

CENSUS OF INDIA 1971

SERIES 9

KERALA

PART VI-B

SPECIAL SURVEY REPORTS ON SELECTED TOWNS

VARKALA

DIRECTOR OF CENSUS OPERATIONS

KERALA

FOREWORD

The census has become an indispensable instrument of policy and development planning. It need hardly be stressed that a census is not a mere counting of heads. It is a kind of stock-taking as it were, of the nation's human wealth. Census aims at presenting as complete a picture of man as may be possible in his social, cultural and economic setting.

Recognising that its role is to serve the needs of the planner, policy maker, administrator and the academician, the Census Organisation from time to time arranges discussions with the main data users and seeks guidance in planning its operations. However, for a further and more realistic appreciation of the data thrown up by the Census on various aspects of the life of the community, it has been realised that more and more empirical studies would have to be undertaken. This requirement was kept in view even while planning the 1961 Census. The studies undertaken as ancillary to it, and particularly the socio-economic survey of five hundred and odd villages throughout the country provided insight into the meaning of the statistical data in terms of real life situations.

India is no doubt predominantly rural, but urbanisation has been rapidly occurring. With increasing tempo of economic and industrial development of the country urbanization would seem inevitable. Urbanization has become *sine qua non* of progress. Urban centres are undoubtedly the centres of dissemination of knowledge, new ideas, technical skills and so on. This influences the life around till more and more areas get urbanised. India is at this interesting transitional stage and the Census Organisation thought it fit to undertake studies to get a deeper insight into the growth of small towns which are likely to play an important role in the life and economy of the community in the near future. Under the 1971 Census a separate Town Directory giving certain basic data pertaining to each town in the country was brought out. This is being supplemented by fairly detailed accounts of a few towns selected for study all over the country which may help to bring out the intensity and effect of the socio-economic forces generated by urbanisation as also what impact urbanisation has made on the rural neighbourhood.

In consultation with the town planners, anthropologists, sociologists, geographers, economists, demographers etc., the criteria laid down for selection of towns for special studies were size; demographic features, such as growth rate, density of population and age of town; functional type; locational factors such as topography and natural environment, climate, growth pattern of the region, growth history and distance from nearest metropolitan area; nature of relation with other towns; concentration of ethnic or religious group, caste or community; and other social and cultural phenomena.

Towns with maximum clustering of the different criteria were preferred at the time of the selection, on an all India basis, at the same time ensuring that various

characteristics are represented in one town or the other as finally selected for the study.

This study covers, among other things, the (a) growth history of towns including the infrastructure of growth and basic and non-basic economy and concomitant changes in the economic and social relations of the region, (b) growth history of the various servicing institutions in the towns in response to the different factors of change and the concomitant changes in the pattern of distribution of community power and prestige, (c) frequency and pattern of inter-action among the different segments of the population, (d) nature and intensity of linkages with other towns of the region on the one hand and the rural hinterland on the other, (e) persistence of the values of traditional society and percolation of technological values of modern civilization in the social complex of the towns, and (f) other ancillary matters.

A set of schedules was evolved in connection with the present survey by the Social Studies Division of the Office of the Registrar General, India, under the guidance of Dr. B. K. Roy Burman, Deputy Registrar General, India (Social Studies). The survey of individual towns has been carried out mainly by the Directors of Census Operations in the various States and Union Territories, with the technical advice of the Social Studies Division. Qualified research personnel have been placed at the disposal of the Directors of Census Operations/Social Studies Division of the Office of the Registrar General, India, for carrying out the field investigations and co-ordinating the studies of individual towns etc. It is an encouraging feature that certain individual scholars and academic institutions have come forward to take up the studies of some towns within the framework of the present scheme. I feel confident, thanks to the enthusiasm shown by my colleagues in the State Census Offices and the academic world, a corpus of knowledge will be built up which may be useful not only for academic purposes but also for various development activities.

The credit for organising these studies rightly belongs to my colleagues in the Social Studies Division. I am grateful to Dr. B. K. Roy Burman, who was in charge of the Social Studies Division, for stimulating his colleagues in the Census Offices to study in depth the specific problems of social changes and for developing the necessary tools for the study by devising exhaustive schedules for collecting the requisite data. I am thankful to Shri N. C. Nag, Assistant Registrar General, who later took over the co-ordination of the programme from Dr. Roy Burman.

The present monograph is the outcome of the study undertaken by the Directorate of Census Operations, Kerala. I am indebted to my colleagues in the Census Office for their painstaking efforts in the preparation of the monograph.

New Delhi
March, 1987.

P. PADMANABHA,
Registrar General, India.

PREFACE

Varkala was one of the towns selected for intensive study as ancillary to the 1971 Census. Further the study is intended to assess the intensity and direction of the socio-economic forces generated by the process of urbanization. The selection of town was done by the Office of the Registrar General, India. This report is based on the data collected through the 1971 census supplemented by the socio-economic survey of the town contacting selected households, educational, medical and other institutions and industrial and trade establishments of the town.

The field work of the town commenced in February 1977 and completed during the year. Shri P. V. James, Investigator assisted by Shri N. Sasikumar and Shri N. Sreedharan Nair, Statistical Assistants have done the main field work. The report was drafted by Shri P. Gopalakrishnan Nair, Regional Deputy Director. Based on the scrutiny note of the Social Studies Division some changes were incorporated by Shri Josey Joseph, Investigator. The maps and cover page were prepared by Shri S. Krishna Pillai, Artist, assisted by Shri N. Venu Nair, Draftsman. The entire report was typed by Shri S. Sasidharan Nair, Typist of this Office. The proof reading of this volume was done by Shri M. P. Ragunathan, Printing Inspector of this Directorate. In wish to acknowledge the hard labour put in by the above officers in giving final shape to this volume.

I am extremely grateful to the Registrar General, India and particularly Shri N. G. Nag, Deputy Registrar General (SS) and his colleagues who offered valuable suggestion in drafting and finalising the report.

Above all, the encouragement and guidance received from S/Shri A. Chandrasekhar, R. B. Chari and P. Padmanabha, former Registrar Generals of India and Shri K. Narayanan and Shri M. Vijayanunni, former Directors of the Census Operations, Kerala, contributed to the smooth completion of the project.

Trivandrum,
February, 1987.

B. T. PILLAI,
Joint Director of Census Operations,
Kerala.

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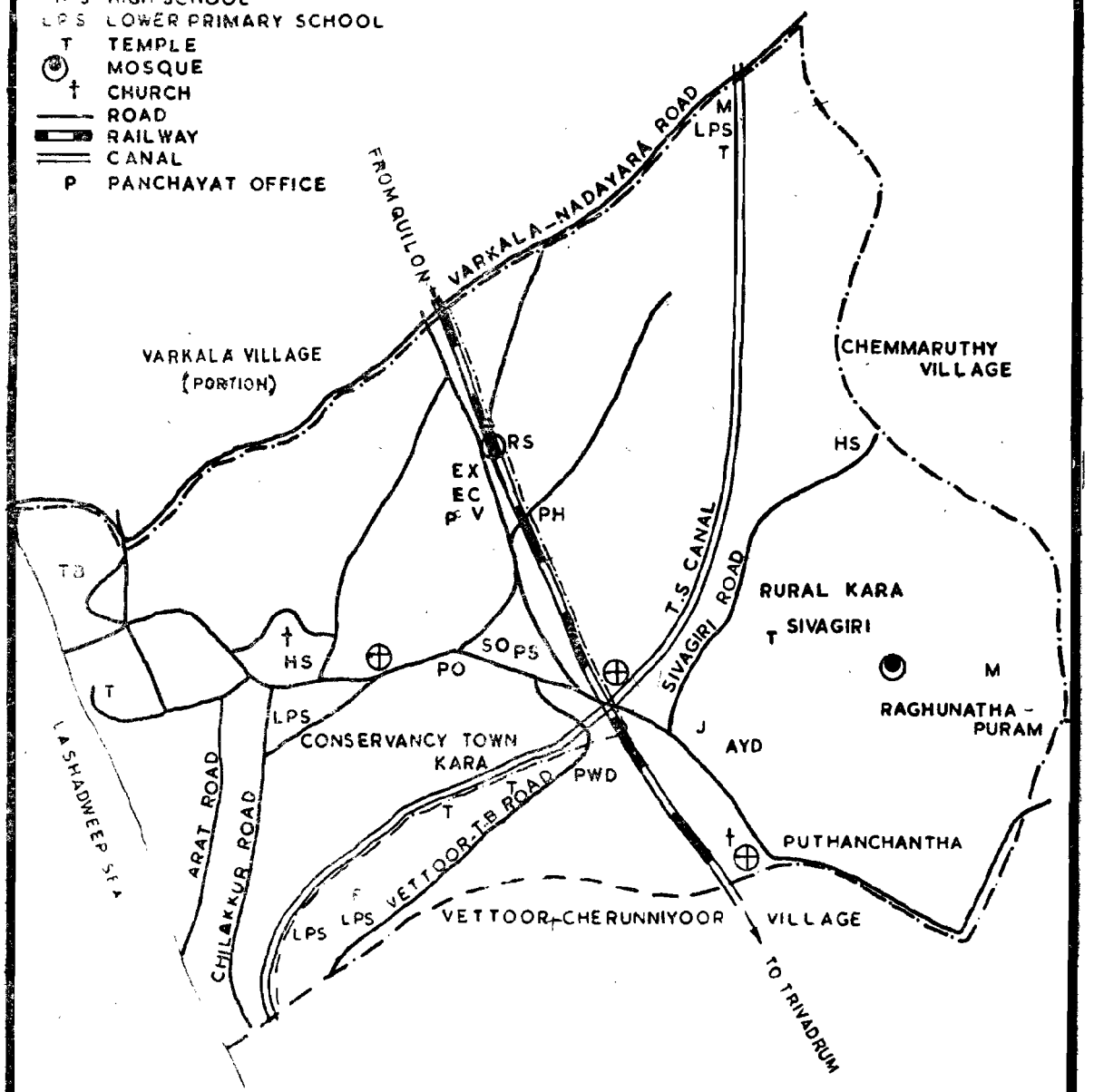
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VARKALA TOWN

A NOTIONAL MAP

LEGEND

V VILLAGE OFFICE
PO POST OFFICE
E C ELECTRICITY OFFICE
S O SUB REGISTRAR OFFICE
P S POLICE STATION
P W D PUBLIC WORKS DEPARTMENT
E x EXCISE OFFICE
T B TOURIST BUNGALOW
F FAMILY WELFARE CENTRE
A Y D AYURVEDIC HOSPITAL
J COURT
C COLLEGE
HOSPITAL
H S HIGH SCHOOL
L P S LOWER PRIMARY SCHOOL
T TEMPLE
MOSQUE
CHURCH
ROAD
RAILWAY
CANAL
P PANCHAYAT OFFICE



CHAPTER I

INTRODUCTION

Situated 42 km. north of Trivandrum and 25 km. south of Quilon, Varkala (in Chirayinkil taluk of Trivandrum district) is an important pilgrim town of Kerala. Attingal, the headquarters of Chirayinkil taluk is at a distance by 20 km. from Varkala. The town is well connected by rail, road and by inland navigation. Varkala conservancy town Kara and Varkala Rural Kara of Varkala village constitute the Varkala town. The town is bounded in the north by Kurakanni Kara of Varkala village, in the east by Chemmaruthy village and in the south by Vettoor village. The Lakshadweep sea washes the western boundary which has a stretch of rocks and cliffs.

Important characteristics of the town

Varkala, is famous for the Janardhana Swamy temple, one of the very ancient Vaishnavite shrines of India. Hindus consider the place as holy as Gaya for obsequies and Varkala is often mentioned as the Varanasi of the South.

Another feature of the town is the mineral water gushing out from the springs on the guardian cliffs on the beach of the town. It is believed that the spring has some curative powers and a regular bath in it is a remedy for skin diseases. The dip in the spring water has to be taken just after the sea bath. The spring and the adjacent area of sea together has earned the name Papanasa Theertham the destroyer of sins.

The presence of the Samadhi Mandiram at Sivagiri of His Holiness Sree Narayana Guru, the renowned sage and social reformer of Kerala who has awakened the downtrodden with his revolutionary slogan 'one caste, one religion, one God for man' adds to the importance of this town. Nearby at Sreenivasapuram, there is a Gurukulam and Ashram founded by Sri Nataraja Guru, a profound scholar and ardent disciple of Sree Narayana Guru. Sivagiri and its premises are blessed with splendid scenic beauty. Another attraction is the presence of the well-known Varkala Tunnels (passes through a hill at Sivagiri) which were opened for traffic as early as 1877. In those days inland water transport had a unique importance and these tunnels were important land marks. Spring water bath facilities are also available beside these tunnels. There is another fresh water spring known as Rayaru Ovu located in an adjacent hill.

Though Varkala cannot find a place in the industrial map of Kerala at present, it was once famous for ratten works. Now this industry is shrinking day by day. Some traditional industries such as coir, oil milling and jewellery are, however, there. There are also certain small scale industries for making soaps, matches and various Aluminium Products. At present, a mini industrial estate is also functioning here. Another important feature is the sudden spurt of posh houses built there by the natives who are working abroad particularly in gulf countries.

Size and population

Apart from the large tourists, it had a permanent population of 20,365 (males 9,869, females 10,496) in 1971, as against 7,560 in 1961. Since 1921, Varkala continued to be a non-municipal town. Growth of population of town giving the decade 1961-71 shows that there has been an unprecedented decennial increase of 169.38 per cent. This is mainly due to addition of more area to the town and partly due to the natural growth of population. Varkala Rural Kara of Varkala village was added to the Census town of 1961 thereby increasing the area from 4.09 sq. km. in 1961 to 10.28 sq. km. in 1971. The table below shows the population of the town for the five decades and the decadal growth rates.

Table 1·1

VARIATION IN POPULATION, VARKALA, 1921-71

(Full count)

Year	Population			Decadal variation	Percentage of decadal variation
	Total	Males	Females		
1	2	3	4	5	6
1921	3,612	1,852	1,760		
1931	4,293	2,094	2,199	+ 681	+ 18·85
1941	4,898	2,308	2,590	+ 605	+ 14.09
1951	5,666	2,702	2,964	+ 768	+ 15.68
1961	7,560	3,579	3,981	+ 1,894	+ 33·43
1971	20,365	9,869	10,496	+ 12,805	+169·38

It would be seen from the above table that during 1941-51 there was a fall in the percentage of population growth while from 1951 onwards an upward trend is observed, the maximum increase in population being in 1961-71 with 169.38 per cent. As pointed out earlier, this high rate in the increase of population was due to the extension of the town limits effected in 1971. Upto 1961 Varkala town composed of Varkala conservancy town Kara, Varkala village. When compared to the growth rate of the newly added Varkala rural Kara (33.04), the growth rate in the conservancy town Kara (20.12) has been moderate. The combined growth rate of the constituent units for the decade 1961-71 is 29.45 per cent. It may be mentioned in this connection that during the same decade, the growth rate of population of Trivandrum district as a whole was 26.03 per cent while for the urban areas of the district was 27.92 per cent.

Density of population

In density of population, Trivandrum district, in which Varkala is located, ranks second in the State, the first being Alleppey, Varkala with an area of 10.28 sq. km. has a density of 1981 persons per sq. km. This is much lower than the density of the urban areas of Trivandrum district (3676) and the State (2585). This may perhaps be due to the influx of population to the gulf countries. Between 1961 and 1971, the density of the town has gone up from 1848 to 1981. The density of population in the two wards shows disparity, the Varkala conservancy town Kara having a density of 2221 and Varkala Rural Kara with 1822 per sq. km.

Physical features

Varkala is a coastal town lying in between 25 to 250 ft. with there are some low hills and hillocks of varying heights. Different sizes of rocks can be found scattered around the sea coast. The central portion of the town has plains.

Soil and minerals

The soil of the town is generally laterite mixed with sand. Laterite is cut and used as building material.

Lignite is found at Varkala. The bed that is seen at the base of the Varkala cliffs consists almost entirely of lignite in some places. But in other places it is represented by a kind of carbonaceous clay or mixture of clay and lignite pieces of resin and concretions of marcosite are sometimes within the bed. In Travancore, the chief places where lignite is exposed to view are the Varkala cliffs for a distance of about three and a half miles. In some places on the banks of the Ashtamudi lake also this stuff is found. The quantity available has been estimated at about one hundred million tonnes. When some samples obtained from the beach at Varkala were analysed they were found to possess properties including a high percentage of ash detracting from its economic value. Large deposits of China clay are also found in many parts of the town.

Exposures seen on the cliffs at Varkala consist of carbonaceous clays in which lignified logs are embeded. The high silica contents of this clay bed renders it uneconomic to work on a commercial scale. Small concentrations of ilmenite mineral are also found in the beach sands at Varkala.

Flora and Fauna

The area which borders the Lakshadweep sea is rich in vegetation. Coconut is the most extensively grown crop on the sea coast, as the land is best suited for its cultivation. There is only a small area fit for paddy cultivation. In the laterite plains, tapioca is the main crop. Among the fruit yielding trees jack and mango trees are important. Cashew is also grown on both sides of the canal and on Sivagiri hills. Pepper, arecanut, plantains and fruit yielding plants like bread fruit, pappaya, custard, guava etc. are also cultivated in some household compounds. Elephant footyam. Elephant axyam etc; are the main tubers found in the town. Anjili (Artocarpus hirsute), cotton tree (Bombax malabariam) Dita bark (Alsotonia scholaris), Tamarind tree (Tamarindus indica), Punna (Calophyllum inophyllum), Neem tree (Azhadirachta indica), drumstick tree (Moringa ceae), Banian tree (Ficus religiosa), Murikku (Erythrina indica), Kuvalam (Eagle marnielos) etc. are also found here and there. Flower herbs and shrubs such as rose, jasmine, sun flower, dahlia, wax flower, shoe flower, camomila, holy teasil, bougainvilla etc. are also found popular in this town.

The fauna is limited to the domestic animals such as cows, bulls, buffaloes and goats. Dogs and cats are the chief domestic pets. Poultry farming is also popular. The common birds are the crow, mynah, wood pecker, kite, pigeon, sun bird, crane etc. The town being a sea coast the fish fauna is fairly good. Ila (Mackeral), Kora (Jew fish), Vala (Ribbob fish), Srave (Dog fish), Neymeen (Seer fish), Para (Horse Mackeral), Nanku (Flat fish), Avoli (Promfrets), Etta (Cat fish), Mullan (Silver bellies), Chala (Oil sardine), Choora (Tunnq), Konju (Prawns), Netholi (Spratts), Thirandy (Sting ray), etc. are the important varieties of fish.

Climate

The climate in the town is similar to that of the district with a heavy annual rainfall, a warm humidity of atmosphere and a more or less uniform temperature through out the year. In the absence of an observatory in this town, it is not possible to quote the details of temperature of the town.

Rainfall

Owing to its position on the windward side of the western ghats, the rainfall is very heavy. As elsewhere in the State, the town has also four seasons. The dry weather season commences from December and lasts upto February. It is succeeded by the hot weather from March to May. The south-west monsoon locally known as the "Edavappathy" with its heavy rains starts in June and lasts till the close of August and September. These rains are most beneficial from the agricultural point of view. The second season ie, the north-east monsoon starts in October and it usually lasts till November. It is locally known as "Thulavarsham" and is equally important for agriculture, though not as heavy as Edavappathy. The month-wise distribution of rainfall for the last five years (1972-76) recorded at Varkala is given below:

Table 1·2

RAINFALL

Months	Year				
	1972	1973	1974	1975	1976
1	2	3	4	5	6
January	..	..	..	6·3	..
February	..	..	2·0	35·3	..
March	3·5	7·3	19·4	49·3	..
April	48·6	203·4	46·9	311·4	22·6
May	220·4	166·8	236·6	321·3	80·8
June	70·5	545·8	156·7	570·3	86·9
July	522·9	258·0	452·3	163·6	247·2
August	62·7	159·9	323·8	317·3	247·1
September	176·1	63·5	337·0	167·0	98·4
October	378·7	301·8	170·9	301·9	243·5
November	52·5	56·3	78·4	497·1	270·9
December	89·0	18·0	..	4·3	23·2

During the period 1972-76 the highest annual rainfall was in the year 1975. In that year the maximum rainfall was in July with 1,444 mm. In all the years except 1974 the town had showers even upto the dry month of December.

Communications

Some old literary works reveal that the town enjoyed fair communication facilities even in those days when they were generally poor. *Unnuneeli Sandesam* the renowned Malayalam poem (anonymous) of the 14th century has described in detail an old land route known as 'Kollapperuvazhi or Thiruvananthapuram-Kollam-Nadakkavu which starts from Trivandrum passing through Palkulangara, Tripparappu, Muthalapozhi, Varkala, Nadayara, Ayiroor, Puthenkulam, Chirakkara, Nedungolam, Ottappalamode and Umayanalloor and terminates at Quilon which was then capital of 'Desinga Nadu' one among the then principalities. Later these principalities were conquered and united as a single state known as Travancore by Raja Marthanda Varma. The present railway line almost takes the land route described in the Unnineeli Sandesam.

The town is easily accessible from all parts by railway and good roads. Varkala is an important railway station in the Trivandrum-Quilon section of the southern railway. The metre gauge railway line passing through the town was completed in 1917 and opened for traffic on 1st January 1918. The line was then upto Chakkai near Trivandrum on 4th November 1931 it was extended upto Trivandrum central. Later, considering the steady increase in passenger traffic the metre gauge was converted into broad gauge which was inaugurated by the Prime Minister on 13th September 1977. There are two approach roads from Kallambalam and Parippally to this town from the National Highway 47. These are the most important roads of the town and always busy with heavy traffic. In addition to these, there is a net work of roads connecting the neighbouring villages of Edava, Vettoor, Cherunniyoor, Chemmaruthy, Kadakkavoor etc. Varkala is also an important place in inland water route. The work of connecting the backwaters of Kadinamkulam, Paravoor and Quilon by artificial canals was taken up as early as in 1825 by the then Travancore Government. But Varkala cliffs formed a barrier against any further improvements of the canal system connecting Trivandrum with Quilon. But the imaginative step taken by Rani Parvathi Bai was solved this difficulty by constructing a canal in 1867 A.D. The Varkala barrier canal consisted an open cutting and two tunnels of horse-shoe shape, one of 281.6 m (924 ft.) and the other 720.6 m (2364 ft.). The former was opened to traffic on January 15, 1877 while the latter was completed and opened for traffic in 1880 constructed at a cost of little over Rs. 17 lakhs. The maximum width of the canal is 16 ft. and it is of sufficient depth for the plying of boats and country crafts carrying 10 to 20 tons of goods. The canal has lost its prominence due to faster means of communication by road and railway and consequently less attention is now paid for the maintenance, with the result it has damaged. Now traffic through the canal has almost come to a standstill. However, a small amount is being spent annually by the Government for the maintenance of the canal.

The town is continuing to have postal facilities for more than 50 years. Telegraph facilities are also available in the main Post Office. A telephone exchange has also been installed in the town. More details on these aspects are given in Chapter III.

Functional areas

As already pointed out only a portion of Varkala Panchayat has been recognised as a census town and the entire town has not attained the status of a municipal town. There is every likelihood that the town becomes a municipal town in the near future. Even in the portion recognised as a town there are no areas which can be identified under a specified functional area. In other words, no area is set apart extensively as residential, commercial, industrial, administrative etc. There is hardly any area without residential houses.

Commercial and industrial area

The commercial activity is mainly shared by two district places in the town. Among them, the most important is the junction known as 'Maidanam' where the temple road and the Vettoor road meet the Varkala-Kallambalam road. More than half of the total shops of the town excluding hotels and almost all the lodging houses are concentrated in this area. This area is over crowded with hotels, retail and wholesale shops dealing in grocery, stationery, household utensils, textiles, hardwares, medicines, electric goods, footwear, vegetables, meat, pan-beedi etc., besides industrial establishments viz. saw mills, rattan works, automobiles, printing presses, tyre repairing works, jewellery shops and workshops, manufacturing of gates, grills etc. There are branches of 4 prominent banks and the offices of two parcel services. Almost all the Government Offices are also located in this area.

Another business area is coming up fast at Puthenchanthai in Varkala rural Kara near the S. N. Medical Mission Hospital by the side of Varkala-Kallambalam road. A market is also situated here.

Varkala is noted for its rattan works. There are several small Units spread over the town. There is also a mini industrial estate established recently near Perumkulam Gramam in the conservancy town Kara. The work of some of the Units in this industrial estate had not started functioning at the time of survey.

Fishing area

Varkala is one of the five major fishing centres of Trivandrum district. Though it has a coastal line extending from Papanasam to Chilakkur, the whole area is not shifted for fishing operations due to the high cliffs bordering the sea. But the physical features of Chilakkoor in the south-west corner of the town are generally favourable for fishing operations. The T.S. canal is passing through this place. Once, this place was a noted commercial centre. At that time, it was an important landing place too for country crafts and boats. Perhaps that may be the reason why it is called Vallakkadavu also. For a long time, it was an administrative area as well.

Residential area

Residential houses are scattered in such a way that no area can be classified as exclusively residential. Highly congested localities are not found. The system of residential flats is unknown to Varkala. Almost all the families have their own buildings which are separated by compounds, compound walls, or fences. According to the 1971 Census, there were 3,169 residential houses in the town providing accommodation to 3,290 households.

The number of residential houses per sq. km. is 308 in the town. This is lower than the corresponding state urban density (374), Trivandrum district urban density (548). Upto 1971 the conservancy town Kara of Varkala enjoyed better amenities and therefore it became the busiest centre of commerce, trade and communications of the town. It was observed that the localities like Maidanam, Chilakkoor, Kariyilakkunnu, Varkala gramam, Puthenchanthai etc. were slightly higher rate of residential areas as compared to other areas. Puramboke lands, especially on the sides of railway and canal have been mostly encroached upon by landless poor in large numbers.

Agricultural area

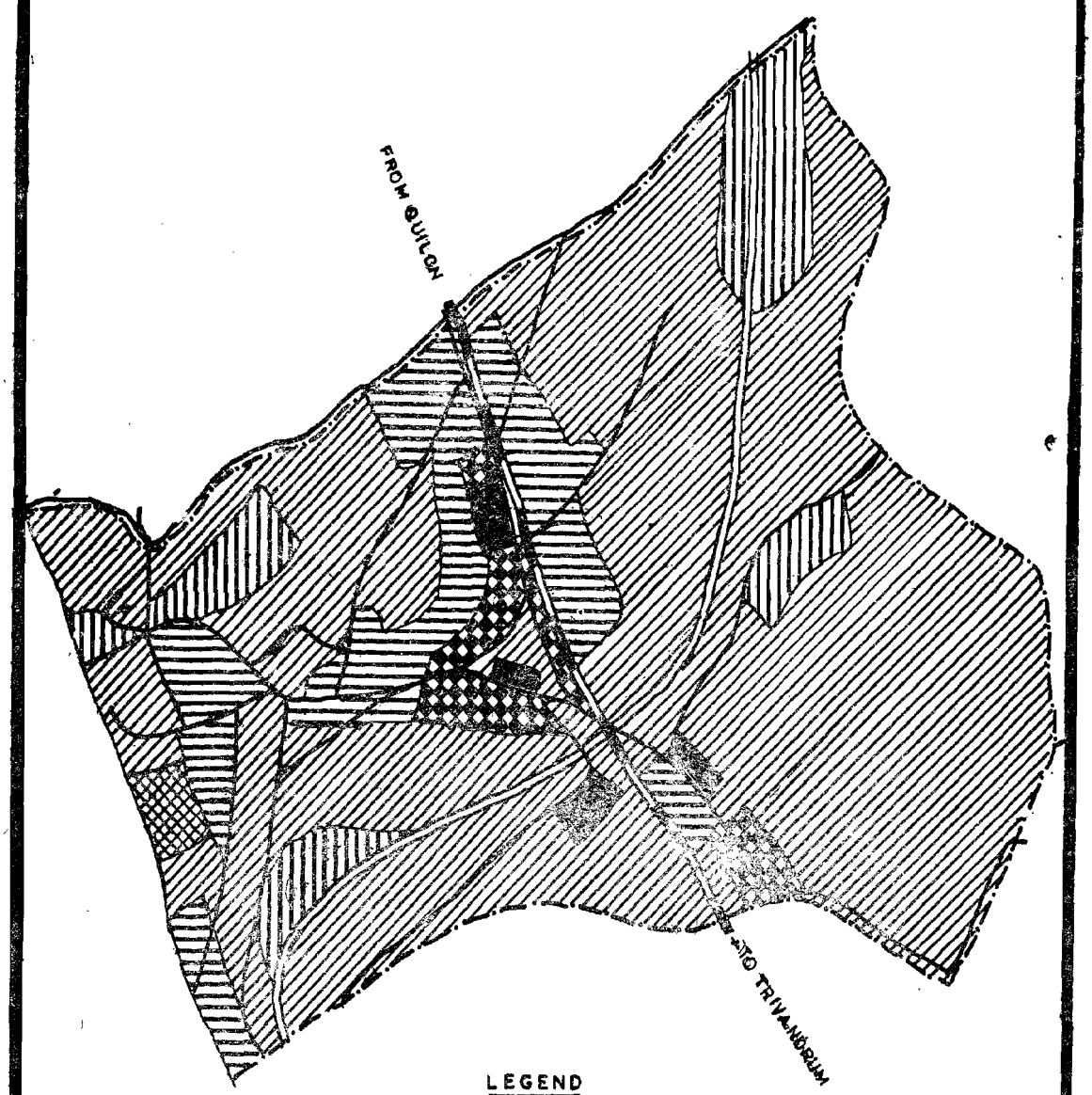
There are no extensive cultivable area. Paddy Cultivation though in a small scale is done in Kuriakkanni, Chilakkoor, Sivagiri and in Kannamba. The major portion of the cultivation area of the town lies in Varkala conservancy town Kara. Paddy fields are located on the western side of the T.S. canal near to Chilakkoor, northern side of beach road and north east side of the T.B. road of conservancy town Kara and in Kannamba by the side of the T.S. canal on the north east boundary of the Varkala rural Kara. On account of a steady increase in population, the pressure in land is increasing. This has resulted in the sub-division and fragmentations of land. The extent of agricultural lands is therefore dwindling year by year.

Important public places and other named areas of the town

Of the various important public places, Janardhanapuram and Sivagiri are to be specially mentioned. The former is important for the ancient Janardhana Swamy temple on the sea-coast and the latter for the Samadhi Mandiram of Sree Narayana Guru on the north eastern side of the town. The town is noted for its numerous temples. It is at Sivagiri that the Saradamadom founded by the Guru is situated. Now it is a great pilgrim centre. Bhagavathy temple of Kannamba and Elambana, the Hrishikesh temple etc. are located in the town area while Puthennada Bhagavathi temple, Valiaveedu Siva temple etc. are located in Varkala Panchayat area. They attract a number of Hindu devotees. The other prominent places are Chilakkoor and Nadayara where Chilakkoor Juma Ath and Nadayara mosque

VARKALA TOWN

FUNCTIONAL AREA, 1971



LEGEND

INDUSTRIAL AREA
COMMERCIAL AREA
ADMINISTRATIVE AREA
AGRICULTURAL AREA
DENSELY POPULATED AREA
RESIDENTIAL-CUM-AGRICULTURAL AREA
TOWN BOUNDARY
ROAD
RAILWAY
CANAL

are situated. St. James Church, the only church for Latin Catholics is also in this locality. Details of these institutions are given in Chapter XII.

As described earlier the Varkala sea-shore known as Papanasam—destroyer of sins—considered to be a holy place. Apart from its religious significance there is also a beautiful beach and a health resort. It is also considered to be a sacred place for the performance of obsequial offerings. Hundreds of Hindu devotees perform 'Vavu Beli' here where according to the legends Brahma conducted a yaga. This is done on new moon days especially in the Malayalam month of Karkadakom (July-August).

There is an old place close to the Janardhana Swamy temple at an elevated and beautiful place overlooking the sea. This is under the control of Tourist Department and is used as a Tourist Bungalow. There are two more places by the side of Varkala—Kallambalam road near Ayurveda Hospital. All these places are of historical importance of these one is used as a judicial court and the other as an N.C.C. Office.

At present, there are one Arts and Science College, two high schools and four primary schools in the town area and two middle schools and four primary schools outside the town area (but inside the village). One of the best private hospitals of the district, Sree Narayana Medical Mission Hospital is at Puthenchanthai. There are also other hospitals and dispensaries—Allopathic, Ayurvedic and Homoeopathic run by the Government and private agencies. The Government hospital is located near Maidanam while the Government Ayurvedic hospital is near Puthenchanthai. The Panchayat Office, Village Office, Sub-treasury, Post office, Assistant Educational Officer's Office, Sub-Registrar's Office, Munisiff's Court, Magistrate's Court, Police Station and the Railway Station etc. are the other Government institutions. Four cinema theatres, a panchayat library-cum-reading room and some other reading rooms in the town provide recreation facilities for the public.

House type

The house type at Varkala is similar to those that are found elsewhere in Kerala. Almost all families have their own separate houses which are located in the middle of a separate compound protected by compound walls or fences. The material used for the construction of the house buildings varies according to the financial capacity of the owners. The houses can be classified into three categories viz. low class, middle class and upper class considering the size and the materials used for their construction.

The houses of the rich have granite or laterite foundation. The walls are constructed with laterite or burnt bricks and have tiled or R.C.C. roofs. The middle class houses are constructed on laterite foundation with laterite walls or unburnt bricks or by both. Both thatched and tiled roof houses are found. The roof is made of good timber or the trunk of coconut trees. The houses of the poor people are of mud walls or no walls and roofs thatched with cadjan leaves. Generally, they are Kutcha houses.

Ethnic groups

There is no Census data furnishing the details of the distribution of population on the basis of caste or community, with the exception of scheduled castes and scheduled tribes. Hindus are found in majority in the town. A general idea of the relative strength of the castes, can, however, be had from the data collected for the purpose of this study, details of which are given in Chapter V.

CHAPTER II

HISTORY AND GROWTH OF THE TOWN

Varkala, known as Janardhanam throughout India after the Janardhana Swami temple, is an important pilgrim centre. Varkala is the reminiscent of the popular legend which says that (*). On one occasion, sage Narada went to the abode of Narayana and after paying his respects left the place to see Brahma. The Rishi, as was his wont, travelled all along from one lokom (world) to another sounding his Veena, the tunes of which so enraptured. Vishnu that he quietly followed the Rishi unobserved. When Narada reached Brahmalokam, Brahma saw Narayana following him and immediately offered salutations to him, on which Vishnu, realising his awkward position, suddenly disappeared. Brahma when he got up saw that the person before whom he had prostroted was his own son Narada. The Prajapathis, who were present, laughed at Brahma's expense. The latter then cured them that they should become human beings and suffer the miseries of birth and death. Narada consoled them and advised them to do penance at a place which he himself would select for them.

He threw his Valkalam (bark garment) which fell on a tree. Hence the name Varkala (corruption of Varkala). It was also known as Udaya Marthandapuram, named after a Travancore king, who ruled the State.

The place undoubtedly has a great antiquity. "The Mahabharatha testifies to the great antiquity of Varkala. It makes mention of the pilgrimage of Balarama to the holy shrine of Janardhana at Varkala"† When the Varkala tunnel was constructed a number of human skeletons, old pots etc. were discovered. It is believed that in early times the town had a good harbour and it was frequently visited by the Arabs and the Dutch for trade. The tombs found at Kuraikkanni, Chilakkoor and Odayam are mostly of Arab merchants. There is a bell in the temple with an inscription in Latin language which is believed to have been presented by a Dutch Navigator.

Although Varkala is an important pilgrim centre in the religious map of Kerala, it was neglected for centuries. Many of the rulers of the State used to visit the temple and special attention was given for its improvement but none of them cared much for the development of the town. However during the regime of Dharma Raja (Rama Varma) some lands were acquired for the benefit of the Devaswom and his Dalwa (Chief Minister) Sri Ayyappan Marthanda Pillai visited this place and decided to improve the town. In 1762 A.D. 24 houses were constructed and gave as a free gift to Brahmins so that they may be of some assistance to the pilgrims visiting the place.

Rani Gowri Parvathi Bai (1815-29) took a keen interest in the improvement of the communication facilities throughout the State and along with it she constructed the Trivandrum-Quilon canals. The Varkala tunnels on this canal route were a remarkable achievement of that period. They helped to have uninterrupted water traffic between Varkala and other towns in the coastal tract. A major improvement in the recent years however was the construction of some roads connecting the town with Quilon, an industrial and commercial centre of southern Kerala.

The most important and significant event that led to the growth of the town was the opening of Sivagiri Mutt by the great Hindu spiritual leader Narayana Guru (1856-28). He set up a permanent residence at Varkala and consecrated in 1911 the Sivagiri Mutt. Sree Narayana Guru took up the task of bringing together the different sections of Ezhavas. He fought against the regions of the caste system and initiated a series of reforms to bring about social and moral advancement of the depressed classes. Sree Narayana Guru challenged the social equality and justice among all sects of Hindu alike. Entry to the temples was forbidden to the lower castes. As an alternative Sree Narayana Guru consecrated many temples particularly Siva Shrines which were open to all Hindus.

The Guru also founded an organisation known as "Sree Narayana Dharma Paripalana Yogam" known as S.N.D.P., to promote social welfare and educational advancement among the members of the backward communities. This created a stir among the down-trodden people of various Hindu communities and an upsurge of revolutionary thinking awakened the conscience of the society. It may be noted that the Yogam took shape at a time when members of the backward communities were not allowed to get educated in public schools. The Guru could not reconcile with this gross injustice. Many institutions were therefore, established by him in several parts of the State for developing the educational, cultural, economic and religious standard of the people, and for their material well being as well. The devoted services of Sree Narayana Guru greatly helped to stem the great tide of conversions of Hindus to Christian fold. Mahatma Gandhi and Rabindra Nath Tagore had visited Varkala and held discussions with him. Sree Narayana Guru gave to the Hindu religious movement a practical turn. As Romain Rolland put it. "He preached of one may so a gnana action a great intellectual religion, having a live by sense of the people and their social needs. It has greatly contributed to the uplifting of the oppressed classes in southern India and its activities have in a measure been allied to those of Gandhi".

*Kerala District Gazetteers, Trivandrum, A. Sreedhara Menon, pp. 781-782.

†Quoted in Kerala by Krishna Chaitanya Pg. 54.

In 1905 the first Government Primary School was started in the town. In 1912 another Lower Primary School was started and after for decades it became a High School. The Sree Narayana Dharma Paripalana Sanghom Trust started a Lower Primary School in the town in 1915 in the name of Sree Narayana Guru and now it is also functioning as a High School. In course of time, when the state took more interest in educational activities more and more schools were established in the town.

The next important development was the construction of the metre-gauge railway line in 1917 which gave a great impetus to the growth of the town. Sixty years later, it was converted as a broad-gauge line.

Up to 1921 Varkala was only a village. But in 1921, it was classified as a conservancey town for the first time under the police regulation and was provided with sanitary staff.

In 1928, the first allopathic dispensary of the town was opened by the Government. It attained the status of a Hospital later on. In 1954, Sree Narayana Medical Mission was started and now it is an outstanding private hospital. Almost all the Government Offices located at Varkala were opened after independence. The Varkala Panchayat formed in 1953 could do lot of improvement for the town. The town was provided with electric power in 1952 which helped the establishment and development of many power based industries. Another improvement to the town was the introduction of protected water supply in 1963. The year 1965 was a land mark in the history of the town as it was in that year that the first College in Varkala—S.N. College (Sree Narayana College) started functioning. No doubt, it was a blessing for the student community, especially to those belonged to the backward communities.

A public call office has been provided at Varkala about 20 years back linked with the Attingal Telephone Exchange. In 1962 a separate Telephone Exchange was opened in the town as there was sufficient number of subscribers.

Varkala attracts tourists from all parts of the world but the facilities offered to them are inadequate. However, apart from the Travellers' Bungalow and the camp shed maintained by the Tourist Department and the Devaswom Board respectively, three guest houses have also been constructed recently by private parties for the convenience of tourists and others as well. A school for blind was started in 1968 by the Church of South India Diocese. In 1970, a Brahma Vidyalaya was also opened by the S.N.D.P. Trust. In 1971 a Rotary Club was started. During the same period a few cinema theatres have also sprung up in the town providing recreation to the people.

In addition to the train services, the town is having a good system of road transport services provided by private companies and by the Kerala State Transport Corporation (K.S.R.T.C.). Important banks like The State Bank of Travancore, Indian Overseas Bank, Bank of Baroda, South Indian Bank etc. have their branches in the town. At the time of determining the town limit, it was decided to include the Varkala Rural Kara also under the Varkala Census town as it had satisfied the required criteria.

In the forgoing paragraphs the sequential changes in the socio-economic and demographic fields of Varkala town have been indicated. The town has now a firm footing and in the near future it will be elevated as a municipal town.

Land utilisation, population characteristics and land price

At the outset, one could see that it is a small town with a rural outlook. A major portion of the town is utilised for residential purposes. As in other parts of the state houses are scattered and each house has a well defined compound. Coconut, paddy and cashew are the main crops of this town. There is no specific area for administrative buildings. Educational, medical and religious institutions, shops and industrial establishments are spread over the town.

It is understood that the land value prevailing in this town is considerably high compared to that in other small towns of the district. This is stated to be on account of the flow of foreign money sent by the relatives who have working abroad. As a general rule, the land value in commercial area is higher than that in other places. The land value is highest at the Maidanam area which is the most important business and commercial centre of the town. The S.N. Mission Hospital junction is another area where land is in great demand. The value of land adjacent to the main road between Maidanam and Punnamoodu has also gone exhorbitant. Places situated close to the main roads, railways etc. have comparatively high land value. The remote areas with less communication facilities have low land value.

At present, there is no master plan for the town. Construction of buildings in the town is however, regulated by the Kerala Building Rules and conversion of lands from agricultural to non-agricultural uses is governed by the Kerala Land Utilisation Order. Encroachment on Poramboke lands is prohibited under the Land Conservancy Act but the provisions of the Land Utilisation Order and Land Conservancy Act are often violated. The Building Rules are however followed almost rigidly by the Panchayat authorities. The Land Acquisition Act provides measures to acquire private lands for the use of the Government or public purposes as and when required.

There has been a steady increase in the population of the town during the period from 1921 to 1971. The sex ratio shows that the female population is always out numbering their opposite sex from 1931 to 1971. The variation in sex ratio is largely due to migration of a large number of males to foreign countries especially gulf countries for employment. The extent of migration however is not available. Still, Chapter VI gives some high lights on migration.

Hindus, Muslim and Christian are the major religions in the town as elsewhere in the district. There is no authentic record on how the ethnic composition have been developed Vetans, Kuravans and Parayas were the early settlers. There is a school of thought that Nairs are dravidian immigrants while Ezhavas come from Sri Lanka. The conversion to Muslims happened in the early 8th century by the foreign Muslim traders.

The languages of the town fall under Tamil, Kannada, Telungu, etc. which indicate that there are some emigrants from Tamil Nadu, Karnataka and Andhra Pradesh.

There are two camp sheds in Varkala, one for the Gujarathees and the other for Maharashtra Brahmins which had been constructed by their predecessors who had settled down here.

CHAPTER III

AMENITIES AND SERVICES—HISTORY OF GROWTH AND THE PRESENT POSITION

Administrative offices, municipal and other statutory bodies of local self Government

Varkala town does not have much importance as an administrative centre. However, a few Government offices cater to the needs of the town-dwellers and neighbouring villagers. The departments which maintain offices are Revenue, Public Works, Education, Post and Telegraphs, Police, Judiciary, Electricity Board, Railways etc. Of these, the early institutions fall under railways, P and T, Police and Public Works Departments. A list of some of the important Government offices with their jurisdiction, staff strength and functions is given below:

Table 3.1

IMPORTANT PUBLIC INSTITUTIONS
(OTHER THAN BANKS, EDUCATIONAL AND MEDICAL INSTITUTIONS)

Name of office	Location	When established	Nature of function	Jurisdiction	Number of employees
1	2	3	4	5	6
1. Public Works Department Office	Ward II	About 100 years back	Construction, maintenance and development of roads and buildings.	Varkala, Edava, Velloor, Chemmaruthy, Cherunniyur, Manampur, Ottoor, Elakaman and Navaikulam.	26 (Out of 26 13 are N.M.R.)
2. Post Office	Ward I	Do.	Post and Telegraph communications.	Varkala Panchayat.	25
3. Assistant Educational Office	Ward II	1954	Academic inspection and administrative control over L.P.S. and U.P. Schools.	Varkala, Edava, Elakaman, Cherunniyoor, Chemmaruthy, Vettoor, Anjengo, Kadakkavoor and Vakkom panchayats.	11
4. Telephone Exchange	Ward II	1962	Providing telephone facilities to public.	Varkala, Chemmaruthy, Cherunniyoor, Vettoor, Elakaman and Edava panchayats.	10
5. Railway Station	Ward I	1918	Traffic and administration	..	19
6. Police Station	Ward I	1073 ME	Maintenance of Law and Order and Prevention and detection of crimes.	Varkala, Edava, Vettoor, Cherunniyoor, Chemmaruthy and Ayiroor panchayats.	9
7. Sub Registrar Office	Ward I	1103 ME	Registration of documents, marriage, sale deeds, gift deeds etc.	do.	12
8. Village Office	Ward I	Do.	Collection of revenue, implementation of L.C. Act, L.R. Act etc., Revenue recovery etc.	Varkala Village.	6
9 Office of the Asstt. Engineer, Electricity	Ward I	1952	Supply of electricity, maintenance of electric lines.	Varkala, Vettoor, Cherunniyoor, Chemmaruthy and Edava panchayat.	43
10. Panchayat Office	Ward I	1953	Local administration, construction and maintenance of panchayat roads, provision of street lights, conservancy, water supply etc.	Varkala Panchayat	24

Table 3.1—*concld.*

IMPORTANT PUBLIC INSTITUTIONS
(OTHER THAN BANKS, EDUCATIONAL AND MEDICAL INSTITUTIONS)—*concld.*

1	2	3	4	5
11. Munsiffs and Magistrate Court	Ward II	1956	Administration of justice	..
12. Office of the Junior Engineer, P.H.E.D.	Ward II	1963	Construction and maintenance of Water Supply	Varkala, Edava, Chemmaruthy, Vettoor and Kilimanoor.
13. Irrigation Section Office	Ward I	1965	Execution of irrigation works such as construction of tanks, cross bar and improvements of canal.	Varkala, Edava, Chemmaruthy, Vakkom, Manambur, Elakaman, Vettoor and Cherunniyoor Panchayats.
14. Sub Treasury	Ward I	1975	Passing of Bills, pension payments, Accounts of receipts and payments, issue of stamps, sale of Public Service Commission forms etc.	Anjengo, Edava, Chemmaruthy, Cherunniyoor, Elakamon, Manambur, Navaikulam, Varkala, Vettoor, Vakkom and Ottoor Panchayats.

Varkala Panchayat

In the erstwhile Tranvancore, the Panchayats were formed under the provisions of the Village Panchayat Regulation of 1100 M.E. (Regulation No. VII). These Panchayats were reconstituted on the basis of an Act passed in 1950 called Travancore-Cochin Panchayat Act 11 of 1950. Varkala Panchayat, consisting of the whole area of the town and Kurakkannikara of the Varkala village came into existence on 15th August 1953 based on the above Act. At present, the Panchayat is governed by the Kerala Panchayat Act, 1960.

It is a special grade Panchayat having an income of more than Rs. one lakh. There are 11 members in the Panchayat of whom one is nominated and all others are elected. The nominated member is usually a woman.

The election to the Panchayat under the provision of the Act of 1960 was held in November-December 1963. The term of office of the members of the Panchayat is five years. The Government can extend this term, if necessary at its discretion. The President and the Vice-President are elected from among the members. An Executive Officer is appointed for every Panchayat by the Government though their pay and allowances etc. are met by the Panchayats. The Executive Officer shall have the right to attend the meeting of the Panchayat or of any committee thereof, if asked to do so by the Presiding Officer, but he has no right to move any resolution or to vote. The administration of the Panchayat is vested in the Panchayat Committee comprising of the President, Vice-President and all the members of the Panchayat. The Executive Officer shall carry out the decisions of the Committee and supervise and control all the staff of the Panchayat.

The main activities of the Panchayat are as follows:

1. Construction and maintenance of Panchayat roads in its jurisdiction.
2. Electrification of public roads and public places.
3. Provision of drinking water facilities.
4. Control of fairs and festivals, dangerous and offensive traders, slaughter house etc.
5. Sanitation within the Panchayat area.
6. Promotion of education and maintenance of library and reading room.
7. Provision of Medical and Mid-wifery service etc.
8. Opening and maintenance of public markets.
9. Registration of births and deaths.
10. Control over cinema theatres etc.
11. Issue of licences to the buildings.

In the year 1976-77, the total income (excluding opening balance) of the Panchayat was Rs. 4,79,039.71 The main sources of income of the Panchayat are entertainment tax. Profession tax and revenue derived from water supply. In 1976-77, 86.16 per cent of the total collection of the Panchayat was derived from these items of which more than half of the collection is from entertainment tax from the 4 cinema

theatres. Other important sources of income of the Panchayat were from licence fee levied for construction of buildings, service tax, grants from Government, market fees etc. The income of the Panchayat and rate schedule for some of the items are given below :

Table 3.2

INCOME BY SOURCE AND RATE SCHEDULE

Source of income	Rate schedule	
1	2	
Building tax	4 per cent of the annual rental value.	
Service tax	2 per cent of the annual rental value	
Land cess	1/16 per cent of the total land value	
	Range	*Rate*
Profession tax	Rs. 301 to 600	Re. 1
	Rs. 601 to 1200	Rs. 2
	Rs. 1201 to 1800	Rs. 4
	Rs. 1801 to 3000	Rs. 6
	Rs. 3001 to 4800	Rs. 12
	Rs. 4801 to 6000	Rs. 25
	Rs. 6001 to 9000	Rs. 50
	Rs. 9001 to 12000	Rs. 75
	Rs. 1500 and above	Rs. 125
Vehicles	Bicycle Rs. 2 per half year, push cart Rs. 2	
Entertainment tax	20% of the cost of admission	
Show tax	Re. 1 for cinema per show, Rs. 25 for drama and Rs. 15 for other shows.	
Market	Yearly auction	
Grants from Government and contributions.	Grant for village road and maintenance.	
	Collected vehicle tax and a portion of it distributed among the Panchayats.	
	Duty on transfer of property in the Panchayat area from the Registration Department.	

Table 3.3

INCOME OF VARKALA PANCHAYAT 1976-77

	Source of income	Amount due Rs.	Amount realised Rs.
	1	2	3
	Total	**5,68,645·76**	**4,76,807·80**
1.	Building tax	49,453·00	30,783·86
2.	Service tax	26,674·37	17,106·76
3.	Water and drainage	42,057·90	39,550·60
4.	Land cess	2,421·70	2,021·55
5.	Profession tax	46,663·00	19,841·00
6.	Surcharge on profession tax	389·10	385·30

Table 3.3—*concld.*

	1	2	3
7.	Tax on vehicles and inland vessels	457·00	421·00
8.	Entertainment tax	1,62,854·00	1,51,422·00
9.	Additional tax on entertainment	1,01,901·00	94,898·00
10.	Show tax	5,866·00	3,842·00
11.	Surcharge on show tax	1,598·50	970·75
12.	Duty on transfer of property	71,053·58	71,053·58
13.	Building and other licence fees	22,382·52	21,216·25
14.	Market fees	7,759·00	6,777·00
15.	Slaughter house fees	21·38	4·02
16.	Demand notice fees	250·00	230·00
17.	Warrant fees	3,186·00	905·00
18.	Government grants and contributions	23,657·71	15,379·13

Expenditure relating to establishment charges, street light, public works and water supply topped the list during 1976-77. 23.61 per cent of the total expenditure was for meeting establishment charges followed by the charges on street light with 17.86 per cent. 10.99 per cent is spent for public works and 7.19 per cent for water supply. The expenditure of the Panchayat during 1976-77 is given in the following table.

Table 3.4

EXPENDITURE OF VARKALA PANCHAYAT 1976-77

	Item	Amount Rs.
	Total	**4,23,708·24**
1.	Establishment charges	1,00,026·95
2.	Public Works	46,567·75
3.	Education (Maintenance of school and library)	3,917·32
4.	Water supply and drainage	30,475·00
5.	Street light	75,664·36
6.	Public health	12,967·30
7.	Other items (Refund of deposits, contribution to Government Hospitals, Social Welfare, Market etc.	1,54,089·56

Water Supply

The Varkala town has been benefitted by a protected Water Supply from the year 1965. The cost of the scheme was met by the Panchayat while the full charge of the scheme including operation maintenance, provision of water supply installation to public and private buildings etc. are controlled by the Public Health Engineering Department.

The source of the water is a well, constructed by the side of the T.S. Canal at Thoduvayal on the eastern side of the town, where from it is pumped up into the filtration plant located in an elevated place near the tank. The filtered water is treated with chlorine and conveyed through 9" diametre pipes over a length of about 2 km. and stored in a ground level tank having a capacity of 40,000 gallons. The low level zone of the town is supplied from this tank while the high level areas are supplied from a high level tank to which water is pumped up from the low level tank using two 10 H.P. motors and one 7.5 H.P. motor.

At the time of survey, there were only 229 connections for residential purposes. 79 public taps and 4 connections were given to industrial units. On an average daily supply is estimated at about 2 lakhs gallons, of water supplied round the clock. The existing system is, however, inadequate to serve the area fully. Eventhough the town has been benefitted by a protected water supply, it has not benefitted all the people. Many are depending on well water which generally get dried up in summer. Majority of households in these areas have no separate wells. In these areas well water is available only at a depth of 70 to 100 feet. To wipe out the water scarcity, an augmentation programme has been taken up by the Panchayat and it has provided an amount of Rs. 2 lakhs for this purpose in the budget for 1977-78.

Water charges are realised from residential houses, institutions and industrial units at rates fixed by the Panchayat. There is a separate section working under the Panchayat for the collection and accounting of water charges, meter hire etc. There is no charge free limit of water consumption. The rate for every 1000 litres in respect of residential houses and non-residential purposes are Ps. 50 and Re. 1 respectively.

Conservancy

The responsibility for sanitation vests with the Panchayat. The sanitation activities, consisting of construction and maintenance of public wells, latrines water supply, sanitary arrangements on the occasion of fairs and festivals, sweeping drainage etc; are undertaken by the Panchayat. Because of the peculiar terrain of the town there is good natural drainage in all parts of the town. Houses have neat and dry surroundings There are no slum areas in the town and the environment is conducive to health.

There are 3 male and 6 female (one full time and 5 part time) engaged by the Panchayat for cleaning the town. Public roads are alone swept and that too every day morning. About 40 per cent of the total households have latrines. Both sanitary and septic type latrines are found in the town; but no drainage system as such is available. People falling in the low income group do not have separate latrines for each household. As a result, they use secluded open spaces to ease themselves. For keeping the town neat and clean, the Panchayat has provided two 'public comfort stations' in the town; but they are inadequate.

There are Maternity and Child Welfare Centres in the town under the control of the Panchayat. Midwives are put in charge of these institutions and they educate women on personal hygiene, health, environmental sanitation etc.

Power

Varkala was electrified only in year 1952. The main source of supply are from the generating station at Pallivasal and Moozhiyar. Kerala State Electricity Board which looks after the generation and distribution of electricity in the State has an office of its Assistant Engineer at the town. The jurisdiction of the electrical sub division office located here comprises of the town and some adjoining villages. No separate accounts are maintained of the electrical connections or energy consumed in the town. The Assistant Engineer is responsible for the collection of current charges from the customers.

A number of people are too poor to afford to meet the expenditure for getting power connection. Out of the 200 households surveyed 36 per cent are seen to have availed electrical facilities. From the information gathered from the office of the Assistant Engineer, there are roughly 1190 connections for domestic consumption, 85 connections for industries including small institutions using electric power like workshop, flour mill etc., 475 connections for commercial and 44 for religious, educational and medical institutions, cinema theatres, pump houses etc. At the time of survey, there were 150 applicants who sought electrical connections. 673 street lights are provided in the town which include M.V. lamps, fluoracent lamps etc. The Panchayat meets the current charges for the street lights provided by the Kerala State Electricity Board. Both the main and village roads are provided with electric lights by the Panchayat. The timings of lighting vary from place to place. In important junctions, the lights are put up from 6 p.m. to 6 a.m. While in other areas it is limited to 4 hours from 6 p.m. to 10 p.m.

Railways

Varkala is an important railway station in the Quilon-Trivandrum sector. Ten trains (up and down) pass through this station to various places daily of which 7 trains stop at Varkala. Among these 4 are express trains connecting Trivandrum and Ernakulam, Cannanore, Mangalore and Bangalore of the 3 passenger trains, one is running between Trivandrum and Ernakulam and the other two between Trivandrum and Quilon. The three express trains by name Trivandrum-Madras Mail, Jayanthi Janatha Express to Bombay and K.K. Express (Kerala-Karnataka) to New Delhi do not stop at this station.

According to the railway authorities at Varkala 239,912 printed tickets were issued from this station in 1976-77. This exclude season tickets and tickets

issued on books of these, 168,385 (70 per cent) were issued to travellers who travelled to places below 25 km., 50,268 (21 per cent) to those who travelled between 26 and 49 km., 1,176 between 50 and 80 km. and the rest to those who travelled above 80 km. On an average, 600 season tickets are issued from this station a month. About 40 per cent of the total season tickets are issued to Trivandrum and 30 per cent to Quilon. Tickets are also issued to Eravipuram, Mayyanad, Paravoor, Kappil, Edava, Akathumuri, Kadakkavoor, Chirayinkil, Murukkumpuzha, Veli and Trivandrum Pettah. Railway records reveal that quite a large number of people have boarded train from Varkala station to many major cities in India like Madras, Delhi, Bangalore, Bombay, Calcutta, Poona etc.

Since the town is industrially and commercially backward the goods traffic is little. Eggs, cane furniture, peper, fish, waste paper etc. are the important items exported from the station. In 1976-77 the railway handled about 79 tonnes of commodities booked to various places. Eggs are mostly transported to Quilon, Madurai, Bhopal and Madras. The cane chairs are mainly sent to Ernakulam, Trivandrum, Kottayam, Palai, Kaniyapuram, Murukkumpuzha, Piravom, Chengannur etc. Fish is despatched to Kottavam and Trivandrum while pepper to Madurai, Sivakasi and Virudunagar, Raw cane, vegetable etc, are the important items brought into the town by railways.

Buses, cars and bicycles constitute the chief means of transport. The town has both private owned and state owned transport vehicles. The state owned transport department was established in 1937 and later in the sixtees it became a public sector undertaking. The State Transport Department started bus service to the town only 5 years back precisely on 16th March 1972. To cope up with the ever increasing number of passengers, the State Tansport has lately increased the number of trips in all routes. At present, Varkala is connected by ordinary and fast passenger buses to Trivandrum, Kottavam, Quilon, Attingal, Kottarakkara, Chiravinkil, Paravoor, Nedumangad etc. Besides the above, the private bus service connects the town with almost all the important places in the district. There is overcrowding in all the buses in the peak hours from 9 a.m. to 11 a.m. and 4.30 p.m. to 6 p.m. Taxi when compared to State Transport Service, private buses have a unique role.

Post and Telegraph Services

Prior to the introduction of the modern postal system, a similar system known as 'Anchal' was prevalent here, as in the erstwhile Travancore State. This system was abolished in 1947 when the country became independent and a uniform postal system was introduced. The exact date on which the first post office was opened in the town is not known, but it is believed that the first post office at Varkala was opened about 100 years back. In addition to the sub post office which is located at Maidanam, there are three branch post offices functioning at three localities viz. Janardhanapuram, Chilakkoor and Puthenchanthai.

All the postal transactions such as issue of stamps, inlands etc. registration of articles, acceptance of savings deposit etc. are carried out in the sub post offices. All the branch post offices accept money orders from the public but the distribution of money orders among the public are carried out only by the sub post office. Savings Deposit Scheme also is in operation in branch post offices. Sub post office along is provided with telegraph facilities. The approximate sale proceeds of postal stationery in the post offices during 1976-77 are given below:

Table 3.5

TRANSACTIONS IN POST OFFICE, VARKALA

Postal stationery	Number sold during 1975-76	Total sale proceeds during 1975-76
1	2	3
		Rs.
Total	**434,400**	**4,46,376·00**
Post card	24,000	2,400·00
Inland cover	300,000	60,000·00
Envelope	110,400	27,600·00
Stamps	..	3,56,376·00

During 1975-76, the post offices have transacted 32,448 money orders covering an amount of Rs. 32,16,046.84. Of this, 22,631 money orders accounting to Rs. 25,07,461.10 are incoming money orders and the rest are outgoing money orders. In the same year, the telegraph office transacted 12,101 inward telegrams as against 8,744 outward telegrams 2,485 Radio licences were issued of which 2,449 are domestic, 32 commercial, 4 used for demonstration purposes.

The telephone exchange at Varkala was opened in 1962 and is working on automatic system. Before the establishment of the exchange, telephone public call offices at Varkala were linked with the Attingal Exchange. At the time of survey, the exchange is stated to have been working with 188 connections excluding 16 public call booths. The jurisdiction of the Exchange covers not only Varkala but also the neighbouring Chemmaruthy, Cherunniyoor, Elakamon, Vettoor and Edava Panchayats. The existing capacity of the exchange is 200 lines but the expansion work for a capacity of 300 lines is under progress. As it is a flat rate exchange, number of local calls are not metered. The telephone exchange handled 41,200 trunk calls in the year 1975-76 which earned a total revenue to the tune of Rs. 99,975.00.

Educational facilities

It is well-known that Kerala stands foremost in literacy among the States in India. Travancore, the princely State, had higher literacy rates from a very early date as the rulers encouraged education by opening many educational institutions. Till the middle of the forties, the practice was to establish schools only

in the headquarters of taluks and in towns. These schools benefitted mainly the rich and upper class people. They seldom helped the poor and the backward people. This system underwent a dynamic change after the independence and consequently there is a remarkable progress in the field of education. Large number of schools have been established in this town, by the Government as well as private agencies and free education is imparted in these schools. Most of the schools are located within walkable distance from their houses.

The educational facilities provided to this town are good enough. At present, the time of this survey conducted for this special study, there were 4 primary schools with 2,280 students (1,153 boys and 1,127 girls). The two high schools, one is managed by a private agency and the other run by Government, have 3,935 pupils (2,063 boys and 1,872 girls) in their rolls. The only college under the private management, has 1,728 students consisting of 874 boys and 854 girls. The strength of teaching staff in primary schools is 55, secondary schools 143 and in the college 85. In addition to these, there are 44 primary schools and 2 middle schools in Varkala village outside the town limits. Besides these institutions, there are private tuitional colleges, nursery schools, typewriting and shorthand institutions, tailoring schools etc. A school for the blind and a Brahma vidya mandiram are also located in the town. The details of some of the educational institutions in the town are presented below:

Sree Narayana College

Sree Narayana College, a private institution, and the only college in the town was founded on 7th July 1964 by the Sree Narayana Dharma Paripalana Yogam in the name of His Holiness Sree Narayana Guru. The Guru advocated that the only way to uplift the down trodden was to make them educated. The first college under the auspices of the Sree Narayana Dharma Paripalana Yogam was the one that was started at Quilon. However, soon after starting the Sree Narayana College at Quilon, the attention of the S.N.D.P. Yogam and Sree Narayana Trusts turned to Varkala where the Guru is having his eternal rest. The college which is managed by the Sree Narayana Trusts is situated on a beautiful house at Sreenivasapuram on a 36 acres plot which was purchased by the Swamiji himself, perhaps with the foresighted aim of opening an educational institution there. This was opened on the 7th of July 1964. The scenic beauty and the serenity of the atmosphere give a divine charm to this Centre of learning.

On 24th July 1967, it was upgraded into a first grade college with degree courses in Economics, Mathematics, Physics, Chemistry, Botany, Zoology and Malayalam. In 1976-77, the college had 1,728 students (874 boys and 854 girls) with a staff of 55. Among the students 1,042 (543 boys and 499 girls) were studying for the pre-degree course. The number of non-hindu students will come to 15 per cent. The strength of students belonging to the Scheduled Castes and Scheduled Tribes is only about 7 per cent.

For the benefit of the students, some special arrangements have been made by the college authorities. Apart from giving regular guidance in the field of general education, job opportunities in Government, Quasi-government and private establishments will also be made known to students so as to enable them to apply for different positions. In order to help deserving poor students, a Student Aid Fund is raised by the students and staff with the help of other agencies. Special arrangements have also been made to give medical advice to all students, for this purpose two doctors have been appointed by the college authorities. A Co-operative Society is also functioning in the college for the benefit of students and staff. Text books, note books, record books, stationery and other accessories required for them are supplied at a comparatively low price. Students falling in low income group and belonging to Scheduled Castes and Scheduled Tribes and other backward communities are exempted from paying fees. 196 students have got various scholarships.

N.C.C. training is compulsory for all students of first and second year Pre-Degree classes. The college has a spacious stadium for sports and games and the students are getting all encouragements for the extra curricular activities.

A separate department of physical education is functioning in the college where all the students of Pre-Degree and 1st year degree classes are given a compulsory course in physical training.

Government High School

This is the oldest Government school in Varkala, started as early as 1912, as a Primary School during the reign of Sri Mulam Thirunal Maharaja. In 1951, it was upgraded as a High School and in 1976 it was recognised as a Model School. It has been selected as the best school of the district in the year 1975-76. In the beginning, it had only one building, but during the period from 1950 to 1971, 14 additional buildings including 7 permanent, 2 semi-permanent and 5 temporary sheds were put up.

There are 2,443 pupils enrolled in the school during the year 1976-77 of whom 1,271 are boys and the remaining 1,172 are girls. 242 students belonging to Scheduled Castes are also studying in the school. The total strength of teachers in the school is 89 (52 males and 37 females). There are two sections viz. middle and secondary. Standards V to VII comprise of the Upper Primary School while standard VIII to X is treated as the High School. The medium of instruction in the school is Malayalam. English, Malayalam, Hindi, History, Geography, Physics, Chemistry, Biology and Mathematics are the subjects taught in secondary classes whereas Malayalam, English, Hindi, Mathematics, General Science and Social Studies are taught in Upper Primary classes. Classes are being conducted from 10 a.m. to 4 p.m. with a lunch interval of one hour between 1 p.m. and 2 p.m. with seven periods. Extra curricular activities like Science Club,

Social Service League, Hindi Sahitya Dal, Social Studies Club, Mathematics Club, Music and Arts Club, engaged Panchavadya, Bankara Danu and School Band party, Dramatic Club, Kavyangali, Debating Society, Audio Visual Unit, *Aksharasloka* Club, Gardening, Sanchayika, Book Bank, Scout Unit, Young Farmer's Club, Sahithya Samajam and Nehru Yuvak Kendra and English Study Circle for international understanding are also organised and conducted. Of these, Social Service League, Service Club, Hindi Sahitya Dal are important and a short description on their activities are given below:

A Social Service League was inaugurated on 15th August 1972. Its main function is to give sufficient training to students for serving the country, ie. to advise them on the importance of honesty, dignity of labour, neatness and other good habits, discipline and the need to eliminate idleness. Various steps are taken to promote literacy, artistic talents and cultural aptitude of the students. 'Honesty Boxes' are provided in the school for boys and girls separately. Stationery articles are kept near the Honesty Box and the students can take the required articles by putting the exact price of the same to the box. There will be no one there to watch the student.

Science Club was constituted in 1966. Its main functions are to give assistance to students who are interested in scientific studies, to promote scientific thinking, to eradicate unscientific and baseless beliefs and superstitions and to develop the habit of conducting researches. Meetings, discussions, questions and answers, experiments, quiz programme, construction of scientific instruments, model construction etc. are held frequently. The Club also gives training in fishing and home acquariums, training in drawing designs and in manufacture of soap, nitric acid, ammonium sulphate, specimen collection etc. is also form part of the Clubs activity. This school has been selected by the educational authorities as the best school in science education for the last four years continuously.

The Hindi Sahitya Dal teaches the students the importance of National language, Hindi. Coaching is also given to them for propagating Hindi so that they themselves can become well versed in the language. It has a good library with 14,041 books consisting of novels, short stories, poetry, children's literature, science essay, criticism etc.

During the year 1975-76, there was no students, union but the Headmaster nominated a students' council, for the better development of academic and extra curricular activities.

A Co-operative Society is also functioning here for the supply of the needs of students such as note books, pen, soaps, powder, plastic goods, bags, tooth pastes, sweets etc. to them. In order to meet the very high demand for note books the boys of this school have made about two lakh of note books and have sent them to the authorities concerned for sale.

Sivagiri High School

Established in 1915 as a middle school by Sree Narayana Dharma Sanghom Trust at Sreenivasapuram. This school is located very near to the Samadhi Mandir of Sree Narayana Guru on a 15 acre plot donated by Shri Sreenivasa Rao, a prominent citizen of Varkala. The foundation stone of the school was laid by the Guru himself who advocated "Freedom through education and strength through organisation".

In 1947, it was upgraded as a High School. This school has two sections, upper primary and secondary, with 54 teachers and 1492 students (792 boys and 700 girls). 16 per cent of the total students belong to Scheduled Castes. The medium of instruction in all classes is Malayalam and the subjects taught in the school are the same as taught in the Government High School, Varkala.

Brahmavidyalayam

The opening of a Brahmavidyalaya was a long cherished ambition of Sree Narayana Guru. This was fulfilled by his successor on 31st December 1970 on which day a *'Matha Mahapadasala'* (Brahmavidyalayam) was opened at Sivagiri quite near to the Samadhi Mandir of the Guru. The foundation stone of the Vidyalaya was laid by the Guru, himself but later as providence would have it, that place had to be used as his Samadhi Mandir. Soon after the completion of Sree Narayana Samadhi Mandir, the attention of the Sree Narayana Dharma Sanghom Trust turned to the work of establishing the Brahmavidyalaya and a special committee by name 'Sivagiri Brahmavidya Mandiram Committee' was constituted for the purpose. Due to the generous and active co-operation and liberal contribution of the devotees of the Guru in all parts of the country, the special committee could complete the work in three years. The object of the Vidyalaya is the training of persons with the requisite aptitude and devotion to duty and selfless service and thereafter their enrolment as Sanyasis. The other objects of the Vidyalaya are to train Sanyasis. Thyagis in Brahma Vidya to imbibe the spirit of the teachings and principles of the Guru to disseminate and uphold spiritual and moral values, to interpret and teach the great religion of the world, in the light of the teachings of the Guru, to prepare and publish books with this end in view, to teach *Vaidika tantras* and methods of worship, to organise a group of zealous and devoted missionary workers. For service to humanity and to establish and maintain Brahmavidya Mandirams, Matha Mahapadasalas, Vaidika Vidyalayas, Sanskrit schools and Libraries etc. The institution is unique and it is not affiliated to any State educational organisations. The facilities of the Brahmavidyalaya are the teachings and principles of Sree Narayana Guru, Theology (Philosophy, Darsanam, Upanishad, Brahmasoothram etc.), Vaidika tantras and method of worship, languages (Sanskrit, Malayalam, English, Hindi, Tamil etc.), World Religions (Budhism, Christianity, Hinduism, Islam etc.) and General knowledge. It is a seven year course and it caters the needs of beginners

and for advanced students. Candidates who have passed S.S.L.C. or an equivalent examination are eligible for admission. The conduct and character of the individual is most important for getting admission to this institution and they have to follow and observe the principles and code of conduct laid down by the Guru such as Ahimsa (non-violence), Sathyam (truth), Astheyam (belief in existence of God), Brahmacharya (celibacy), Aparigraham (state of not receiving another's gift under any circumstances), Saucham (punty), Santhosham (happiness), Thapass (penance), Suadhaya (reading of scriptures and Eswara Pranidhanam (Abandonment). Only persons who earnestly desire to abide the rules and regulations of the Sanghom are selected as inmates. All the expenses of the inmates i.e. food, dress and other expenses are met by the Sree Narayana Dharma Sanghom Trust itself. The travelling expenses are also met by the Sanghom when they go home once in a year.

Light to the Blind

Established in 1968 by the Church of South India Diocese with the aid of Christophel Blind Mission, Germany, it stands on a hill known as Christ Giri very near to the Swagiri hills. Initially it was a training school, established by the London Mission for giving training to those students whose academic career ends when they pass the middle school examination. In 1948, the training school was closed and thereafter it was known as Christ Giri Ashramam.

The activities of the 'Light to the Blind' called as Blind school, are worth mentioning. At the primary school stage, the children are supplied with teaching instruments with which they learn various techniques. With the help of a small instrument consisting of a wheel and a bell, they learn to measure the distance. When the bell is rolled and when its sound stops, the blind boy who operates can touch and feel the distance from the position of the wheel of the instrument. Similarly, they can measure and test the height, weight etc. When one completes his primary stage of education, an examination is conducted and leased on his performance he will be promoted to higher classes. When they reach the High School, they study different types of crafts also. This helps them to achieve some professional experience. One who completes his school life, goes to the Assessment Centre and works there for two to four months. Within this period, he acquires greater knowledge and he choses his profession based on his aptitude.

The medium of instruction is Malayalam. There are seven classes I to VII. Malayalam, Mathematics and General Knowledge are taught in classes I and II. Besides the above subjects, Science and Social Studies are also taught in classes III and IV. In classes V to VII English and Hindi are additionally taught. Craft is taught in all classes. Students are also taught to walk besides giving coaching on sports etc. In 1976-77, the number of students studied in the school were 67 (37 boys and 30 girls). Of this 56.72% belongs to Hindus, 40.30% belongs to Christians and the remaining 2.98 per cent belongs to Muslims. There are, 14 teachers consisting of 4 males and 10 females.

Medical facilities

Medical facilities and general sanitation of the town are fairly good. Before the introduction of the allopathic system of treatment, the most popular system of medicines prevalent in the area, as in other parts of the States was ayurveda. Eventhough most of the ayurvedic physicians had no formal degree from any recognised ayurvedic institutions, they acquired knowledge from their ancestors. The importance given to the allopathic system by the Government effected a change in medical facilities of the town. At the time of this survey, there are 8 allopathic institutions including Government hospitals and private nursing homes. One Government Ayurvedic Hospital and some other private Ayurvedic Vaidyasalas are also functioning in the town. Free medical service and free supply of medicines are available in the Government Hospitals.

Sree Narayana Medical Mission Hospital

This is the most important medical institution in the town located in Puthenchanthai by the side of Varkala-Attingal road. The hospital with 24 beds was built in 1954. It was with the generous grant of Rs. 45,000 from the Devaswom Board and generous help and support of certain well-wishers that the buildings of the hospital was constructed.

At the time of survey, this hospital has an in-patient ward with 200 beds including medical, maternity, paediatric and surgical wards and Blood Bank. Operation theatre and an intensive care unit. It has also a clinical laboratory with up-to-date apparatus and accessories. The hospital has a modern X-ray Unit and owns an ambulance as well. It has also a team of well-qualified doctors, nurses and other qualified supporting staff. An Auxilliary nurses and Midwifery School attached to the Hospital has been started in 1964. 14 students are studying there. In 1975-76, on an average 212 out-patients (including new and repeated consultation cases) and 88 in-patients were given medical aid daily. The total number of patients treated in 1975-76 comes to 24,265 (5,541 males, 9,372 females and 9,352 children) as against 21,101 in 1974-75. The break up of these figures is given below:

Table 3.6

DETAILS OF PATIENTS TREATED IN 1974-75 & 1975-76

Item	1974-75	1975-76
1	2	3
1. Total patients treated	21,101	24,265
(i) Out-patients	13,088	17,138
(ii) In-patients	8,013	7,127
2. Average patients per day	260	300
(i) Out-patients	155	212
(ii) In-patients	105	88
3. Total operations	1,102	1,167
(i) Minor	589	522
(ii) Major	513	645

Table 3.6—*concld.*

Item	1974-75	1975-76
1	2	3
4. Deliveries	1,131	1,159
5. Laboratory tests	12,360	18,976
6. X-Ray	1,991	1,410
7. E.C.G.	925	548

Among the 7,127 in-patients treated in 1975-76, 5,926 persons (83.14 per cent) have recovered completely, 71 persons (one per cent) have died and the remaining 1,130 persons (15.86 per cent) have only party recovered and discharged without getting cure. The number of persons who were treated in the hospital with the nature of disease are given below:

Table 3.7

PERSONS TREATED IN THE SREE NARAYANA MEDICAL MISSION HOSPITAL 1975-76

Disease	Number of persons treated	
	In-patients	Out-patients
1	2	3
Total	**7,127**	**7,138**
Dysentry	91	1,085
Enteric fever	131	648
Gonorrhoea	..	304
Filariasis	3	..
Malaria	5	..
Pneumonia	163	653
Influenza	21	1,301
Diphtheria	1	..
Pyrexia of uncertain origin	340	976
Rheumatic fever	5	282
Whooping cough	5	189
Tetanus	1	..
Syphilis	1	58
Tuberculoses of the lungs	64	491
Anaemia	160	1,214
Diabetes	71	242
Worms	263	1,485
New growth	23	743
All other general diseases	1,044	488
Diseases of nervous system	8	333
Eye	..	341
Ear	10	222
Nose	4	337
Circulatory system	334	913

Table 3·7—*concld.*

1	2	3
All diseases of the Respiratory system	955	458
Dyspepsia	26	332
Diarrhoea	503	299
Abscess of the liver	1	547
All other diseases of the digestive system	201	546
Diseases of the hymphatic gland	15	322
Urinary system	91	911
Generative system	1,032	377
C.T.	128	395
All other local diseases	..	276
Injuries	233	370
Poisoning	8	..
Delivery—Normal	1,099	..
Abnormal	87	..

Government Dispensary

Established in 1928 near Maidanam by the side of the Varkala Temple road, it is the first dispensary in Chirayinkil taluk sponsored by the Government of Kerala. The hospital serves the people of Varkala town and also the neighbouring villagers. It has four tiled buildings and a single storeyed concrete building. The concrete building was donated by Mondoor Haji Ismail. The buildings are used as general ward, maternity, dispensary, operation theatre, leprosy section, office, store, kitchen etc. The hospital is lacking a spacious general ward. A committee was therefore, organised about 3 years back for the construction of a new building by public contribution. An amount of about Rs. 23,000 has been collected for this purpose and it is now kept under the custody of the Varkala Panchayat.

In 1930 the hospital had only six beds but it has been increased to 42 including 36 general and 6 maternity. The inflow of in-patients in the hospital is increasing day by day. As a result some patients have to occupy the floors also for want of beds. The total number of in-patients treated in the hospital during the year 1976 were 4,162 (1,067 males, 1,880 females and 1,215 infants). During the same period, 50,303 out-patients (12,343 males, 21,448 females and 16,510 children) were treated in the hospital. Delivery cases attended to by the Medical Officer were 36 whereas by the Midwife were 538. At the time of survey, the hospital has 2 medical officers, 10 para medical staff and 9 non-medical staff.

Varkala Nursing Home

A private hospital has been established in 1948 by Dr. Raghavan by the side of Sivagiri road. At first it was for out-patients only, but later due to the increase in the number of patients, it became necessary to admit in-patients also. Though only emergency cases were admitted in the beginning, it rose to 40

(24 in paywards and 16 in general wards), Medical, surgical, maternity departments and a clinical laboratory are functioning here. In 1976-77, the total number of patients treated in the hospital which works out an average of 52 patients daily. In the case of paywards, the accommodation fee is Rs. 4 per day per bed whereas in general ward it is Re. 0.50 only apart from the cost of medicines and consultation fees. The hospital has at the time of this survey, a panel of three medical, nine para medical and seven non-medical members of the staff.

Ayurvedic Hospital

An Ayurvedic hospital under the auspices of the Department of Indigenous Medicines is also functioning here. This hospital was only a dispensary in the beginning which was housed in a rented building by name 'Vanajakshi Mandiram' of Sree Narayana Dharma Sanghom. Some years later, it was upgraded as a hospital with a strength of 10 beds and was shifted to the old guest house building at Sivagiri owned by the above management. It was later shifted to the present building which had been Rest House of the Public Works Department. At the time of survey, bed strength of the hospital is 20.

There are different wards for in-patients viz. General ward, Punchakarma ward, Vishachikitsa ward (Toxicological), Netra chikitsa ward (Ophthalmic) etc. Patients suffering from serious ailments are admitted in the hospital. The hospital serves the needs of the people of Varkala as well as those of the neighbouring villages. The hospital is functioning daily from 8 a.m. to 11.30 a.m. and 3.30 p.m. to 5 p.m. It has 4 medical officers, 7 para medical and 6 non-medical members.

In the year 1976-77, 70,853 patients (13,655 males, 38,612 females and 18,586 children) were treated at this institution. The in-patients during the same period were 387 (182 males, 201 females and 4 children). Besides these, 24 persons were treated in the Visha chikitsa ward.

Lodging facilities

As a pilgrim centre, Varkala has attracted many travellers from within the country and abroad. Although it is an important place in the religious history of the State, the facilities available to tourists are very meagre. In the past, the only resting place for the travellers was the Sathram. Later, the Devaswom Board built a camp shed at Varkala. On later days, two rest houses were opened, one by the Tourist Department and the other by the Sree Narayana Dharma Sanghom Trust. Few private lodges located in the town also cater the needs of the tourists.

Travellers Bungalow

Situated at a distance of about 3 km. from the Varkala Railway Station and on an elevated beautiful place near the sea-shore and the Janardhana Swamy temple, the Traveller's Bungalow (B-class) is maintained by the Tourist Department.

Formerly, it was the place of the then Maharaja of Travancore and is known as "Sreemoola vilasam Kottaram". In 1961, this was taken over by the Tourist Department. It has four spacious rooms. Each room is provided with furniture viz. two cots, mattresses, pillows, mosquito nets, easy chair, chairs, tables, mirror, fan etc. All the rooms have attached bath rooms and latrines. The rooms are given to all on rent. Room rent is Rs. 16 per day. Five per cent of the total rent is also being collected as luxury tax. However, Government officials on duty are allowed concession. Both the vegetarian and non-vegetarian food are served, depending on order.

Sivagiri Guest House

This was established in 1968 at Sivagiri by Sree Narayana Dharma Sanghom Trust for the convenience of the devotees especially the distinguished guests who visit Sivagiri daily for worship or on the occasion of festivals. At the time of this survey, there are 4 single bed rooms, 2 double bed rooms and 2 suites with 14 beds. A community hall is also provided for wedding ceremonies. All the rooms are well furnished and have attached bath rooms. Accommodation charges per day is Rs. 5 for a single room, Rs. 9 for a double room and Rs. 12 for a suite. Some expansion work is now under progress.

Devaswom Rest House

Established in 1948 on an elevated area, jutting to the sea and very near to the temple, the Devaswom Rest House known as camp shed is owned and managed by the Travancore Devaswom Board for the convenience of pilgrims who visit the famous Sree Janardhana Swamy temple from all parts of India. The distance to the railway station is just 3 km. The Varkala sea-shore called "Papanasam Kadappuram" where the natural spring of mineral waters is found is located very near to the camp shed. Though an additional building was also constructed the facilities available in the camp shed are inadequate, with the result the visitors are not much interested in staying here. Although, there are 13 rooms, only 5 rooms are provided with cots, beds, table, chair, mirror etc. All the rooms have common bath rooms except one.

"A.A. Tourist Home"

This is situated in the heart of the town and very near to the railway station, bus stand, Government offices etc. Built in 1977 with all modern amenities, it has 34 rooms with 64 beds consisting of 30 double bed rooms and 4 single bed rooms. The rooms are very spacious and are provided with cots, mattresses, ceiling fan, calling bell, furniture, mirror etc. All the rooms have attached bath rooms. They charge Rs. 10 for a double room and 7 for a single room per day.

Bapuji Restaurant

Though it is known as Bapuji Restaurant, it is a hotel with lodging facilities and situated in close proximity of the railway station, bus stand, post office and other Government offices. It was built in 1961, with

31 rooms consisting of 8 double bed rooms and 23 single bed rooms. Some rooms are given on a monthly rent basis for the use of offices etc. Six double bed rooms have bath attached facility. The remaining rooms only have common bath facility. The rooms which are reserved on a daily rent basis are provided with cot, mattresses, pillows, table, chair, mirror etc. The rent for double bed room is Rs. 7 whereas for single bed room it is Rs. 4 per day.

Banking facilities

The banking facilities provided in the town are fairly good. At the time of survey, the branches of six banks were functioning in the town viz; Trivandrum District Co-operative Bank, State Bank of Travancore, Indian Overseas Bank, Bank of Baroda, South Indian Bank and Federal Bank.

The Trivandrum District Co-operative Bank Ltd.

This is the branch office of the Trivandrum District Co-operative Bank Limited having jurisdiction over the Chirayinkil taluk as a whole. It offers loans and advances for the improvement of cultivation. The volume of transaction of the Bank during 1974 was Rs. 34,27,569.07. In 1975, there were increases upto Rs. 1,61,00,214.45 and in 1976 it went upto Rs. 1,68,45,285.93. The Bank provides facilities for fixed, current and savings deposits. Deposits are steadily increasing year after year. Details of the number of accounts and the sums held against each category are given below:

Table 3.8

TYPE OF ACCOUNTS AND THE AMOUNT DEPOSITED FROM 1972 TO 1976 IN THE BRANCH OFFICE OF THE DISTRICT CO-OPERATIVE BANK LTD., VARKALA

Year	Category	Number of accounts	Total amount deposited Rs.
1972	Fixed Deposit	6	4,001·00
	Current account	11	88,055·00
	Savings bank	142	52,651·65
1973	Fixed Deposit	3	22,225·00
	Current account	10	1,11,024·39
	Savings bank	195	2,42,597·83
1974	Fixed Deposit	5	42,600·00
	Current account	16	1,43,592·73
	Savings bank	193	7,23,209·17
1975	Fixed Deposit	11	40,350·00
	Current account	32	3,27,109·64
	Savings bank	278	5,51,554·98
1976	Fixed Deposit	38	5,00,510·60
	Current account	40	38,99,941·30
	Savings bank	626	15,91,440·38

CHAPTER IV

ECONOMIC LIFE OF THE TOWN

The functional characteristics of a town is arrived at by adopting the following method. In the 1971 Census, the workers were classified under nine industrial categories.

(i) Cultivator.

(ii) Agricultural labourer.

(iii) Livestock, forestry, fishing, hunting and plantations, orchards and allied activities.

(iv) Mining and quarrying.

(v) (a) Household industry.

(b) Manufacturing other than household industry.

(vi) Construction.

(vii) Trade and commerce.

(viii) Transport, storage and communications.

(ix) Other services.

The above nine industrial categories were grouped into five broad functional classifications as noted below:

Functional classification	*Industrial categories*
(i) Primary activity	I, II, III and IV
(ii) Industry	V(a), V(b) and VI
(iii) Trade and Commerce	VII
(iv) Transport	VIII
(v) Other Services	IX

For each town, the percentage of workers under each of the above five functional groups to the total number of workers in the town were worked out. If the workers under one of the groups from 40 per cent or more of the total workers, then that town was designated as mono functional eg. service town, industrial town etc. If the highest percentage is less than 40, then the next predominant classification is taken into account so that the total of the two in a minimum of 60 per cent of the total workers. Such a town was regarded as bi-functional eg. service-cum-industrial, industrial-cum-transport etc. In regard to towns which did not add upto 60 per cent, then the next group was also added to it such a town was regarded as multi-functional, Varkala is thus a multi-functional town.

The general economic life of the people based on local enquiry will be of some interest to the readers. Varkala is neither a commercial nor an industrial centre. There is no industrial activity anywhere in or around Varkala. Varkala having few major industries, depends to a large extent on the income of the natives working abroad. The principal crops in the town are paddy and coconut. Most people reside in the houses constructed in their own land. Sometimes it may be their ancestral property or purchased or encroachments on poramboke lands. The house sites are small in extent. The plots having one acre above are very few, with the result, there is little scope for agricultural operations. The chief crop found in the town is coconut as compared to paddy cultivation. Coconut cultivation is of vital importance in the economic life of the people.

Since the town is having sea-coast, many people are engaged in fishing and allied activities and the fishermen folk mainly comprises of Muslims. The lower strata of Hindus is engaged in occupations like agricultural labour, masonry (Handyman), stone quarrying, wood sawing, carpentry, coconut plucking etc. Women are also engaged in agricultural work, coir spinning, plaiting of coconut leaves and for menial work. These people have no job security or steady income. Coir spinning and husk beating are cottage industries to which women folk of the poor classes resort to have a full time occupation. But the absence of back waters and tanks for retting husks make them to go to Kadakkavoor, Vakkom, Thazha Vettoor, Kayikkara etc. for coir work. These places are located within a radius of 10 km. Rattan works had once flourished in this area. But today it is in an attenuated stage. Some persons however depend on this industry for their means of livelihood. The nearness of Trivandrum city the capital of the State, and Quilon an industrial and commercial centre provides some sort of employment to a large number of persons, both male and female, in public service, transport etc. A considerable section of the people is employed in shops and hotels located in this area.

The population of the town can be classified into two viz; those who are engaged in economically productive activities and those who are not. The work participation of the town is 24.23 per cent which is lower than that of the urban areas of the State (26.90 per cent) and for the total urban areas of Trivandrum District (27.55 per cent). However the rate for the town is more or less equal to the rate for the urban areas of Chirayinkil taluk.

The Census of 1971 as compared with that of the 1961, shows that the percentage of workers in 1971 has come down to 24.23 per cent from 27.83 per cent in 1961. The fall in the percentage of the workers in 1971 is due to change in definition. Strictly speaking, the number of non-workers with secondary work has also to be added to the workers in 1971 for getting a comparative picture. In the absence of town-wise figures

of non-workers by secondary work no analysis on the disparity or growth of workers in 1961 is attempted in this aspect. However, the figures for Varkala, for 1961 and 1971 Censuses are given below:

Table 4.1

DISTRIBUTION OF WORKERS BY SEX 1961 AND 1971

Item	1961 Census			1971 Census		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Workers	***4378 (100·00)**	**3060 (100·00)**	**1318 (100·00)**	**4934 (100·00)**	**3847 (100·00)**	**1087 (100·00)**
I Cultivators	700 (15·99)	374 (12·22)	326 (24·74)	427 (8·65)	416 (10·81)	11 (1·01)
II Agricultural labourers	414 (9·46)	281 (9·18)	133 (10·09)	872 (17·67)	706 (18·35)	166 (15·27)
III Livestock, forestry, fishing, hunting and plantations, orchards, and allied activities.	455 (10·39)	450 (14·71)	5 (0·38)	526 (10·66)	524 (13·62)	2 (0·18)
IV Mining and Quarrying	.. ..	.. ..	.. ..	42 (0·85)	42 (1·09)	.. ..
V(a) Household Industry	333 (7·61)	106 (3·46)	227 (17·22)	193 (3·91)	128 (3·33)	65 (5·98)
V(b) Manufacturing other than household industry	461 (10·53)	328 (10·72)	133 (10·09)	661 (13·40)	381 (9·91)	280 (25·76)
VI Construction	114 (2·60)	110 (3·59)	4 (0·30)	174 (3·53)	144 (3·74)	30 (2·76)
VII Trade and Commerce	322 (7·35)	278 (9·09)	44 (3·34)	665 (13·48)	575 (14·95)	90 (8·28)
VIII Transport, Storage and Communications	217 (4·96)	194 (6·34)	23 (1·75)	374 (7·58)	279 (7·25)	95 (8·74)
IX Other services	1362 (31·11)	939 (30·69)	423 (32·09)	1000 (20·27)	652 (16·95)	348 (32·02)

*Including the figures of Rural Kara of Varkala village of 1961 which was merged with the Varkala town in 1971.

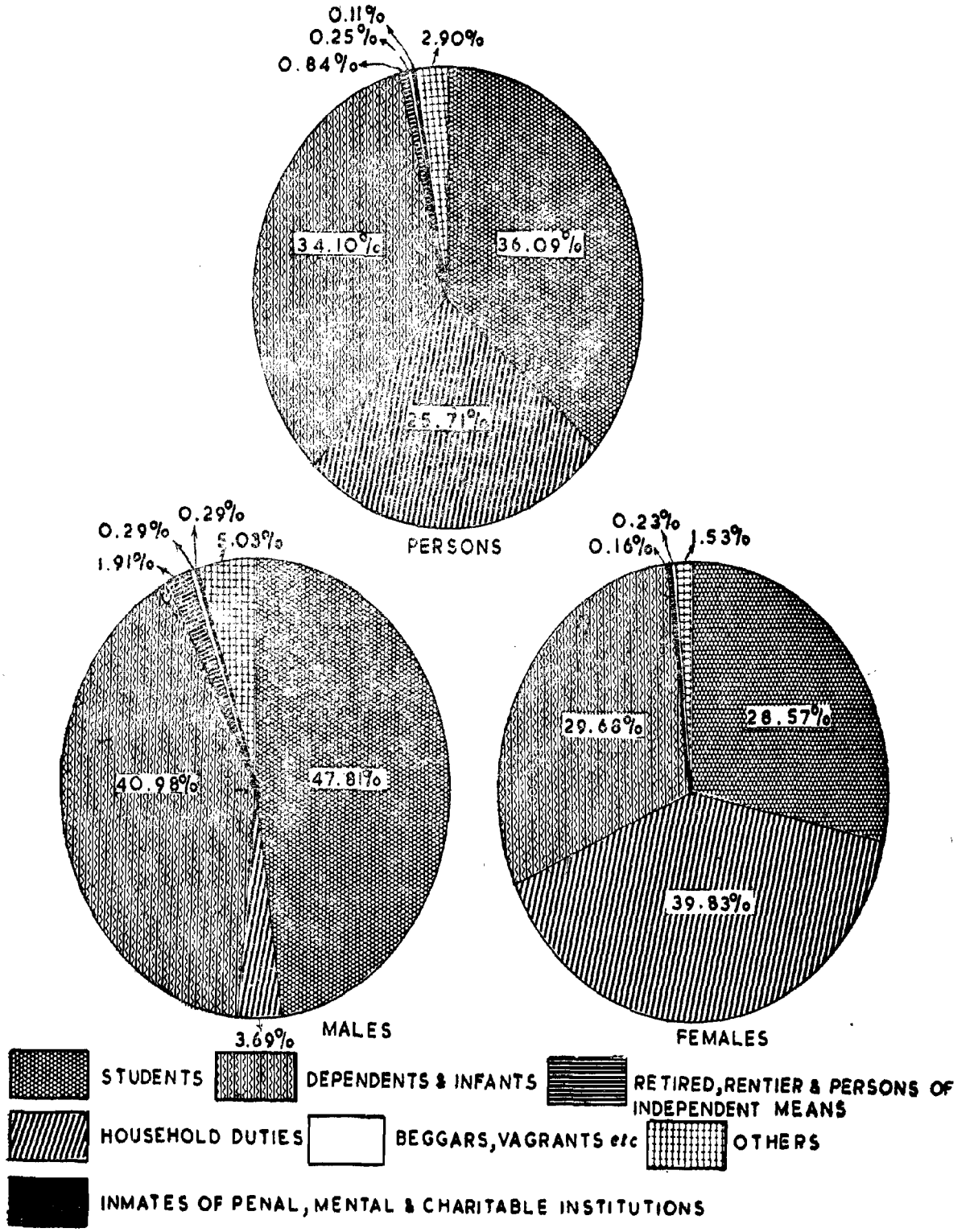
The distribution of workers among the nine industrial categories shows that the largest number of workers forming 20.27 per cent of the total workers are engaged in other services which include administrative, educational services and all kinds of personal services. In the urban areas, the number of persons engaged in agricultural activities are comparatively low. Varkala, though an urban area, is an exception to this. The persons working as agricultural labourers constitute the next highest percentage of workers with 17.67 per cent. The percentage of workers engaged in household industries and trade and commerce are 13.40 per cent and 13.48 per cent respectively. Fishing constitute a major occupation in the central area of the town.

40.71 per cent of the males and 16.04 per cent females of the total population are reported to be workers which indicate disparity among males and females work participation rates. The male and female break-up of workers in the town shows that the percentage of male workers is far above than that of the female workers as every where else in the country. In 1971 Census, the male workers of the town constitute 77.97 per cent of the total workers. The participation rate of male population is high in agriculture, other services, trade, commerce and livestock, fishing etc. 63.87 per cent of the total male workers are employed in these categories. The participation of female workers is predominant in other services in which 32.02 per cent of the total female workers are engaged as against 16.95 per cent of the total male workers in that field. Similarly in manufacturing other than household industries, the percentage of female participation is 25.76 and the male participation is 9.91. 15.27 per cent of the total female workers are agricultural labourers. The participation of female population in cultivation is limited to 1.01 per cent. A similar pattern may be found in respect of construction, livestock, fishing and plantations. No one is engaged in mining and quarrying.

Age group of workers

The population of the town can broadly be divided into eight age groups viz. 0-14, 15-19, 20-24, 25-29, 30-39, 40-49, 50-59 and 60 + apart from the category

NON-WORKERS BY TYPE OF ACTIVITY 1971



of age not stated. The persons below the age of 15 are mostly dependents. Those in the age group of 60 and above lead a retired life and among them, those who are economically well off enjoy a leisurely life. In Varkala, 40.43 per cent of the total population are those below the age of 15 and 6.19 per cent are elderly persons of above 60 years of age. Both these groups are generally considered as non-workers. But in Varkala, a considerable number of persons from these age groups are also found to be economically active. 1.14 per cent of the total persons in the age group 0.14 and 28.02 per cent in the age group of 60 and above are workers. In the age group of 60 and above, the working population among males is five times more than that of the women workers in the same age group. The non-working population is discussed later in this report.

Table 4.2

CLASSIFICATION OF WORKERS EXCLUDING CULTIVATORS AND AGRICULTURAL LABOURERS INTO OCCUPATIONAL DIVISIONS (1971 CENSUS DATA)

	Occupational Divisions	Total workers		
		Persons	Males	Females
	1	2	3	4
	Total	**2,909**	**2,186**	**723**
		(100·00)	(100·00)	(100·00)
0-1	Professional, technical and related workers	353 (12·13)	221 (10·11)	132 (18·26)
2	Administrative, Executive and managerial workers	56 (1·93)	54 (2·47)	2 (0·28)
3	Clerical and related workers	171 (5·88)	149 (6·82)	22 (3·04)
4	Sales workers	437 (15·02)	376 (17·20)	61 (8·44)
5	Service workers	320 (11·00)	206 (9·42)	114 (15·77)
6	Farmers, Fishermen, Hunters, Loggers and related workers	435 (14·95)	425 (19·44)	10 (1·38)
7-8-9	Production and related workers transport equipment operators and labourers	1,137 (39·09)	755 (34·54)	382 (52·83)

From the table it is seen that the highest percentage of workers are found in the age group 30-39 (55.69%) followed by those in the age group 40-49 (55.31). The number of female workers in all the age groups excluding 0-14 is much less than that of males in the same age group. From this, one can draw that females, by far, are still dependent on their men folk and are not economically independent.

If the groups and families of the occupational divisions are examined, it can be seen that a considerable number of females are working as fibre (coir) preparations, Teachers, Nurses.

Self earning persons falling in non-agricultural categories have been divided into employer, employee, single worker and family worker. If the class of workers is analysed, it is seen that out of 2,186 male workers of all categories, except cultivators, are agricultural labourers and in household industry, 3.34 per cent are employers, 74.46 per cent employees, 20.44 per cent single workers and 1.76 per cent family workers. The female workers of the above categories number 673. Among them, 0.45 per cent are employers, 89.45 per cent employees, 8.32 per cent single workers and 1.78 per cent family workers.

Working force in the sample households

The household schedules canvassed in the town may give a general idea of the pattern of employment in the town. 200 households were selected for the purpose of this study. In these households, there are 1,368 persons consisting 627 males and 741 females. Out of a total population of 1,368 persons covered by the sample, only 338 persons (24.71 per cent) are recorded as employed. In other words, to every employed person, there are three unemployed persons. Among the males, 257 persons (40.99 per cent) are recorded as workers. The corresponding figures among females are 81 (10.93 per cent).

It seems that there is no disparity worth mentioning in the percentage of workers between the census data and the survey data. As discussed before, according to the general census, the percentage of total workers had been recorded as 24.23 per cent. In the survey data, it is 24.71 per cent. At the time of Census, the working population among males and females has been recorded as 38.98 per cent and 10.36 per cent respectively. The corresponding figures as per survey is 40.99 per cent and 10.93 per cent respectively. Female participation in economic activity is found to be extremely low both in Census and in the Survey. The vast disparity in the participation rate of males and females of the town is not a unique feature of this town only. It is the general pattern of the State as a whole.

The survey data gives an idea of the strength of workers in each household of the 200 households studied, 27 households (13.50 per cent) do not have any workers. They include dependents, whose earning members are stated to have been residing outside the town and in foreign countries. Due to the inflow of foreign money the labour charges and the demand for labour are on the increase. The number of workers per household ranges from one to eight. It is mentioned that the households depend largely on agriculture and casual labour. By far the largest number of households (40.50 per cent) are having only one

worker each. The distribution of households with reference to employment depth is as follows:

Table 4.3

DISTRIBUTION OF HOUSEHOLDS BY EMPLOYMENT DEPTH

Number of workers	Number of households	Percentage to total households
1	2	3
Total	**200**	**100·00**
Nil	27	13·50
1	81	40·50
2	49	24·50
3	25	12·50
4	11	5·50
5	5	2·50
6	..	..
7	1	0·50
8	1	0·50

An analysis of the working force by religion and caste may provide some reflection of the socio-economic fabric of the town. Out of 200 surveyed households 164 households covering 1,043 persons are Hindus, 34 households covering 312 persons are Muslims and 2 households covering 13 persons are Christians. Among these religious, maximum number of workers are from Hindus with 25.31 per cent followed by Muslims with 23.08 per cent. 15.38 per cent of the total Christians are workers.

The proportion of workers among Hindus to their respective total population shows that the work participation is higher among the scheduled castes than the caste Hindus. Among the scheduled castes 41.49 per cent are engaged as workers. Large number of workers among scheduled castes are Pulayas constituting 60 per cent of their population followed by those from Vetan with 50 per cent and Kuravan with 48.04 per cent. The workers among Paravan, Panan and Parayan constitute 47.22 per cent, 44.44 per cent and 40 per cent of their population respectively. Among other Hindus, a large number of workers are from Kollan with 100 per cent, Asari with 31.21 per cent and Ezhava with 21.93 per cent of their population. The workers from other communities are only below 20 per cent. The caste-wise population and number of workers in sample household are given below:

Table 4.4

DISTRIBUTION OF WORKERS BY CASTE OR TRIBE OR COMMUNITY, SEX AND BROAD AGE-GROUP

(SURVEY DATA)

Caste/Tribe/Community	Population			Workers											
				All age-groups			0—14			15—59			60+		
	Persons	Males	Females	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total	**1,368**	**627**	**741**	**338**	**257**	**81**	**3**	**2**	**1**	**312**	**236**	**76**	**23**	**19**	**4**
Nair	356	165	191	63	50	13	2	1	1	55	43	12	6	6	..
Ezhava	342	145	197	75	54	21	..	..	..	69	48	21	6	6	..
Kuravan	102	46	56	49	27	22	..	..	..	48	27	21	1	..	1
Panan	9	4	5	4	3	1	..	..	..	4	3	1	..	..	.
Parayan	20	11	9	8	4	4	..	..	..	8	4	4	..	..	.
Pulayan	5	2	3	3	2	1	..	..	..	3	2	1	..	..	..
Thadan	45	15	30	10	7	3	..	..	..	10	7	3	..	..	..
Asari	48	22	26	15	11	4	..	..	..	14	10	4	1	1	..
Semman	9	5	4	3	3	..	..	..	..	3	3	..	..	..	..
Telugu Chettiyar	9	5	4	2	2	..	..	..	..	2	2	..	..	..	..
Paravan	36	19	17	17	13	4	..	..	..	14	11	3	..	..	..
Mannan	9	5	4	3	1	2	..	..	..	2	1	1	1	..	1
Vetan	6	3	3	3	2	1	..	..	..	3	2	1	..	..	..
Kollan	2	1	1	2	1	1	..	..	..	..	..	..	..	..	..
Thattan	9	3	6	1	1	..	..	..	..	1	1	..	..	..	..
Tamil Brahmin	6	2	4	1	1	..	..	..	..	1	1	..	..	..	..
Malayalam Brahmin	1	1	..	1	1	..	..	..	..	1	1	..	..	..	..
Tulu Brahmin	8	7	1	..	..	..	..	..	..	..	..	..	..	..	..
Malayalam Chettiyar	15	9	6	3	3	..	..	..	..	3	3	..	..	..	..
Tamil Chettiyar	6	3	3	1	1	..	..	..	..	1	1	..	..	..	..
Muslim	312	149	163	72	68	4	1	1	..	68	64	4	3	3	..
Christians	13	5	8	2	2	..	..	..	..	2	2	..	..	..	..

CHAPTER V

ETHNIC AND SELECTED SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE POPULATION

The practice of collecting caste-wise details of population has been given up in the Indian Census from 1951 except in the case of scheduled castes and scheduled tribes who enjoy certain safeguards as per the Indian Constitution. According to the census figures of 1971, Hinduism is the predominant religion in the State, as its followers constitute 59.41 per cent of the total population of the State. Christianity comes next to Hinduism with 21.05 per cent and the followers of Islam form 19.50 per cent of the total population. However at district or town level, the pattern of distribution of persons with these religions faith differs from what is obtained in the State as a whole. But in Trivandrum district the pattern of distribution of religion is the same as that of the State. The population of Varkala town consists of Hindus, Muslims and Christians, the Hindus forming the vast majority. 78.95 per cent of the total population follows Hinduism and 20.59 per cent Islam religion. The Christian population is comparatively negligible with 0.46 per cent and almost all of them are immigrants who have come in search of employment. The Hindus and Muslims have been the residents of the town since long past. The distribution of population by religion is given in the following table.

Table 5.1

DISTRIBUTION OF POPULATION BY RELIGION

Religion	Total population			Percentage of total population
	Persons	Males	Females	
1	2	3	4	5
Total	**20,365**	**9,869**	**10,496**	**100·00**
Hinduism	16,079	7,739	8,340	78·95
Islam	4,192	2,086	2,106	20·59
Christianity	94	44	50	0·46

Mother tongue

Malayalam is the mother tongue of 98.45 per cent of the total population of the town. Since Tamil Nadu borders the district on the east and south the influence of Tamil speaking population is significant with 1.29 per cent. Next comes Telugu with 0.13 per cent. It is apt to note here that almost all the persons whose mother tongue is other than Malayalam, speak Malayalam as subsidiary language. The distribution of population by mother tongue is given below:

Table 5.2

DISTRIBUTION OF POPULATION BY MOTHER TONGUE

Mother Tongue	Total speakers		
	Persons	Males	Females
1	2	3	4
Total	**20,365**	**9,869**	**10,496**
Malayalam	20,049	9,714	10,335
Tamil	263	132	131
Telugu	27	9	18
Tulu	20	14	6
Kannada	3	..	3
Hindi	2	..	2
Konkini	1	..	1

Castes and Tribes

As mentioned earlier, the figures relating to castes except scheduled castes and scheduled tribes is not available. However, a general idea of the relative strength of the major caste in the Hindu community of the town can be had from the Sample Survey conducted for this special study. According to this survey there are a number of castes among Hindus living in the town. The Nair and Ezhava form the principal castes among them. Of these the Nairs form the predominant group with 34.13% of the total population. In numerical strength Ezhava come next to Nair with 32.79%. But for Nair and Ezhava, Kuravan, Asari (Viswakarma), Paravan, Chetty, Thandan, Parayan, Brahmin etc. are strong communities in number. The other communities of Hindu religion are Thattan (Goldsmith), Panan, Mannan, Vetan, Semman, Pulayan, Kollan (Blacksmith) etc.

Almost all the Muslims in the town belongs to Shafi sub-sect of the Sunni sect of Muhammadance.

Among the Christians, majority are Marthomites followed by Roman Catholics. Distribution of population in the surveyed area by religion and caste is as follows:

Table 5.3

SEX-WISE DISTBIBUTION OF POPULATION BY RELIGION AND CASTE (SY. DATA)

Religion/Caste	Population		
	Persons	Males	Females
1	2	3	4
Total	**1,368**	**627**	**741**
Hindu —Nair	356	165	191
Ezhava	342	145	197
Asari	48	22	26
Chetty	30	17	13
Brahmin	15	10	5
Thattan	9	3	6
Kollan	2	1	1
Kuravan	102	46	56
Thandan	45	15	30
Paravan	36	19	17
Parayan	20	11	9
Panan	9	4	5
Mannan	9	5	4
Vetân	6	3	3
Pulayan	5	2	3
Semman	9	5	4
Muslim	312	149	163
Christian Roman Catholic	5	3	2
Marthoma	8	2	6

From the table it is clear that among Hindus, Nair and Ezhava form majority in the population and the two communities are more or less equal in strength. Nair and Ezhava constitute about 70 per cent of the total population of the town. Kuravan, Asari (Carpenter) and Thandan form 7.46 per cent, 3.51 per cent and 3.29 per cent respectively. The percentage of the other sub-sects are Paravans 2.63%, Chetty 2.19%, Parayan 1.46% and Brahmin 1.10%. All other castes are less than 1%.

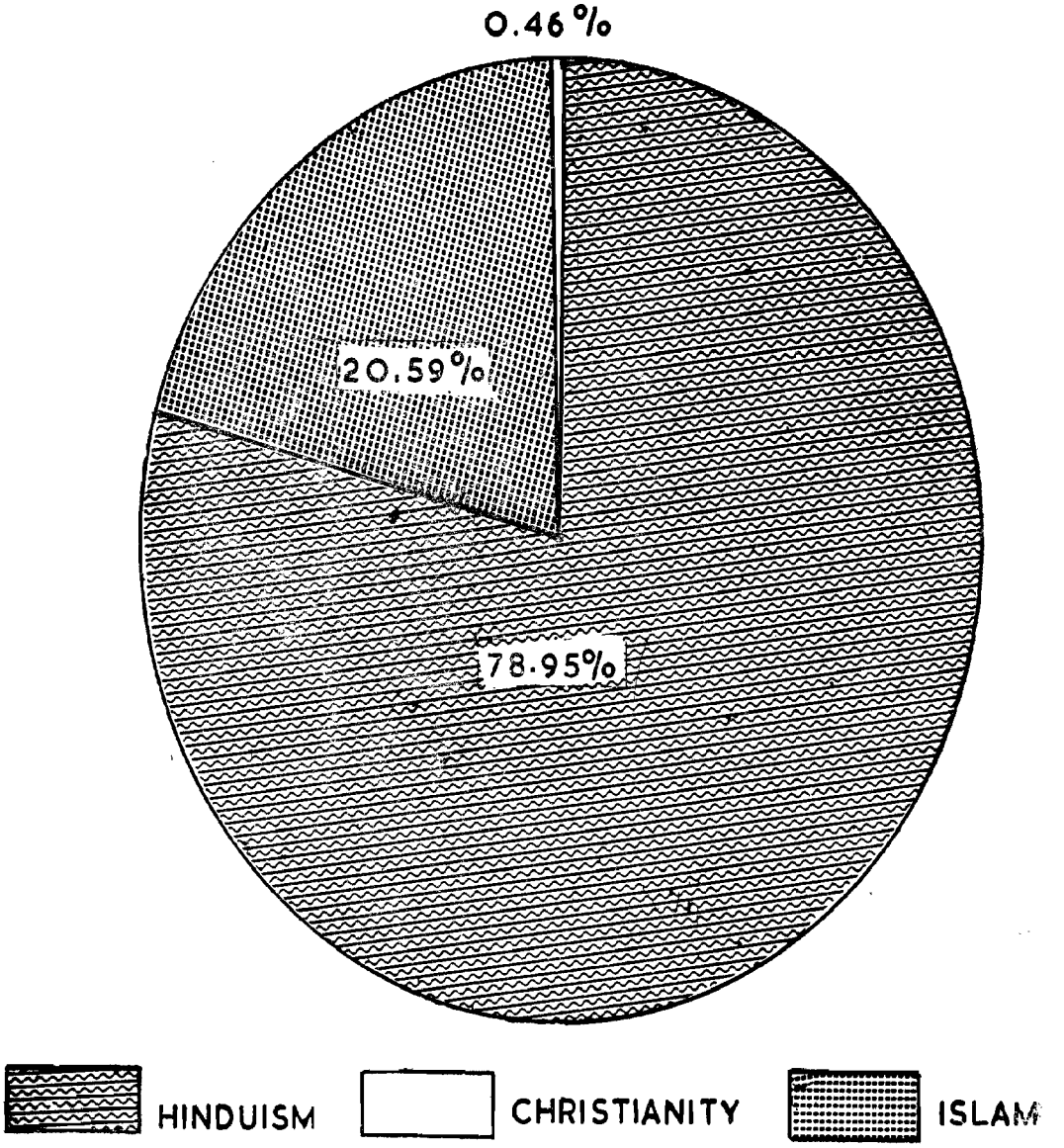
The Nairs were a militant class of people in Kerala and once upon a time they controlled the administration from top to bottom. Almost all the officers were Nairs. The princely state of Travancore had a separate army consisting of Nairs alone and it was known as Nair regiment. But in course of time due to various reasons, their prominence and power began to fade. When India acquired independence in 1947, the Nair regiment was merged in the Indian army. The community which had a glorious past, became disintegrated and became weak. Then the absence of a sincere leader to raise the community from its deterioration was keenly felt. It was then that a Veteran Nair leader Shri Mannath Padmanabhan came to the front with a stern resolve to redeem the lost prestige of the community. The various sub castes and sects in the community were more or less brought together. The wonderful services he has rendered to the betterment and reformation of the community in Kerala were superb and unique. The Nair Service Society (N.S.S.) is the choicest fruits of his inspiration. Under the banner of N.S.S. the community is having its onward march to advancement, and it holds an envious position in the social strata of Kerala. There are ever so many schools, colleges, hospitals and industrial centres etc. under the N.S.S. Among these the most important are the N.S.S. Hindu College, Changanacherry, N.S.S. College, Pandalam, Mahatma Gandhi College, Trivandrum, N.S.S. Women's College, Trivandrum, N.S.S. Hospital, Changanacherry, Mannam Memmorial Hospital, Pandalam, Mannam Sugar Mill. Pandalam etc.

Ezhavas who are also known as Channans in Travancore areas (Southern Kerala) form the second group. In northern taluks of Kerala they are known as Thiyyas. In olden days, when the caste system was prevalent in our country with all its regidity, along with some other communities, the Ezhava were also considered untouchables and were kept at a distance by the so called high caste communities like Brahmins and Nair. Even the entry into the temples was prohibited to these untouchables. Educational facilities were also denied to these low castes. But in 1112 M.E. temple entry to all Hindus including the untouchables was allowed in the erstwhile Travancore State by way of a Government proclamation. The efforts of social reformers like Sree Narayana Guru paved the way to a large extent for this proclamation. An organisation for Ezhavas by name Sree Narayana Dharma Paripalana Yogam (S.N.D.P. Yogam) was started by the Guru for the redressal of the grewaries and the uplift of the community. This organisation has done, and is doing excellent services to improve their social economic and political status.

In olden days, the main occupation of the Ezhavas were agriculture and toddy tapping (alcohol from coconut palm). A good number of persons in this community still pursue these occupations. Sree Narayana Guru was totally against the manufacture, sale and drinking of toddy. In spite of his strong opposition the industry flourished unperturbed.

In pursuance of the preachings of the Guru and in accordance with the altered out-look of the community the Ezhavas have entered into various fields of trade and commerce. The members of the community are now mostly agriculturists, businessmen, industrialists and educationalists. Now they have prominent positions in the administrative services of the Government also.

RELIGION



There are 48 persons in the sample households who belong to Viswakarma community. They are also known as Asaris. Their traditional occupation is carpentry and majority of the families are following the same without much change.

The Brahmins are enjoying a very high social status because of their high education and their religious professions especially temple services and other religious services like Pooja etc. Unlike the Kerala Brahmins who were big landlords and aristocrats, the Brahmins of Varkala are only emigrants. They came for performing Poojas and Vedic services in the Janardhana Swamy temple. But now they too are engaged in various other professions, trade and commerce etc.

The Kollans are of two categories—blacksmiths and masons. Thattans are goldsmiths. All the three follow their traditional occupation.

Scheduled Castes and Scheduled Tribes

Scheduled castes form 16.48% of the population of the town. Kuravan, the predominant community among them, represents 52.25% of the total Scheduled castes. Thandan comes next with 15.96% and Paravan and Parayan with 11.20% and 7.98% respectively. The other communities are found in small numbers. As per the available data, there are no Scheduled tribes in the town. The distribution of Scheduled castes by sex is given below:

Table 5.4

DISTRIBUTION OF SCHEDULED CASTE POPULATION BY SEX

Name of Scheduled Caste	Population		
	Persons	Males	Females
1	2	3	4
Total	**3,357**	**1,624**	**1,733**
Kakkalan	9	4	5
Kuravan	1,754	831	923
Mannan	52	27	25
Panan	61	25	36
Parayan	268	166	102
Paravan	376	156	220
Pulayan	86	36	50
Thandan	536	276	260
Vannan	60	34	26
Vetan	155	69	86

Formerly, Scheduled castes were employed almost exclusively as agricultural labourers and coolies. They were also engaged in the manufacture of baskets, mats etc. The higher castes employed there as casual labourers in cultivation and other miscellaneous works. Now, the position of Scheduled castes have improved both socially and economically. About 36% of the Scheduled caste population are engaged in some work or other. Majority of workers with 39.51% are engaged in agricultural works followed by 28.21% in manufacturing. 9.51% are engaged in transport and 12.20% engaged in other services. A few per cent are traders. The literacy of Scheduled castes is less by 38% than the general literacy.

Distribution of population by age, sex and marital status.

The population as per the 80% sample individual slips of the 1971 Census comprised of 16,354 persons consisting of 7,963 males and 8,391 females. The distribution of the sample population by marital status shows that 67.09% of the total males are not married 31.56% are married, 1.03% are widowed, 0.30% are divorced or separated and the remaining 0.02% have not reported their marital status. The corresponding figures in respect of female population are 54.15%, 35.12%, 8.67%, 2.05% and 0.01% respectively. The following table shows the marital status of the population by sex and in broad age-group:

Table 5.5

DISTRIBUTION OF POPULATION BY AGE-GROUP MARITAL STATUS AND SEX

(80% SAMPLE DATA)

Marital status		All ages	Age group						
			0-9	10-14	15-19	20-24	25-29	30-34	35+
1		2	3	4	5	6	7	8	9
Total population	**P**	**16,354**	**4,244**	**2,322**	**1,929**	**1,588**	**1,005**	**983**	**4,283**
	M	**7,963**	**2,181**	**1,155**	**904**	**751**	**449**	**460**	**2,063**
	F	**8,391**	**2,063**	**1,167**	**1,025**	**837**	**556**	**523**	**2,220**
Never married	M	5,342	2,181	1,155	900	676	232	91	107
	F	4,544	2,063	1,167	887	301	45	20	61
Married	M	2,513	..	..	4	74	216	366	1,853
	F	2,947	..	..	133	515	481	465	1,353

Table 5.5—*concld.*

DISTRIBUTION OF POPULATION BY AGE-GROUP MARITAL STATUS AND SEX—*concld.*
(80% SAMPLE DATA)

Marital status			Age group						
		All ages	0-9	10-14	15-19	20-24	25-29	30-34	35+
1		2	3	4	5	6	7	8	9
Widowed	M	82	..	..	..	..	..	2	80
	F	727	..	..	..	5	10	18	694
Divorced or separated	M	24	..	..	..	1	1	1	21
	F	172	..	..	4	16	20	20	112

It can be seen from the table that there was no child marriage at all and unmarried males and females are found in all the age groups. Above the age of 35, there are 107 males and 61 females who are remaining unmarried. Married men and women are found to be from the age groups 15-19 onwards. But among the males, marriage below 19 years of age was uncommon. There are only 4 married males in the age group of 15-19 whereas among females it is 133. In the 20-24 age group more than 61% of the women are married while in the same age group, the married males are very few with 9.85%. The modern trend among men is to postpone their marriages as long as they can.

In the case of widowed, divorced or separated, the proportion of males is lower than that of females. Against 82 widowers there are 727 widows and more than 87 per cent of the total divorced or separated persons are females. The divorced or separated females are 172 in number whereas there are only 24 males in the town under this status. 95.46% of the total widows and 97.56% of the total widowers are in the age group of 35 and above but there are 5 widows in the age group 20-24, 10 in the age group 25-29 and 18 in the age group 30-34. Divorce or separation has taken place in age group 15 and above. 65.12% of the divorced or separated women are in the age group 35 and above, 11.63% are both in the age group 30-34 and 25-29, 9.30% in the age group 20-24 and 2.32% in the age group 15-19. Apparently, the number of widows and divorced women are far more than their opposite sex. This is because of the fact that widowers and separated men get remarried sooner or later with never married women while the women of the same status mostly remain as such for the rest of their lives.

Religion, age at marriage and trend

According to 80 per cent sample there are altogether 2,947 married women in the town, of which 2,343 are Hindus 588 are Muslims and 16 are Christians. Age at marriage and total number of married women in each religion are as follows:

Table 5.6

AGE AT MARRIAGE AND TOTAL NUMBER OF MARRIED WOMEN BY RELIGION AND AGE GROUP AND THEIR PERCENTAGE
(80% SAMPLE)

Age at marriage	All religions	Hinduism	Islam	Christianity
1	2	3	4	5
All Ages	2,947 (100·00)	2,343 (100·00)	588 (100·00)	16 (100·00)
Less than	23 (0·78)	10 (0·43)	13 (2·21)	.. ..
13—17	1,007 (34·17)	728 (31·07)	277 (47·11)	2 (12·50)
18—22	1,530 (51·92)	1,269 (54·16)	253 (43·03)	8 (50·00)
23—27	253 (8·59)	231 (9·86)	17 (2·89)	5 (31·25)
28+	52 (1·76)	48 (2·05)	3 (0·51)	1 (6·25)
Age not stated	82 (2·78)	57 (2·43)	25 (4·25)	.. ..

The special study reveals that early marriage is gradually declining in the case of both males and females. However, it is comparatively high among females than males. Out of 340 married only 18 or 5.29 per cent got themselves married when they were below the age of 15. Among men more than 22% are married between the age group 20-24 years, more than 73% before the age of 29 and 95% are before the age of 35. Among Hindu castes early marriages are mainly practised among Nair, Tamil Brahmin, Asari and the Scheduled castes—Parayan, Paravan, Kuravan and Thandan. The average age for marriage among women in the town is 19 and that for men is 27.

Education, age at marriage and trend

According to the information on age at marriage and education, it is found that the average age at marriage of educated women is much higher than

that of uneducated women. Till recent times the women had no voice in the selection of their life-partners. It was an unquestionable decision of the parents who wanted to have their daughters married as early as possible. Now because of the revolutionary change in the educational and economic standards there is vast change in the status of women and the outlook of domestic life etc. Economic and social pressures against early marriage compel parents to provide better education and economic self sufficiency for their daughters.

An analysis of the impact of education in the age at marriage of women reveals that 41.81% of the total illiterate married women get married before the age of 18. The corresponding figure among literate upto matriculation, and matriculation and above are respectively 34.88 and 10.55 per cent. There are no graduate married women in this age group. 54.20 per cent of the total married women have got an education upto matriculation. 60.94% of the total married women get married in the age group of 18 to 22, while 52.73% of the total graduate women are married between 23 and 27 years of ages. The following table shows the distribution of married women by education and age at marriage.

Table 5.7

DISTRIBUTION OF MARRIED WOMEN BY EDUCATION AND AGE AT MARRIAGE

(80% SAMPLE)

Age group	Total married women	Illiterate	Literate upto matriculation	Matriculation and above	University graduates
1	2	3	4	5	6
All ages	2,947	1,208	1,428	256	55
Less than 13	23	17	6	..	..
13—17	1,007	488	492	27	..
18—22	1,530	583	774	156	17
23—27	253	60	107	57	29
28+	52	16	19	10	7
Agenot stated	82	44	30	6	2

Currently married women and related births during one year by religion, duration of marriage and age at marriage.

As already mentioned, there are altogether 2,947 married women in the town consisting of 2,343 Hindus, 588 Muslims and 16 Christians. 431 births have occurred during the year 1970-'71. It is found that the peak period of fertility lies between the duration of marriage from 1 to 4 years. 38.28% of the total births occurred between 1-4 years of marriage, followed by 26.22% in 5 to 9 years. The percentage of births occurred for women whose duration of marriage is 10 to 14 years, 15 to 19 years, 20 to 24 years and 25-29 years are respectively 19.49, 4.75, 4.87 and 1.16. When considered by religion, it is also found that maximum number of births had occurred in the duration of 1 to 4 years among all religions. In the later duration it shows a declining trend. The births during 1970-71 shows a downward trend as the duration of marriage increases. No birth is reported to women whose duration of marriage was 30 and above. The following table shows the distribution of married women by duration of marriage and related births during 1970-71.

Table 5.8

DISTRIBUTION OF CURRENTLY MARRIED WOMEN BY DURATION OF MARRIAGE AND RELATED BIRTH

(80% SAMPLE)

Age group	Total married women	Total births	Percentage of married women	Percentage of births
1	2	3	4	5
All durations	2,947	431	100·00	100·00
Less than 1	69	..	2·34	..
1—4	488	165	16·56	38·28
5—9	477	113	16·19	26·22
10—14	444	84	15·07	19·49
15—19	423	42	14·35	9·75
20—24	338	21	11·47	4·87
25—29	199	5	6·75	1·16
30+	427	..	14·49	..
Unspecified	82	1	2·78	0·23

Table 5.9

DISTRIBUTION OF POPULATION BY WORKERS AND NON-WORKERS BY SEX AND AGE GROUP

(SURVEY DATA)

Age group	Total population			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Total	**1,368**	**627**	**741**	**338**	**257**	**81**	**1,030**	**370**	**660**
0—9	270	130	140	..	..	..	270	130	140
10—14	186	83	103	3	2	1	183	81	102
15—19	205	96	109	24	19	5	181	77	104
20—24	156	61	95	43	31	12	113	30	83
25—29	116	54	62	63	45	18	53	9	44
30—34	59	36	23	41	33	8	18	3	15
35—49	182	75	107	96	69	27	86	6	80
50—59	96	49	47	45	39	6	51	10	41
60—64	30	13	17	10	7	3	20	6	14
65+	68	30	38	13	12	1	55	18	37

There was a higher birth rate among Christians than among those of other religions. The live births per hundred Christian married women in the town were found 24 whereas among Muslims it was 17 and among Hindus it was again declined to 14. No birth is reported among the women of the three religions of whose duration of marriage was more than 30 years.

Inter-religions or inter-caste marriage

This special survey has not recorded any case of inter-religions marriage in the town. As regards the inter-caste marriage only two cases have come to notice. Among these one is the marriage between a Malayala Brahmin and a Nair woman. The second is between a Nair youth and a woman belonging to Asari community. The people of the town follow the traditional customs and beliefs. Marriage alliance among all castes are subject to certain traditional restrictions based on caste. Generally, the higher castes do not get married to the lower castes. Though inter-caste marriages between Scheduled caste, Scheduled tribes and higher castes have been encouraged by some organisations and by Government declaring a number of financial help and other facilities to deserving couples it has not welcomed by the people as expected.

Age, sex and education

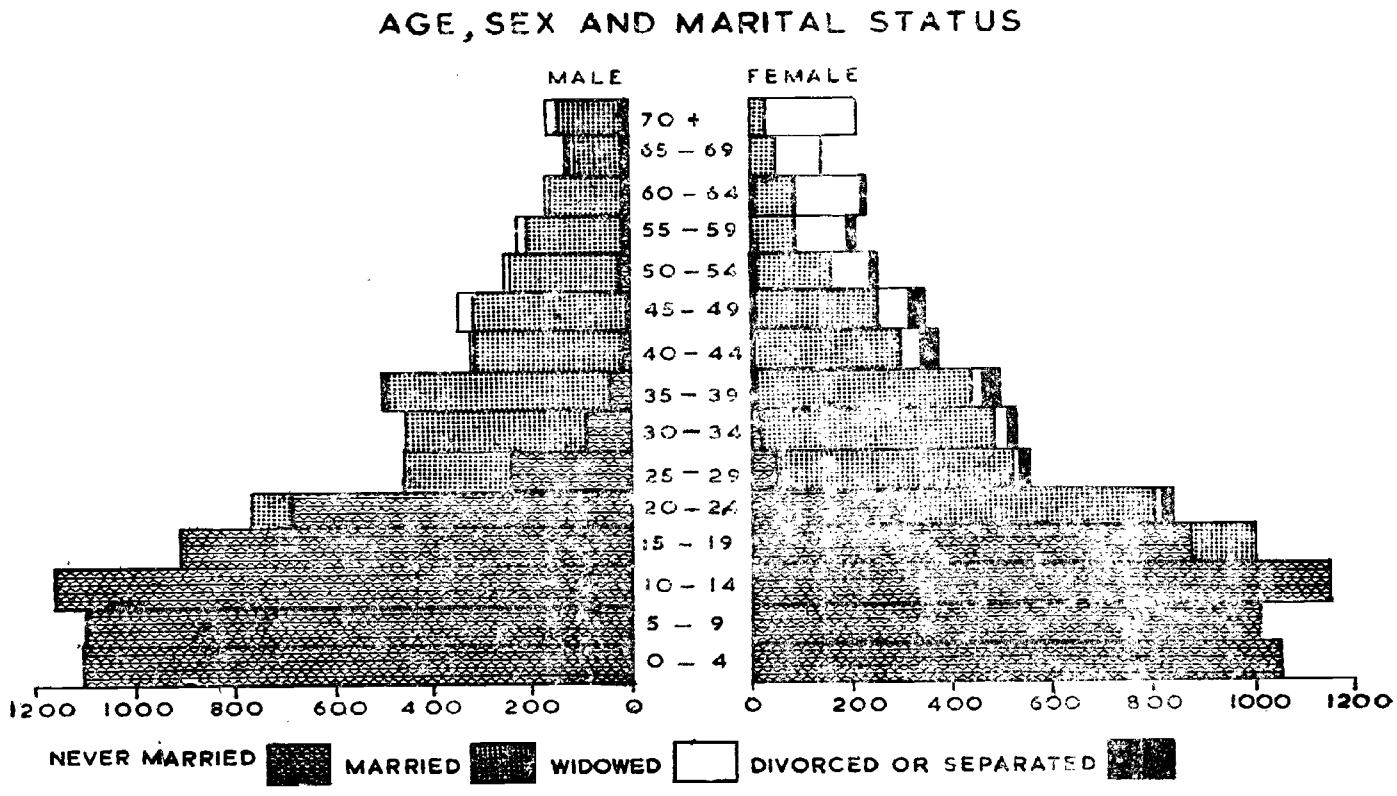
Kerala State stands in the forefront in literacy among other States of India. Within the State the literacy rate varies from district to district. It is heartening to see that the town has attained a steady increase in the field of education during the last three decades. The literacy rate increased from 47.00% in 1961 to 59.77% in 1971 and the number of literate men per hundred from 45 to 65. Another appreciating feature is the growth of women's education and this progress is specially marked during the last decade. The percentage of women literacy increased from 39.65% in 1961 to 55.13% in 1971. The following table shows the total number of literate persons and percentage of literates by sex in the town during 1961 and 1971.

Table 5.10

LITERATE AND EDUCATED PERSONS 1961 & 71

(Full count)

Year	Total population			Literate & Educated persons		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
1961	15,372	7,516	8,216	7,286	4,028	3,258
	100·00	100·00	100·00	47·40	53·59	39·65
1971	20,365	9,869	10,496	12,172	6,386	5,786
	100·00	100·00	100·00	59·77	64·71	55·13


AGE, SEX AND MARITAL STATUS
MALE
FEMALE
70 +
65 – 69
60 – 64
55 – 59
50 – 54
45 – 49
40 – 44
35 – 39
30 – 34
25 – 29
20 – 24
15 – 19
10 – 14
5 – 9
0 – 4
1200 1000 800 600 400 200 0
0 200 400 600 800 1000 1200
NEVER MARRIED
MARRIED
WIDOWED
DIVORCED OR SEPARATED

For calculating the effective literacy rate, the population under 5 years of age is excluded from the total population. According to 80% sample, the literacy rate of the town is 61.20% as against 59.77% in full count. With reference to the 80% sample, the effective literacy rate of the town is 70.43. The following table is based on 80% sample slips of 1971 census which brings to light some of these facts.

Table 5.11

DISTRIBUTION OF POPULATION BY AGE, SEX AND EDUCATION (80% SAMPLE)

Age group	Total population (100%)			Literate		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
All ages	16,354 (100·00)	7,963 (100·00)	8,391 (100·00)	10,008 (61·20)	5,253 (65·97)	4,755 (56·66)
0—4	2,144 (100·00)	1,097 (100·00)	1,047 (100·00)	..	..	..
5—9	2,100 (100·00)	1,084 (100·00)	1,016 (100·00)	1,285 (61·19)	662 (61·07)	623 (61·32)
10—14	2,322 (100·00)	1,155 (100·00)	1,167 (100·00)	2,072 (89·23)	1,049 (90·82)	1,023 (87·66)
15—19	1,929 (100·00)	904 (100·00)	1,025 (100·00)	1,673 (86·73)	807 (89·27)	866 (84·49)
20—24	1,588 (100·00)	751 (100·00)	837 (100·00)	1,280 (80·60)	648 (86·28)	632 (75·51)
25—34	1,988 (100·00)	909 (100·00)	1,079 (100·00)	1,390 (69·92)	696 (76·57)	694 (64·32)
35+	4,280 (100·00)	2,061 (100·00)	2,219 (100·00)	2,307 (53·90)	1,390 (67·44)	917 (41·32)
Age not stated	3 (100·00)	2 (100·00)	1 (100·00)	1	1	..

Among the children 61.19% in the age group 5-9 and 89.23% in the age group 10.14 are literates. This is so, because children in Kerala are permitted to join school only after the completion of five years. The literacy rate among adults over 35 years of age is low. One of the reason may be that the compulsory and free education was not introduced at that time and only children from rich families could be sent to school by paying fees and meeting other expenses. The highest literacy rate in the town is in the age group 10-14. In the remaining age groups, the literacy rate is gradually declining as the age group goes higher and higher.

At every stage, except the age group 5-9, the literacy rate among females is less than that of males in the same age group. The disparity is lower among children and higher among adults. Upto the age of 14 there is not much variation in the percentage of literacy among males and females. This shows that there is much progress in female education in elementary and secondary levels. The people of the town make use of the benefit of education and are willing to make it available to their women folk. The Government have provided facilities for education making it free and compulsory upto matriculation. Lumpsum grant to Scheduled castes and Scheduled tribes students have improved the rate of literacy among them.

The persons without any particular educational standard come to 25.91%. 37.35% persons have got primary education and 21.80% have got middle school education and 11.84% secondary education. Though the town enjoys a high percentage of literacy, it lags behind in the matter of higher education. Only 2.60% of the literates have higher education. The levels of literacy in different age groups by sex are as follows:

Table 5.12

EDUCATIONAL LEVELS BY AGE GROUP AND SEX (80% SAMPLE)

Educational Levels		Age group							
		Total	0—9	10—14	15—19	20—24	25—34	35+	A.N.S.
1		2	3	4	5	6	7	8	9
Total Literates	M	5,253 (100·00)	662 (100·00)	1,049 (100·00)	807 (100·00)	648 (100·00)	696 (100·00)	1,390 (100·00)	1
	F	4,755 (100·00)	623 (100·00)	1,023 (100·00)	866 (100·00)	632 (100·00)	694 (100·00)	917 (100·00)	

Table 5.12—*concld.*

EDUCATIONAL LEVELS BY AGE GROUP AND SEX (80% SAMPLE)—*concld.*

Educational Levels		Age group							
		Total	0—9	10—14	15—19	20—24	25—34	35+	A.N.S.
1		2	3	4	5	6	7	8	9
Literate without Educational level	M	1,308 (24·90)	625 (94·41)	277 (26·41)	56 (6·94)	52 (8·03)	73 (10·49)	225 (16·19)	
	F	1,285 (27·03)	584 (93·74)	297 (29·03)	55 (6·35)	48 (7·59)	92 (13·26)	209 (22·79)	
Primary	M	2,096 (39·90)	37 (5·59)	689 (65·68)	233 (28·87)	156 (24·07)	273 (39·22)	708 (50·94)	
	F	1,692 (35·58)	39 (6·26)	538 (52·59)	214 (24·71)	171 (27·06)	241 (34·72)	489 (53·33)	
Middle	M	1,025 (19·51)	..	83 (7·91)	345 (42.75)	208 (32·10)	149 (21·41)	239 (17·19)	
	F	1,157 (24·33)	..	187 (18·28)	416 (48·04)	222 (35·13)	183 (26·37)	149 (16·25)	
Matriculation and above	M	824 (15·69)	..	..	173 (21·44)	232 (35·80)	201 (28·88)	218 (15·68)	
	F	621 (13·06)	..	1 (0·10)	181 (20·90)	191 (30·22)	178 (25·65)	70 (7·63)	

ANS Age not stated.

From the table, it can be seen that 24.90% of the total literate men and 27.03% of the total literate women are literate without educational level qualification. Among the literates a large number of persons both among males and females have got only primary education. Persons who have had their schooling upto primary level constituted 39.90% in the case of males and 35.58% in the case of females. Matriculation and above level men generally out number women.

Education by religion and caste

For estimating the literacy of the people with reference to religion and caste, children below 5 years have been excluded from consideration. According to the tables prepared from the household schedules canvassed for the purpose of this special study there are 957 Hindus, 281 Muslims and 13 Christians above 5 years of age. In regard to the effective literacy rate, Christians stand in the top with 100 per cent followed by Hindus 82% and Muslims with 66%. More information was collected to find out the literacy level among the Hindu sub-castes. According to this, among Hindus more percentage of literate persons are found in the caste Malayala Brahmin, Tulu Brahmin and Telugu Chetty. All the persons above the age of 5 years are literates in these castes. The literacy rate among Nair, Ezhava, Asari, Tamil Chetty, Tamil Brahmin, Thattan and Scheduled Caste Pulaya and Semman range between 80 to 90%. All the members who belong to the blacksmith community are seen reported as illiterate. There is no other community except Scheduled caste having a literacy rate below 50%. Among the Scheduled caste, more percentage of literates are found among Semman with 88.89% followed by Pulayan with 80%. The percentage of literacy among Mannan, Paravan and Thandan ranges between 75 to 80%. Among the Scheduled castes, there are only two castes with a literacy rate below 50% and they are Kurava and Panan.

Among the various castes living in the town, only 5 castes had acquired the educational level of graduate or post-graduate degrees. They are Nair, Ezhava, Thattan, Telugu Chetty and Malayala Brahmin. The members among the castes Pulayan, Panan, Vetan, Malayala Chetty and Semman have got education below matriculation only. Muslims and Christians are also included in this category.

Average educational score

The average educational score was obtained by dividing the aggregate score by relevant population size. The result is that, the Malayala Brahmin had the average educational score of 5 i.e., post-graduate Technical degree. The educational score of between 2 and 3 i.e., above primary but below matriculation per head for the whole population is found among the castes Nair, Telugu Chetty, Tulu Brahmin, Thattan and Marthoma Christian. Average educational score for Asari, Ezhava, Mannan, Pulayan, Paravan, Thandan, Parayan, Tamil Chetty, Tamil Brahmin, Semman, Muslim and Roman Catholic was between 1 and 2 i.e., upto Primary. All other castes have an educational score of below 1. Further enquiry into the matter as regards the educational score by sex, shows that the educational score among males is high in the castes of Malayalam Brahmin, Telugu Chetty, Tamil Brahmin. The proportion of average educational score among males is extremely low in

the castes Kollan, Panan and Vetan. Average educational score of females in all castes are below 3. The highest number of educational score among females is between 2 and 3 in the castes Ezhava, Mannan, Tulu Brahmin, Thattan and Marthoma Christian. The average educational score for females is less than one in the caste Kuravan, Panan, Vetan, Parayan, all scheduled castes and Kollan. The distribution of households by Caste/Tribe or Community and average educational scores is given below:

Table 5.13

DISTRIBUTION OF HOUSEHOLDS BY CASTE/TRIBE OR COMMUNITY AND THE AVERAGE EDUCATIONAL SCORE

Caste/Tribe/Community	Household	Population			Average educational score			Per household
		Total	Males	Females	Total	Males	Females	
1	2	3	4	5	6	7	8	9
Total	**200**	**1,251**	**565**	**686**	**1·64**	**1·77**	**1·54**	**10·28**
Nair	55	331	150	181	2·05	2·21	1·92	12·35
Ezhava	56	311	126	185	2·09	2·21	2·01	11·61
Kurava	18	92	42	50	0·76	1·07	0·50	3·89
Paravan	5	32	18	14	1·47	1·67	1·21	9·40
Thandan	6	40	15	25	1·38	1·60	1·24	9·17
Asari	5	43	19	24	1·47	1·68	1·29	12·60
Mannan	2	9	5	4	1·67	1·40	2·00	7·50
Tamil Brahmin	2	5	1	4	1·80	3·00	1·50	4·50
Malayala Brahmin	1	1	1	..	5·00	5·00	..	5·00
Tulu Brahmin	1	8	7	1	2·38	2·43	2·00	19·00
Malayalam Chettiyar	2	14	9	5	0·86	1·00	0·60	6·00
Tamil Chettiyar	1	6	3	3	1·83	2·00	1·67	11·00
Kollan	1	2	1	1	..	..	..	..
Vetan	1	5	3	2	0·60	0·67	0·50	3·00
Parayan	3	19	10	9	1·11	1·30	0·89	7·00
Thattan	1	9	3	6	2·56	2·67	2·50	23·00
Telungu Chettiyar	1	8	4	4	2·38	3·00	1·75	19·00
Semman	1	9	5	4	1·78	2·00	1·50	16·00
Panan	1	8	4	4	0·25	0·25	0·25	2·00
Pulayan	1	5	2	3	1·60	2·00	1·33	8·00
Marthoma Christian	1	8	2	6	2·00	2·00	2·00	16·00
Roman Catholic	1	5	3	2	1·40	1·67	1·00	7·00
Muslim	34	281	132	149	1·09	1·14	1·03	8·97

Non-enrolment in school

Attendance of schools by children of different age groups was also studied for this survey. Out of 200 households canvassed, 150 households have children of school going age of 5-14. Among them 11 households (7.33%) have not sent their children to school and 31 households (20.66%) have sent some of their children to school.

Among the 150 households with children of school going age 30 had only boys, 52 had only girls and the remaining 68 had both boys and girls. Out of the 30 households having boys only, 2 households have not sent any of their children to school and 3 households have not sent all their children. Similarly, out of 52 households who have only female children of school going age, 8 households do not send them to school and 5 households do not send some of the girls to school. In the case of 68 households having both male and female children, one household has not sent any children to school. 8 households sent only girls and 5 households sent only boys. 4 households do not send some of their boys and 3 households do not send some of their girls to school. 3 households failed to send some of both male and female children to school. A table showing the households defaulting in enrolling school going children by caste, tribe or community of head of household is given below:

Table

HOUSEHOLDS DEFAULTING IN ENROLLING SCHOOL GOING CHILDREN BY

Caste or Tribe or Community of head of household	No. of households having children of school going age 5-14				No. of households with only male children of school going age and failing to send them to school	No. of households with only male children of school going age and failing to send some of them to school	No. of households with only female children of school going age and failing to send them to school
	Total	Male only	Female only	Male and Female both			
1	2	3	4	5	6	7	8
Total	**150**	**30**	**52**	**68**	**2**	**3**	**8**
Malayala Brahmin	1	..	..	1	..	..	..
Tulu Brahmin	1	1	..	..	..	..	..
Nair	39	11	12	16	..	3	..
Ezhava	37	7	15	15	..	..	1
Chettiyar	3	..	..	3	..	..	..
Paravan	3	1	1	1	..	..	..
Kuravan	15	1	11	3	..	..	4
Asari	5	1	3	1	..	..	..
Panan	1	..	..	1	..	..	..
Parayan	3	1	..	2	..	..	..
Pulayan	1	..	1	..	..	..	..
Thandan	6	1	2	3	..	..	1
Vetan	1	..	1	..	..	..	1
Mannan	1	..	..	1	..	..	..
Thattan	1	..	1	..	..	..	..
Muslim	30	6	5	19	2	..	1
Christian	2	..	..	2	..	..	..

Altogether 35 persons consisting of 18 males and 17 females never attended school and 10 including 6 boys and 4 girls discontinued their studies. Among the 10 children who discontinued after attending school, 80% of them did not reach beyond IV Standard and 20% left from VI Standard. 63% of the households failed to send their children to school due to the fact that they wished to send their children to school only when they have attained the age of 6 years. 20% could not afford to send the children to school due to poverty, 11% due to physical and mental deformity and 6% being not interested. The reasons for discontinuing studies were poverty of the household, lack of interest of the children in studies, mental diseases etc. In certain cases the children had to look after the younger children.

The parents who default in sending their children to school are mainly unskilled manual workers, skilled manual workers, small traders, non-workers etc. The parents of the children who discontinued their studies were uneducated or educated only upto the level of middle school standard in education.

5.14

CASTE OR TRIBE OR COMMUNITY OF HEAD OF HOUSEHOLDS

No. of households with only female children of school going age & failing to send some of them to school	No. of households having both male & female children of school going age and failing to send both to school	No. of households with both male & female children of school going age and failing to send male children only to school	No. of households with both male & female children of school going age and failing to send only some male children to school	No. of households with both male & female children of school going age and failing to send only female children to school	No. of households with male & female children of school going age and failing to send only some female children to school	No. of households with both male & female children of school going age and failing to send some of both male & female children to school	Remarks	Caste or Tribe or Community of head of household
9	10	11	12	13	14	15	16	1
5	**1**	**8**	**4**	**5**	**3**	**3**	**1**	**Total**
..	..	1	..	..	..	..	..	Malayala Brahmin
..	..	..	..	..	..	..	..	Tulu Brahmin
1	..	3	1	1	1	..	..	Nair
1	..	3	1	2	1	..	..	Ezhava
..	..	..	1	..	..	..	..	Chettiyar
..	..	..	..	1	..	..	..	Paravan
2	1	..	..	..	..	..	..	Kuravan
..	..	..	1	..	..	..	..	Asari
..	..	1	..	..	..	..	..	Panan
..	..	..	..	..	..	..	..	Parayan
..	..	..	..	..	..	..	..	Pulayan
..	..	..	..	..	..	1	..	Thandan
..	..	..	..	..	..	..	..	Vetan
..	..	..	..	..	..	1	..	Mannan
..	..	..	..	..	..	..	..	Thattan
1	..	2	1	1	1	1	..	Muslim
..	..	..	..	..	..	..	..	Christian

CHAPTER VI

MIGRATION AND SETTLEMENT OF FAMILIES

The migration of persons from places with less facilities for life and work, to places having more facilities for the same is quite natural. The causes for immigration are various. The under population of a place, existence of large scale industries and employment potential, are important among them. Economic benefits and better living conditions encourage people move to towns. Varkala is a small town with a rural set up having no major industries within it or in the neighbourhood. It is also not an administrative or commercial centre. So there is no movement of population from outside to this town worth mentioning. It is very difficult to trace the history of the original settlers of the town. According to the statistics available as per the 1971 Census, and the special study made in the sample households in the town and also the information gathered from the elites of the society throw some light on the migration and settlement of persons in this town. It is believed that the earliest inhabitants of the town were Kurava, Paraya, Vetan etc. The trade connections with Arabia led to the settlements of Arab traders in small numbers in various places especially in the coastal areas. Travancore had commercial and political relations with the adjoining Tamil Nadu from the very early times and consequently there had been migration and settlement of Tamilians to this town in huge numbers. Many Tulu Brahmins and Tamil Brahmins were brought to the town by the then Travancore Raja for the Vedic services in the famous Janardhana Swamy Temple located here and their families settled here permanently. Coming to more recent time, the opening of various Government Offices, hospitals, educational institutions, banks and expansion of trade, induced some people to settle down in the town some low income group families came to this place some years ago in search of better dwelling places.

Some young men have left the town temporarily to try their fortunes elsewhere. A good number of individuals from this town have gone abroad especially to Gulf countries in search of employment.

Number of males and females born in places outside the town.

For the study of the migration aspect of a town, it is necessary to have the number of persons born in places outside the town, and the details of such persons who are living in the town temporarily or permanently. Persons who were born outside the town limits are seen to be living temporarily or permanently in the town on account of occupation, business, marriage connections etc. These persons have to be considered as migrants for the purpose of the study of this aspect when the 80% sample slips of 1971 Census are tabulated for this study, it is seen that out of 16,354 persons, 14,077 are born in the town, 1,635 persons are born elsewhere in the district, 491 are born in other districts of the State, 95 are borne in other States of India and 56 persons are born in other countries. 1,635 (71.81% of the total migrated persons) were born elsewhere in the same district. 21.56% were born in other districts of the State. 4.17% born in other States of India, and the remaining 2.46% were born in other countries. 89.48% of the total persons who migrated to the town from other States are from Tamil Nadu followed by Karnataka with 4.21% and Gujarat with 3.16% majority of the persons (98.21%) born in other countries are from Asian countries (including U.S.S.R.) and the remaining 1.79% are from African countries.

An interesting fact is that the proportion of females among migrants from the same district and other districts of the State generally out number that of the males. This is on account of the marriage alliances of the male population of the town from the other parts of some district or other districts. The table below indicates sex-wise distribution of people of the town.

Table 6.1

NUMBER OF PERSONS BORN WITHIN AND OUTSIDE THE TOWN (80% SAMPLE)

Birth Place	Total population			Percentage of total		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Total	16,354 (100·00)	7,963 (100·00)	8,391 (100·00)	100·00	100·00	100·00
i Born in the town	14,077 (86·1%)	6,837 (85·9%)	7,240 (86·3%)	86·08	85·86	86·28
ii Born elsewhere in the District	1,635 (10·5%)	809 (10·2%)	825 (9·8%)	10·00	10·16	9·84

Table 6.1—*concld.*

NUMBER OF PERSONS BORN WITHIN AND OUTSIDE THE TOWN (80% SAMPLE)—*concld.*

Birth Place	Total population			Percentage of total		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
iii Born in other districts of the State	491 (3·0%)	233 (2·9%)	258 (3·0%)	3·00	2·93	3·08
iv Born in other States of India	95 (·6%)	49 (·6%)	46 (·6%)	0·58	0·61	0·55
v Born in other countries	56 (·3%)	35 (·4%)	21 (·3%)	0·34	0·44	0·25

Most of the migrants birth place is found to be rural areas. The number of females born in rural areas are 1,707 as against 546 born in Urban areas. 25 persons have not mentioned whether their birth places are rural or urban. The persons born outside the town and in the town who are living in other places permanently or temporarily were present at Varkala at the time of enumeration are also considered as migrants. There were 2,277 migrants according to the place of birth and 2,421 based on the places of their last residence. 144 persons born in the town but had gone to the other places were present at Varkala at the time of enumeration.

CHAPTER VII

NEIGHBOURHOOD PATTERN

Varkala is a beautiful small town which has an extent of 10.28 sq. km. and the whole area is within easy reach. For the purpose of this special study, the households were selected by purposive sampling method and proportionate representation given to all areas inhabited by economically well to do people, low income group and also different ethnic groups, agricultural area, commercial area etc. Discussions made with the Panchayat authorities and also local people have revealed that, as such there is no well defined neighbourhood in the town. The town has grown without any plan. There is no specifically named areas within the town other than wards. Almost all public and private institutions of importance, shopping centres etc. are located in the centre of the town. People from all parts of the town have to depend on this area for their daily requirements such as purchases of commodities, entertainment, education, medical attention etc. When compared with other towns, the density of population of the town is low. Majority of the people of the town are residing in their own houses having their own compounds. The town dwellers have reported that there are no problems among the households in respect of the holdings and lands on which the houses are put up. Varkala is a town with small hills and valley. During rainy season, the water flows from the up hill to the canals in the locality or to the sea on the borderline, without getting stagnated. Certain parts of the town experience scarcity of water during the summer season. Some economic problems like the unemployment are also there among the people of the town which can be solved by rapid industrialisation. The town is an important fishing centre. The fishermen have complained that Government have not made any arrangements for furnishing them with mechanised fishing boats.

Carpenter has mentioned about the identification and characteristics of a neighbourhood as "The most distinct characteristics of a neighbourhood are its relation with a local area sufficiently compact to permit frequent and intimate association and the emergence out of such association of sufficient homogenity and unity to permit a primary or face to face social grouping endowed with a strong sense of self-consciousness and capable in influencing the behaviours of its several constituents."

In the light of the above definition of neighbourhood, it was observed that there is no well defined neighbourhood in Varkala town. In a general sense, it can be stated that the town as a whole, constitutes a neighbourhood. Standard of living and mutual dependance of the people for various purposes, are some of the factors that constitute the feeling of oneness. It is possible to list out some such neighbourhoods in the town though they cannot be specifically demarcated.

1. Janardhanapuram

It is a very important spot in the religious history of the State. After the construction of the Janardhana Swamy temple, the place has come to be known as Janardhanam. It is a pilgrim centre which is located near Papanasam sea-shore. The high cliffs and mineral water springs are the peculiarities of this area. Papanasam sea-shore is a holy place for the performance of religious rites. With regard to the ethnic composition, Janardhanapuram happened to be the settlement of Brahmins. The two Brahmin streets known as Varkala gramam (Sannidhi gramam) and Perumkulam gramam are located here. These gramams are inhabited mostly by Brahmin people. Their predecessors have been brought to Varkala by the then Maharaja of Travancore from Tamil Nadu and Karnataka. During the reign of Ramavarma, a number of buildings were constructed by Sri Ayyappan Marthandam Pillai, the then Dalawa and were given to Brahmins. Certain lands were also given to them, free of tax. Once a fire broke out in the gramam and burned down their thatched houses. Then, these houses were rebuilt with tiled roofs. All the occupants in the streets are Brahmins following their own traditional customs and conventions. In olden days the Pooja and other connected services in the temple were reasonably remunerative and also the persons engaged in these activities enjoyed very high social status. But now the situation has changed and many of such persons have to find out other occupations for their livelihood. Some are even sold out their residences for meeting the day to day expenses. Considering the ethnic composition. Brahmins still form the majority in the street, followed by Nairs. The people of the area are engaged in different kinds of occupations. Except a branch Post Office, there are no other public offices. Due to the scarcity of shops in this locality, many people of the neighbourhood depend on the shopping centre at Maidanam area. For education, medical aid etc., the people of the neighbourhood generally depend on the institutions of other localities.

2. Maidanam

Years back, there was a maidan (vacant ground) in this area and hence this place is known as Maidanam. Now, it is a very important centre of the town and a fast developing area. It is the main business centre of the town that caters to the needs of the people of the town. For purchase of all kinds of commodities, the people of the town have to depend on the shops of this area. This area is rich by the presence of hotels, lodges and different kinds of shops. Almost all the administrative offices of this town are located in this area. The branches of some prominent banks and the Co-operative Bank are functioning here. It is well connected with other localities by frequent

transport facilities. The people of all communities, Hindus, Muslims and Christians are living here and it is thickly populated. A good number of people are engaged in trade and allied activities. Almost all the buildings found in the area are pucca types.

3. Chilakkur

This place is also known as Vallakkadavu (base for country boats). Before the advent of the modern system of road communication, the trade and traffic of the district have been carried out by means of water transport. The T.S. Canal is passing through this place and it is the only place where the canal is flowing at sea level. So it became an important landing place for country type water crafts and boats, hence the name Vallakkadavu (base for boats). For long in the past, it was also an administrative and commercial centre, in addition to a well-known fishing centre. The main inhabitants are Muslims. Most of the members of Muslim community in this town depend entirely on fishing for their livelihood. Economically they are in a very backward position. In rainy season, especially in the Monsoons, these fishermen households are became jobless and they have to face a lot of hardships to meet both ends of their lives. In addition to Muslims, a small percentage of Hindus are also there. This is a place very much suitable for coconut cultivation. For getting all kinds of commodities, the inhabitants of the neighbourhood have to depend on shops at Maidan area. A primary school, a post office and two mosques are located in this area.

4. Puthenchanthai

'Puthen' means new and 'Chanthai' means market. A new market was opened here, some years back and from that time onwards it became known as 'Puthenchanthai'. The Sree Narayana Mission Hospital and the surrounding areas constitute a single neighbourhood. Most of the inhabitants of this neighbourhood are Hindus. A small percentage of Muslims and Christians are also found residing here and there. Among the households of this locality, majority are middle income group. 'Puthenchantha' is known as a good business centre of this town. A good number of different types of shops are located in this area at the both sides of Varkala-Attingal road. The well equipped Sree Narayana Mission Hospital and a Government Ayurvedic Hospital are located in this neighbourhood. There are two Cinema theatres are here but no educational institutions.

5. Sivagiri

Sivagiri is the permanent headquarters of the great spiritual leader Sree Narayana Guru. This place is blessed with the presence of the Samadhi mandiram of His Holiness Guru. It is a religious centre and many people visit this place daily. The area around Sivagiri Mutt constitute a separate unit by itself and constitute Sivagiri. Most of the people living in this area are Hindus but belong to the low income group only. A considerable number among them are scheduled castes who are engaged mostly as casual labourers and coolies. A social women organisation known as Sree Narayana Vanitha Samajam runs a Welfare Centre here to give training and advise to poor women and children in various crafts such as spinning, weaving, dyeing, printing, tailoring, pillow lace making etc. Some important educational institutions are located in this area viz; Sree Narayana College and a High School. In addition a school for the blind sponsored by the Christian Missionaries is also functioning here. The houses of the poor class are found scattered in the area. Even though there are no markets worth mentioning in the neighbourhood, just outside this neighbourhood, there is a regular market at Puthenchanthai. Fish and vegetables are the chief commodities available here. Only very few depend this market for their purchase. Others usually visit the shops located at the Maidan area.

6. Canal Theeram (Canal side)

It is a place where majority of the migrant households are residing as there are ample land on the Canal side owned by Government, to construct houses. Many families put up temporary sheds and later made them permanent and got the rights of the land under the protection of various Acts passed by the Government. Hindus and Muslims are residing in the neighbourhood. Among the Hindus good number are scheduled castes. All of them are living in small huts which are quite adjacent to each other. Economically and educationally, they are in the backward position. A considerable number of workers are engaged in coir spinning and the rest are canal labourers. Muslims engaged in fishing also. During survey, it was reported that the Government or Panchayat authorities have not taken considerable interest for the improvement of this locality. For matters connected with medical aid, education, recreation etc., the inhabitants of this area have to depend other neighbourhoods of the town.

As explained above, the essential amenities are not sufficiently available in all the neighbourhoods. Only very few items like grocery, stationery etc. are available within the neighbourhood. For other things, one has to go to the important commercial centre of the town at Maidan. Educational facilities are very poor. It is found that out of the six neighbourhoods only two have schools in their vicinity. But there are schools located within a walking distance. Hospital and dispensaries are available only in two neighbourhoods.

Particulars of cultural and social activities

All the persons interviewed from the neighbourhoods have stated that they used to participate in the annual festivals of the religious institutions celebrated in the town especially in their localities. Members other than Hindu community are not allowed to enter the temple but all the people are permitted to participate in the various festivals outside the temple or witness the festival. In the case of Hindus all

the members of their family visit the temples, whereas in mosques only male members of Muslim families do their religious functions. In mosques also, only Muslims are allowed to enter and say their prayers.

There are four cinema theatres in the town located almost at the central part of the town. All the interviewed persons irrespective of their religious affiliations or sex or age are interested in cinema and usually most of them go for movie.

The Panchayat libraries and some other libraries, few recreation clubs located in different parts of the town are other places of recreation for the people of the town.

CHAPTER VIII

FAMILY LIFE IN THE TOWN

For the purpose of this study, 200 households with a population of 1,368 consisting of 627 males and 741 females were surveyed. Among them, 164 were Hindu households, 34 Muslims and the remaining 2 are Christian households. As regards to the size of the household, it is seen that the average number of persons in a household is 6.8 in the town. If the religion-wise composition of households is considered, the maximum average number of persons in a household is seen among Muslims with 9.2 followed by Christians with 6.5 and Hindus with 6.4. A caste-wise distribution of the size group of household reveals that large households having 13 members or above are those of Asari, Panan, Thandan, Semman, Tulu, Brahmin and Telungu Chetty. The small households are found among Malayala Brahmin and Kollan. Out of the surveyed 200 households, four households have only one member each, 6 per cent have 2 to 3 members 25.5% have 4 to 5 members 30.54% have 6 to 7 members, 13.5% have 10 to 12 members and 3.5% have more than 13 members.

The average household size in Trivandrum district as revealed in 1971 Census is 5.66. The following table gives the average household size for the district of Trivandrum.

Table 8.1

AVERAGE HOUSEHOLD SIZE
(1971 CENSUS DATA)

District/Taluk	Number of persons per household		
	Total	Rural	Urban
1	2	3	4
Trivandrum district	5·66	5·55	6·02
Chirayinkil taluk	5·79	5·74	6·10
Nedumangad taluk	5·50	5·49	5·86
Trivandrum taluk	5·87	5·63	6·04
Neyyattinkara taluk	5·43	5·39	5·80

Among the towns in Trivandrum district, the average household size is highest in Varkala and Chirayinkil towns with 6.19. Whereas the average households size in Trivandrum Corporation is 6.06. The following table gives the average household size of the towns of Trivandrum district:

Table 8.2

AVERAGE HOUSEHOLD SIZE OF TOWNS
(1971 CENSUS DATA)

Town	Number of persons per household
1	2
Varkala (NM)	6·19
Attingal (M)	6·01
Chirayinkil (NM)	6·19
Nedumangad (NM)	5·86
Kazhakuttam (NM)	5·79
Trivandrum (C)	6·06
Nemom (NM)	5·85
Balaramapuram (NM)	5·79
Neyyattinkara (M)	5·91
Kovalam (NM)	5·65

NM—Non-Municipal Tc
M—Municipal Town
C—Corporation

The composition of households by number of persons in the surveyed area of Varkala town is given below:

Table 8.3

COMPOSITION OF HOUSEHOLDS BY NUMBER OF MEMBERS

Age of head of household	Total	Number of households having members						
		1	2-3	4-5	6-7	8-9	10-12	13+
1	2	3	4	5	6	7	8	9
Total	**200**	**4**	**12**	**51**	**61**	**39**	**26**	**7**
upto 20	..	..	..	..	..	..	..	..
21—30	5	..	1	2	2	..	..	..
31—40	31	..	1	18	7	4	1	..
41—50	56	3	4	12	14	15	7	1
51—60	56	..	1	8	18	13	18	3
61+	52	1	5	11	20	7	5	3

It may be seen from the table that majority of the heads of households belong to the age group of 51-60 and 41-50. Both these categories have 56 persons each. These are followed by the age-group of 61 and above 52 persons and by the age-group of 31-40 persons. It is interesting to note that among the surveyed households, five are managed by persons below 30 years of age.

A further division of the sample households by type, shows that 81% of the total households have adult males and females and minor males and females. 11.5 per cent have only adult males and adult females 0.5% have adult males only, 3.5% have adult females only and another 3.5% have adult females with minor males or minor females. Majority of the households of both migrants and non-migrants are constituted with adult male, adult female and minor children. Some such families of migrants and non-migrants have only adult males and females. The following table gives a correct picture of the above details.

Table 8.4

DISTRIBUTION OF HOUSEHOLDS BY MIGRATION STATUS AND PLACE OF BIRTH OF HEAD OF HOUSEHOLD AND COMPOSITION BY SEX AND AGE STATUS OF MEMBERS (MINOR UPTO AGE 14, ADULT 15+)

Migration status and place of birth of head of household	Rural Urban	Number of households where composition by sex and age status of members is: Adult M/F minor M/F	Adult M/F	Adult male only	Adult female only	Adult male and minor male or female	Adult female & minor male & female	Total	Remarks
1	2	3	4	5	6	7	8	9	10
Total		**162**	**23**	**1**	**7**	..	**7**	**200**	..
A. Non-migrant		127	16	..	7	..	6	156	..
B. Migrant	T	35	7	1	..	..	1	44	..
	R	26	5	1	..	..	1	33	..
	U	9	2	..	..	..	..	11	..

NATURE OF RELATION OF MEMBERS TO HEAD OF HOUSEHOLD

The composition of the households with reference to the nature of relation of members to the head of the respective household reveals that the family system in this town is a mixture of all 30% of households come under the type self, spouse, unmarried sons and daughters. 11.5% come under self (female) with unmarried sons and daughters and self (female) with married sons and daughters and their children and with unmarried sons and daughters. 8% have self, spouse with married sons, their wives and children and unmarried sons and daughters. Distribution of households by nature of relation of members to head of household is given below:

Table 8.5

DISTRIBUTION OF HOUSEHOLDS BY NATURE OF RELATION OF MEMBERS TO HEAD OF HOUSEHOLD

Nature of relation of members to head of household	Number of households where the migration status of head of households is: Migrant	Non-migrant	Total
1	2	3	4
1. Self	..	4	4
2. Self and spouse	..	2	2
3. Self, spouse, unmarried sons and daughters	17	43	60

Table 8.5 *contd.*

1	2	3	4
4. Self spouse with married sons, their wives, children and unmarried daughter and sons	4	12	16
5. Self, spouse, unmarried daughters and sons with wife's sister	..	7	7
6. Self (female) with unmarried sons and daughters	..	..	23
7. Self, spouse, unmarried sons and daughters with wife's widowed mother and widowed father	..	..	3
8. Self (female) with married and unmarried sons and daughters and daughter's son and daughters	..	..	6
9. Self (widowed female) with married and unmarried sons and daughters and grand children	..	..	23
10. Self, spouse with married daughter, daughter's son and unmarried sons and daughters	..	..	3
11. Self (separate female) with married and unmarried daughters and sons and unmarried brother	..	..	6

Table 8.5—*concld.*

DISTRIBUTION OF HOUSEHOLDS BY NATURE OF RELATION OF MEMBERS TO HEAD OF HOUSEHOLD—*concld.*

Nature of relation of members to head of household	Number of households where the migration status of head of households is		
	Migrant	Non-migrant	Total
1	2	3	4
12. Self, spouse, married daughter and her husband with children and unmarried son.	..	..	5
13. Self, spouse with daughter, son, mother and wife's mother	..	..	3
14. Self, spouse, unmarried daughter and son and unrelated male and female	..	..	3
15. Self [male (W)] with married sons, and daughters with mother	..	..	3
16. Self, spouse, unmarried daughters, brother and wife with children	..	..	5
17. Others			

To evaluate fully the para-metres in the family composition, the households have been grouped into twelve classes as suggested by Kolenda Pauline. The following table gives the classification of household type with their definition.

Table 8.6

CLASSIFICATION OF HOUSEHOLD TYPES WITH THEIR DEFINITIONS

Type of household	Definition
1	2
1. Nuclear	A couple with or without unmarried children
2. Supplemented nuclear	A nuclear family plus one or more unmarried, separated or widowed relatives of the parents other than their unmarried children
3. Sub-nuclear	A fragment of a former nuclear family. Typical examples are the widow with unmarried children or the widower with unmarried children or siblings whether unmarried of widowed, separated divorced living together
4. Single person	
5. Supplemented sub-nuclear	A group of relatives, members of a formerly complete family plus some other unmarried, divorced or widowed relative who was not a member of the nuclear family. For eg; a widow and her unmarried children plus her widowed mother in-law.
6. Collateral joint	Two or more married coupled between whom there is a sibling bond usually a brother-brother-relationship plus unmarried children.

Table 8.6—*concld.*

1	2
7. Supplemented collateral joint	A collateral joint family plus unmarried divorced or widowed relative. Typically, such supplemented relatives are the widowed mother of the unmarried brothers or the widower father or an unmarried sibling.
8. Lineal joint	Two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter.
9. Supplemented lineal joint	A lineal joint family plus unmarried, divorced or widowed relatives who do not belong to either of the lineally linked nuclear families, for eg the father's widower brother or the son's wife's unmarried brother.
10. Lineal collateral Joint	Three or more couples linked lineally and collaterally. Typically, parents and their two or more married sons plus the unmarried children of three or more couples.
11. Supplemented lineal collateral joint	: A lineal collateral joint family plus unmarried, widowed separated relatives who belong to none of the nuclear families lineally and collaterally linked, for eg; the father's widowed sister or brother, or an unmarried nephew of the father.
12. Others	: Those not covered above.

The distribution of sample households by type is given below:

Table 8.7

DISTRIBUTION OF THE SAMPLE HOUSEHOLD BY TYPE

Type of household	Total Number of members
1	2
Total	**200**
Nuclear	75
Supplemented nuclear	31
Sub-nuclear	21
Single person	4
Supplemented sub-nuclear	8
Collateral joint	1
Supplemented collateral joint	2
Lineal joint	24
Supplemented lineal joint	25
Lineal collateral joint	5
Supplemented lineal collateral joint	3
Others	1

The table shows that out of the total 200 households in which the study was conducted, 75 belong to the nuclear followed by supplemented nuclear with 31 of the total households. Supplemented lineal joint family rank third with 25 and lineal with 24 comes next to lineal joint. Joint families are found among Hindus and Muslims in the town but significant difference is noticeable between them. 50% of the total Muslim households are joint families whereas among Hindus it is only 30.49 per cent joint families are not found among Christians. Joint families are found in many communities irrespective of their literacy and occupation.

Type of household and correlation

Majority of households covered under this study, are nuclear in structure consisting of a single married couple and unmarried children. The youngers after marriage prefer to lead an independent life. 37.5% of the total households fall in the sub-nuclear, supplemented nuclear and supplemented sub-nuclear where a married couple live together with a group of unmarried, widowed or divorced relatives i.e. brothers, sisters, children of the parents etc. 2% are single member households. Joint family system was once the main system of family life among Hindus. Even to-day follow this system.

Table 8.8

DISTRIBUTION OF HOUSEHOLDS BY TYPE AND EDUCATIONAL LEVEL OF HEAD OF HOUSEHOLD

Type of household	Number of households where educational level of head of household is								
	Total	Illiterate	Education without level	Primary	Middle	Matriculation	Diploma or certificate	Degree & above	Remarks
1	2	3	4	5	6	7	8	9	10
Total	**200**	**63**	**27**	**62**	**26**	**14**	**4**	**4**	
1. Nuclear	75	18	8	**24**	11	9	3	2	
2. Supplemented nuclear	31	13	3	9	2	3	..	1	
3. Sub-nuclear	21	6	4	7	4	..	..	..	
4. Single person	4	1	..	3	..	..	..	..	
5. Supplemented Sub-nuclear	8	6	..	2	..	..	..	..	
6. Collateral joint	1	..	..	1	..	..	..	..	
7. Supplemented collateral joint	2	..	1	..	..	..	1	..	
8. Lineal joint	24	6	6	10	2	..	..	..	
9. Supplemented lineal joint	25	10	4	5	5	1	..	..	
10. Lineal collateral joint	5	2	1	1	..	..	..	1	
11. Supplemented lineal collateral joint	3	1	..	..	1	1	..	..	
12. Others	1	..	..	..	1	..	..	..	

Table 8.9

DISTRIBUTION OF HOUSEHOLDS BY TYPE AND OCCUPATION OF HEAD OF HOUSEHOLD

Type of occupation of head of house hold	Number of household where type of household is													
	Total	Nuclear	Supplemented nuclear	Sub nuclear	Single person	Supplemented sub-nuclear	Collateral joint	Supplemented collateral joint	Lineal Joint	Supplemented lineal joint	Lineal collateral joint	Suplemented collateral joint	Others	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total	**200**	**75**	**31**	**21**	**4**	**8**	**1**	**2**	**24**	**25**	**5**	3	**1**	
1. Unskilled manual	30	15	2	2	..	3	..	..	6	2	..	..	..	
2. Skilled manual	31	13	3	1	..	1	1	..	7	1	3	..		
3. Lowest professional and administrative	11	6	..	2	1	..	..	..	2	..	..	..	..	
4. Small business	12	8	1	..	..	..	..	..	3	..	..	..	..	
5. *Highly skilled and supervisory* manual	6	3	3	..	..	..	..	..	..	..	..	..	..	
6. Clerks and shop Assistants	6	4	2	..	..	..	..	..	..	..	..	..	..	
7. Intermediate professional and salaried posts	3	2	1	..	..	..	..	..	..	..	..	..	..	
8. Medium business	5	2	1	..	1	..	..	..	..	..	1	..	..	
9. Higher professional and salaried posts	1	1	..	..	..	..	..	..	..	..	..	..	..	
10. Owners of factories, large shops etc.	..	..	..	..	..	..	..	..	..	..	..	..	.	
11. Cultivators	10	3	..	1	..	..	..	1	1	3	..	1	.	
12. Pensioners	11	6	2	..	..	..	..	..	1	2	..	..	.	
13. Unemployed	74	12	16	15	2	4	..	1	4	17	1		..	
14. Beggars & prostitutes	..	..	..	..	..	..	..	..	..	..	..	.	.	

Composition by Country, State, Religion, Caste, Language

78 per cent of the total heads of households belong to the town under study while the remaining are from other parts of the same district or other districts of the State or from other States. 14% of the total heads of households belong to the same district, 3.5% belong to Quilon District 1.5% to Alleppey and 0.5% each belong to the district of Ernakulam, Trichur and Kottayam. One per cent belong to the State Tamil Nadu and 0.5 per cent belong to Karnataka. When classified on the basis of place of birth of heads of households, it is found that the heads of 184, out of the 200 were born in the district, 24 in rural areas and 160 in urban areas. Heads of 13 households including those of 6 households in rural areas and 7 in urban areas were born in other districts of the State. Of the 3 head of households born in other States, all were born in rural areas

Table 8.10

DISTRIBUTION OF HEAD OF HOUSEHOLDS BY PLACE OF BIRTH

Place of birth of head of household	Rural/ Urban	Total house-holds
1	2	3
Total		**200**
Non-migrant		156
Born outside the town but inside the district	R	24
	U	4
Born in other districts		
Quilon	R	4
	U	3
Alleppey	R	..
	U	3
Kottayam	R	1
	U	..
Ernakulam	R	..
	U	1
Trichur	R	1
	U	..
Born in other States		
Tamil Nadu	R	2
	U	..
Karnataka	R	1
	U	..

According to classification based on religion 164 households belong to Hindus with 473 males and 570 females, 34 are Muslims with 149 males and 163 females, 2 are Christians with 5 males and 8 females. In other words, out of the 200 households canvassed for the study, 82 per cent are Hindus, 17 per cent are Muslims and one per cent are Christians.

With regard to the mother tongue vast majority of the people in the town is Malayalam. Next to Malayalam Tamil is the mother tongue of the largest section and the others are Tulu, Telugu and Hindi.

Members staying outside—Reason, nature of link with household

Out of 200 surveyed households close family members of 47 households are staying outside. Among these, 39 are Hindu households and the remaining are Muslim households. 36.17 per cent of the total households whose family members are staying outside are Ezhavas followed by 34.04 per cent Nairs. 17.02 per cent are Muslims and the remaining come from the castes Kuravan, Paravan, Tamil Brahmin, Kollan, Asari, Telugu Chetty etc. Of the 47 households from which people have gone abroad 29 have the same town as their place of last residence, 8 have come to stay in the town from places within a distance of 50 km. one thousand had come from a place beyond 200 km. 7 households hail from outside the State. The place of last residence of all the heads of households of the 39 Hindu families and 8 Muslim families who have sent their people abroad, is the town itself. There are two Scheduled Caste households included in the sample who have some members staying outside the town. Of these, the last residence of the head of one household was outside the town.

The heads of 16 out of 39 Hindu households, whose family members have gone abroad are workers and the remaining 23 are non-workers. Among the 8 Muslim households only one head of household has active work and all the others come under the category of non-workers.

Of the 61 persons living abroad, 44 are sons of the heads of the households, concerned, 10 are husbands, 2 are daughters, 4 are daughter-in-laws and one is son's son. They include members of both the native families and the immigrant families of the 61 persons, 14 persons (22.95%) belong to the age group 15-24, 28 persons (45.90%) in the age group 25-34, 18 persons (29.51%) in the age group 35-59 and 1 person (1.64%) is in the age group of 0-9.

As far as the duration of residence abroad is concerned, the persons who have been outside the country for less than one year constitute 16.39 per cent. 44.26% have their stay outside for a period ranging from 1 to 4 years, 8.20% for the period 5 to 9 years, 26.23% between 10 to 19 years and 4.92% have been away for more than 20 years. Of the 61 persons who are staying outside in connection with their employment and one for studies. All others are either permanently settled persons or non-workers. Details of the family members staying outside by nature of occupation and relationship with heads of households are given in the table.

Table 8.11

PARTICULARS OF MEMBERS STAYING OUTSIDE BY NATURE OF OCCUPATION

Occupational division	Relationship to head of household			
	Total	Husband	Son	Daughter
1	2	3	4	5
Total	**50**	**10**	**38**	**2**
1. Professional, technical & related workers	11	..	9	2
2. Administrative, Executive and managerial workers	7	2	5	..
3. Clerical and related workers	3	..	3	..
4. Sales workers	2	1	1	..
5. Service workers	1	..	1	..

Table 8.11—*concld.*

1	2	3	4	5
6. Farmers, fishermen, hunters, loggers and related workers	1	..	1	..
7,8,9. Production and related workers, transport equipment operators and labourers	25	7	18	..

Remittance

Out of the above 47 families 39 receive, money from their absentee members. 15.39 per cent of the total households receive remittance of Rs. 100 to 250 on an average. 5.13 per cent get a sum between Rs. 251-500, 2.56% between Rs. 501-750, 20.51% between 751-1000, 33.33% between Rs. 1001-1500, 12.82% between Rs. 1501-2500 and 10.26% between 2501-5000. While the low income group, Boatmen, welder, Electrician etc. send above Rs. 2000 per year to their relatives, the high income group of civil servants, Lecturers in University etc. are stated to be sending only a lesser amount. The reason for this paradox is not known.

CHAPTER IX

HOUSING AND MATERIAL CULTURE

As a preliminary step to the 1971 Census, a separate list known as 'houselist' was prepared in 1970 by numbering all the houses in the town as well as in other parts of the State. According to this list, there are 5,774 census houses in the town. Among these, 3,067 are used for residential purposes, 44 for shops or workshop-cum-residence and the remaining for other uses. Almost all the residential houses are occupied by the owners and a very few by tenants. The system of residential flats are unknown in this town. Almost all families have their own houses, which are located in the middle of their own compounds. Most of the houses are rectangular in shape. However, the size of the house and quality of material used vary according to financial status of its owner. Modern houses are comfortable and beautiful in appearance. They vary in size and style from the ordinary and kutcha houses. Houses are, generally built with bricks of both kind (burned and unburned) stones etc. and roof with tiles or cadjan leaves. 57.97% of the total houses have pucca walls built with laterite stones or burnt bricks and 38.73% have kutcha walls built with unburnt bricks, mud or leaves. Old buildings and small shops which are constructed with wooden walls constitute 3.27% of the total houses. The walls of 0.03% of the total houses are of materials such as G-I Sheets etc.

Table 9.1

DISTRIBUTION OF SAMPLE HOUSES BY PREDOMINANT MATERIAL OF WALL, ROOF AND FLOOR ALONG WITH THE CORRESPONDING PERCENTAGE DISTRIBUTION

Predominant material	Number of houses	Percentage
1	2	3
Floor		
Total	**200**	**100·00**
Cement	107	53·50
Mosaic	3	1·50
Mud	90	45·00
Wall		
Total	**200**	**100·00**
Grass, leaves or bamboo	3	1·50
Wood	1	0·50
Mud	33	16·50
Burned bricks	5	2·50
Unburned bricks	60	30·00
Laterite stones	98	49·00

Table 9.1—*concld.*

1	2	3
Roof		
Total	**200**	**100·00**
Coconut leaves	113	56·50
Tiles	76	38·00
Concrete	11	5·50

In addition to the details gathered preliminary to the 1971 Census, similar informations were also collected in respect of Housing Culture, for this special study.

The above table is based on survey data, which gives the distribution of the houses by the predominant material of floor wall and roof along with their corresponding percentage.

According to the survey data the maximum number of houses (56.50%) have roof with cadjan leaves followed by lited roof (38.00%). Houses with concrete roof are only 5.50 per cent. With regard to the material of wall 49% of houses have laterite stones, 30% have walls with unburned bricks and 16.5% have only mud walls. 53.50% of houses are having cement floor but 45% have only floor with mud only a very small percentage (1.50%) of houses have mosaic floor.

According to the houselist prepared in 1970, there are 3,141 households with 20,322 persons and these households occupy a total number of 11,123 rooms. From this it can be seen that every household uses on an average 3.54 rooms in addition to Varandah, Kitchen, Store room etc. As many as 14.80% of the total households in the town live in single room houses 17.61% have 2 rooms, 24.83% have 3 rooms, 17.10% have five or more rooms. It is worth mentioning that majority of households live in houses which have five or more rooms.

The survey data also give more or less a similar picture. It revealed that 26.5% of the households of the town have more than four rooms and 26.0% have three rooms, 15.5% have only one room accommodation. If two persons per room is considered as a satisfactory norm to judge the accommodation condition, then Varkala town has no serious problem in this respect. The following table shows the distribution of households by number of members and number of rooms occupied and average size of household.

Table 9.2

DISTRIBUTION OF HOUSEHOLDS CLASSIFIED BY NUMBER OF MEMBERS AND NUMBER OF ROOMS OCCUPIED AND AVERAGE SIZE OF HOUSEHOLD

Households with	Households		Number of members		Average size of household
	Number	Percentage	Number	Percentage	
1	2	3	4	5	6
Total	**200**	**100·00**	**1,368**	**100·00**	**6·84**
One room	31	15·5	175	12·8	5·65
Two rooms	35	17·5	263	19·2	7·51
Three rooms	52	26·0	374	27·3	7·19
Four rooms	29	14·5	179	13·1	6·17
Five rooms and above	53	26·5	377	27·6	7·11

The study conducted in the sample households in the town also revealed that out of the 200 households canvassed, 192 are houses with compounds and 8 are without sufficient space around. Multi-storeyed modern type of buildings were not seen in Varkala at the time of survey. The number of even double storeyed buildings are limited.

Time and cost of construction.

Information regarding the time and cost of construction of 186 houses have been gathered at the time of survey for this study. It revealed that more than 50 per cent (53.8%) of the total houses were constructed more than 20 years (including 20 years) back and about 18% houses were constructed during the last 10 years. The details on time and average cost of construction and average value of the buildings are very difficult to get at present. This is all the more difficult in the case of very old building constructed by the forefathers. Most of the families were reluctant to divulge the amount spent for the construction fearing that their financial position would be exposed. Evidently the cost of construction is going up on geometrical proportions, due to the abnormal increase in the cost of materials and labour charges and the capital cost of a modern building would be very high.

Table 9.3

TIME AND AVERAGE COST OF CONSTRUCTION AND AVERAGE VALUE AT PRESENT

Time of construction	Total number of houses	Average cost of construction per house	Average value per house at present
1	2	3	4
Total	**186 (100)**	**4,232**	**9,076**
4 years and less	13 (6·9)	9,634	11,225
5 to 9 years	20 (10·8)	6,356	7,390
10 to 19 years	53 (28·5)	4,408	11,667
20 to 39 years	61 (32·8)	2,870	6,201
40 years and above	39 (21·0)	1,620	8,107

The external appearance and lay-out of the houses are similar to those in other parts of the district. And all religious groups have more or less the same design for their houses. The buildings are generally scattered all the towns. The Scheduled Castes and other low income groups in all the communities have their own dwellings though not comfortable. These houses are mostly built of mud or unburnt bricks and the roof thatched with cadjan leaves.

As regards the availability of amenities, it is seen from the table that all the households enumerated have separate kitchen except one. Out of the 200 households from which data were canvassed only 89, (44.50%) have separate bath rooms on (2.10%) households sharing common bath rooms.

Table 9.4

HOUSES BY AVAILABILITY AMENITIES

Total No. of household	Availability	No. of households: Kitchen number	Bathroom number	Lavatory number	Source of drinking water number	Source of water for washing number	Electric current number
1	2	3	4	5	6	7	8
	(a) Not having	1	109	107	..	..	115
	(b) Having separately	199	89	91	107	107	85
200	(c) Shares with other household	..	2	2	93	93	..

With regard to the sanitary arrangements, 53.50 per cent households have no such facilities. As such, they are using nearest available open plots, fields and sea-shore to ease themselves. 45.50 have independent latrines in their houses and one per cent even sharing with others.

Though the town is provided with water supply, almost all the houses have wells for drinking and washing purposes. Some households take the advantage of canal water for bathing and washing. About 54% have separate wells and others are sharing the wells with others. Electricity is available in the town and this facility is enjoyed by 42.50% of the total households. Others depend on Kerosene for lighting.

The type and number of furniture in the households give a relative idea and somewhat clear picture of the economic condition of the people. Most of the households of Varkala town have fairly good in respect of furniture. They are furnished with chairs, tables, cots, Almirah etc. In the low income group households there would be at least one or two chairs or benches. Out of the 200 households selected for this special study, 66% possess chairs, 62% cots, 60% tables, 31% stools (seat without back rest), 20% benches, 13.5% almirah, 11% teepoys (small size tables), 9.5% desk etc. and 2% households possess dining table.

Table 9·5

EXISTENCE OF FURNITURE IN THE SAMPLE HOUSEHOLDS

Total number of households	Number of households having furniture															
	Table	Dining table	Small table (Teepoy)	Desk	Chair	Easy chair	Setty	Bench	Stool (seat with no basket)	Diwan	Sofa-cum-bed	Cot	Newar cot	Almirah	Cup-board	Household having furniture & luxury goods
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
200	120	4	22	19	132	1	1	40	63	1	1	124	1	27	1	45
%	60·00	2·00	11·00	9·50	66·00	0·50	0·50	20·00	31·50	0·50	0·50	62·00	0·50	13·50	0·50	22·50

The households not having any furniture or luxury articles and cost goods would come to 22.5 per cent.

According to the data canvassed from the sample households, luxury goods are rare in the town. A few households have only a limited number of such articles. In 50% households there are wrist watches for one or two members and 17.5% have table clocks or wall clocks. Radio sets are found in 32.5% of the total sample households and 2% have tape recorders, car, sewing machine, bicycle etc.

Most of the households use earthen vessels and aluminium utensils for cooking. Brass and copper vessels are used only rarely. A good number of households use stainless steel utensils and porcelain cups, plates, dishes etc.

As in other parts of the district, firewood is the main fuel in the town both among migrants and non-migrants. Among the households from which data were collected, none is using electricity for cooking but one household use cooking gas in the kitchen.

The style and pattern of dress of the people of Varkala irrespective of caste or creed is more or less alike. Usually, when they are in their houses the male wear a white cloth known as dothi or '*mundu*' or a lungi which is tucked up at the waist. While going out in addition to the above they wear a shirt too and the older people were a shawl also. A good percentage of young men wear shirt and pants.

The boys use shirt and shorts whereas girls wear frocks and petty coat. In the house, women generally use a dothi and a blouse (jacket) and when they go out of the compound wear sari and blouse. In some households especially upper and middle class families women wear sari and blouse even at home. The dress pattern of Christians is almost the same as that of Hindus. Muslims are also adopting the same style but the men of this community tuck the dothi or lungi at the left hand side of the waist. Muslim priests and some old Muslim men wear white caps or turbans as the symbol of their religion. Muslim women cover their head with a shawl or with pallav of their sari when move out.

The fascination for ornaments of the people is more or less similar as in other parts of the State. Men generally do not wear any ornaments except a ring in one of the hand finger. Some youngsters in Hindus and Christians were seen wearing a thin gold chain around the neck. But women were seen too much attached to ornaments. While majority of women use gold ornaments the poor class women had to satisfy with cheap imitation ornaments. All the married women wear a chain to which a 'tali' the symbol of marriage bond is tied; women consider this tali as a sacred thing. A good number of women have a collection of gold ornaments such as chains, car studs, bangles, finger rings etc.

The food habits of the people are also more or less same as in other towns of Kerala. The staple food of the town is rice and it is usually taken with fish or meat and vegetables and curd. Eventhough the Brahmins are traditionally vegetarians a good number of other Hindus are non-vegetarians. The Muslims, Christians and a good number of Hindus take fish which is one of the main item in the menu. Usually in a household the members take food three times a day viz. break-fast, lunch and supper. For break-fast generally people take dosa or idli with chadni (a preparation of coconut and chilli) and also appam or puttu etc. All these items are made out of rice flour. Along with any one of the above item either coffee or tea would be taken. For lunch and dinner, usually boiled rice and different type of curries prepared out of vegetables, fishes, meat etc. would be used. Some people especially the poor and labour class tapioca is often used as a substitute for rice or they will satisfy with 50% rice and the rest with tapioca, a tuber crop common in Kerala.

CHAPTER X

SLUMS, BLIGHTED AND OTHER AREAS WITH SUB-STANDARD LIVING CONDITIONS

Varkala is a beautiful town and a health resort with attractive hills and valleys, and an abundent growth of trees. In the strict sense, there are no slums in the town. Blighted area or insanitory places are not found. No area has been earmarked by the local authorities or any other competent bodies as slum. However, the Sample Survey revealed that the standard of life of some people especially the Scheduled Castes and some migrated people is very poor. These people are all labourers by occupation. They were not allowed to settle down in the residential areas of people of affluent classes. They had no permanent occupancy right over their holdings and were mere tenants. Though this position has now gone, some households even to-day have no lands of their own. Hence, they are forced to occupy the Government land especially both sides of Varkala-Edava road and Varkala-Quilon railway line.

These households are often very closely packed one another and are made with mud wall and earthen foundation and basement. The roof is made of cheaper type bamboo and cadjan leaves. These huts are generally put up by themselves and not utilised the services of masons or carpenters. Almost all such houses have only one room and a side varandah which is used as kitchen. These huts have no windows and the doors are made out of cheaper blanks or cadjan leaves. In some cases walls are plastered with lime. Only smooth mud coating is given to the majority of the houses. The floor is levelled and smeared with cow dung.

The head of household, his wife, married and unmarried children all live together in this hut. The space available in the house is not sufficient even to meet the minimum requirement of all. Besides the solitary room in the hut, the kitchen varandah is also used for sleeping during night. Clothings, money etc. are kept in wooden or tin boxes in the only bed room. Sanitary conditions are not at all sufficient. There are no windows or other ventilations. The windows if any, are very small and do not let air circulation inside the room. They have no latrines or bath rooms of their own. The inhabitants have to go to the nearly fields or open land to ease themselves. The huts are not electrified. The main source of water for drinking and washing is the public taps.

There are no large industrial concerns or projects offering chances of employment to the major portion of these people. The main occupation of these poor people is agricultural labour. Some of them are casual labourers and some others are engaged in rattan works and all these people are really backward in position in the social, economical and educational fields.

CHAPTER XI

ORGANIZATION OF POWER AND PRESTIGE

As in other parts of the country, Varkala was also under the domination of the caste Hindus especially Brahmins and Nairs. They had royal patronage and so all the positions of prestige and power were held by them. This was the state of affairs in Travancore as a whole. The so called low caste people were then groaning under the oppression of the privileged classes and naturally an uprising was imminant. It gradually took shape and by the Independence and the introduction of Adult Franchise a drastic change came in. As a result the common man had his say in everything connected with the social, economic and administrative matters. Power having been passed over to the hands of the people, everyone has freedom, irrespective of caste or creed or sex, to have own way of thinking gradually, the power and glory of the high castes began to fade. The hierarchy of caste system also collapsed. This situation, paved the way for the people to find out their own leaders. As a result, various political parties also sprung up. This development had its way over Varkala town also.

The leaders of the people discussed all social, economic and official problems and found out means for the betterment of the people at large. These leaders after enlisting the co-operation of the people wielded power which was once in the hands of a handful men of prestige of the high castes.

According to the informations gathered by canvassing the neighbourhood and community life schedules and also from other sources, one would be inclined to feel that the socio-political power and prestige in the town vests in political and trade union leaders.

At the time of field survey, in connection with this special study, the names of the most respectable and the most influential persons in the town were gathered. Accordingly, Sri. Sudhakaran, the Panchayat Vice President was referred to as the most popular man wielding much influence. He is a Hindu and belongs to Ezhava community. He has been associated with the council of the Varkala Panchayat continuously from 1953, the year when the new Panchayat came into existence based on the Travancore Panchayat Act of 1950 (Act 11). Politically, he is a communist Marxist. This 51 years old Politician and Trade Union leader has good associations with taluk committee members and the local Mandalam Committee members of the above political party. He is the Secretary of the Deshabhimani Study Circle and a member of the Karshaka Sanghom Taluk Committee. As a trade union leader, he works hard with utmost devotions for the welfare of the labour class.

The next popular figure as per the information collected is Sri. V. Gopinathan Nair. He is a lawyer by profession having much influence and considerable prestige. He is a Hindu belongs to Nair community. He is the President of the Varkala Panchayat. He is in the forefront of all the social and cultural activities. As a firm believer of Indian National Congress and a local leader he has rendered valuable and creditable services to this town and to the community. He has acquired much popularity in his field as he works hard for the betterment and welfare of the people.

Next to the above two political leaders, the importance vested to Sri. Rajan, Headmaster of the Government Model High School, Varkala. He enjoys great commands and high respect among the people of this town. He has concentrated his activities in the educational and cultural fields. He introduced many curricular and co-curricular activities in his school to develop the inborn talents of the students. He has organised a number of Clubs such as Science Club, Social Studies Club, Mathematics Club, Hindi Sahithya Dal etc. As a strict disciplinance, a capable Headmaster, a sincere and hard working teacher, he is deemed a respectable person in the town. Due to his untiring efforts the school was recognised as the best school in the district. In addition, he is a good speaker and the reports presented by him in educational and cultural seminars and his articles in leading Malayalam dailies have kept him in good stead among the people of this town.

Next popular and influential person as per the special study survey is also one Headmaster, Sri. Manambu Sreedharan Pillai. He is working in the Government Girls' Lower Primary School, Varkala. This hard working and sincere Headmaster is the President of the Government Primary Teachers' Association. Considering his extra ordinary abilities and utmost sincerity in his profession he was awarded with the best teachers' National Award by the President of India.

Next importance is vested to a lady and a social worker. Smt. K. Gourikutty Amma, a member of the Advisory Committee of Sree Narayana Dharma Sanghom Trust is also the Secretary of S.N.V. Association. The main objectives of the S.N.V. Association are establishment of hospitals, child welfare centres, orphanages, poor homes, beggar homes and other charitable institutions. She works hard for the uplift of the backward communities especially their women and children. Under the guidance of this social worker, a welfare centre for teaching different crafts is functioning in Varkala. As a part of her social services, he helps to get free medical aid, education to poor and illiterate women and supply milk to the deserving children.

Among the names of the respectable persons in the town, Sri. Kesava Pillai, a member of the local Panchayat is also included. He took active participation in the freedom struggle. He is a known social worker of the town.

The names of some other prominent persons were also furnished. The names and other particulars of these persons are furnished below:

Table 11.1

PARTICULARS OF RESPECTED AND INFLUENTIAL PERSONS IN THE TOWN

Sl. No.	Name	Age	Sex	Religion	Caste	Education	Occupation	Special reason for commanding respect
1	2	3	4	5	6	7	8	9
1.	Sri. Pushpan	35	M	Hindu	Ezhava	B.A.,B.L.	Merchant	Political and Social Worker
2.	Sri. K. Karunakaran	50	M	,,	,,	M.A.	Principal	
3.	Sri. N. Swaminathan	49	M	,,	,,	B.A.,B.T.	Teacher	
4.	Swami Brahmananda	65	M	,,	,,	S.S.L.C.	Religious work	President, S.N.D.S Trust
5.	Swami Prakasananda	50	M	,,	,,	VIII Std.	,,	Secretary, S.N.D.S. Trust
6.	Sri. Janardhana Iyer	73	M	,,	Brahmin	B.A.	Social Worker	Social worker
7.	Sri. Gopalakrishna Pillai	53	M	,,	Nair	S.S.L.C.	Merchant	,,
8.	Sri. N. Gopalakrishnan Nair	42	M	,,	,,	B.A.,B.L.	Advocate	,,
9.	Sri. M. Sathyaprakasam	36	M	,,	Ezhava	M.A.	Lecturer	,,
10.	Sri. S. Raghavan	42	M	,,	,,	VIII	Bus owner	,,
11.	Sri. M.M. Haneefa	35	M	Muslim	Muslim	S.S.L.C.	Merchant	Politician
12.	Sri. P.M. Basheer	28	M	,,	,,	B.Sc.	,,	,,
13.	Dr. K.A. Kurup	42	M	Hindu	Nair	B.Sc., M.B.B.S.	Physician	Medical Service
14.	Sri. M.N. Thyagarajan	35	M	,,	Ezhava	S.S.L.C.		Political worker
15.	Sri Kadavath Kesava Pillai	62	M	,,	Nair	S.S.L.C.		,,

According to the opinion of the persons interviewed, among the leading persons who enjoy respect and prestige in the town all the first 5 are Hindus and all of them are Ezhavas. The study also reveals that the most respectable and influential persons in the town are social workers and teachers.

There are some Voluntary Social Service Organisations viz; Rotary Club, Sree Narayana Medical Mission, S.N.V. Association etc. The activities of each of these association have been detailed in the previous chapters.

Ever since the introduction of adult franchise and popular election based thereon, a number of political parties have come into existence in the State. Indian National Congress, one of the oldest political parties in India was split up into two Congress parties came into existence. Before the split of the Indian National Congress at National Level, the Kerala State Wing of the party had already split up in 1964 and formed a separate party by name 'Kerala Congress'. The newly formed Kerela Congress has again split into two. Another National level party viz. the Communist Party of India also broken in 1964 and two parties by name Indian Communist Party and Indian Communist Party (Marxist) were emerged. Most of the political parties have local units in Varkala town. The Congress parties and Communist parties are more or less equally influencial in the town. The other parties functioning in the town are Revolutionary Socialist Party, Praja Socialist Party, Janatha, Muslim League etc. The exact number of members enrolled in each party could not be ascertained. The parties have also a large number of supporters who are not official members of the party. They belong to all communities. But the Muslim League has only Muslims as its members. Recently two more political parties viz; National Democratic Parties sponsored by the N.S.S. and Socialist Republican Party sponsored by the S.N.D.P. have come into existence in the State.

The absence of large scale industrial establishments in the town appear to be the reason for the lack of strong trade union movements within the town. According to the District Gazetteer, Trivandrum district, the first trade union registered in Trivandrum district is the Chirayinkil Taluk Coir Workers Union at Vakkom in Kadakkavur on 6th December 1940. The trade unions have been able to obtain a number of privileges and financial benefits to the labour class. So

there are trade unions for all the categories of workers such as industrial workers, casual labourers, loading and unloading workers, taxi drivers, transport workers, hotel and teashop workers and other shop employees etc. and all these unions are affiliated to an all India Union viz. Central Indian Trade Union or Indian National Trade Union Congress or All India Trade Union Congress etc. The Government employees, the Quasi-Government employees, Railway employees, Bank employees etc. have also trade unions. Even bus commuters and railway passengers are also have separate unions in the town. Similarly the employers of all categories have organised separate unions to safeguard their interests.

It is not possible to study the political attitude of the town based on the votes polled from here in the elections to the Legislative Assembly. In the last General Elections to the Assembly this town was not a separate constituency but formed part of a large constituency. In the last Assembly elections, some political parties had some alliances. The intention behind this was to secure majority and form a coalition Government.

As regards to the election to the Local Body it was stated that most of the candidates sought election as independent candidates though they had their affiliations to the various political parties. At the time of the survey for this special study, the President of the Panchayat is a Congressman whereas the Vice-President belongs to Communist Party of India (M).

CHAPTER XII

LEISURE, RECREATION, SOCIAL PARTICIPATION, SOCIAL AWARENESS, RELIGION AND CRIME

The recreational facilities in Varkala are very limited. There are four cinema theatres in the town catering the needs of the town dwellers. Some libraries and reading rooms located in different parts of the town are also places of leisure and recreation to the people of the town. The panoramic beach at Varkala bordering the high cliffs strewn with the golden rays of the setting sun provides a sumptuous feast to the eyes of the people, who assemble there in the evening hours to get refreshed by the cool sea breeze. The seashore at Chilakkur garlanded with the green foliage of the coconut gardens is also a beauty spot where people assemble for enjoying the sea breeze.

Certain areas like Sivagiri, Sreenivasapuram etc. are also emanating the panoramic splendor of the town. In the evening people assemble in the Varkala ridge from where they can have a clear view of the fine scenary in and around the picturesque land scape.

Parks

A small park provided by the Panchayat in the Maidan, a Commercial Centre, is the only one of its kind in the town. But the location of the park is not to the taste of enjoyment. It is a small park with an area of only about five cents. All the sides of the park are surrounded with roads and shops. One corner of the park is always noisy being used as bus stand. The park has few big trees spreading their cool shades, under which people can sit and sleep in the hot season.

Play grounds

There are no public play grounds in the town. However, there are some play grounds attached to the educational institutions which are for the exclusive use of the students. There is a place called Maidan which is now a centre of communication, trade and commerce. This is the most favoured place by urban amenities.

Town Hall

There is no town hall in the town. Programmes attracting large crowds are held in the auditorium of the different educational institutions located in Varkala. To meet the requirements of the public, the Panchayat has proposed to construct a town hall on a modern design. The land made available for the purpose is near the Panchayat Office. The preliminary work is in progress. A community hall provided by the Rotary Club at Varkala in 1976, on a panoramic spot by the side of Varkala-Attingal road, close by the Sivagiri junction is not sufficient enough to meet the requirements of a town. Different types of cultural programmes, public meetings, marriage ceremonies etc. can however be conducted in this hall.

Clubs

Some small size organisations of sports and arts recently formed by the youngsters of the locality are functioning in the town. Each of them has only a limited number of members and the activities are restricted to different types of indoor games.

Sivagiri Sarada Arts Club established in 1960, with the object of encouraging aesthetic talents among the youths is an important one of its kind. Here classes are provided for youngsters interested in the study of music, both vocal and instrumental, music performances, dramas etc. are also arranged. It has a governing body which consist of a President, a Secretary a Treasurer and a few other members. The membership of the Club is open to people of that locality irrespective of caste and creed. The income of the Club is from the subscription of members, contributions from the public grants and collections made by art performances and dramatic shows.

Rotary Club

Rotary Club is an international organisation which is doing some social service activities in the town. It was established in 1971. In the field of community services, a steady progress has been made by this local unit of Rotary International. The poor students of the Valayanthakuzhi Lower Primary School were provided with a set of uniform each on 23rd August 1976.

A dance class is now functioning under the auspices of the Club.

A free medical camp was arranged on 2nd October (Gandhi Jayanthi Day) where patients were examined by a team of eight doctors consisting of Cardiologist, E.N.T. Specialist (Ear, Nose and Throat specialist), Dentist, and Physician and medicines and tonics were also supplied free of charge.

10,000 out-patient slips were printed and supplied to the Government Ayurvedic Hospital.

The Club arranged a Mini Family Planning Camp with the services of 20 doctors and 82 sterilisation operations were got done.

A roster is being prepared with the co-operation of the educational institutions, National Cadet Corps (N.C.C.) Dept., Police Dept. etc. with a view of donating blood at the S.N. Mission Hospital, Varkala.

A team of 20 persons participated in the efforts of the construction of the irrigation canal at Manakkala on 2nd February 1977.

A sum of Rs. 100 each was donated to Gauhati Rotary Club for children's Auditorium and Leprosy Centre, Varkala.

Vocational Service

It has been a programme of the Club to award prizes to the students succeeding S.S.L.C., Pre-Degree Course, B.A. and B.Sc. examinations scoring the highest marks from among the educational institutions in Varkala and to the best Police Constable, Nursing sister of the S. N. Mission Hospital and the best taxi driver in Varkala.

Proposed Projects

(1) To establish a Beggars' Rehabilitation Centre

(2) To construct a childrens' park

(3) To begin a Unit of the Red Cross

Libraries

The library movement in the town was organised about 40 years back by some educated men. All that time there was only very little enthusiasm among the public for the library movement. But after 1954 there was a change in their outlook when the Kerala Granthasala Sanghom was formed with the aim of establishing libraries even in the remotest corners of the State. The grants given to the libraries by the Sanghom helped their growth to an appreciable extent. The Government also took an active interest to promote the growth of libraries. At the outset, selected Government schools that opened libraries were allowed to have one of the staff members of the school as honorary librarian. At the time of survey, it was found that Sree Narayana College and Government High School of Varkala had each a good library with a total collection of 11523 and 14041 Volumes respectively. A book bank is also functioning in the Sree Narayana College. The membership of these institutions is limited to the students and staff of the concerned institutions. The panchayat of Varkala in addition to maintaining its own library extended help to all other libraries under its jurisdiction.

Besides the Panchayat library, College library and School library, there are five other libraries and reading rooms which have been organised by the local people. Important dailies and weeklies are available in the reading rooms. People who cannot afford to purchase newspapers of their own can avail of the facilities provided by these reading rooms. Details of some libraries and reading rooms are given below:

Janardhanapuram Library and Reading Room

This was formed in 1950 by some enthusiastic members in Varkala with the aim of promoting a reading habit among the people. It is located in the conservancy town Kara by the side of Varkala—Janardhana Swami temple road. It is affiliated to Kerala Granthasala Sanghom. At first, it was housed in a rented building at a rent of Rs. 3 per month. In 1952, a plot of three cents in extent was given by Smt. Lakshmikutty Amma free of cost and the present building was constructed with the donation of some generous public. The newspapers available here are Kerala Kaumudi and Malayala Manorama which are Malayalam dailies and Hindu an English daily. The periodicals in the library are Malayala Manorama, Mathrubhumi, Kumkumam, Mosco News, Janapatham, Kesari and Ghandhalokam. There are about 5,385 books in various languages such as Malayalam, English and Hindi in library. A radio with one loudspeaker is also installed in the library for the sake of the public.

On an average, 300 persons come to the library and reading room daily for reading newspapers and periodicals. The total number of members on the rolls during the survey was 318. Among the members, there are three groups based on the subscription.

'A' class members have to remit Re.1 per month and are eligible to get four books at a time, 'B' class members have to remit 50 paise and can take 2 books at a time and 'C' class members have to remit only 25 paise per month and are eligible to get only one book at a time. The main source of income of the library is the subscription from the members and a grant from Kerala Granthasala Sanghom which are being utilised for the purchase of books for library.

Deshabhivardhini Library and Reading Room

It is an important library and reading room in Varkala established on 24th April 1947. It is located at Puthenchanthai, very near to the S. N. Mission Hospital. It is functioning in a building which was given by Sivagiri Mutt free of rent. Almost all the important newspapers are available in the reading room. The Malayalam dailies available are Mathrubhumi, Malayala Manorama, Kerala Kaumudi, Deshabhimani, Veekshanam, Janayughom and Thaniniram and Hindu an English daily. The periodicals which are available in the library are Mathrubhumi, Malayala Manorama, Soviet Nadu, Span Grandhalokam and M.B.S. Bulletin Gazetteers published by the Kerala State Government are also kept in the library for reference.

On an average 500 persons visit the library and reading room daily for reading periodicals and newspapers. As per the library rolls total number of members during 1976 are 1000. There are two types of members A and B. A class members have to pay paise 30 and are eligible to get 2 books and B class members have to pay 20 paise per month and can take only one book at a time.

The library has a total stock of 5,508 Volumes of which 5,028 are Malayalam, 383 English and 97 Hindi. Among the Malayalam books 1,659 are Novels, 540

short stories, 430 dramas, 353 critical essays, 200 Biograpies, 360 travelogues, 150 science and 336 children's literature, politics, religious, reference books etc.

Y.M.A. Library and Reading Room

The Young Men's Association Library and reading room was inaugurated on 22nd May 1938. It is located in Chilakkur in a building which was donated by a well wisher on condition that this building should be returned to the donor when the library has constructed a new building of its own or when the operation of the library ceases. The Association opened this library and reading room to promote a reading habit among the people. There are 308 regular members in the library. The newspapers available here are Mathrubhumi and Kerala Kaumudi. The periodicals received by the library are Mathrubhumi, Malayala Manorama, Cinerama, Vijnana Kairli, Grandhalokam, Moscow News, German News, Span etc.

There are altogether 6000 books in this library. Among these 363 are English, 92 Hindi, 37 Sanskrit and the rest Malayalam. There is annual celebrations every year with various entertainments. The only one paid employee is the librarian.

Cinema

Eventhough Varkala is a small town, there are four cinema theatres in the town viz; S.R. Theatre, Vimala, Saina and Vasu. Saina is the first theatre of the town started in the year 1949. The remaining three were started during 1972-73. All these theatres are located at the Centre of the town and are easily accessable by road and rail. Vasu theatre is a temporary one supported on teak pillars and roofed with cadjan leaves. The walls of all others are made out of burnt bricks. The roofing is by asbestos sheet. The theatre provide accommodation to 3,215 persons in all. Out of these S.R. theatre has 880 seats, Vimala theatre has 736 seats, Saina theatre has 934 and Vasu theatre has 665 seats. The types of accommodation varies in all these theatres. Details of them are given below:

Table 12.1

DISTRIBUTION OF SEATS IN CINEMA THEATRES BY CLASS AND RATES

Name of Theatre	Class	Ticket rate in Rs.	Seating capacity
1	2	3	4
S. R. Theatre	Push back (luxury)	2·80	26
	Balcony	2·25	168
	I Class	1·70	253
	II Class	1·15	196
	III Class	0·60	237
Vimala Theatre	Push back	2·80	21
	Reserved	2·25	104
	I Class	1·70	255
	II Class	1·15	164
	III Class	0·60	192
Saina Theatre	Balcony	2·80	100
	Spl. Class	2·25	105
	I Class	1·70	226
	II Class	1·15	261
	III Class	0·60	242
Vasu Theatre	Reserved	2·50	40
	I Class	1·70	125
	II Class	1.15	250
	III Class	0·60	250

Particulars of newspapers, journals etc.

There is an evening daily with a small circulation published from Varkala. There are two monthlies by name 'Gurukulam' published by Narayana Gurukula Movement, Varkala and Railway Transport by the Railway Users Association. The Papanasam a monthly bulletin is also published from here by the local branch of Rotary Club of Varkala for private circulation among the members of the Club. Another publication from Varkala is 'Primary Headmaster' published by Kerala Government Primary School Headmasters Association. Some periodicals by name Subhodim Ukshita, Agneyam and Passenger were published from Varkala sometime back but now printing of these publications have stopped. The most widely read Malayalam papers, English papers and periodicals are circulated in the town by newspaper agents. They distribute the papers and periodicals in the houses of the subscribers and the excess if any are sold through some book stall and petty shop keepers. The Malayalam papers having largest circulation are Kerala Kaumudi and Malayala Manorama published from Trivandrum and Kottayam respectively. Other Malayalam newspapers in circulation in the town are Mathrubhumi, Deshabhimani, Janayugam, Express, Chandrika and Thaniniram. Hindu and Indian Express are the English dailies which are in good circulation in the town. The important Malayalam periodicals circulated in the town are Malayala Manorama, Mathrubhumi, Janayugam, Malayalanadu, Kumkumam, Kerala Sabdhom, Cinerama, Chithrarema, Kalakaumudi, Manorajyam, Film Magazine, Ragam, Chinta, Thabir, Manasastram, Deshabhimani, Ambili Ammavan, Cinema Masika, Asadhu, Vanitha etc. Blitz, Screen, Illustrated Weekly etc. are the important English periodicals.

There are two small book stalls by name C. B. Book House and S. V. Book Depot of which the former is at the Maidan, a business centre and the latter is near Varkala Railway Station. Newspapers, periodicals

and various literacy books are available in these two stalls. The books published by Kerala Bhasha Institute and Sahitya Pravarthaka Sahakarana Sanghom are also available here.

Nature of leisure time activities of members belonging to different categories of household

The people of the town are reported to have developed the habit of reading newspapers and periodicals very closely and so this has become their main leisure time activity. The children upto the age of 14 have no leisure time activity as such only 9% of the total population of 15 years and above are stated to have leisure time activities. 58 per cent of this group spend their leisure time reading newspapers.

Religious institutions and religious activities

Varkala occupies an important position in the religious map of the State. It is a famous pilgrim centre which attracts a good number of people even from outside India. The Janardhana Swami temple is known as Janardhanan is the central point of tourist and pilgrim attraction. Janardham has derived from the name of the ancient temple dedicated to Lord Janardhana. The place has a great antiquity, and is considered as Gaya or Southern Varanasi. It is said that between 2,000 to 3,000 north Indians known as 'Gosayi' visit this temple every year. The Sivagiri Mutt built by Sree Narayana Guru, an outstanding Hindu spiritual leader and social reformer, is held sacred by thousands of devotees who visit his Samadhi every year. Sarada Madom is another important religious institution of Hindus in the town. A Sastha temple located very near to the Janardhana Swami temple is also an important place of worship. It is believed that the idol in this temple was consecrated by Rishi Kashyapa himself. There is also a small temple nearby dedicated to Hanuman. Kannamba Bhagavathy temple, Elambana Bhagavathy temple and Hrishikesha temple are some of the other temples where Hindus worship. In addition to these temples, there are also certain small shrines belonging to individual families all over the town. These temples have only local importance. They are not much known outside the village.

Sree Janardhana Swami temple

This is one of the most famous Vaishnava temple dedicated to Lord Janardhana (Lord Vishnu) is located about 2.5 km. away from the Varkala Railway Station. It is constructed in an elevated ground near the Sea-shore. Janardhanam, otherwise known as the Southern Varanasi or Banaras has derived its name from the temple dedicated to Janardhana Swamy—God Vishnu—is famous throughout India and it attracts a large number of pilgrims from all over especially from Uttar Pradesh. It is not known when the temple was built. It is believed that the temple is more than two thousand years old.

According to religious belief the idol of Lord Vishnu was consecrated by Brahma himself. Sri N. Balakrishnan Nair former Sreekaryam of Varkala temple gives the following details of the mythological origin of the temple and its rise to prominence as a pilgrim centre.

Once Sage Narada was travelling in this world playing on his Veena, Lord Vishnu absorbed in the melody of the music, followed him unnoticed. Narada reached the domain of Lord Brahma singing in praise of Lord Vishnu. Brahma saw Lord Vishnu and at once, prostrated before him. Lord Vishnu was in a delicate position. He did not want to disclose his identity and so suddenly he disappeared. When Brahma rose up he found that he has prostrated before his own son Narada, which was an action against the Hindu tradition and culture. Brahma was therefore embarassed the Devas who were in the scene burst into laughter and joked. Infuriated by this Lord Brahma cursed the immortal Devas to be mortals henceforth and be subject to the sorrows of birth and death. Narada consoled them and advised them to do penance at the place where his *'Valkalam'* (mantle made of the bark of a tree) would fall. Accordingly, he threw his Valakam and it fell on the top of a tree at the place which is now called 'Varkala'. It is believed that Varkala is a corrupt form of 'Valkalam.

It is a holy place for the performance of religious rites of ancestors. The "Papanasam theertham" the destroyer of sins, is located near the temple.

The original temple is stated to have been destroyed by floods. In Chapters 28 and 29 of 'Kasikanda' (Skandapurana) anybody can find some description how this temple was destroyed. After this, when the king Subrayashas who got absolved of the sin of Brahmahatya saw the idol. It was he who reconstructed the new temple that is existing now in Varkala.

From the epigraph kept in the temple, it is seen that in 1252 A. D., Sree Veera Padmanabha Marthanda who belonged to the family of Venad Rajas got the temple renovated. This epigraph also shows that Ravikulasekhara Perumal and Sreemoolam Thirunal renovated the temple during their periods. There is a bell in the temple with an inscription in Latin presented by a Dutch Navigator in 1737 A. D. There is also a story behind the bell to the effect that, once a mercantile Dutch ship happened in the sea without sighting the shore. The Captain and others of the ship became sad and frightened. At this time they saw a Lustrous light and the Captain turned the ship to the direction where they found the light. Some times later they reached the shore and understood that the light was coming from a temple which was located near the shore. They prayed the glory of the god and as a symbol of gratitude donated the bell later.

The main sanctum of the temple is the shrine of Janardhana Perumal facing last identified with God Vishnu. It is conical shape covered with copper and with gold gilted 'Thazhikakudam' on the top. It is

surrounded by a 'Chuttambalam' which is roofed with granite planks and cement. In front of the Sreekovil and 'Chuttambalam' there is 'Balikalpura' and an idol of Hanuman installed on the left side of the entrance to the Balikalpura. In front of the Balikalpura there is an 'Anakottil'. A serpant shrine has also been installed in front of the temple in a platform raised around a baniyan tree. Just on the north-east corner of the temple, there stands the shrine of Lord Siva and on the South-west corner stands the shrine of Lord Sastha both facing east and in separate Sreekovils. Both the Sreekovils are small rectangular buildings with roofs covered by granite and decorated with sculptures. In front of these Sreekovils, there are Mandapams from where devotees can have darsan of the deity. In front of the Sreekovil, of Lord Siva, there is an image of a bull, the conveyance of Lord Siva. There are two Gopurams one on the eastern and other on the western entrance of the temple. Three sides of the temple are protected by walls and on one side there is an outhouse used as 'Oottupura' (Chaultry) and Devaswom Office. The temple stands on an elevated place and there are steps leading upto the temple from the lower ground. On the northern side, there is a big tank known as Chakra theertha where devotees bath before worshipping the deity and there are several steps of granite stone leading down from the temple to this tank.

There is a story about the origin of the Chakra theertha. The Devas while doing penance as advised by Narada prayed to him for pure water as they could not get it there. Narada approached Lord Vishnu and informed him of the request of the Devas. Vishnu through his mighty weapon Chakrayudha whereupon it brought pure water in the form of a spring from Ganga. The spring was called the 'Chakratheertha'.

The routine religious activities of the temple commence from about 3.30 a.m. with the awakening of the deity. At 4 a.m. the chief priest opens the Sreekovil, washes the idol and adorn it with fresh flowers and sandal paste. The morning pooja by name 'Ushapooja' is performed at 6 a.m. followed by Usha Seeveli at 6.15 a.m. Navakam Panchami is between 9.30 a.m. and 10 a.m. Uchapooja is at 11.30 a.m. and Uchapooja Seeveli at 12 noon. After Ucha Seeveli, the temple is closed and opens again in the evening at 5 p.m. Deeparadhana is performed at 6.45 p.m. and Athazhapooja at 7.45 p.m. After Athazha Seeveli at 8 p.m. the temple closes for the day. The daily poojas and offerings are performed by the senior priest who belongs to Brahmin community attached to the temple. At the time of poojas the Kazhakom group play music of drums and pipes. An average, about 1000 devotees visit this temple daily.

The main festival of the temple is the annual Arat festival which prolonged for ten days. It is celebrated in the month of Meenam (Malayalam month) that is March-April, commencing with the hoisting of the temple flag on the Karthika asterism day. This function is known as *Kodiyat*. The festival ends with Arat on Uthram asterism day when the deity is carried to the sea-shore at Chilakkur for the ceremonial bath. During the festival season, special poojas are performed and various programmes arranged. Among them, Kathakali Nagaswaram, Katha Prasangam (story telling), Music, Dance, Ottamthullal, Harinamakeerthanam, Ashtapathi Katcheri, Bhagavatha Parayanam, Patakam, Lakshadeepan etc. are the main attractive items. Religious discourses are also conducted on the festival days.

Thousands of people, both in and outside the town, participate in the celebrations of the temple. Pallivetta day and Arat day which take place on the 9th and 10th day respectively are of great importance and more people are gathered on those days to worship and to participate in the Arat processions. There are colourful processions on both these days carrying the idol of the God on caparisoned elephants with accompaniments of instrumental music, Nagaswaram, Chendamela, Panchavadyam, lighted torches etc. Many persons followed the processions and many other stand lined up on both sides of the route to witness the procession. After the procession, the function ends with a fire works in a grand scale.

The administration and management of the temple is vested with the Travancore Devaswom Board. The routine temple activities are managed with the funds provided by the Devaswom Board annually. The temple has landed property extending to 18.79 acres worth about Rs. 19 lakhs. The value of the jewels and vessels of the deity got by way of offerings from the devotees. Some items are purchased by the Devaswom Board which may cost about Rs. 15 lakhs. During the year 1976-77, it has an income of Rs. 1,20,210.32 whereas the expenditure of the temple in the same year was Rs. 87,482.20.

Sivagiri Mutt

Eventhough Sivagiri has no mythological background as in the case of Janardhana Swamy temple still, it is well known throughout Kerala. In fact, the importance of Varkala is connected with Sivagiri Mutt to a very great extent. People even from other States of the country come to Sivagiri for pilgrimage every year in large numbers. Sivagiri gained its importance and publicity only from the beginning of this century. The institutions there, are entirely associated with the activities of Sree Narayana Guru, one of the great religious monks and social reformers of Kerala. To him the religious activities and social reforms are both sides of the same coin.

Sree Narayana Guru was born at Chempazhanthi near Trivandrum on the 28th August 1855 in a very poor Ezhava family. He had his education in Sanskrit and Malayalam and because of his inborn intelligence and abilities he was able to master these languages very soon. He realised that the people belonging to the so-called backward communities and Harijan communities were denied the religions and social freedom which the caste Hindus enjoyed and this prevented their social

and religious growth. The inequalities kept the backward communities and Harijan down-trodden. Sree Narayan Guru travelled throughout the State and fought against the illtreatment to backward class. The leaders of the backward communities found a saviour in him and they co-operated him in his activities in the uplift of the backward communities especially his own community, Ezhava. The Sree Narayana Dharma Paripalana Yogam, an organisation of the Ezhava community was the joint venture of Sree Narayana Guru and these leaders. Swamiji was the founder president and poet Kumaranasan was the Secretary. The pioneers of the Organization were Sarva Sree T. K. Madhavan, Dr. Palppu, C. V. Kunjuraman and others. Swamiji's teachings and speeches instilled a new vigour and thinking among the backward people. The poetical work of Kumaranasan also helped the backward classes to think of equality of rights of citizens.

The position of the backward communities and Harijans in the second half of the 19th century and the first quarter of the present century was deplorable in all walks of life. The members of the backward communities and Harijans were treated like slaves. They were not allowed to enter the temple or worship the deity. They were not allowed to go near the caste Hindus and while passing through the road, they had to keep a distance from the caste Hindus. All positions of administration were in the hands of caste Hindus and then dominated in all spheres of life. The children of the backward communities and scheduled castes were not given admission in schools or other educational institutions. But this poor class could not oppose this illtreatment as the key administrative posts in all sectors were occupied by the caste Hindus. It was at this juncture that Sree Narayana Guru came forward and his word was heard by these depressed class as that of God. Sree Narayana Guru dedicated himself for the uplift of the down-trodden people. In order to prove that everybody is equal before the eyes of God, and that worship is not a monopoly of caste Hindus, he constructed a temple at Aruvippuram and consecrated the idol of Lord Siva there. In continuation of this, he had constructed a number of temples in the various parts of the State. People donated lands for this and thus found a Godly man in Sree Narayana Guru.

In 1905, he shifted his headquarters to Varkala and had constructed an Ashramam there. This is the pioneer institution at Sivagiri. Swamiji lived in this ashramam for twenty three years. During this period in the ashramam, he chalked out programmes for the progress and welfare of the down-trodden people. He was a scholar in Sanskrit and Malayalam and has written a number of books on religion and humanity.

Swamiji diverted his activities to the Social fields also. He found that, the down-trodden people have to get reasonable education and the same can improve their standard of life. He taught the down-trodden people that they should achieve freedom through learning. He also advised them to acquire strength by through organisation. He was not hostile to other religion. Whatever be the religion, the ethical standard of man should improve, was his theory. He also proclaimed that there is only one caste, one religion and one God, for the human beings eventhough they are named differently. Swamy was deadly against the manufacture and use of toddy. He declared that move should tap (collection of toddy from the palm), sell or drink toddy. He was, really the first apostle who stood for the prohibition of alcohol in the whole of India. Swamiji got some land from the Government and some as gift from the devotees. The first institution there was the ashramam. Where Swamiji spent his life till his death in 1928. This building is preserved as a sacred place ever since his departure from this world. An oil paint photo with an oil lamp burning in its front throughout day and night is kept in the room which was used by Swamiji. His bed, chair, Methiyadi (wooden chappals) are also kept there.

In front of the ashramam Swamiji constructed Saradamadom (Temple of Goddess Saraswathy) in 1912. This made his preaching on education more symbolic. To the right of Saradamadom is the Office of the Narayana Dharma Sanghom Trust which was also constituted by Swamiji. On the south of the office building there is a dining hall where food is served not only to the inmates of the ashramam but also to worshippers at Saradamadom on payment of a nominal amount. By the side of the ashramam building where Swamiji spent his time is the Samadhimandapam of Swami Bodhanand who was a close disciple and his Lieutenant in his activities. Bodhananda expired immediately after the death of Swamiji. His photograph is placed at the Samadhi Mandir. Going further from the Samadhi Mandapam of Bodhananda is the Vaidikamada which is used as a resting place of the Sanyasins and the Students of the Brahmavidyalayam. Very close to this is a modern Guest House, which is constructed by the contributions of the generous and rich devotees of Swamiji. It is an upstair building intented for the stay of important persons visiting Sivagiri. The Chief Priest of the trust is also residing here. The Brahmavidyalaya is further south of the Guest House. On the top-most portion is the famous Samadhi Mandir which is towering as a pinacle of the Sivagiri Hill. Samadhi Mandir was inaugurated on 19th December 1967. The important festivals there are the birthday (Chadayadinam) of Swamiji and his Samadhidinam which falls on 21st September.

Sarada temple—Sivagiri

The Sarada temple situated at Sivagiri, one km. from the Varkala Railway Station was constructed by Sree Narayana Guru. The consecration ceremony was done by the Guru himself on 2nd April 1912. The temple is in the midst of panoramic surroundings at Sivagiri where Sree Narayana Guru spent most of his eventful years of life. It is worth to note that the temple was founded at the time when the caste system prevailed in the State with all its rigidity and entry into the temple was not allowed to backward class and Scheduled Castes and Scheduled Tribes. The temple is constructed in a modern style in an octagonal shape with two doors and six windows. The idol made up of a mixture of five metals (Pancholoha). One

peculiarity of this temple is that unlike most other temples all religious ceremonies are performed by non-Brahmin priests appointed by the President, Sree Narayana Dharma Sanghom Trust, Sivagiri Mutt. The daily worship is in the form of offering of flowers (Pushpanjali) deeparadhana etc. Edible food stuffs (Naivedyam) are not offered in this temple. The mandapa in front of the temple is used for conducting marriage ceremonies.

The routine religious activities of the temple commence from 4.30 a.m. with the awakening of the deity and ending at 8 p.m. with Deeparadhana. The Sreekovil will be closed from 12 noon to 4.30 p.m. and 8 p.m. to 4.30 a.m.

Two notable festivals are observed in the temple viz; Navarathri festival celebrated in the month of October and 'Chaithra Paurnami' in April. During the festival seasons, religious and cultural programmes are arranged. The management and control of the temple is vested in Sivagiri Mutt.

Kannamba Bhagavathy Temple

The Kannamba Bhagavathy temple situated at Nadayara in the north-eastern extremity of Varkala town on the side of a paddy field is an important family temple in the town. It was established about two centuries ago by two ancient Nair families known as Naduthala and Pathirippally. The Panchayat has constructed a road from the main road to this temple area. The deity of the temple is goddess Bhagavathy. There are two idols of the Bhagavathy. One is in the pose of Bhagavathy and the other in the form of Durga installed in separate 'Palliyaras' (Sree Kovil) which are in the main building roofed with tiles. The temple is protected by walls and, in the eastern entrance, there is a 'Pattambalam' (Gopuram). In front of the courtyard, there placed a lamp of granite about six feet high.

The priest of the temple is a Brahmin. There are poojas only in the first day of every Malayalam month and on Ayilyam and Bharani asterism days. The annual festival is celebrated in this temple every year in the Malayalam month Kumbam (February-March) on Bharani day with the co-operation of the public. During the festival season, special poojas and various programmes such as Kathakali, Kadhaprasangam etc. are arranged. The procession with the idol of the goddess on a caparisoned elephant and with the accompaniment of Nadaswaram, drum etc. is one of the main attractive items. Procession of 'Kettukazhcha' is the other main attraction of the festival. At the end of the celebrations there is fire works also.

Elambana Bhagavathy temple

Elambana Bhagavathy temple also known as Elambana Vattathukavil Bhagavathy temple is located in Chilakkoor area by the side of Varkala Thazha Vettoor road about two kms. away from the centre of the town. The main deity of the temple is Bhagavathy in the form of a Bhadrakali. Among the other deities enshrined here are Sastha and Chamundi. There are also other installations found in the temple precincts such as Madan, Marutha, Yogeswaran, Yekshi and Serpent. The temple is surrounded by a Kavu of trees and creepers.

Bhagavathy is the family deity of Panamoodu Valiyavilakathu family and Elambana Kuzhivilakathu family, the two old Ezhava families of Varkala. It is supposed to be established about 250 years ago. The story about the origin of the temple is that in olden days entry into the temples or worship in temples were not allowed to Ezhava community. So some well to do Ezhava families constructed small temples in their premises and do worship there.

At first, this temple belonged to Panamoodu Valiyavilakathu family alone. In 1046 one forth right of the temple was transferred to the family of Elambana Kuzhivilakathu family for a consideration of 1000 panams which is equivalent to Rs. 142.91. Again another one fourth right was also transferred to the same family for the same consideration. Thus the right over the temple is equally vested with the two families.

In the beginning, there was only a small platform. A temporary Sreekovil was being specially constructed at the time of festivals. Later, the family members of the two families started the renovation of the temple and permanent Sreekovils were then constructed.

Daily poojas are not performed in the temple. There are however, poojas on every last Friday of the Malayalam month. This is performed by a priest of the Ezhava Community. The festivals in the temple fall during the month of Kumbam (February-March) on Uthrittathi asterism and lasts for five days. Eventhough there is a committee, this temple is actually managed by the Karanavars (maternal uncle) of the two families, the owners of this temple.

Hrishikesha temple

This is also an important family temple in the town which is located about 0.5 km. away from the Varkala railway station by the side of Varkala—Quilon railway line. Hrishikeshan who is identified as God Vishnu, is the family deity of Chemboola family which owns this temple. Apart from God Vishnu, there are also idols of God Siva, Sastha, Ganapathy, Subramania and Goddess Devi etc. At first, there was only a platform but in 1954, the temple was reconstructed and separate Sreekovils were made for each idol. The routine religious rite of the temple is only the morning pooja which is performed by a Brahmin. The temple celebrates Sivarathri festival on Sivarathri day every year in Kumbam (February-March). Now-a-days, festivals and such other functions are conducted only nominally out of contributions of the public. The family had till recently been getting a grant from the Travancore Devaswom Board.

Other Religious Institutions

There are a number of smaller temples and shrines belonging to different communities in the various parts of the town. Among these, Kumil temple is an important one. It is an Ashramam (hermitage) of Hrishi Sreemath Vallabhacharya. It was founded by Shri Nanji Maduradas, a devotee of the Swami about 500 years back. Now it is managed by Sanathana Vyshnava Mahajan Committee, Alleppey.

The routine religious activities of the Ashramam commence from 6 a.m. and close by 5 p.m. with an interval from 11 a.m. to 3 p.m. The daily worship is in the form of offering of fruits. Sacrificial foods (Naivedyam) are not offered in this temple. But sugarcandy, grapes, orange, the guava fruit plantains and milk are being offered as for adoration.

It is worth mentioning that the worshippers who visit this temple are only Hindus from Gujarat who are settled in this town. The Sreekovil is a small rectangular building with a roof covered with copper plate. There is a pedestal in the Sreekovil decorated with colourful cloth. A photograph of Hrishi Vallabhacharya is placed on the wall. The floor of the Sreekovil is marbled. There is a mandapam in front of the Sreekovil and the temple is protected by walls. There is also a campshed which is used by the Gujarathi people when they came to the temple for taking rest.

Nadayara Mosque

A prominent mosque at Varkala is located at a distance of nearly two km. from the Varkala Railway Station and by the side of the Varkala—Paravoor road. It is said that this mosque was established about 90 years back by Sri Karamood Kottikulam Abdul Azeez. At the beginning, the mosque was controlled by some elders of the founder's family, but later on all the rights and powers of the elder people were transferred to the local Muslim community. Now the administration of the mosque is in the hands of an elected council consisting of eleven members including President, Secretary and Treasurer.

There is a small mosque called Thaikavu with a Moseen and a Madrasa functioning under the control of this mosque. About 500 children belonging to muslim community in and around Varkala are studying in this Madrassa and it is recognised by the State Wakf Board.

It has a two storeyed rectangular building with lited roof. Facilities are made to offer prayers in both the storeys simultaneously. The local Muslim committee has a plan to reconstruct the Mosque in the Mugal type of architecture. The cost has been estimated at Rs. 3 lakhs. All expenses for the reconstruction of this Mosque are not mainly from the donations and contribution from the public. The foundation stone was laid on 3rd June 1977 and the work is in progress.

Prayers are made five times every day and the Katheeb or priest will guide and direct the devotees in their prayer and prostrations.

Chilakkur Jama-Ath Palli

It is located in Chilakkur in the Southern extremity of Varkala town on an elevated place and very near to the seashore. Earlier, there was no place of worship for the Muslims in Chilakkur area which is predominantly a Muslim locality. Then they used to visit Vettoor Mosque for prayer. In order to meet their religious needs, the Muslims who lived in Chilakkur area made an attempt to establish a mosque in a convenient place. They succeeded in this attempt in 1916-17.

The mosque is a rectangular building with a lited roof and can accommodate two hundred persons at a time. There is also a big Varandah in the eastern side with lited roofing and with sufficient facilities to make prayer.

The religious activities are the same as in other mosques. The administration of the mosque is supervised by an elected council. The total members of the council including President and Secretary are 18. All the members of the committee are serving the mosque in honorary basis. There is a Madrassa functioning under the control of the Mosque.

The Christians have a church by name 'St. James' situated very near to the S.N. Mission Hospital by the side of Varkala—Attingal road. It belongs to the Roman Catholic denomination of the Latin rites and is under the diocese of Vellayambalam, Trivandrum. It was constructed mainly for the use of the employees and businessmen who have settled down in the town from other areas of the State. There is not a priest exclusively for this church and a priest from elsewhere conducts the Holly Mass (Service) on all Sundays. On an average 15 members participate in the Holy Mass.

There are no rural fairs or festivals at Varkala. The religious fair known as 'Varurkada fair' held at Varkala in connection with religious festival is a very important function in the town. It is held at the sea-shore 'Papanasam' (destroyer of sins) and thousands of Hindu devotees perform Vavu Beli here on new moon day falling in the Malayalam month of Karkidaka (July-August). The fair is held for seven days from Karkidaka Vavu.

S.N.V. Association

Sree Narayana Vanitha Association, Varkala started functioning in 1968. The main office of the Association is located at Trivandrum which started functioning on 20th July 1924 with the blessings of Sree Narayana Guru. It was first started as a hostel at Trivandrum in a small rented building with only three girls as residents. It is called Sree Narayana Vidyardhini Sadanam after the great Guru Sree Narayana Guru proclaimed that education was the first and primary factor to win social freedom and that this education must begin at home ie, from the mother, who is guiding force of the family. The Gurudev asked one of his devotees to start a hostel for lady students in Trivandrum to encourage parents to send their daughters to Trivandrum.

the only place in Travancore where lady students could have college education. This tiny institution has grown extending branches in Trivandrum, Varkala and Elangamangalam. It has an ambitious scheme in Varkala which is as follows:

1. Social services.
2. To start hostels for orphans and destitutes.
3. Home for old spinsters, widows and other women to spent their life in peace and prayer for the rest of their life.
4. Industrial training-cum-production centres and needy women in the neighbourhood.
5. To start nursery school.
6. Craft classes.
7. Cultural and recreational activities like clubs for women and children, Balasamaj, Dance class, Bhajan class etc.
8. Agriculture, Food production and Cattle rearing.

An English Medium Primary School has started functioning from the academic year 1975-76 under the control of the Association. It also proposes to construct a building by name Ananda Bhavan for the sake of orphans and destitutes.

Sree Narayana Dharma Sanghom Trust

Sree Narayana Dharma Sanghom was founded by Sree Narayana Guru in 1103 (Malayalam Era). In 1956, it was reconstituted as the Sree Narayana Dharma Sanghom Trust. It is a public trust comprising of those who believe and follow the teachings of Sree Narayana. The objects of the Sanghom is:

(1) to propagate the teachings and principles of Sree Narayana Guru such as 'one caste, one religion, one god' and to render service to humanity as conceived by the Guru and to perpetuate an order of Sanyasins from among the members to achieve the objects of the Sanghom.

(2) to hold and administer and develop the Sivagiri Mutt, temples, other places of worship, educational, cultural and charitable institutions belonging to Sree Narayana Dharma Sanghom.

(3) to establish, take over and manage institutions such as 'Matha-mahapadasala, Gurudharma Sabhas, Temples, Gurukulams, Hospitals, Schools, Child Welfare Centre, Poor Homes, Orphanages, Beggar Homes and other charitable institutions.

(4) to translate and publish the works of Guru into other languages.

(5) to collect and utilise necessary funds for the promotion of any or all the objects of the trust.

There is a Brahmavidyalayam in the nature of a departmental institution consisting of and controlled by a Board of experts and scholars. The aims of the school are to train Sanyasins and Thyagis in Brahmavidya to impart instructions in the teaching and principles of the Guru to interpret and teach the great religions of the world in the light of the teachings of the Guru, to publish books with this end in view, to teach Vaidika tantras and methods of worship, to organise missionary workers for service to humanity and to establish and maintain Brahmavidya Mandirams, Matha-mahapadasalas, Vaidika Vidyalayas, Sanskrit Schools and libraries.

There is a publication department for the printing and publishing of the life and works of the Guru, and for the translation and publication of work of the Guru into other common and popular languages and preparing books, pamphlets and journals to propagate the teachings of the Guru. There is also a department styled 'Guru Dharma Pracharanam' consisting of an expert committee to propagate the teachings and principles of the Guru. There is yet another separate department named 'Dharma Sevanam' consisting of a committee to establish and maintain places of worship, Gurumandirams, Gurukulam, Schools, Dispensaries, Hospitals and other educational and charitable institutions.

The administration of the Sanghom vests in the Trust Board consisting of not less than seven and not more than eleven members elected from among the Sanyasins. To advise on all matters concerning the administration of the trust, there will be a Board constituted by an Advisory Committee consisting not less than five and not more than nine members. Majority of these members are outsiders with high qualifications, ability, integrity and administrative experience.

The important medical and educational institutions managed by the Sanghom are S.N. Mission Hospital, Varkala Sivagiri High School, Varkala, A.V. High School, Kottayam and Brahmavidyalayam, Varkala. Many temples and Mutts located in various places in Kerala and outside Kerala are maintained by the Sanghom.

Narayana Gurukulam Foundation

This institution was founded by Dr. Natarajan also known among the disciples as Nataraja Guru in the name of the Guru Sree Narayana. He was a true disciple of Sree Narayana Guru. The Gurukula was first established in 1926 at Coonoor, Nilgiris, with the blessings of Narayana Guru while he was living in Varkala. The primary object of the Narayana Gurukula Foundation is to promote and propagate among the people at large irrespective of race, caste, nationality, sex, creed etc. the true and exact knowledge known as Advaita Vedanta in its various forms. It attempts to transmit the life of Narayana Guru in the correct form to the successive generations to emulate or follow. As corollaries to the above, they add the principles of Ahimsa (non-hurting of fellow being) and the open universal and unitive outlook in life

Implied in the moto one caste (or race) one Religion (or faith) one God (or supreme God) as formulated by Narayana Guru and all the main ideals, objects and aims that the Gurukula may be said to represent or stand for. These ideals and objectives are to be sought for and attained through the medium of the spiritual family or fraternity which is the doctrine of the Gurukula.

Crime

The law and order position in the town is quite normal. The Varkala police station was opened in 1073 (Malayalam Era). It is located in the Maidan area the busiest part of the town. Its jurisdiction extends to the Panchayats of Edava, Vettoor, Cherunniyur, Chemmaruthy and Ayiroor and non-municipal town of Varkala. The staff of the Police Station consists of one Sub-Inspector, one Assistant Sub-Inspector, three Head Constables, and twenty two Constables. Since the Police Station is not functioning for the town above, details of crime exclusively relating to the town are not available. However, according to the figures given by the Sub-Inspector, Varkala Police Station, it is found that the following cases are registered in the town during the year 1976.

Table 12.2

NUMBER OF CRIMINAL CASES BY TYPE DEALT WITH DURING 1976

Sl. No.	Type	Number registered
1	2	3
1.	Grievous hurt	3
2.	Hurt	65
3.	Rioting	16
4.	Rash and negligent death	5
5.	,, hurt	29
6.	Other I.P.C. Offence	79
7.	Unnatural death	25
8.	Robbery	1
9.	Housebreaking theft	37
10.	Theft	21
11.	Preventive measures Under Section 109 Cr. P.C.	14 (Criminal procedure code)
	Do. 110 Cr. P.C.	3
	Do. 107 Cr. P.C.	2
	Total	300

CHAPTER XIII

LINKAGES AND CONTINUA

Varkala is situated in Chirayinkil taluk of the Trivandrum District. The area of the district has been reduced considerably consequent on the formation of Kerala State as per the Reorganisation of States Act 1956, when the four Tamil speaking taluks viz; Vilavancode, Kalkulam, Thovala and Agastiswaram were amalgamated with Madras State (Tamil Nadu). This has changed the economic structure of the district to a great extent.

The district of Trivandrum can be divided into three natural divisions ie. the low land (25 feet above the mean sea level), the middle land (between 25 and 200 ft. above the mean sea level) and the high land on the basis of physical features. The high land consists of forests with valuable timber. There are also fertile valleys where cash crops like tea, pepper, rubber, tapioca etc. are cultivated. Timber trade is of great economic importance. This is indeed a permanent wealth of the State. The middle land region consists of paddy fields and garden lands where paddy, coconut, tapioca, pepper etc. are cultivated. The main crop in the main land are only paddy and coconut. The District has a sea-coast stretching over a length of 67 km. This is a flat sandy alluvial strip of land. Some rock formation are however, seen projecting into the sea here and there. The important minerals found in the district are alum, clay, graphite, mica, glass sand gemstone, lignite, marcasite, amber, ilmenite and building stones. Good variety of China Clay is also found in several places.

For the administrative purposes, the district is made up of four taluks—Chirayinkil, Nedumangad, Trivandrum and Neyyattinkara—consisting of 94 revenue villages. There are ten towns including one Corporation and two Municipalities in the district. The towns are Varkala, Attingal, Chirayinkil, Nedumangad, Kazhakuttam, Trivandrum, Nemom, Balaramapuram, Neyyattinkara and Kovalam. Among these towns, Trivandrum is a city and the capital of Kerala State. Attingal and Neyyttinkara are the two municipalities and the rest are non-municipal towns.

In respect of area, Trivandrum district ranks last but one among the ten districts of the Kerala State with 2,192 sq. km. At the time of 1971 Census, there was a population of 2,198,606 consisting of 1,095,176 males and 1,103,430 females. The district has the 4th rank among the districts of Kerala in this regard. The growth of population of the district in the decades from 1921 to 1971 is in a fluctuating trend. The growth rate during the last decade was recorded as 26.03 per cent as against the state growth rate of 26.29 per cent. All the districts in the State are not equally habitable. In 1971 there were only two districts with a density of more than 1,000 persons per sq. km. Among them, Trivandrum was one with a density of 1003 in general, 799 for rural and 3,676 for urban areas. Among the towns of the district, Trivandrum Corporation has the highest density of population with 5,467 and Kazhakuttam has the lowest, with a population of 1,170 persons per sq. km. In the district as a whole, females outnumber the males. The sex ratio has been shown an upward trend in rural areas with 1,012 females per 1000 males whereas in Urban area, there are 996 females per 1,000 males. The following table shows the area, density of population and sex ratio of each town in the district.

Table 13.1

AREA DENSITY OF POPULATION, POPULATION BY SEX AND SEX RATIO OF EACH TOWN IN TRIVANDRUM DISTRICT

Name of town	Area in sq. km.	Density of population (per sq. km.)	Total population			Sex ratio number of females per 1000 males.
			Persons	Males	Females	
1	2	3	4	5	6	7
Attingal	14·18	1,908	27,052	13,274	13,778	10,388
Balaramapuram	8·31	2,092	17,384	8,777	8,607	981
Chirayinkil	5·65	1,564	8,838	4,141	4,697	1,134
Kazhakuttam	8·40	1,170	9,829	4,930	4,899	994
Kovalam	4·11	3,406	13,999	7,149	6,850	958
Nedumangad	7·76	1,887	14,643	7,247	7,396	1,021
Nemom	12·18	2,122	25,846	12,893	12,953	1,005
Neyyattinkara	9·70	2,472	23,983	11,963	12,020	1,005
Trivandrum	74·93	5,467	409,627	206,096	203,531	988
Varkala	10·28	1,981	20,365	9,869	10,496	1,064

Just like other parts of Kerala State, Trivandrum district is mainly inhabited by three religious groups ie. Hindus, Christians and Muslims. The Hindus constitute the dominant population with 70.71 per cent followed by Christian with 17.26 per cent. The Muslims come third with 12.01 per cent. A small number of Budhist, Jains and Sikhs are also found in the town.

Regarding literacy, Trivandrum district has the 5th rank among the districts of Kerala. 62.54 per cent of the total population of the district are literate. Among the ten towns in the district Varkala town has 9th rank in the case of literacy with 59.77 per cent, the first rank goes to Chirayinkil non-municipal town with 74.07%.

The district of Trivandrum has good communication facilities. The National Highways, Provincial Highway, district roads and railways form the main arteness of communication between places in Kerala and other States. Besides road and railway, the district has so many rivers and artificial canals enabling water transport as and when necessary. Trivandrum Air Port is one of the major air ports in Kerala.

The Census figures revealed that in Kerala, 29.12% of the total population are engaged in economic activities. But in Trivandrum district the number of persons engaged in economic activities is only 28.58 per cent. The occupational distribution shows that agricultural and allied occupations constitute a large percentage of workers. 14.05 per cent of the total workers are cultivators, 29.85 per cent are agricultural labourers, 5.40 per cent are engaged in live stock, forestry, fishing, hunting, plantations, orchards and allied activities and 0.45 per cent in mining and quarrying. From the above it is clear that as many as half of the workers in the district are engaged in primary sector for their livelihood. 17.21 per cent of the total workers come under the manufacturing, processing, servicing and repairing. 1.61 per cent are engaged in construction work, 8.36 per cent in trade and commerce, 3.70 per cent in transport storage and communication and 19.37 per cent in other services. Among the non-agricultural categories, other services claimed the largest proportion of workers in the district. Trivandrum, the capital of Kerala has been the seat of administration since the formation of the State. In addition to the Secretariat, all the important Central and State Government Offices are situated in the city. It is a great cultural and educational centre. The Office of the 'University of Kerala' is located in Trivandrum. There are a number of colleges owned by the Government of Kerala and also by the private agencies. While the Government owned Medical College, University College, Ayurveda College and the Law College are located in the city, the Agricultural College and College of Engineering are located in the out skirts of the city. Hence, it is quite natural that a substantial section of the population is employed in these institutions.

Trivandrum district is more or less a self-contained district with almost all amenities. In the district, most of the Villages are found with preliminary amenities in the Village itself. There are 94 Villages in the district of which 6 Villages wholly and 24 Villages partially are included in the different towns. All the Villages in the district are provided with pucca roads and 8 Villages have railway facilities within 2 km. Details in respect of educational facilities show that 83 Villages have primary schools, 75 have middle schools, 58 have high schools and 9 villages have colleges. Almost all the villages in the district have got medical facilities of one kind or the other. 80 villages have post offices, 18 villages have telegraph offices and 19 villages have public call offices. It is reported that all the villages except two have been benefitted by electricity.

In the rank list of industries in the State Trivandrum has only very low position. Big industries are rare but a number of small scale industries are functioning at various places in the district. During the houselisting operations in 1970, the total number of manufacturing establishments listed out were 10,548. These provide employment to 54,210 persons. The Travancore Titanium Products Ltd., Hindustan Latex Ltd., Travancore Rubber Works, Vijaya Mohini Mill etc. are the important factories with large number of employment potential. Among the industries, textile is the most important industry. About 21 per cent of the total Units of Cotton textiles of Kerala are located in the district. Other important industries in the area are manufacturing of coir and coir products, processings of cashew nuts, tailoring, manufacturing of beedi, production of copra, manufacture of jewellery, manufacture of agricultural implements, manufacture of bricks etc.

Special economic, Social and Cultural relations if any with other towns of the region

Varkala has social, economic and cultural links with other towns inside and outside the district. Though it is a Census town Varkala is neither a commercial nor an administrative centre. For commercial and administrative matters, the inhabitants of the town depend on other towns especially Trivandrum and Attingal. Just like Varkala almost all the other towns of the district depend mainly on Trivandrum city for various purposes. A number of persons from Varkala are employed in the Government and other offices in Trivandrum. The retail traders of the town purchase various commodities from Chalai bazaar, one of the biggest commercial centres of the district, located at Trivandrum. The Government medical college at Trivandrum is well equipped and the people of the town avail themselves of this facility. For the purpose of college education especially in Medicine, Engineering and other Technology, students of this town have to go to Trivandrum. The Airport facilities at Trivandrum are also availed by many persons of Varkala.

In addition to Trivandrum, a considerable number of people from Varkala have to contact Attingal municipal town for various administrative and other matters as Attingal is the headquarters of the taluk. The people who are employed in Trivandrum from Varkala are going to and returning from the city by bus or train. Fairs held in connection with the 'Bharani' festival in the famous Bhagavathi temple at Chirayinkil attract

crowds from this town also. On all Fridays, a number of devotees from Varkala used to visit this Bhagavathy temple. The frequency of contact of the people of Varkala with the people of distant towns is comparatively low.

Travel Index of the population

According to the survey conducted in 200 households for this special study, about 46 per cent of the total population travel from place to place in connection with their employment, business pilgrimage etc. The average maximum distance travelled by the members of the sample households aged 5 years and above is found to be 855.62 km. The average maximum distance travelled by males is 1,161.60 km. and by females 539.94 km. Based on profession, the persons who retired from Government, Service, lead with 2,010.67 km. followed by cultivators with 1,748.34 km. As mentioned earlier, a number of persons from Varkala are working in foreign countries especially Middle-East.

Particulars of places from/to where people commute for earning livelihood

There are frequent contacts between the town and neighbouring villages or towns. Though it is not an administrative centre, some Government offices, hospitals, banks, educational institutions including a college, provides employment to the people who come from different parts of the district, especially the neighbouring villages of Edava, Ayiroor, Chemmaruthy, Varkala (Portion only), Vettoor-Cherunniyoor etc. They come to the town daily in connection with employment in the institutions mentioned above. Some persons from Chirayinkil, Edava, Chemmaruthy, Kadakkavoor, Kilimanoor etc. come to the town on business. As pointed out earlier, there is also frequent contact between the inhabitants of Varkala and the towns of Trivandrum and Attingal. The people of the town also contact Quilon, the headquarters of the Quilon District an industrial, commercial and administrative centre frequently for various purposes. Some persons are going to Quilon daily to work in offices, factories, and business establishments. Coir spinning is a main industry in the district, and it is mainly concentrated in Kadakkavoor, Vettoor, Vakkom, Chirayinkil etc. Many persons from the town employed in this Unit are going to these places daily. Some others earn their livelihood by selling fish in the neighbouring villages. A number of persons are working outside the State including foreign countries.

Marketing of commodities

Due to the rapid expansion of the means of communications to all villages, the businessmen have penetrated even to the remote villages and markets for purchase and sale of essential goods in each of the villages. Grocery, Stationery, Soaps and cosmetic materials, hardware, household utensils, textiles etc. are available in the rural area itself. Even transister radio etc. are also available in most of the villages. The retail traders of Varkala town and villages bring commodities from the marketing centres of Quilon and Trivandrum for sale. Some merchants purchase commodities directly from the wholesale dealers while some others through the agents of the wholesale dealers. Though Varkala town is not a commercial centre, almost all the essential commodities are sold in the town. People from the neighbouring villages of Edava, Chemmaruthy, Varkala (the part which lies in the village area), Vettoor-Cherunniyoor etc. visit the town for making purchases or selling their goods. The shop owners of this town bring most of the commodities for sale from Quilon, Trivandrum, Madurai, Mettupalayam, Thirunelveli and such other places. Most of the copra and coconut oil from the town sell out to Quilon. Coir is mainly transported to Alleppey and Ernakulam. Varkala is also an important fishing centre and fish is taken to different markets at Quilon, Trivandrum and neighbouring villages.

Participation in cinema and other entertainments

There are four cinema theatres in the town. Though some neighbouring villages have cinema theatres, many persons from the neighbouring villages come to the cinema theatres in the town when new film are released.

As mentioned earlier, Sree Janardhana Swamy temple, Sarada Madom and Sivagiri are the most important pilgrim centres located in the town. Thousands of pilgrims flock to the Janardhana Swami temple during festival days from all parts of the district and neighbouring districts to make offerings and take part in the processions and variety entertainments held in the temple. This temple is also visited by pilgrims from all parts of India who regard it as sacred as Gaya itself. Sree Narayana Guru, the renowned spiritual leader and social reformer attained his Mahasamadhi at Sivagiri. His Samadhi Mandir is visited by thousands of devotees every year. The Hindus as a custom offer, 'Sradha' (annual rites) to their departed ancestors annually. They flock to the important centres of pilgrimages and 'thirthas' for this purpose. Thousands of Hindus visit the Varkala sea-shore known as 'Papanasam' from all parts of the district to offer 'Sradhas' on new moon days. There is also a religious fair for seven days in connection with the 'Karkadaka Vavu' (the new moon of Karkkadaka). Ochira Parabhrahma temple, Chirayinkil Bhagavathi temple, Attingal Bhagavathi temple, Porattakkavu temple in Chemmaruthy village etc. are the important places of worship and the people from this town visit these places for worship. In addition, a number of people from this town visit Sabarimala during the festival of Mandalapooja and Makaravilakku. For Muslims, Beema Palli at Trivandrum is a prominent place of pilgrimage and a number of Muslims from Varkala town visit this mosque every year.

Reading in educational institutions, obtaining medical facilities etc.

Almost all the villages in the taluk have schools upto secondary level. Therefore, the students of the villages are not fully depending on the schools in the town. But students of the boardering areas of the town attend the schools in Varkala town because of the proximity of the area. As Chemmaruthy and Varkala (rural part)

have no high schools, some students from these village depend upon the high school located at Varkala. Even though there is a college in the town, it is hardly sufficient to accommodate the students of the town. Hence, a number of students from the town attend colleges in Attingal, Quilon and Trivandrum. At the time, the Sree Narayana College located in the town offers facilities to the students who are residing outside the town. The students of the neighbouring villages who do not get admission in the regular colleges continue their studies in parallel colleges in the town. A good number of students from the neighbouring villages undergo training in the town in typewriting and shorthand. The Sree Narayana Hospital, one of the two important private hospitals of the district, Government hospital, Government Ayurveda hospital and some private hospitals in the town serve the town people as well as those in the rural parts of the district. In case of very serious ailments, patients from the town go to the Medical College Hospital at Trivandrum.

As there are regular bus and train services, there is not much for taxis. Even then, taxis ply between Varkala and Trivandrum which caters the need of the town dwellers. There are no autorikshaws in the town. The News Paper Vendor go on foot in the town and sub-urban areas. Some of the Government Offices such as Public Works Department, Village Office, Panchayat Office, Electricity Board, Police Station etc. located in the town have jurisdiction over the neighbouring villages also. Hence, the employee in the above offices and departments have to move outside the town limits for executing their work.

Demographic and other characteristics of the villages

Ten villages located around the Varkala town were surveyed for this special study to bring out the rural-urban interaction. All these villages lie within a radius of approximately 21 km. in different localities. The nearest village Varkala (the part which lies in the rural area) is approximately 1 km. and the farthest village Kalluvathukal is about 21 km. from the town. The details regarding the various routes in the villages and their distance from Varkala are given below:

Table 13.2

SELECTED VILLAGES ON VARIOUS ROUTES

Name of Village	Distance from the periphery of the town in km.	Routes
1	2	3
1. Varkala (Part which lies in rural area)	1	Road leading to Edava
2. Vettoor-Cherunniyoor	2	Road leading to Kavalayoor and Kadakkavoor
3. Edava	4	Road leading to Edava and Varkala-Quilon Railway line
4. Chemmaruthy	5	Road leading to Attingal
5. Ayiroor	6	Road leading to Parippally
6. Kadakkavoor	11	Varkala-Trivandrum railway line. Varkala-Kadakkavoor road.
7. Navaikulam	11	Road leading to Kallambalam
8. Ottoor	12	Road leading to Attingal, (Via.) Vadasserikunnam
9. Sarkara-Chirayinkil (Portion)	14	Varkala-Trivandrum Railway line
10. Kalluvathukal	21	Road leading to Paravoor and Paravoor to Kalluvathukal.

It can clearly be seen that the Villages selected are well connected by motorable roads from Varkala town. Some of the Villages can be approached from Varkala both by road and railway and some others by road, railway and by water transport also. The buses of the Kerala Road Transport Corporation and private buses ply through all these Villages.

Among the ten Villages linked with the town under study, Kalluvathukal Village has the highest growth of population with 41.39 per cent and Sarkara-Chirayinkil (portion) has the lowest with 25.08 per cent. Change in jurisdiction in the 1971 Census was the reason for the reduced growth rate in Sarkara-Chirayinkil (portion) village. The decadal growth rate varies considerably from village to village. The growth rate of population in the Village Vettoor-Cherunniyoor located 2 km. away from the town is 15.44 per cent and the village Edava located 4 km. away is 22.08 per cent, while that for Kalluvathukkal village with a distance of 21 km. is 41.39 per cent. It will therefore be seen that the nearness of the town is not the only reason for the high growth of population but it is also due to some other economic reasons. The growth rates of population in the selected villages are as follows:

Table 13.3

GROWTH OF POPULATION IN SELECTED VILLAGES

Name of Village	Population		Decadal variation	Percentage of decadal variation
	1961	1971		
1	2	3	4	5
Varkala (Portion which lies in rural area)	*15,965	9,737	—6,228	—39·01
Vettoor-Cherunniyoor	26,883	31,033	+4,150	+15·44
Edava	18,833	22,992	+4,159	+22·08
Chemmaruthy	15,858	20,474	+4,616	+29·11
Ayiroor	13,050	16,615	+3,565	+27·32
Kadakkavoor	35,799	39,690	+3,891	+10·87

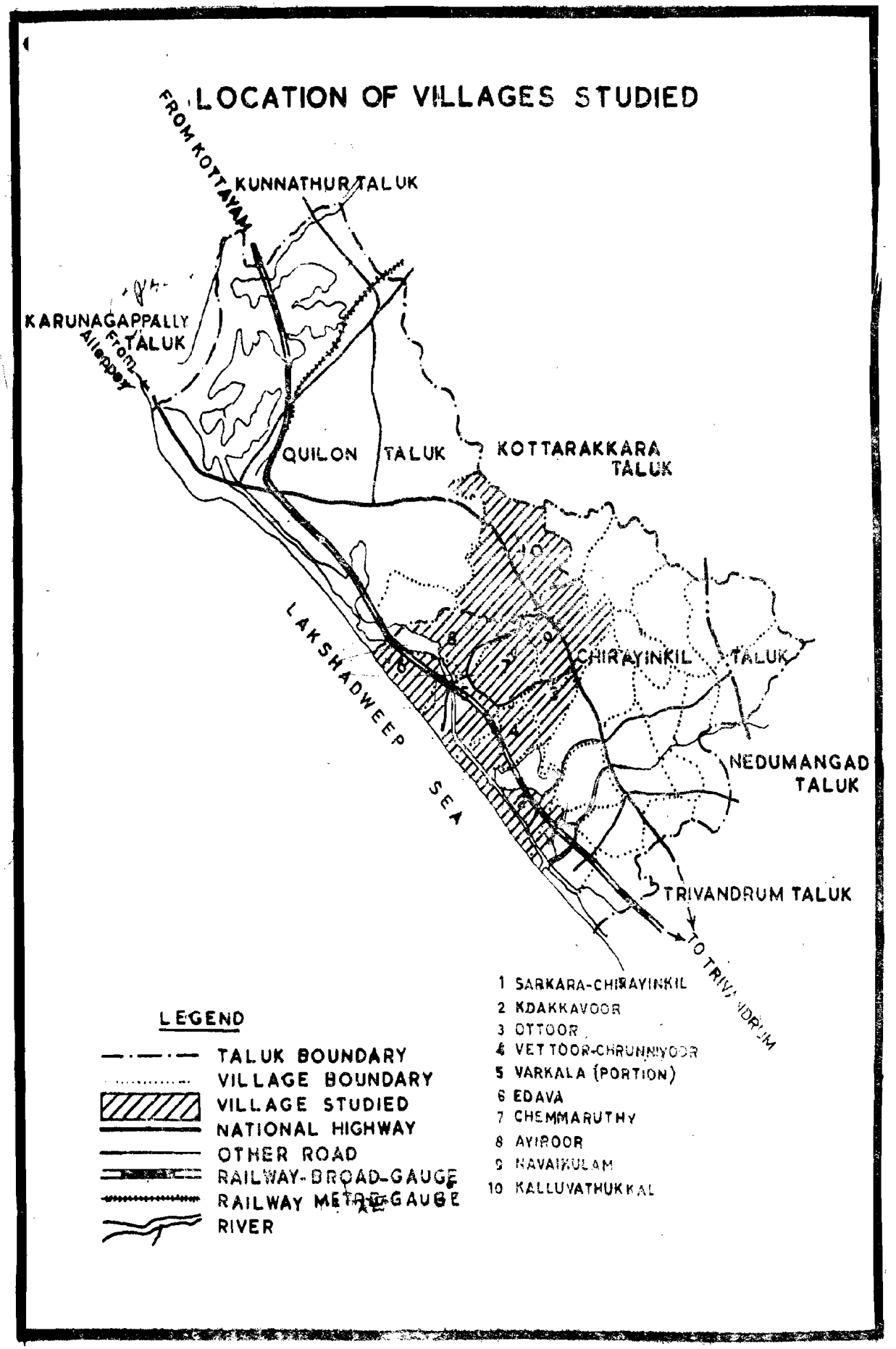

LOCATION OF VILLAGES STUDIED
FROM KOTTAYAM
KUNNATHUR TALUK
KARUNAGAPPALLY TALUK
From Alleppey
QUILON TALUK
KOTTARAKKARA TALUK
LAKSHADWEEP SEA
CHIRAYINKIL TALUK
NEDUMANGAD TALUK
TRIVANDRUM TALUK
TO TRIVANDRUM
1 SARKARA-CHIRAYINKIL
2 KDAKKAVOOR
3 OTTOOR
4 VETTOOR-CHRUNNIYOOR
5 VARKALA (PORTION)
6 EDAVA
7 CHEMMARUTHY
8 AYIROOR
9 NAVAIKULAM
10 KALLUVATHUKKAL
LEGEND
TALUK BOUNDARY
VILLAGE BOUNDARY
VILLAGE STUDIED
NATIONAL HIGHWAY
OTHER ROAD
RAILWAY-BROAD-GAUGE
RAILWAY METRE-GAUGE
RIVER

Table 13.3—*concld.*

GROWTH OF POPULATION IN SELECTED VILLAGES— *concld.*

1	2	3	4	5
Navaikulam	18,612	24,812	+6,200	+33·31
Ottoor	8,825	10,702	+1,877	+21·27
Sarkara-Chirayinkil (Portion*)	*23,806	17,835	—5,971	—25·08
Kalluvathukkal	20,674	29,231	+8,557	+41·39

*Change in jurisdiction in 1971.

Usually, villages with higher urban influences tend to have larger population, greater density and higher ratio of households to house. Viewed from this angle, Kadakkavoor and Sarkara-Chirayinkil located very close to Attingal Municipal town have the highest density of population with 3,436 and 3,417 respectively. The village Edava located 4 km. away from the town has the third rank. The rural portion of Varkala village, Vettoor-Cherunniyoor and Chemmaruthy located very near to the town with a distance of 1 km. 2 km. and 5 km. respectively have 4th, 5th and 6th ranks. The village Kalluvathukal located away from the town has the lowest density with 799 per sq. km. A table showing the area, population and density of population as also the number of Census houses and the number of households in which villages is given below:

Table 13.4

AREA, POPULATION, DENSITY OF POPULATION, OCCUPIED CENSUS HOUSES, NUMBER OF HOUSEHOLDS AND NUMBER OF HOUSEHOLDS PER 100 CENSUS HOUSES OF THE VILLAGES

Name of Village	Area in sq. km.	Population	Density of population	No. of occupied census houses	No. of house-holds	No. of house holds per 100 census houses
1	2	3	4	5	6	7
Varkala (Portion)	5·14	9,737	1,894	1,350	1,459	108
Vettoor-Cherunniyoor	17·69	31,033	1,754	5,132	5,223	102
Edava	9·14	22,992	2,516	3,032	3,303	109
Chemmaruthy	17·54	20,474	1,167	3,456	3,519	102
Ayiroor	17·75	16,615	936	2,884	2,951	102
Kadakkavoor	11·55	39,960	3,436	6,521	6,959	107
Navaikulam	28·23	24,812	879	4,021	4,274	106
Ottoor	9·47	10,702	1,130	1,862	1,898	102
Sarkara-Chirayinkil (Portion)	5·22	17,835	3,417	2,872	2,989	104
Kalluvathukkal	36·58	29,231	799	4,867	4,940	101

It is a general belief that the urban settlements influence the socio-economic characteristics of the population in the surrounding rural areas. Varkala is a non-municipal town with rural set up and only 62.17 per cent of the total workers are engaged in secondary and tertiary sectors. At the same time, the percentage of workers in these sectors in the villages Kadakkavoor and Sarkara Chirayinkil (portion) is 81.94 and 75.99 respectively. It may however be stated that coir and coir products are the important industries in the district and it is concentrated mainly in Chirayinkil and Kadakkavoor villages. This industry provides employment to a large number of persons especially the women-folk of the poor classes. These villages are also influenced by the towns Chirayinkil and Attingal. Similarly in the Vettoor-Cherunniyoor village which is situated at a distance of 2 km. from the town, the workers engaged in secondary and tertiary sectors constitute 64.30 per cent. At the same time, the workers from Varkala (portion) located one kilometre from the town constitute in these sectors are only 34.63 per cent. Hence, it is clear that the number of workers in the secondary and tertiary sectors do not depend upon solely to the proximity of the town but also to the facility for getting employment in factories or work shops located in their own villages. As stated earlier, industrially, the town is in a very backward position. At the same time, some small scale industrial units are functioning in the neighbouring villages. So workers engaged in household industry, manufacturing other than household industry and construction

(secondary sector) are larger than those of Varkala town in all villages except the villages Varkala (portion) rural part and Ayiroor. Details of workers in different sectors in each villages are as follows:

Table 13.5

TOTAL WORKERS IN SECONDARY AND TERTIARY SECTORS AND PERCENTAGE TO TOTAL WORKERS IN EACH VILLAGE

Name of Village	Total workers	Total workers in secondary sector	Percentage of total workers	Total workers in tertiary sector	Percentage of total workers	Percentage of total workers both in secondary & tertiary sectors
1	2	3	4	5	6	7
Varkala (rural area)	2,316	242	10·45	560	24·18	34·63
Vettoor-Cherunniyoor	9,124	3,616	39·63	2,251	24·67	64·30
Edava	5,592	1,279	22·87	1,306	25·14	48·01
Chemmaruthy	5,746	1,237	21·53	1,089	18·95	40·48
Ayiroor	4,527	900	19·88	794	17·54	37·42
Kadakkavoor	14,310	7,877	55·75	3,700	26·19	81·94
Navaikulam	7,197	1,870	25·98	1,103	15·33	41·31
Ottoor	3,205	907	28·30	635	19·81	48·11
Sarkara-Chirayinkil	7,081	4,104	57·96	1,277	18·03	75·99
Kalluvathukkal	9,469	3,049	32·20	1,238	13·07	45·27

It is very difficult to ascertain the exact number of persons travelling to Varkala town from these villages daily for work or business. Some persons from these villages are employed in the town in Government Offices, Schools, Small Scale Industrial Units, Transport, Hospitals, Trade etc.

In the literacy aspect, as a whole, Trivandrum district recorded a rate of 62.54 per cent in the 1971 Census while the rate of Varkala town is 59.77 per cent. The influence of the town on the literacy of the people of the villages is negligible, as all the selected villages have been provided with schools upto middle classes and all the villages except Chemmaruthy are provided with High Schools also. The average literacy rate in the selected villages as a whole is above 50 per cent. Among these villages Ottoor has got the highest literacy rate with 63.53 per cent the lowest being Sarkara-Chirayinkil (portion) with 50.04 per cent. The literacy rate in the five villages Varkala (rural area), Edava, Ayiroor, Ottoor and Kalluvathukkal located respectively 1 km., 4 km., 6 km. and 21 km. away from the town exceeds 60 per cent which is greater than that of the literacy rate of Varkala town. The following table shows the village-wise literacy rate of the total population in 1971.

Table 13.6

LITERACY RATES IN SELECTED VILLAGES 1971

Name of Village	Population 1971	Number of literate and educated persons	Percentage of literacy
1	2	3	4
Varkala (rural area)	9,737	5,976	61·37
Vettoor-Cherunniyoor	31,033	17,612	56·75
Edava	22,992	13,941	60·63
Chemmaruthy	20,474	12,086	59·03
Ayiroor	16,615	10,381	62·48
Kadakkavoor	39,690	23,056	58·10
Navaikulam	24,812	14,132	56·96
Ottoor	10,702	6,799	63·53
Sarkara-Chirayinkil (Portion)	17,835	8,924	50·04
Kalluvathukkal	29,231	18,157	62·12

Just like the other villages of the State, these villages also have no clear cut allocation of land for homestead, industrial, commercial and other purposes.

The dwelling houses can be seen scattered all over the area. No forest area is found in any of the selected villages. The topography of Varkala and the selected villages is almost similar. The villages have no particular area as grazing land. All cultivable lands are already under cultivation of one crop or other. Paddy, coconut, tapioca, pepper, vegetables etc. are the main crops. All the villages are even today depending entirely on rainfall for the purpose of irrigation.

In respect of traffic facilities, it is found that all the villages are connected to Varkala town by a net work of roads having bus services. Some villages are connected to the town by rail also. Bicycle is a common vehicle in these villages. Bullock carts, hand carts, boats etc. are used for transporting goods. There are also a few motor cars, motor cycles, scooters and trucks in these villages.

All the villages have shops providing variety of goods. There are weekly markets in the villages of Vettoor-Cherunniyoor, Ayiroor, Navaikulam and Kalluvathukal.

All these Villages are enjoying the facility with electricity. 50 per cent of the total households have not yet been provided with electricity. Out of the 10 villages, in 8 villages only less than 25 per cent households are electrified. About 75 per cent of the total households of these villages still depend on kerosene for light. Almost all households use fire wood, dried twigs, husks of coconut etc. for cooking.

Among the above mentioned villages, Sarkara-Chirayinkil alone has water supply system. Either Sub Post Offices or Branch Post Offices are functioning in all the villages but telegraph facilities are not available in two villages of Chemmaruthy and Ayiroor. Telephone facilities are also not available in Ayiroor villages. It may particularly be seen that medical facilities are available in all these villages.

The villages are not at all lag behind the Varkala town in the field of recreational activities. There are some recreation clubs and libraries and reading rooms in all the villages. In five villages there are cinema theatres also. Sree Narayanapuram temple and Sreekrishna Swami temple located in Ottur village are famous religious centres. Sree Narayanapuram temple is an ancient temple which is now declared as an ancient monument by the Archaeological department.

As far as the source of livelihood of the people is concerned, majority of them are engaged in agricultural activities except those in the villages of Sarkara-Chirayinkil, Kadakkavoor and Vettoor-Cherunniyoor Villages. Majority of the people of these villages are engaged in manufacture of coir and coir products. There are workers in all other categories but the number is less. The villages Edava, Vettoor, Cherunniyoor, Kadakkavoor and Sarkara-Chirayinkil are coastal villages and as such a number of persons in these villages are engaged in fishing and the trade related to it.

As far as Varkala town is concerned, it does not influence the adjoining rural areas to any considerable extent.

CHAPTER XIV

CONCLUSION

In Kerala State, the towns do not exhibit a uniform socio-economic characters. There are bound to be differences in the size and composition of the population, occupational status, literacy rate, standard of living etc. In addition, there are great variations in area, climate, topography, land-use pattern and the like.

Any of the towns in this State cannot be said as cent per cent urban and no village can be said as cent percent rural in characteristics. There may have protected water supply scheme, a net work of roads, electricity, hospital, high school etc. in almost all rural areas of Kerala. There may even have some industrial concerns in many places. These will contribute the village an urban appearance. So also the town will have some rural characteristics in many parts of it. Even cities are not exception, to this general character. No city or town will have exclusive functional areas. The residential building of all communities, business places, office buildings etc. are scattered everywhere. The extent of land owned by people will range from one or two cents to more than an acre. So, the measurement of the urban characteristics of a town and that of a rural area is a difficult process. Varkala is no exception.

Varkala is recognized as a census town ever since 1921. It had a jurisdictional change in 1971 when one more kara viz. Varkala rural kara of Varkala village was added to the census town raising its extent to 10.28 sq. km. from 4.09 sq. km. which existed prior to that.

According to 1961 census, the population of Varkala census town was 7,560 which became 20,365 as per the 1971 census. The drastic difference in population was due to the expansion of the town. Otherwise the decadal rise in population is more or less at par with the other towns of Trivandrum District.

Varkala is not even the headquarters of a taluk. Attingal which is 20 km. south-east of Varkala is the headquarters of Chirayinkil taluk in which Varkala lies. Varkala is also not situated by the side of the National Highway. Trivandrum, the headquarters of the State as well as the district is 42 km. south of Varkala. These two towns as also Quilon, a big industrial town do not influence the activities of Varkala town in any way even though there is constant contact between these towns and Varkala for various purposes. A net-work of good roads within the town and other rural and urban areas had made the travel easy. The railway line also passes through the centre of the town enabling travel to Trivandrum and Quilon all the more comfortable.

It can also be pointed out that the influence of Varkala town over the sub-urban rural areas is also less. This is because of the fact that the bare minimum facilities viz., Lower Primary School, Upper Primary School, High School, rural dispensary, water supply scheme, road facilities, postal and telephone facilities and electric supply are available in almost all rural areas adjoining Varkala town. The additional facilities available at Varkala are a first grade college, a big private hospital conducted by the Sree Narayana Trust, Railway Station, Ayurvedic dispensary and some Government Offices.

Eventhough, the town has no separate functional areas, Maidan area where most of the Offices are located can be treated as a centre of important activities. Each locality has some residential houses belonging to different communities, one or two Offices, some hotels, tea shops or other institutions. There is no separate land-use pattern adopted. There is some extent of agricultural area in all the wards of the town.

The economic structure of a town is the most important factor in determining its urban characteristics. There are no major industries in the town. The small scale industries like rattan work, etc. provide employment only for a few people. As per the 1971 Census, 4,934 persons come under the category of workers. Among this 17.67% are agricultural labourers, 13.48% are in Trade and Commerce and 13.40% are in manufacturing other than household industry. 10.66% are in fishing, hunting, plantation work, orchard and allied activities, 8.65% are cultivators, 7.58% are in Transport, Storage and Communication, 3.91% are in Household industry, 3.53% in construction and 0.85% in mining and quarrying. 20.27% are in other services.

Evidently, the economic life of the town does not confer the standard of a town to Varkala as it stands at present.

In fact, the importance of Varkala is due to the very ancient 'Janardhanaswami temple' situated near the sea coast and due to the Sivagiri Madom (ashram) with its various religious and social institutions established by Sree Narayana Guru, the renowned Hindu monk and social reformer of Kerala. The sea-coast is known as 'Papanasam' which is famous throughout the State for performing obsequies for the ancestors. The Janardhana Swamy temple and 'Papanasam' are considered to be very sacred places for Hindus all over India. There are many mythological stories about the origin of the temple and the Papanasam sea-coast.

MGIPCBE—S8—1 Census/Kerala/87—3-6-87—300.