



A Peep into the history of Kottiyoor Migration

Sheeba.P.K

Research Scholar, Kannur University, Kerala, India

Received: 09 Feb 2021; Received in revised form: 25 Mar 2021; Accepted: 19 Apr 2021; Available online: 29 Apr 2021

©2021 The Author(s). Published by Infogain Publication. This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0/>).

Abstract— Migrants act as agents of social change. Migration is a process by which leads to the intermixing of people from diverse cultures. It has many positive contribution such as evolution of composite culture and it also breaks the narrow considerations and widens up the mental horizon of the people at large. Improvement of the quality of life through the transformation of society and by this they improved their standard of living. As part of the Migration to Malabar, we can see its effects on the process of acculturation, adjustment and integration of migrant people at the region of Kottiyoor (Kannur Dt).The present study about Kottiyoor Migration intends to analyze the process of changes in Kottiyoor after migration.

Keywords— Kottiyoor Migration, Migra, invasion, conquest.

I. INTRODUCTION

Migration is one of the oldest activities and it is also a worldwide phenomenon. Migration basically a spatial mobility from one place to the another. This is the movement of people to new area or country in order to find out work and better living condition. The word migration has been derived from the Latin word 'Migra' which means to change ones abode. It is simply defined as the relatively permanent movement of persons over a significant distance. Migration is one such a crucial sociological and economic variable that exerts a persuasive influence on the socio – economic-political and demographic structure of both the sending and receiving areas.(Jose Andrews,2016:p.77) .On the basis of diverse parameters, according to the area of migration ,it is classified into several types like rural to urban, urban to rural ,Internal and external migration ,Return migration and so on the basis of duration. It may be either for permanent or for a short period(p.78).However there are four major forms of migration that are invasion, conquest, colonization and immigration.

Migration usually happens as a result of a combination of these push and pull factors. Push factors are the reasons why people leave one area. They include lack of services ,lack of safety, high crime, drought, crop failure , flood ,poverty, war etc. Otherwise Pull factors are the reasons why people move to a particular area. They include higher employment, more wealth, good climate, better services, safety, less

crime, political stability, more fertile land, lower risk from natural hazards etc.So,we can say that migration usually happens as a result of the combination of these push and pull factors.

Migration is a consequence of the uneven distribution of opportunities over space and people tends to move from place of low opportunity and low safety to the place of higher opportunity and better safety. Scarcity of food, military operation or political operation and religious persecutions serve to push people out of one region. While opportunities of several employment ,investment and favourable conditions of advancement ,help to pull them certain other region(John Joseph ,p.117) .Sometimes it can be classified according to a range of criteria. Migration based on distance,duration,motive etc.. And the results can be see in socio economic cultural political and demographic fields. Migration of the peasant community from Travancore to Malabar assumed gather significance in the contemporary history of Kerala, changed the entire social cultural and economic landscape of Modern Kerala. Migration and peasant settlement of farmers in the high land of Malabar finally lead to urbanization and social change in Malabar(Dr.Sebastian Aikkara,2018,p.59).In Malabar migration, migration of peasant farmers which started on a small scale and majority were small farmers who went to make Malabar their permanent home(Varghese Thottaikkad,2014,p.101). The first stage of migration was

very slow ,the second and the third stage marked it's peak period, then it became stagnant because of the cultivable land.

The present study "A Peep Into The History of Kottiyoor Migration " intends to analyze the process of changes and impacts of Kottiyoor Migration. The migration of Kottiyoor had multi-faceted effects and it had introduced so many changes in the different spheres. The two main types of migration of Keralites were, migration of farmers from Travancore to Malabar and the second one is migration of semi-skilled labourers to Gulf and Arabian countries. The migration of farmers from Central Kerala was started in 1920s.It was first initiated by a group of Syrian Christians. Majority of the migrants were small peasants who went to make Malabar their permanent abode (Dr.Ratna Raj,2003).The situation caused to the migration from central Travancore is a natural phenomenon under stress. The first migrated place on the north –eastern hilly region like

Arakalam,Muthumala,Perimedu,Mundakkayam,Kattappan a,Kumali etc(Varghees Thottaikkad,2014,p.29).In the case Malabar migration, there is no special leadership and the cost of land was low in Malabar also helped to migrate(p.37).The peasant migration was a milestone in the history of Kerala.

It has been observed that, migration to Kottiyoor is a part of a developmental discourse in the context of Malabar. Kottiyoor is a village in Peravoor block in Kannur district of Kerala state. Mar Vellappally Sebastian gives brief account on 17migrant colonies of Malabar including Peravoor ,Alakkode and Cherupuzha of Kannur District(Sebastian ,1999) Mattanur, Koothuparamba, Kalpatta, Peringathoor are the nearby cities of Kottiyoor. The total geographical area of Kottiyoor is 15501 hectares and it has a total population of 16,698 peoples(Panchayat Documents, Kottiyoor).The word Kottiyoor is derived from the two Malayalam word ,*koodi* and *Ooru*.It is the hilly village in the eastern side of Kannur District. The eastern side is forest land bordering of Karnataka state. In spite of the similarities of topographical conditions, Malabar had altogether a different pattern of agriculture development and a significant land-individual relationship(Joseph,2005,p.120)

Generally migrants act as agents of social change. It is says that the world has been grown by the result of migration. It leads to intermixing of people from diverse cultures. As part of the arrival of farmers from Travancore to the eastern regions of Malabar, there were occurred a lot of transformations in Kerala today's form. The people from Travancore to Malabar had to build lots of roads, bridges, libraries, schools, hospitals and several co-operative

institutions in this forest land , Kottiyoor(VargheesThottaikkad,2014,p.84) .Food crops and cash crops were produced in Kottiyoor region. The cash crops like pepper,rubber,arecanut,cashewnut etc. were produced and it became helpful to the increasing of economic system of our country. Moreover lots of people worked hard in these plantations. The farmers proved that farming is a job which could be done with the profit(Dr.Sebastian Aikkara,2018,p.214).So the migration increased economic output and standard of living also. But now the peasantry in Kottiyoor experiences lots of problems today, because of the price of cash crops has also declined as part of globalization, Even, the farmers not get the cost of production of rubber(Biyathus,2017,p.26).

The narratives on migration present the migrant community as a 'modern' community. As the protagonist in one of the migrant novels *Churam* recalls, they are viewed as the "carriers of modernity "who envisage a modern society in Malabar(Ambili Anna Markose,2017).Education at Kottiyoor is also made significant changes in the education system over there. They proved to establish better educational institutions .Education before the arrival of emigrants was very poor, there were no such proper educational system at Kottiyoor and even not a basic preliminary education was there. So the arrival of migrants made a milestone in the field of education (Dr.Sebastian,2018,p.189). For the purpose of education, LP School have been established and later it was raised into High School. In that period higher educational institutions were very few in migrant areas in Malabar. Later several colleges were established nearby regions.Nirmalagiri College at Koothuparamba, Basic Training School at, Mananthavadi, St. Mary's College Batteri,Pulpally Pazhassi Raja College,Devgiri College, Kozhikode etc. were some of the important among them.

K K Gopalan Nair set up a shed for education at the place of Manjunath Mathai's at Neendunooki.They were set up a school for migrants. When K K Gopalan Nair went back in 1956,Kallupurukkathu Devasya and Puthanparambil Kuttiyappan taught the children.Gopi Nair donated twenty five cent land for to build school at Chungakkunnu.At the same time ,no one willing to donate any place for to build a school at Thalakkani.In 1962 Nair Service Society established a UP School at Kottiyoor.P.SreedharanPillai,K S Siva Raman Nair, A K Kochunarayana Pillai were the administrators.SNDP also started a nursery school and later it was upgraded into L P School in 1963.It was under the leadership of famous personalities in the areas likeK.S Padmanabhan,Kolad Bhaskaran, Aikkarakkudi Subramanyan, Kalappurakkal Velayudhan etc.

Due to Malabar migration hill residents have undergone a wide variety of changes. There have been major changes in the socio cultural political and sports fields. Road, power supply, bridges, post office, panchayat etc. increased the living facilities of the people. Kottiyoor Plachuram road is one of the important road in these area(Biyathus,p.28).Malabar migration also resulted major changes in sports and culture. Young people meet in the churchyards and public places ,including the mission log K.C.Y.M, book shelves, clubs under the leadership of youth engaged in sports activities such as volleyball. National and international sports players emerged from migrants that had only small play grounds. Jimmy George brothers in Peravoor, Baby Aluysiur, M.D Valsamma, Sushanth Mathew ,O.P Jaisha and others are contributing to the field of migration centers(ibid,p.30).

Migration has always been a decisive factor in regional politics. Several migrant people became entered into several major leadership .N C Appachan, Mathai C Rosakkutty Teacher etc. were some of the important among them. The people of the migrants has been able to find a key political presence in the migration sector. Kottiyoor came under the influence of political conflicts and communal violence. This is a development of higher political consciousness and broad view points. However, regional cooperation can help to minimize the negative consequences of migration and promote its integrity.

Like that of political sphere, in the case of cultural realm, there has been good change also. Newspapers, libraries, schools, mosques, church etc. were made great impact I n the progress of culture. Nehru Memorial Library ,established in 1964,has led a leading role in the cultural changes of the area. Now it situated in the place donated by Mr.Thuruthiyil Zakaria.Similarly the Panchayat Cultural Centre and library of Chungakkunnu(1925),Tagore library Ambayathodu were founded .Besides the above, fine arts societies and co-operative institutions etc. were contributed much to the development of cultural aspects of the society. In 1965 a co-operative society was found to be necessity for the Kottiyoor people, and some of them started registering the society in 1966.

In 1961 Chiraythachan was charged as Vikari of the Thalakkani church and he take effort for to make road transport possible .Thus, the better journey from Thalakkani to Manathana fulfilled by the efforts of P K Joseph,Thuruthiyil Zachariah etc. In 1967 new road from Kottiyoor to Mananthavadi also constructed under the leadership of Father Chirayath and firstly started a Jeep service through this. In 1965-66 a bridge was built with wood without pillars at Bavalipuzha to connect the migratory centers to the Panniyamala,

Thullanpara,Palukachi to Thalakkani under the leadership of Father Chirayath .Similarly built another bridge to connect Chungakkunnu to Adaykkathodu and Poyyamala.

The reason for the development of Kottiyoor was the hard work of migrant farmers. A significant feature of migration is that most of the large migrant land owners were businessman too. All those persons who own ten acres and above ,own shops and establishments in the bazar in Kottiyoor, either renting them out or running their own business. On the other side most of the landless are engaged in agricultural labour while some others are engaged in non-agricultural labour.

CONCLUSION

Kerala has witnessed several streams of migration. However ,migration of farmers from the highlands of Travancore to Malabar is significant one. With these ,migration of Kottiyoor also indicates that it is unique and distinct from many other migrations. Several sociologists have done great efforts to find explanations for the attempts on social mobility among various sections of the population.Pitrim Sorokin David Glass said that, social mobility is any transition of an individual from one social position to another.(David Glass,1954).Bernard Barber also explains the mobility as a movement upward or downward between higher and lower social classes, and the shift is not towards a single social role. It is rather a combination of roles which acts as a safety valve against the risks of agrarian occupations ((Bernard,1957).So the migration of farmers from Travancore to Malabar, particularly to Kottiyoor has been the subject of study for historians and sociologists.

REFERENCES

- [1] Aikkara Dr.Sebastian, 'Malabar Kudiyyattathinte Kanappurungal',Kottayam,2018
- [2] Ambili Anna Markose ,'Religion, Modernity and the Nation; Postscripts of Malabar Migration', Journal on Interdisciplinary Studies in Humanities,2017
- [3] AndrewsJose, 'Purappadintooru Varshangal',Kottayam,2016
- [4] Babu K.V , 'Kolathunadu Nalvazhi Charitram',Kannur,2013
- [5] Barber Bernard ,'Social Stratification Comparative Analysis of Structure and process 'Harcourt ,Brace and World, INC, Newyork,1957
- [6] Bishop Mar Sebastian Valloppilly ,'Daivam Nammodu Koode (God is with Us),Thalasserry,1999
- [7] Glass David ,'Social Mobility in Britain', Routledge and Kegen Paul,London,1954
- [8] Joseph John ,'Peasant Migration In Malabar With Special Reference To Peravoor Settlement,Kannur,1925-1970

- [9] Joseph K V ,‘Socio-cultural Determinants and the Peasant Migration from Travancore to Malabar, In K S Mathew, M Singh and J Varkey (Eds),Migration in South India, Cambridge ,Shipra Publications, New Delhi,2005
- [10] Kudiyyattathinte Ithihasam, Thalasseri Athiroopatha Charithra Smrithikal,Thalasserry,2005
- [11] Malayala Manorama News Paper,1969 Oct.8
- [12] Perumal Seva Kottiyoor Suvarna Jubilee Smaranika, Kannur 2003
- [13] Thottakkad Varghese, ‘Malabarkudiyettam’ Thiruvananthapuram, 2014
- [14] St. Sebastian Church Kottiyoor Smaranika ,1993
- [15] Sorokin Pitrin .‘Social And Cultural Mobility’ ,Free Press ,America,1959