

MAY 2020

MUZIRIS NEWS

Past Perfect, Present Continuous



THE CHERAMAN MASJID OF KODUNGALLUR IS BELIEVED TO BE THE FIRST MASJID IN INDIA





COVID-19 and The Shutdown of the World

The world is passing through times that we are not familiar with. We have got accustomed to words like "Quarantine", "Lockdown" etc. Wearing masks has become one of our habits. We have learned by now to maintain social distancing.

The people of the world are going forward with multiple attempts to cope with the present times. The Novel Corona Virus, which originated in China's Wuhan and has spread all over the world, causing the disease called COVID-19, has changed the patterns of our daily life. Uncertainty reigns as to when we will be able to return to normal. The spread of this virus is considered as the most dreadful calamity post World War II. The world is passing through a public health emergency.

COVID-19, which broke out in the last week of November 2019, has spread all over the world from the beginning of this year. By now, nearly four hundred thousand people have died from the disease; over five and a half million people have been affected. The people of the world and governments are in the thick of the battle against

this disease. The world is increasingly getting isolated from its residents. People are confined to their homes; work from home has become the norm. Countries have closed down their borders. Airline services around the world have been stopped. Schools, colleges and universities have been shut. Shopping malls and tourist resorts have been closed down. Public transport systems have been terminated either partially or completely. Streets are virtually deserted. The saddest part is that the world has shrunk to such a position that those who are dying of this disease are denied the chance for a last glimpse of their near and dear ones; neither are the latter permitted to be near the former on their last journey and offer a last kiss. Humanity, perhaps, is passing through such a horrid, sad crisis which it has never been through in the recent past. One could say that this is a time when fear reigns supreme.

COVID-19 has succeeded



in bringing to a grinding halt all fields of activity including production, distribution, transportation and communication in all countries, irrespective of whether they are developed or developing. Our agriculture, commerce, educational activities, public transport and tourism have been stopped entirely because of this crisis. This state of affairs is continuing still. Beyond the hopes of eradicating the virus and taking the world back to its former state, the world's countries are now seeking ways to live with the illness. The World Health Organisation has recently termed the virus as endemic, similar to the HIV, and stated that it is likely to persist, resisting treatment or prevention for an unforeseeably long time. For this very reason, we have to get used to new styles of life, including new types of pleasure trips, celebrations etc.

As a part of organizing resistance against COVID-19, the majority of the world had to be locked down as has never happened in the recent past. All means by which we were always in touch, came to a standstill. All transport by road, rail, air and water had to be stopped. During the time of lockdown, fields like tourism, industries, the export of food items, businesses, industrial production, etc., went into recession. All commerce, including that of oil, was bogged down. Gulf countries which are dependent on economies other than oil will have to face a severe crisis as a result of this. Asian Development Bank had pointed out that owing to the SARS Virus outbreak of 2003, and China had to face a loss of US\$ 20 billion. International economic experts point out that COVID-19 will cause similar damage. In the Primary Report of International Labour Organisation under the U.N., it was pointed out that, COVID-19 has posed not only a health emergency alone; but that it is a labour and economic crisis. They had made it clear that in the coming days, it will sabotage the future of all economies and about two billion workers (of formal and informal economies combined) would lose their

jobs—that is half of the workforce of the entire world. Studies are progressing about the impact of COVID-19 in world economies vis a vis labour.

COVID-19: The Repercussions in the World Tourism Sector

Tourism is the means of celebrating life, finding bliss, forging new friendships, acquiring a world-consciousness, self-renewal, and getting acquainted with other cultures. COVID-19 has wreaked havoc mostly in this sector. Tourists and visitors enrich not only their own lives. Tourism is the chief means of livelihood of millions of people from several countries of the

Jordan, Bahrain, Oman etc, where the primary source of income is tourism. In many of the Arab countries, tourism and aviation bring in most of the revenue. The spread of COVID-19 affects mostly these countries. For these countries, laying off experienced and specialist workers now will become a boomerang in the future. When the current crisis abates, the role of these workers will prove to be crucial in reviving their economies through the successful conduct of their businesses and industries.

The World Tourism Organisation has estimated that this year, there may be a 30% fall in the number of tourists worldwide. Whether this



world. Its chain extends, for example, from a petty shop-keeper in a tourist centre to tourist guides, taxi drivers, travel agents, tour operators, hoteliers and all their ancillary services, to the entire economy of a country. This chain has been broken now. Let us consider here the crisis that the world tourism sector confronts.

A study conducted by the Arab Centre for Tourist Media points out that in the Arab world, COVID-19 would affect Saudi Arabia, Egypt and U.A.E the most. Incomes from the tourism sector will crash in the Arab world like never before. The spread of COVID-19 might cause the collapse of G.D.P. by 50% in countries like Egypt, Morocco, Tunisia,

percentage of fall will further increase depends on how long will it take for the spread of the virus to cease and become manageable. It is estimated that there will be a reduction in income via tourism to the tune of US\$300 billion to US\$450 billion worldwide this year. Studies estimate that a decrease of 50% of tourist arrivals and income via tourism is expected in the Middle East. It has been estimated that Saudi Arabia has lost US\$ 7billion owing to the cancellation of the Umra this year. Several hotels in the U.A.E have been shut down completely. There are 350 thousand employees in the tourism

sector in the U.A.E. Many of the tourism and hospitality establishments have laid-off workers. The postponement of DUBAI EXPO 2020 will also affect the tourism sector adversely. It had aimed to attract 20 million visitors. The tourism sector is contributing more than US\$22 billion to the U.A.E.'s annual budget.

There are more than 300 thousand workers in the tourism sector in Egypt. About 15% to 20% of the G.D.P. of Egypt is from the tourism industry. It is estimated that annually the tourism sector in Egypt is contributing about US\$ 12.5 billion to the national economy. More than ten million tourists

production. Then it spread all over the world. It has affected all spheres of human activity. Although the world initially tried to resist it through cancelling hotel bookings and stopping events, it inexorably led to total lockdowns of countries. The world then came to a halt as a result, to a certain extent.

Since the spread of the virus is on a global scale, it will take an unknown period for the tourism sector to get back to normal. Even though the authorities may relax restrictions, and allow freedom of movement, it may take much more time for fear of the people to go away. Naturally, it will

definite slowdown as of now. It is also not clear as to how long this state of affairs will continue. Statistics indicate that millions of people were employed directly or indirectly in the tourism sector in our country, and that 9% of our G.D.P. is contributed by this industry. There is no clarity as to how the personnel connected with the tourism industry --beginning with the small scale and medium entrepreneurs in this sector like travel agents, tour operators, taxi operators and hotels and the hundreds of thousands of petty traders who are centred around the thousands of tourism centres scattered throughout the country which solely depend on this sector for their livelihood --would take their lives forward while facing this crisis.

It is certain that the impact of the spread of COVID-19 will inflict a terrible blow on the tourism and hospitality sectors, which is one of the major employment-providers of the country. The spread of COVID-19 has reportedly led to the near complete collapse of these two important industrial sectors in India. There are more than 55 million people employed directly and indirectly in the tourism sector in India. There are reports that nearly 40 million people, almost 70 % of those who are engaged in the tourism and hospitality industries in our country, have lost their jobs. These estimates of the loss of employment have been drawn up by the Federation of Associations of Indian Tourism and Hospitality. Loss of jobs is not something that affects individuals alone. In effect, it will emerge as a familial, social problem. This report makes it clear that the country is already in the grip of such a crisis.

The total of foreign exchange earnings of India via the tourism industry was US\$28 billion according to last year's statistics. The income generated through domestic tourism was Rs. 2 Trillion. The direct income from all tourism activities of India combined, which amounts to Rs.5 Trillions, and an amount almost



visit Egypt periodically according to figures. This year, an increase in the number of tourists to the tune of 30% had been expected. But the spread of the virus will potentially cause a shortfall in the number of visitors by about 50% according to estimates.

European Travel Commission states that to overcome the economic crisis in the European Union, a bailout fund of about Euros 375 billion will be needed. The crash of the tourism sector will undoubtedly affect the economies of several European countries adversely.

The tourism sector is facing a grave crisis worldwide, as indicated above. The COVID-19 originated in China, the world's most important business hub and the core of global industrial

affect the tourism sector as well. Let the conditions be ready for the tourists to return to their haunts in peace. Let the labour and industrial sectors be operational with renewed strength!

COVID-19: The Tourism Sector in India

COVID-19 spread in our country amidst a severe economic slowdown. This pandemic began its hunt in India at a time when our commercial growth rate had come down from 8-9% to an estimated 5% or below. The initial estimates indicate that sectors like tourism, industries, the export of food products, business deals, industrial production, etc., are heading for a

double of this, from indirect industries connected to tourism, are slated to be lost this season, under the present circumstances, according to experts. As income falls, all tourist centres will face grave financial crisis. Entrepreneurs have to pay the salary of the employees, E.M.I.s related to services, advance taxes, Provident Fund, E.S.I.C., G.S.T., Excise Duty, other State levies etc. For the tourism and hospitality industry to successfully wade through this crisis, government support like never before, has become imperative. India's tourism sector has to come back with renewed vigour. But this task is not something one can achieve individually. Combined efforts of all stake-holders are to be pooled, to ensure a healthy recovery of the tourism sector. It may take some time for things to return to normal. In the meanwhile, we have to take good care of our tourist centres and maintain them in good shape. There should be certain studies related to each centre. The government has to undertake studies taking into account not only the business people connected to the industry but also the majority formed by ordinary men and women who are related to this industry directly and indirectly. This too, must be a way for us to re-emerge from the present predicament.

COVID-19: The Tourism Sector in Kerala

Kerala was on a pathway of comeback, as a State that had survived the severe flood of 2018, and that of 2019, besides the deadly outbreak of Nipah Virus (2018). Kerala that went ahead with infrastructural development and social interventions had managed to maintain the economic growth rate at 7.5%. It has to be specially mentioned here that despite undergoing the calamities above, Kerala has managed to record this

achievement. It was at this time that a grave danger engulfed the whole world in the form of the COVID-19 attack. It was in Kerala, which has transport connections with all parts of the world that the first infection of COVID-19 in India was confirmed. From that day till now; we are battling the virus. And we are in a leadership position in setting an example to the rest of the country and indeed, the world, about effectively containing the spread of the virus. To maintain this record, we need continued action with vigilance.

It was the advances we made in the construction and tourism sectors and the inward remittance from our ex-pat communities around the world that had provided us with purchasing power as a society. These were the factors that had been sustaining us for long. Now, there has been a steep decline in all these.

Kerala's tourism sector, enriched with our State's natural beauty, historical importance, cultural specialities, our performing and other art forms, historical monuments, has been attracting domestic and foreign tourists. Above all these, the reason why hundreds of thousands of tourists choose Kerala as a destination annually is that ours is the most secure space in India. As far as Kerala is concerned, "secure tourism" is not an ad slogan.

As already mentioned, tourism is one of our most important sources of income. Now, the post- COVID-19 crisis has engulfed this sector in our State. From the middle of March 2020, all our tourist centres have been shut down. The months of March and April were supposed to have been the time for excursions from colleges and universities. April and May were vacations months during which family holidays would have been spent by thousands of our people in our tourist centres and amusement parks. The months from June to September mark the Monsoon Tourism season which is essential in Kerala's tourism calendar. All these were wiped out now in one

stroke owing to COVID-19. Presently our balance sheet is only of substantial losses. For this very reason, careful planning and implementation of programmes to undo these losses is our only way to recapture the lost power of our Tourism sector, and thereby, the financial security of our entire state.

We need to have a cautious approach to rebuilding this sector. Now is the time to conserve our historical monuments and cultural heritage sites and institutions and to draw up long-term plans to sustain a healthy tourism practice in our State. It has added immensely to our prestige that we have been able to rescue foreign tourists otherwise trapped in the clampdown and provide effective treatment and the highest level of care to those foreigners who had been infected and nurse them back to life, earning their gratitude and testimonials in international media. Our public health sector, the specialities of our healthcare and treatment systems, and above all, our high level of humaneness came in for immense praise. We should be able to succeed in projecting this aspect of total care that we provide, on a world stage. We should shape our strategies for reviving tourism, taking into account the interests of the lowest level worker in this sector.

It is not possible for any particular region or country of the world to carry on without being infected by this virus for long. We live in reciprocities. We won't be able to survive for long, shutting down borders. We are a people who maintain trade, commercial and travel relationships with all parts of the world. The world progresses only through reciprocal exchanges, purchases and sales. For this very reason, inevitably, any one sector alone will not be able to survive. The only option left with us is that we will all survive together. Let the tourism departments and tourist centres around the world succeed in upholding such attempts at surviving together.

The Eternal Lamp of Secular Heritage

The Cheraman Masjid of Kodungallur is believed to be first masjid in India. This mosque is where a Juma worship was first conducted in India. The Masjid has one of the oldest ottuvilaku (metal lamp), believed to be a millennium old. Such lamps are usually found in ancient Hindu homes. Such lamps would never be used in any other mosque in the world. Yet, as a symbol of the religious harmony of Kerala in general and of Kodungallur in particular, this Eternal Lamp burns here effulgently. The people of the locality supply oil to this lamp irrespective of their caste and creed. It is the secular character of this land that blazes forth here.

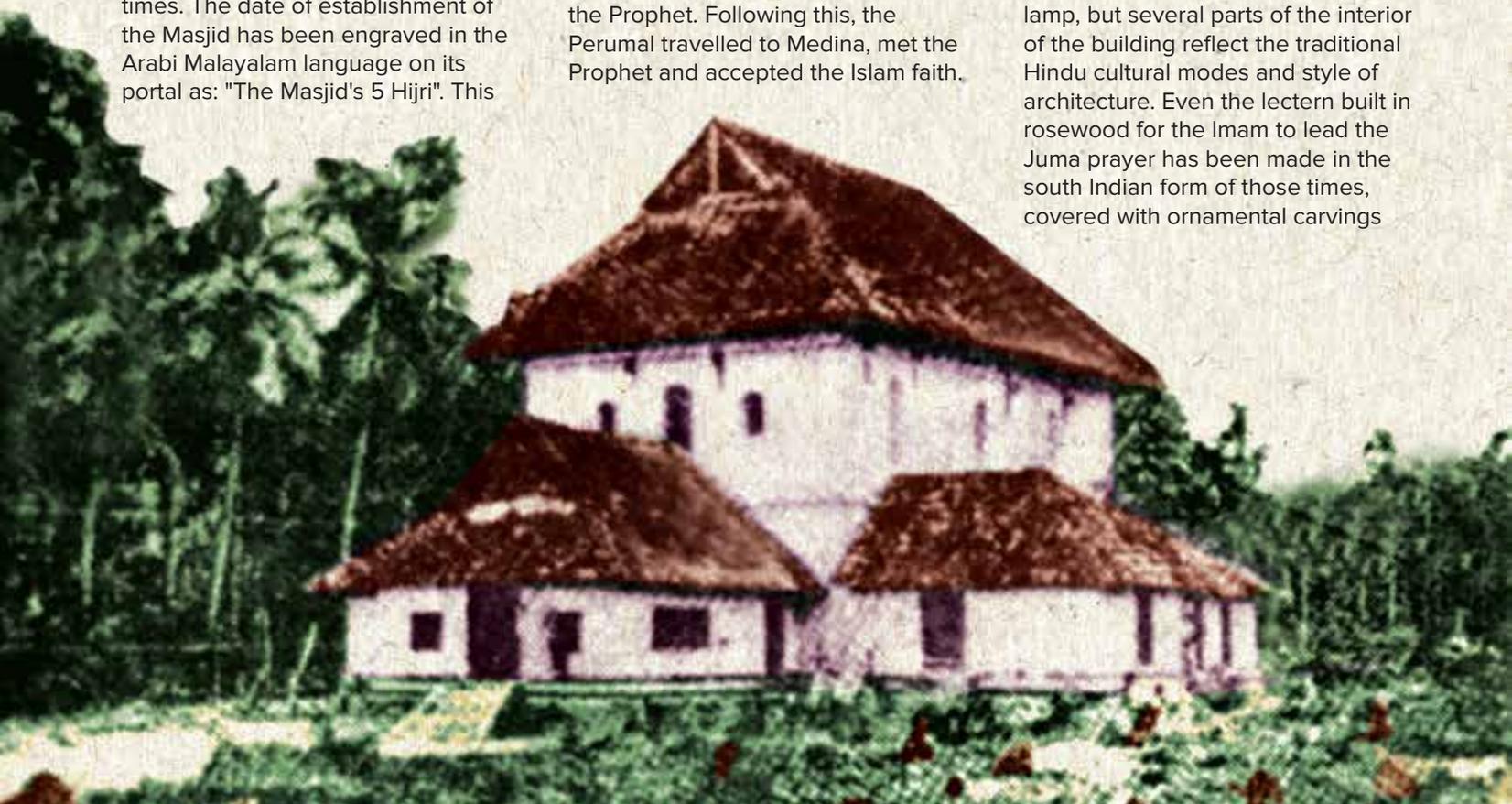
It is believed that Cheraman Masjid was established in 629 C.E. For the people, it is the burning wick of hope for the people during troubled times. The date of establishment of the Masjid has been engraved in the Arabi Malayalam language on its portal as: "The Masjid's 5 Hijri". This

Masjid, with two minarets and a vast courtyard, surviving through the centuries, has undergone several renovations and redecorations. But, its interiors retain its historical antiquity. And it continues to be an active place of worship throughout. Apart from the more than 7000 Muslims of Kodungallur, people belonging to the Hindu and Christian faiths too come here to pray. In recent years, the flow of the visitors to this mosque from within the state and outside is visibly increasing.

The legend behind the founding of this mosque is around a strange dream a Cheraman Perumal-- Chera king -- based out of Kodungallur, had. He had seen in a dream, the orb of the moon splitting into two halves. When he sought an interpretation of this dream from the Arabian merchants present, their analysis was that it was a message to the king from the Prophet. Following this, the Perumal travelled to Medina, met the Prophet and accepted the Islam faith.

He did not make it back to Kodungallur; he died during his return journey. It is believed that he has been buried in Salalah in present-day Oman. It was Malik Bin Dinar, the Prophet's follower, who had been leading the Perumal's caravan. Before his death, the Perumal entrusted Malik Bin Dinar with the mission of spreading the message of Islam in the country he reigned over. This group of travellers reached Kerala, though without the Perumal, and founded a few mosques including the Cheraman Masjid. The locality where the Masjid is situated has been named 'Cheraman Malik Nagar.'

The Masjid has been preserved without causing any alteration to its basic structure and the shape of the main hall. It is the eternal lamp mentioned at the beginning that welcomes the visitors. Not only the lamp, but several parts of the interior of the building reflect the traditional Hindu cultural modes and style of architecture. Even the lectern built in rosewood for the Imam to lead the Juma prayer has been made in the south Indian form of those times, covered with ornamental carvings





Prof. Yigal Bronner of Hebrew University, Jerusalem & Prof. Kesavan Veluthat Director of Institute for the Studies in the Heritage of Coastal Kerala

propagate Islam was not underway. There are also differences of opinion among historians as to whether Cheraman Perumal and the 'Perumal who administered the Masjid,' were two different individuals who lived in different time-periods. Yet, there is no difference of opinion about the fact that there was a Chera king in Kodungallur who had some relations with Malik-Bin-Dinar. And the possibility of that Chera king embracing Islam too, cannot be discounted. The structure of the Islamic community of the present-day Kodungallur bears witness to that fact.

Even as the differences of opinion regarding the historical details surrounding the Masjid exist, the historical importance of this heritage structure is beyond question. Cheraman Juma Masjid had a crucially important place in the history of Muziris, the commercial hub that saw the trading of wares ranging from precious gems and diamonds, to rare spices centuries ago. The most significant relevance of this heritage structure is precisely that historical importance. Moreover, this Masjid remains as the most sublime example of the secular ethos and religious harmony Kodungallur in particular, and Kerala at large have been pursuing throughout history.



'ഈ വെളക്ക കൊടുങ്ങല്ലൂർ കെഴക്കെ ജമാഅത്ത് പള്ളി വക'

was at the time of its founding. When this reconstruction is completed, Cheraman Masjid will become the most important among the ancient monuments of Kodungallur. Churches, temples and synagogues that mark the antiquity of Kerala's history in succeeding phases are found in Kodungallur, which was a famous port city in ancient times.

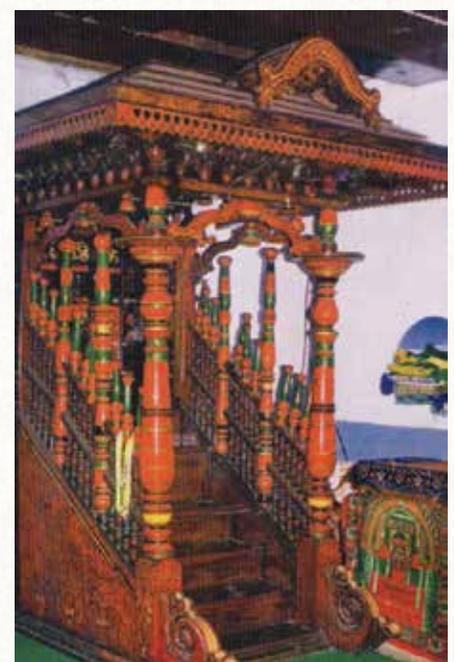
and engravings. Except for the marble plaque brought from Mecca, everything else there are in native style.

This Masjid which was a model of Kerala architecture had suffered severe damage during the flood that washed away the city of Muziris in 1341 C.E. It is believed that the first renovation of the Masjid took place after this flood. Later, in 1974, 1994 and 2001, renovations had taken place. Although the antique nature of the structure has been preserved in the interior, it is a fact that these recent renovations have caused the originality of the exterior to be lost to some extent.

Now, under the initiative of the Government of Kerala, a significant renovation of the Masjid is underway. For this, the architectural style of its founding days is being followed. An amount of Rs.113 crore has been allocated for this project. As part of the renovation, the comparatively recent additions to the structure will be pulled down. The objective is to reconstruct the Masjid as it

However, there are some who believe that the customs and practices at the Masjid are un-Islamic. The event in which children were ritually initiated into writing the alphabet on Vijayadashami Day in the Masjid, had caught news headlines. Both Hindus and Muslims had brought their children there for the initiation. Even the nilavilakku here has invited controversy. But the argument that the eternal lamp was lit here for the purpose of merely providing light, and that it had no ritual significance, has gained more credence. Therefore, this timeless lamp continues to be part of cultural history around the Cheraman Masjid. To those who visit the Masjid, the oil from this lamp is being distributed as prasadam.

There is yet another argument that Cheraman Perumal had embraced Buddhism and not Islam, and that, in those times, the campaigns to



BOOK REVIEW :

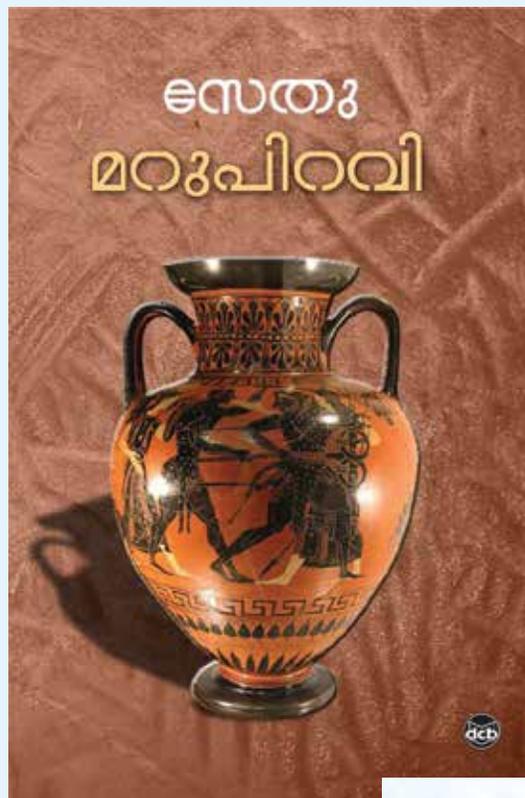


WHEN MUZIRIS FLOATS IN MEMORY

T H E S A G A O F M U Z I R I S

On the one side, the history of a civilization that is as old as the Sangam period; on the other, beginning with foreign domination, the desires and frustrations in social life engendered by 'modernism:' This is the saga of Muziris. When a lot, many things were consigned to legends and poetic fancy, many more were recorded as verbal sketches. Shaped deftly by these elements that were retrieved from the bottom of the ocean of time, diving deep, Sethu's Marupiravi is a suspenseful historical novel. It can be said without any doubt that this novel has scripted a unique language and topography for the historical fiction in Malayalam literature.

This novel which was published in 2011, is not merely about maritime traders. We are able to experience from this novel, the landscapes of places that bordered the commercial world of Muziris. Beyond Kodungallur, we can see in this novel Chendamangalam, Gothuruthu, Pallippuram, Paliyam Kovilakam, etc. It is interesting to note that Sethu is a native of Chendamangalam. For this reason, to a great extent, the novelist has shared his life's experience in these locales. When we read in the modern context about a golden past where Jews,

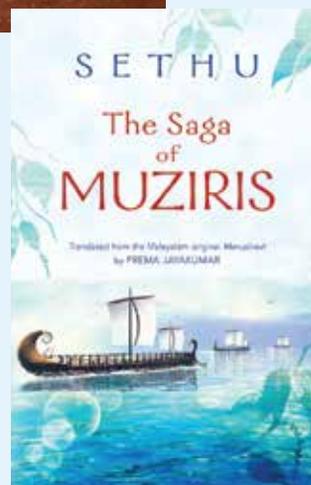


Christians, Muslims and Hindus lived as brothers, we are simply amazed. "A time when the conch-shell call from the temple, the azaan from the mosque and the bells tolling in the church would be part of a harmoniously organic entity! The Jews began their New Year celebrations by blowing shofar, an instrument shaped from a ram's horn. When the

festivals of all the four religions occurred in the same season once in eight or nine years, the conch, the azaan, the church bells and the shofar used to be sounded together, in a symphony! This amazing unity of the conch, the azaan, shofar and bell, marked the public's life in those days." (Marupiravi-Chapter 3).

Life in Muziris centuries ago, and life after its demise, have been beautifully resurrected in this novel on an epic scale. The deftness of the novelist's craft in depicting even a narration of historical facts in a most enjoyable fashion, has to be described as hearty and absorbing. It is not an exaggeration to observe that Sethu has accomplished an enticing recording of history in a medium totally under his command, the novel. This saga of Muziris is

spread over 16 chapters in 370-plus pages. The title of the English translation of the novel, Saga of Muziris is indeed apt. This book, released in the Muziris-Kochi Biennale-2016, was received by Bazalel, a character from the novel. Bazalel is a very renowned farmer in Israel—he had migrated from Chendamangalam!

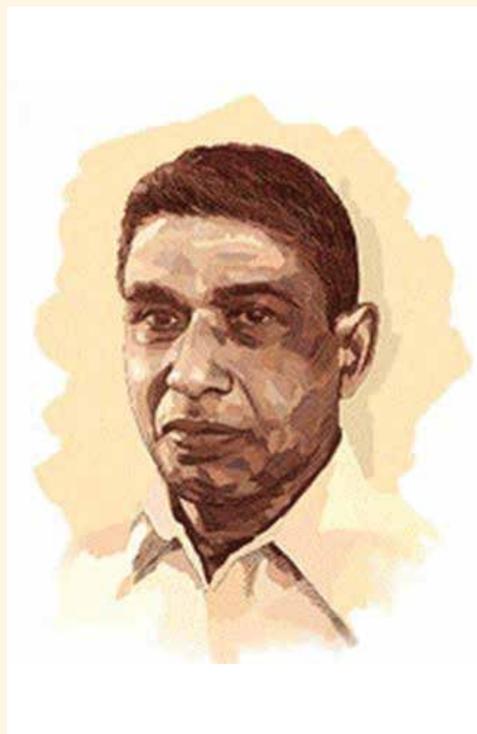




Mishrabhojanam

The Golden Chapter in the Kerala Renaissance

At a time when the depressed castes were not even considered as human beings, Sahodaran Ayyappan had adopted the epic strategy of 'Mixed Eating', against the rampant caste system in Kerala. The blazing memory of that single forward thrust in the battle against caste is becoming 202-years-old on 29 May 2020. Ayyappan and his companions had launched their social revolution from Cherai, in Ernakulam district, on 29 May 1917 at 5 pm, eating food along with a number of the members of the depressed castes, sitting in the same row. That great struggle had its seeds in the advice of Sree Narayana Guru to him: "Cast must go, Ayyappa! You must do something for that." Following the Guru's words that it was not enough that one went about merely talking



against the caste system, but one should do something concrete to erase it from the minds of his followers, that Ayyappan and companions organized this Mixed Eating fest, making members of the Eazhava and Pulaya communities sit together in one row and share the same food. This new Movement of Mixed Eating that engendered new social dynamics in Cherai in those times became the most crucial chapter in the history of the advances renaissance has made in Kerala. Sahodaran Ayyappan proudly embraced the nickname, "Pulayan Ayyappan" that was thrust upon him, owing to his mixing with the lower caste Pulayans in the Mixed Eating.

However, the reactions of the upper castes were not confined only to sarcasm and ridicule. Ayyappan had



to face the organized cruel backlash unleashed by the conservatives. Those Eazhavas who took part in the Mixed Eating were expelled from the organization of Cherai's Eazhavas, named "Vijnanavardhini Sabha," and were ostracized from the community. Not content with that, the leaders of Vijnanavardhini Sabha approached the Maharaja with the demand that Ayyappan should be banished from the State. However, the Maharaja asked them to support the progressive actions of Ayyappan, instead. As the Maharaja insisted that they should represent themselves to him only through Ayyappan henceforth, all their schemes came undone. With this, they began to misrepresent Sree Narayana Guru, saying that the Guru did not support Mixed Eating. However, the Guru came out openly saying that he supported Mixed Eating and that it would grow into a grand movement. Moreover, the Guru wrote a Note in his hand, explaining: "However different the religions, costumes, languages etc. of a human being be, since they all belong to one jaati (one caste, the human jaati), there is nothing wrong in their marrying among themselves, and sitting and eating together." The succeeding decades saw this tiny Note transforming into a hallowed message passed down from generation to generation.

But the truth remains that not only did Ayyappan face the stiff opposition of the higher castes in carrying out his grand struggle, but the non-cooperation of the lower castes also proved to be a significant hindrance. It was difficult for him to get people from the lower castes to participate in the "Mixed Eating" programme. A lot of people among them even believed that those lower caste people who sat together with the higher castes would die. Finally, learning that two students, Vallon and Chathan, belonging to the lower caste were living in K.K. Achuthan Master, attempts were made to bring them into the Mixed Eating programme. These two students thus had their names also entered in the history of Kerala's renaissance. The preparations for the Mixed Eating programme were made by Ayyappan and his elder sister Kochittu's son, Raman Pillai. The public announcement made in advance in this regard was merely confined to the information that a meeting was being convened at Thundidapparambu in Cherai, to spread an important message of Sree Narayana Guru. The venue was fixed at the house of the elder sister of "Ayyappan B.A." As the time set for the programme approached, people arrived in droves. Ordinary people and the leaders of the local communities were also among them. After K.Kumaran's

Presidential Address, Sahodaran Ayyappan made a rousing speech, which swayed the audience. At the end of his speech, he mooted the draft of an oath to be sworn by everyone present, by reading out: "Since the caste system is unscientific, harmful and unnecessary, I hereby swear, with my full volition, to agree that I will do everything that is not unlawful to undo it, to the best of my ability." Everyone present repeated the sentence after him and swore that solemn oath in one voice.

It is said by old-timers that a person named Ayyan and his grandson, a child named Kannan, had participated in the Mixed Eating. When both of them hesitated, the organizers were taken into the house, their dress changed, and they were smeared with holy ash like a caste Hindu, and were led to the row of eaters, and served rice on plantain leaves. Because more people than expected had turned up, the food became insufficient. The curries that were served along with the rice were black chickpeas and jackfruit nuts thoran.

In effect, the struggle related to the mixed eating began with the leaders of the communities ostracizing the activists. Although Ayyappan was not subjected to much persecution in Cherai, he was insulted and ridiculed in other places. Whenever he was humiliated, the words of the Guru, that "one should have forbearance like Jesus Christ," used to resound in his ears. His sufferings and struggles found fruit gradually. As time passed, the attitude of the Ezhava leaders and those of the high castes, became more relaxed. Sahodara Sangham organized Mixed Eating in many venues in Kochi and Travancore. Even in the present times, when caste considerations persist refusing to leave peoples' minds, the Mixed Eating Movement of Sahodaran Ayyappan remains as a real lesson to be learned from history.

EVENTS OF THE MONTH



The lockdown period is an opportunity for new beginnings. Muziris Heritage Project also joined the drive towards vegetable farming at homes. It joined the campaign by planting saplings and cultivating vegetables from ladies finger to brinjal and cucumber, in its office premises. 'It's our small contribution during this period. We hope this model being followed by all homes and offices will contribute much to the green mission', said P M Nowshad, MD, Muziris Heritage Project.

The packing of free 17 essential items kit by SupplyCo, announced by the Govt, is being carried out in the Muziris Activity Centre, Kodungallur. In the wake of Covid_19 lockdown, these kits are being prepared for distribution in Kodungallur taluk.



CONDOLENCE



It is with deep sorrow that the Project shares the news of the demise of Shri K K Mohamed, Manager, Muziris Azhikode beach, who passed away on April 05, 2020. Our thoughts and deepest condolences to his family and friends. The Project has lost a valued and beloved member of its staff.

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