Aided schools that are affiliated to the DPI are examined in terms of an index of change from 1990–91 to 2000–2001 for Kerala and Pathanamthitta in Explaining School Enrolment Trends in Kerala, India.35 The analysis also negates the argument that the role of Private unaided schools education is insignificant in Kerala. Moreover, with fertility decline and improvement in the socio-economic condition of parents they are very keen to provide the best quality of education to their children. Apparently, fertility decline is associated with a downward trend in enrolment in government-funded schools and an upward trend in Private unaided schools. He also argues that if fertility has been the sole reason, as posited earlier, for the decline in enrolment, the growth of enrolment in Private un Aided schools is not expected in this manner; it should have just shrunk the number of children in school going age groups. These trends suggest that students are shared between different types of schools, resulting in a serious setback in enrolment to government-funded schools, particularly Government Schools, thereby indicating a growing dominance of Private unaided schools. The trends point to the declining

34 Malcolm Potts and Peter Selman, Society and Fertility (Macdonald and Evans Ltd, 1979).

importance of government-funded schools, especially Government Schools, and the gradually increasing role of Private unaided schools in the state education system.

‘The Syrian Christians of Kerala, Demographic and Socio Economic transition in the twentieth century’ describes the process of transition in the Syrian Christian population in the demographic and socio-economic arenas. This book describes the demographic transition in terms of size, composition, geographical distribution, and growth rates of the Christian population in general and the Syrian Christian population in particular by analyzing the demographic factors of transition--fertility, mortality, and migration. Besides this it describes the socio-economic transition of the Syrian Christians as seen in their education levels, employment status, and material possessions. The discussions are carried out in a comparative setting, where corresponding changes that have come about in other communities--Hindus, Muslims, and Latin Christians--are also examined. The book concludes by drawing attention to projected demographic trends and their likely impact on the community. It suggests the need for some introspection by the Syrian Christians to cope with the adverse fallout of the emerging trends. The Syrian community in South India is the oldest Christian community in India, and has a long and involved history. The book ‘Anthropology of the Syrian Christians’ in seventeen chapters include history of the Syrian church, their social status, marriage customs, inheritance, religion, occupation, manners and the like.

Women and their roles in the society are studied by numerous scholars. India has witnessed a positive transformation in women’s empowerment and economic development while retaining a great diversity in its political and social system. The


rural Scheduled Caste and Scheduled Tribe women who are triply disadvantaged – as women, as rural and as Dalits and tribal are specifically highlighted in the work ‘Empowering Women’ 38. In the present work the author has assessed the effectiveness of an alternative strategy of development and empowerment of women that begins with awareness generation and motivation rather than economic intervention. The author highlights the view that economic betterment is a necessary but not sufficient condition for women empowerment. Instead of this psychological empowerment can create better results.

In a comprehensive study of Indian women, entitled ‘Women in Modern India’ 39, Geraldine Forbes considers their recent history from the 19th century under colonial rule to the 20th century after independence. The book with eight chapters points out the reform movement in the 19th century and the consequent achievement of education to women and demonstrates how education changed their lives and enabled them to take part in public life. Besides this the book also gives an account of the movements for women’s rights, their participation in the struggle for freedom, their role in the colonial economy. The position as well as the development of women in independent India is also analyzed in a colourful manner.

‘Women, Family and Work’ is a book that pictures the changing status of Indian women and the changing family patterns.40 Now women are performing dual roles as housewives and workers. The book examines the social factors responsible for this dual burden faced by women. The economic contribution of married women has evinced far reaching effects on their perceptions and performance of their familial roles and expectations from others. The present study examines the strategies that


working women develop in order to manage the two roles effectively and in such a way as to minimize role conflict.

The world is a highly interactive, dynamic and adaptive system. The impacts of human existence and activities on this system and on the health of humans have become a major concern of our time. The book, ‘Health Ecology’\(^{41}\), in three parts presents an introduction to examining health from a human ecological perspective. Bringing together a variety of approaches from different perspectives and different locations, the contributors examine the various dimensions of health ecology in a human ecology frame work, looking at how local, regional and global factors impinge upon the health and environment of individuals, communities and the globe. The first part deals with health in macro eco systems where health is dealt as an ecological problem, and also explains how sustainable development is made possible and also about health and political ecology. In the second part micro eco systems like health of women, children etc are concerned. In the final part the author examines some selected case studies.

Education is the key factor for development in the district. Besides this it is one of the agents conditioning peoples’ outlooks and aspirations. ‘The History of Education in Modern India’\(^{42}\) presents a historical overview of education in Modern India from its colonial beginnings in 1757. The study of the history of education is considered by him as a part of the wider study of the history of society- social history broadly interpreted through the politics, the economics and the religion of the society concerned.


Education is an adjunct to the historical process and the countries of South Asia use it as the key factor of development. In his book ‘Education and Social change in South Asia’ the author points out the relation between the state and the societies in South Asian countries, especially in the field of primary education. The book with four parts deals with the development of the region under colonial rule. It also depicts the cultural changes in these areas and also measures the role of education in nation building. Various agencies and individuals have conducted studies on inter regional variations at different levels. The present study is mainly concerned with the changes that took place in Pathanamthitta district since its inception. In this connection the researcher has examined the social and economic aspects of change generally. It is proposed to collect and analyze the data available from 1982 till 2011, a time gap of three census periods.

1.11 Profile of Pathanamthitta District

Pathanamthitta, which abounds with natural splendours of undulating hills, dark mysterious forests, exotic wild life and enchanting valleys, was formed as the thirteenth district of Kerala. The district was formed with effect from 1st November, 1982 vide Government Order (M.S)No.1026/82/R.D dated 29.10.1982, with headquarters at Pathanamthitta. The district was carved out of the erstwhile Kollam, Alappuzha and Idukki districts. Pathanamthitta, Adoor, Ranni, Konni and Kozhencherry are some of the important places taken from Kollam district, whereas Thiruvalla and Mallappally are the major places taken from Alappuzha district and North Pamba valley,Sabarimala Sannidana areas of the Mlapara village was taken from the Peermedu taluk of Idukki district.

43 Krishna Kumar and Joachim Oesterheld (eds), *Education and Social Change in South Asia* (Hyderabad :Orient Longman, 2007).
1.11.1 Etymology

Pathanamthitta is a combination of two words ‘Pathanam’ and ‘Thitta’ which means an array of houses on the river side. Another version is that ten different types (jathis) of people (Brahmins, Kshatriyas, Vaisyas, Sudras, Vellalas, Christians, Muslims, Ezhavas, Kammalas, Adiyars) resided together and ‘Pathinamthitta’ was formed which later was changed to Pathanamthitta. During that period the above mentioned groups residing together were not common and hence the version is doubtful. Another version is that during the period of Dharma Raja a Pathan brought goods to Travancore. Some tax free land was given to him and his fellow people in Kulasekharapetta. He brought with him some more Pathans. Later this place became Pathan-thitta and later Pathanamthitta.

1.11.2 Formation of Pathanamthitta District

Pathanamthitta District was formed by uniting twenty one villages of Pathanamthitta taluk and nine villages of Kunnathur taluks of Kollam district, eighteen villages of Thiruvalla taluk, two villages of Mavelikkara and four villages of Chenganur taluks of Alapuzha district and North Pamba valley, Sabarimala Sannidana areas of the Mlapara village of Peermedu taluk of Idukki district. The major portion of area measuring 2247.02 sq.km i.e., 82% of the total area was taken from Quilon District, while the other two districts Alapuzha and Idukki contributed only 17% and 1% respectively. The district was formed with effect from 1st November, 1982 vide G.O (M.S) No.1026/82/R.D dated 29.10.1982 and it officially came to being on June 30, 1983.


Pathanamthitta taluk was earlier formed on August 17th, 1919, by uniting the Pathanamthitta, Omallur, Elanthur, Ranny, Kumbazha Pakuthis of Chenganur taluk and Cherukol Pakuti of Thiruvalla taluk. At that time Chenganur was the biggest taluk in Travancore and due to its unwieldy size representatives asked the bifurcation and when Pathanamthitta taluk was formed Chenganur became one of the smallest taluks. On August 17th, 1922, Chenganur taluk merged with Thiruvalla taluk. Also the Vallikode Pakuti of Kunnathur taluk was included in Pathanamthitta taluk. During the time of the formation of Kerala State Chenganur taluk was again formed dividing the Thiruvalla taluk. Pathanamthitta taluk was the largest taluk in Travancore as well as Travancore-Cochin and later sometime in Kerala too (almost 900 sq.mile).  

When the district of Pathanamthitta was formed, new district was divided into Thiruvalla, Mallappally, Kozhencherry, Ranny and Adoor taluks. The Thiruvalla Taluk with 18 villages as a whole was transferred from Alleppey district to new Pathanamthitta district as per G.O.(M.S)No.1026/82/R.D.dt.29.10.1982. The Mallappally Taluk was constituted as per G.O. (P) No. 652/83/R.D dated 9.6.1983 and Ranni Taluk was constituted vide G.O. (P) No.652/83/RD dated 9.6.1983 while Adoor with G.O (P) No.652/83/R.D dated 9.6.1983.

The first step for the formation of the district was done on November 16, 1980 when the District Formation Committee was formed under Mahakavi Puttenkavu Mathan Tharakan as Chairman, P.K.Sasidharan as Secretary and C, Meera Sahib as Treasurer. The mutual trust between K.Karunakaran, the then Chief Minister and K.K. Nair the M.L.A from the area helped a lot in the district formation. A Special Officer, Mini Mathew, was appointed to draft the study report. On October 27, 1982, the new district was proclaimed. The district came into being on November 1st 1982 with Mathew C Kunnunakal as its first Collector. Official Inauguration was done on June 30, 1983 by Sri. K. Karunakaran, the then Chief Minister.

1.11.3 Boundaries

The district is bounded on the north by the districts of Kottayam and Idukki, on the west by Alappuzha and portions of Kollam and on the south by the district of Kollam. To the eastern side of the district the state of Tamilnadu is situated. More precisely the District is bounded on the North by Changanacherry and Kanjirapally taluks of Kottayam District and Peermedu Taluk of Idukki District, on the East by the State of Tamil Nadu, on the South by Kunnathur, Pathanapuram and Kottarakkara Taluks of Kollam District and on the West by Chengannur, Mavelikkara and Kuttanad Taluks of Alappuzha District.

1.11.4 Area and Location

The total area of the district is 2642 sq. kms (269462.29 hectre). Of this 2541.72 sq. kms are rural areas and 100.28 sq.kms are urban areas. Of the total area 1390.73 sq. kms are forest areas. The district lies between 90 00’ and 90 28’ North latitudes and 760 30’ and 770 17’ longitudes.

1.11.5 Administrative Units

The prevailing two different administrative systems in the district are revenue system and local self-government. Under the revenue system of administration, the district is divided into two revenue divisions, viz, Adoor and Thiruvalla with headquarters at Adoor and Thiruvalla respectively. Of the five Taluks in the district, Thiruvalla, Mallappally and Ranni came under Thiruvalla revenue division and Kozhencherry and Adoor fall in Adoor revenue division. Of the total 68 villages, 32 villages come under Thiruvalla and the remaining 36 under Adoor revenue division respectively. Under the local self government system, the district was again divided into four statutory towns, nine development blocks consisting of 53 Panchayats at the time of district formation. Later a change took place in the number of statutory towns,
it was reduced to three and consequently the number of Panchayats increased by one number and became 54. The headquarters of District Panchayat is at Pathanamthitta. The nine development blocks in the district are Mallappally, Pulikeezhu, Koiprum, Elanthur, Ranni, Konni, Pandalam, Parakode, and Kulanada. The Municipalities are Thiruvalla, Adoor and Pathanamthitta.

1.11.6 Brief History

Pre-historic period of the geographical area of the particular district is obscure. But some Megalithic monuments and old relics were found in the suburbs of the district. The district is known for megalithic sites at Adoor, Thiruvalla, Puthankara, Kadukutti with dolmens, cists etc. But the historic period of the area is clearer. In the so called Sangam period Kodumon is referred. There it is referred to as Kodumanam (gold land). In Pathittupattu too references are there regarding the ornaments made at Kodumon. Thumpamon and its suburbs are also mentioned in it. Some archeological antiquities in the form of architecture, inscriptions, mural paintings, historical monuments etc found in the temples, rock cut caves, churches etc show clear picture of the historic period. The place also had a clear Buddhist influence. The place names, influences in religious practices and Buddhist images from the forests testify this.

In the Kulasekhara period Thiruvalla was under Natuzhainadu. Later the southern portions of Vempolinad together with Manjunad and portions of Nanthuzhainad formed Thekkumkur and Thiruvalla and areas around it including Pandalam, Aranmula etc were part of it. The whole of Thekkumkur was annexed by Marthanda Varma in December 1749.

After the long lasting Chera-Chola war Pandyan rulers extended their territory beyond the Western Ghats and members of Pandyan family established small kingdoms in Punjar as well as Pandalam which was earlier called Iyrooor nadu. Also a version is
that due to continuous attacks of pirates they left Madurai and with the help of the Raja of Venad they resided at Achancovil, Konniyur and Pandalam areas. The exact date of this arrival is not known. Marthanda varma did not annex the territory because its ruler helped him against Kayamkulam. Thus Pandalam was given an independent position. But the king got indebted in order to pay his share of the military expenses for the campaign against Tipu Sultan. When his successors failed to discharge the debt, the Travancore government then under the control of the British took over all the possessions to secure the debt. During the reign of Rani Parvathy Bai, Pandalam was annexed to Travancore in 1812 AD.

With regard to the details of trade and commercial administration in Travancore prior to the 18th century very little is known. Lieutenant Ward and Corner in their Memoirs mention only a few routes for the whole country with a few general remarks on each. Among them route from Quilon to Erattupetta via Rannee and Kanjirappally(69 miles), Route from Panthalam to Pathanapuram(16¼ miles), route from Krishnapuram to Changanacherry via Mavelikkara and Thiruvalla(25 miles) and route from Karthikappally to Achancovil pass via Mavelikkara Pantalam and Konniyur(55 ¼ miles) pass through the district.47

1.11.7 Natural Resources, Topography and Regional Heterogeneity

Geographically, Pathanamthitta district includes the three natural divisions’ viz. the highland, the midland and the lowland. Highlands can be seen from the Western Ghats in eastern part to midlands in the middle of the district. The high ranges, where the population density is the lowest, and which once consisted almost wholly of natural evergreen tropical forests, gave way to plantations of rubber.

The highland is stretching through the Western Ghats. The Pampa-Kakki forested hills occupy the northern and the eastern portions of the district. This region has a plateau

47 Nagam Aiya V., op.cit., 221.
like structure and is the continuation of the mountainous tract of the Western Ghats. The maximum height (1554m) is at the Eastern sector and the minimum height (119m) is in the central part of the reserve forest. The topography, which is highly undulating starts from the tall hill slopes covered with forest on east along the mountains down to the valleys and small hills to the flat land of coconut trees in the west. Those portions 7.5m above sea level are considered as lowland, 7.5m to 75m midland and 75m above highland. Patahanamthitta had all these three land forms. The inclination of the land is from east to west. Thiruvalla taluk had the lowest portions and the most highest hilly areas are in the eastern portions of Ranni Taluk. The five taluks have different land forms. Thiruvalla had mostly valleys and plains and no highlands. All the taluks have moderately high and midlands.

The natural regions of the state are based on the regional classifications designed by the Census Organization. The District Census Hand Book gives details on the topography of the region. Accordingly the country is divided into Macro and Meso regions where each state is included and each state is divided into Micro and Sub-Micro regions. Thus Pathanamthitta district falls under five such Sub-Micro Regions viz, Chengannur Rolling Plain, Kuttanad Rolling Plain, Kottarakkara Undulating Upland, Pamba-Kakki Forested Hills and Adoor Rolling Plain. Chengannur Rolling Plain lying in the western part of the district is a plain region having an average height between 80m and 90m. Kuttanad Rolling Plain comprises the whole of Kuttanad taluk and also includes some portions of Thiruvalla taluk and in many regions the altitude of the land is lower than the sea level. Kottarakkara Undulating Upland lies in a narrow stretch from the North to the Southern part of this district, and this is narrow in the North and wider towards the South and has a number of isolated hills separated from the mountain chain. Pamba-Kakki Forested Hills, lying in the Northern and Eastern portions of this district, has a plateau like structure and is a continuation of mountainous tract of the Western Ghats. Adoor Rolling Plain, the last of this section has ups and downs here and there. This region has gentle slope towards the West.

48 District Census Hand Book, op.cit., 7
Geographically, Pathanamthitta district like most other districts of Kerala is a combination of three natural divisions viz. the highland, the midland and the lowland. The highland, stretching through the Western Ghats, descends to the midland in the centre, down to the lowland of coconut trees and paddy fields in the western borders of Alleppey district. The topography, which is highly undulating starts from the tall hill slopes covered with forest on east along the mountains down to the valleys and small hills to the flat land of coconut trees in the west. Those portions 7.5m above sea level are considered as lowland, 7.5m to 75m midland and 75m above highland.

Table 1.1 Taluk wise distribution of High Lands, Mid Lands and Low Lands

<table>
<thead>
<tr>
<th>Taluks</th>
<th>Lowland</th>
<th>Midland</th>
<th>Highland</th>
</tr>
</thead>
<tbody>
<tr>
<td>THIRUVALLA</td>
<td>4889</td>
<td>13330</td>
<td>-</td>
</tr>
<tr>
<td>MALLAPALLY</td>
<td>-</td>
<td>13855</td>
<td>-</td>
</tr>
<tr>
<td>RANNI</td>
<td>-</td>
<td>6281</td>
<td>21828</td>
</tr>
<tr>
<td>ADOOR</td>
<td>-</td>
<td>18455</td>
<td>8697</td>
</tr>
</tbody>
</table>

Source: District Census Hand Book 2001

Of the total areas of the district 4% lowland, 58.74% midland and 37.25 % highland can be noted. Eastern side of the district is embedded in mountain ranges with thick forests, midland with hilly areas and low land with flat land. The regional heterogeneity can be seen in the economy of Pathanamthitta also-some areas rich through remittances from foreign countries whereas others purely agricultural and rural. Ecology plays an important role in the district’s economy. The agro-climatic conditions suit the cultivation of both cash crops and food crops.

The modern economy is a resource based economy and all the developments of a country or a region is base on resources, especially on natural resources. Nature has given us abundant resources in the form of water, air, heat, natural vegetation, soil, wild animals etc. Any element of our natural environment such as soil, water, forest
etc that man can utilize to promote his welfare may be identified as a natural resource. The district is blessed with natural resources both renewable and non renewable.

1.11.8 Rivers

The district is blessed with sufficient water wealth. The plentiness of rivers in the district and their boon of vast expansions of fertile river basins keep the district apt for agriculture even today. Three prominent rivers flow through the district: 1) the Pamba, 2) the Achancovil, and 3) the Manimala rivers. These rivers and their tributaries gifted with perennial flow of water throughout the past. The river valleys and the adjacent areas supported agriculture which formed the base of the district’s economy.

The Pampa River is one of the finest rivers of Travancore and is formed by the junction of three rivers-the Kallar, the Kakada Ar and the Valiya Ar. The total length of the river is 90 miles. This is the third largest river in Kerala (176 kms) and the longest river in the erstwhile princely state of Travancore. Considered as the Dakshina Ganga (Southern Ganges) due to its association with Kerala’s Largest Pilgrim Centre – Sabarimala, this river enriches Pathanamthitta district. It originates from Sabarimala, flows mainly through the various parts of Ranni, Kozhenchery taluks and enters Alappuzha District after joining Manimala and the Achancovil rivers and empties itself into the Vembanad Lake. The river had its significance in Hinduism. Lord Ayyappan (Sri Dharmasastha) appeared to the Pandalam Raja as a child on the banks of the Pamba River. Bathing in the river, believed to absolve one’s sins, is a requirement before commencing the trek through the forest to the Ayyappan Temple atop Sabarimala.

The Achancovil river with a length of 128 kms is formed by the confluence of several small streams originating from Rishimala, Pasukidameettu and Ramakkalteri and joins the Pamba at Veeyapuram in Alappuzha District. The Manimala with a length of 90 kms has its origin on the Muthavara Hills near Peermade in Idukki district, is yet another major river in the district. It flows through the district about 37 kms and drains various areas like Mallappally, Thuruthicad, Vennikkulam, Kaviyoor, Kalloppara, etc. It is an important water way of Central Travancore.

1.11.9 Mountains

The High land area of the District is stretching through the Western Ghats, one of the “biodiversity hotspots” in the world. The Pamba-Kakki Forested Hills occupies the Northern and the Eastern portions of the District. This region has plateau like structure and is a continuation of the mountainous tract of the Western Ghats.

1.11.10 Climate

The District has more or less the same climatic conditions as prevalent elsewhere in the State viz, dry season from December to February and hot season from March to May. This region is at an altitude ranging from 500 to 1000 meters above the sea level. The climate is generally moderate with temperature ranging from 20°C to 39°C. The district receives rainfall from the two Monsoons-South-West Monsoon from June to September and North-East Monsoon from October to December.

1.11.11 Forests

The forests in the district can broadly be classified as evergreen, semi-evergreen and moist deciduous forest. The largest share of the land of Pathanamthitta district (58.51)

is forest area. The 58.51% of the total geographical area of the district is covered with forest when the share of land for forest in the all Kerala level is just 27.83. The forest in the district is mainly located in Mallappally, Ranni, Kozhenchery and Adoor taluks. Thuvalla taluk is devoid of forest area. The forest divisions in the district are Ranni, Konni, Thenmala and Thekkady(of which Konni, Thenmala and Thekkady partly located in the district).

Timber is the most important forest produce in the district. In fact, forest is the main source of raw materials for wood based industrial units. Teak, rosewood, jack tree, manjakadamambu, anjili, pala etc. are some of the important varieties of timber available. Apart from providing raw materials for rayon, newsprint, plywood etc., these forests are a source for a number of useful minor products like bamboo, reeds, honey, medicinal plants and herbs.\textsuperscript{51}

1.11.12 Soils

The district has a very fertile soil, rich in all plant nutrients. The soil can be classified as Kari, Alluvial and Laterite. Alluvial soil occurs mostly in the deltaic regions of three rivers- Manimala, Achan coil and Pampa whereas the laterite soil is found in the major portions of Thiruvalla Taluk. The forest soil covers the eastern region of the district which is suitable for plantations,

1.11.13 Demography

According to 2001 census the population of the district is 1234016, (3.8% of state) of which 589398 were males and 644618 were females. The urban population accounted for 10.03%. The density of population is 468 persons per square kilometer and the sex ratio is 1094 females per 1000 males.

1.11.14 Places of Importance

The District abounds with various places of historical and religious importance. In the Thiruvalla taluk, Niranam is famous for one of the seven churches built by St. Thomas and the birthplace of the great Malayalam poet Kannassa Panicker. Kaviyoor is renowned for the temple standing on a small hill dedicated to Sree Hanuman and the Thrikkakudi rock carved temple assigned to the 8th century A.D. Thiruvalla, famous for its Thiruvallabhan temple, beautiful hill station Charalkunnu, and Parumala, the pilgrim centre for the Orthodox Syrian Christians are some other attractions here.

Ranni taluk is also splendid with places of importance. Sabarimala, the world famous pilgrim centre which attracts lakhs of devotees every year is in this Taluk. Besides this Cherukole, famous for its religious convention, Perumthenaruvi, the beautiful waterfall, Kakki, the reservoir and the artificial lake surrounded by forests are other places of attractions.

Kozhenchery taluk also had a place for religious convention. This is Maramon where the world famous Maramon Convention is held every year. Besides this, various temples like Malayalapuzha, known for the Bhagavathy temple with artistic wall paintings and stone works, Omalloor, famous for its Rakthakanda Swamy temple and Aranmula with its Parthasarathy temple are other famous temples here. Omalloor also has fame for its Vayalvanibham held every year. Aramula, situated on the banks of river Pamba is also famous for its boat race called Uttrittathi Jalamela and its metal mirror called Aranmula Kannadi. Mysterious in its creation, unequalled in its beauty, the Aranmula Kannady, which resembles glass mirror, is a marvel in the annals of metallurgy and is a unique object exclusive to Aranmula. A famous Jacobite Syrian Christian pilgrim centre Manjanikkara is also located in this Taluk. Some places of cultural importance can also be seen here. One is Mezhuvli, famous for its Mulur Smarakom, and the other is Kadammanitta, famous for the folk art Padayani. Konni, a
famous eco tourist destination and the elephant training cages called Aanakkudu are other attractions.

Adoor taluk also had some temples like the one situated at Pandalam, the Valiya Koikal temple near the palace on the banks of river Achenkoil modelled on the sabarimala shrine. Pandalam, is a holy town where "Sree Ayyappa" the presiding deity of Sabarimala had his human sojourn as the son of the Raja of Pandalam. Pilgrims usually stop here to worship before proceeding to Sabarimala. Three days prior to the Makaravilaku festival, the sacred ornaments of Sree Ayyappa are taken in procession from Pandalam to Sabarimala. Mannadi, famous for its Bhagavathy temple was the abode of freedom fighter VeluThampi Dalawa in his last days. Kodumom, famous for its Chilanthi Ambalam is also the birth place of Sree Sakthi Bhadra, author of well known Sanskrit play Ascharya Chudamani. Aananthappally, famous for the Maramadi Competition is also located in this Taluk. Maramadi, a rural sport connected with the harvest season, is an ox race carnival.

Pathanamthitta has been termed as “rural” “remote” and “inaccessible” for its physiographic features. But the area has been deeply penetrated by the numerous castes and sects of all religions and even the newest of the new among the in the world elsewhere come and grow in the district in no time. This coupled with the easily passable calm rivers and the channels of transportation they offer has always kept the district rural on the one hand and open and penetrable on the other. These factors have played their role in shaping the changing patterns in the district.

1.12 The Structure of the Thesis

The present work is structured in five chapters, such as:

1. Introduction

2. Economic Changes in Pathanamthitta District

3. Social Changes in Pathanamthitta District
4. Socio-Economic Changes in Pathanamthitta district- A Survey

5. Major Findings and Conclusions

The first chapter introduces the topic and explains the objectives, methodology and data sources of the study. The concept of social change and its various interpretations and characteristic features have been dealt with. It also contains the review of literature and the importance of the Study. A profile of the district is also given. Here the different stages of its formation, a brief history, climate, topography and its regional heterogeneity, its natural resources and places of importance in each taluk are included.

The second chapter examines the various economic changes in the district in the light of the major economic indicators. Agriculture, which is the back bone of the State’s as well as the district’s economy is facing various challenges. The land use pattern and cropping pattern are changing both in the State as well as in the district. But in the district the changes can be felt more. Simultaneous changes can also be witnessed in the areas related to agriculture like irrigation, animal husbandry and the like. The repercussion of agricultural changes can be seen in the labour and employment pattern in the district also. The composition of workers and the sectoral distribution of workforce have changed in these years. The changes in the work participation rate, both men and women as well as rural and urban are also included. The three census periods 1991, 2001 and 2011 are analyzed here to study about these changes. The industrial backwardness of the district is also analysed. Migration, a major change agent in the district is included here. The consequences of migration, both economic and social are also discussed. As it is a district with strong banking infrastructure, the consequent development in banking is also studied.

The third chapter analyses the trends and patterns of social changes in the district in terms of certain indicators like changes in education, demography, family, health, role of women, etc. and the interrelationships between these factors are studied. A change in the size and composition of population is a very important factor leading to social
change. Demographically the district is in the forefront in these years and as a result the changes in population in the three census periods are analyzed here. Also changes in population, both size and composition has its consequences in the economic and social fields also. The population growth in any area is determined by the levels of births, deaths and migration in the specific geographical area. Fertility, Mortality and migration rates and its effects in population changes are studied in this chapter. The various consequences of demographic transition process have also been dealt with. Since the district has a good educational tradition and has a unique position in the educational map of Kerala the changes in the educational areas and trends are analyzed. The role of education in modernization, social change and social mobility, the benefits of education to the district are some other points included here. The health status of a population is a reflection of the socio-economic development of the country and is shaped by a variety of factors. The total fertility rate, infant mortality rates and child mortality rates, as well as the health infrastructure are also mentioned. Family structure has changed markedly over these years and various functional changes are also taking place in the family system. The district which is forefront in demographic transition and migration rates, changes in family structure and functions occur mainly due to these factors. The changes in the family structure are discussed here. By using the indicators like sex ratio, literacy rate and access to education, work participation rate and improvements in the field of health the status of women in the district are analyzed. As far as religion is concerned, Pathanamthitta district is well known as the headquarters of pilgrim worship in Kerala. The religious communities here are also facing changes in number and structure.

In the fourth chapter the researcher has tried to find out the changes that took place in the study area. For this purpose a sample survey has been conducted with the help of a structured questionnaire in three wards from the district taking 100 households from each ward. The answers thus elicited and the results thus obtained are tabulated and analyzed. This chapter also gives tables and graphs that indicate the percentages. The major contents included in this chapter are age and residence status, educational
status, health status and facilities, preference of systems of medicines, employment, modern amenities available, educational preferences, agriculture and land use, position of women, religions and migration.

The fifth chapter includes the findings and conclusions. The suggestions and major recommendations are presented in this concluding chapter. The summary of the various social and economic changes happened in the district in the last three decades are included in this chapter. The interrelationships between various social and economic indicators are also analyzed.

1.13 Conclusion

In the introductory chapter the researcher has attempted to highlight the chief features of the thesis. The aims and objectives of the study, review of literature, importance of the study etc are mentioned in brief. The chapter also gives a brief description on the profile of Pathanamthitta district, the study area. The next chapter is an attempt to analyze the major economic changes in Pathanamthitta district since its formation.