

Transforming Social Fabric through Sports and Charity: An Ethnographic Account of Vanimal village, Kerala.

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Abstract—This paper examines the transformation of Vanimal, a village in Kozhikode district, Kerala, India, from a locale historically prone to social conflicts, particularly communal violence, to one characterized by greater communal harmony and socio-economic development. This study explores the nature and causes of the conflicts that marked Vanimal until the 1990s, highlighting the interplay of socio-cultural, economic, and political factors. It then investigates the emergence and evolution of Brothers Vanimal, initially a sports club, into a significant charitable organization, the Brothers Charitable Trust. The paper details the organization's objectives, activities, funding mechanisms, and significant contributions towards fostering communal unity and improving the socio-economic conditions of the villagers, particularly focusing on its role in addressing the needs of economically backward communities. The evidence suggests that the activities of this organization played a catalytic role in shifting the community's focus from rivalry and conflict towards shared interests, mutual support, and collective development, thereby contributing to the observed decline in communal tensions and a rise in educational and employment levels.

Key words: *Vanimal, Nadapuram, ethnography, communal violence, sports club, charity and social transformation.*

Introduction

Vanimal, a town situated in the Kozhikode district of Kerala, has a complex history shaped by its socio-cultural framework and the interactions among its residents. As fundamentally social beings, the way individuals' presence is characterized and translated within a specific sociocultural context is imperative in forming the web of socio-cultural connections. These connections arise from people's chosen and traditional methods of acting towards one another in a society. While social behaviour evolves and changes with conditions, the social relationship is stable and predictable only in its general character (Chaudary, 2004). However, the nature and extent of social connections vary with individuals and society. Marx, as referred to by Turner (1995), highlighted the vital role of social structures, into which individuals are born, raised, and live, in shaping their ideas and conceptions about the world. Consequently, the nature and kind of the socio-cultural system in which people lead their lives are reflected in their socio-cultural interactions and connections.

In multi-cultural societies, tension and strain in social interactions and connections frequently lead to social conflicts that aggravate communal and ethnic agreement and sustain disputes between different communities. Urban centres are often the most vulnerable sites for such phenomena, but rural areas are also reported to be prone to communal disturbances. It is within this background that an exploration was undertaken to investigate the factors that irritate communal agreement and affect social conflicts in a rural setting. This account attempts to identify some potential strategies and measures that could facilitate easing such conflicts and fostering communal harmony and peaceful coexistence. This has been approached through examining the impact of a sports club on the society of Vanimal, which is seen to have completely changed the situation and structure, transforming it into a peaceful town.

Vanimal is geographically characterized by its major centres, Bhoomivathukkal and Vayalpeedika. Bhoomivathukkal serves as the present business hub, while Vayalpeedika is considered the heritage town, having been the primary business centre during the 1970s and 1990s. The Panchayath itself is renowned as Vanimal, with the main Vanimal Dshesham (locality) located in Vayalpeedika, adjacent to Verkadavu Dsheshams on either side of Vayalpeedika town. Notable landmarks include the celebrated Vanimal Juma Masjid in Vayalpeedika, Crescent higher secondary school which is situated in the one end of the town, and nearby schools like Velliyod higher secondary and St. George secondary school. Principal elementary schools are Bhoomivathukkal Mappila LP School and Bhoomivathukkal LP. Vanimal Mappila UP School, the largest upper-grade school concentrating a large number of students, is located in Vayalpeedika, approximately 1 kilometre from Bhoomivathukkal town. Vanimal has been a plural society since ancient times, and its people have experienced social conflicts, starting from the beginning of the 1970s.

The Background of Social Conflicts in Vanimal

The social conflicts in Vanimal, viewed from a micro perspective, arose over income-related issues, land disputes, property squabbles, political issues, and certain trivial local matters, occurring between individuals from different communities. In the mid-1970s, conflicts involving individuals affirming different religions were often interpreted along religious lines. For instance, if land proprietors and workers belonged to different religious groups, the rebellions of the lower class against their exploiters were sometimes considered collective. The uprising of Mappila labourers of Malabar against their Hindu landowners, for example, could instantly transform into a Hindu-Muslim clash. Paniker (1992) observed that Mappilas tend to remain within the parameters of religious belief systems and submit to the direction and administration of traditional educated individuals. The dominance of the Muslim League and its electoral success also reflected this trend. Sabrewal (1991) pointed out that caste and religious ties form the internal social concrete for occupational groups in antagonistic economic relations. He added that whenever two identities, such as Hindus and Muslims, are separated by the corresponding boundaries of occupation, position, and religion, the religious character

may come to the fore simply by virtue of their assembly potential. Different ideological parties in the area often favoured sides in support of the individuals and groups engaged in conflicts, allowing for the differential expression of economic, political, and communal factors during the contentions.

Arafath (2016) writes, in his article on the culture of communal issues in Nadapuram, a neighbouring panchayat of Vanimal, that the complexities surrounding communal issues in the region are rooted in the intertwining of caste dynamics, conversion processes, economic mobility, and relationships concerning land (Arafath 2016, 54). He added that the global political discussions and efforts to establish alliances based on identity also directly affect this area, specifically, changes in the political approaches of both the Rashtriya Swayam Sevak Sangh (hereafter RSS) and the Communist Party of India (Marxist) (hereafter CPI(M)) have a direct impact on the social life of Hindus (ibid). He also says that the communitarian politics of the Indian Union Muslim League Party (hereafter IUML), a particular culture among the Muslims called ghandanam (rebuttal speeches), based on arguments and theological contestation that drawn from various Islamic doctrine, and the phenomenon of neo-Salafisation are described as being equally significant in the formation of a new Muslim mindset (ibid). In his opinion, in a post-modern global setting where different ideologies characterize opponents as the “other,” engagements that focus on the religious identity of political adversaries have been instrumental in the generation of communal violence within the region (ibid).

One of the incidents that Arafath (2016) pointed out as a significant event highlighting the historical tensions was K.P. Kunhiraman’s fight with a Muslim proprietor and his subsequent homicide on October 30, 1973, at Bhumivathukkal in Vanimal Panchayat and Arafath adds that this event can be considered the beginning of the violent clashes in Vanimal between Hindu workers sponsored by CPI(M) and Muslim landowners with the support of IUML (Arafath 2016, 52). K.P. Kunhiraman later became a symbol conveying the penance, bravery, power, and upheaval of the worker against the Muslim landowners (ibid). Workers in Vanimal had experienced abuse for a long time, initially from ruling upper-caste Hindus (naduvazhi) and then from idajenmimar (middleman landowners) who belonged to both Hindu and Muslim communities. However, violent reactions did not occur from the workers previously; they primarily lived with separations. Only after the rise of political movements and the removal of caste-based explicit social handicaps did workers begin to challenge their segregations. Thus, organized movements from the workers started rising only with the arrival of relative hardship from a condition of total hardship.

Specific instances of conflict underscore this history. The Ration Card Samaram (Ration Card struggle) of 1973, organized by the Marxist Communist Party over a missing ration card belonging to members of the Paniya community, created turmoil. The card was reportedly taken by a Muslim shop owner. The struggle was opposed by the Congress party and the Muslim League. Another contention, known as the Muthangachack Samaram (Muthangachack struggle), occurred in 1974 regarding a land ownership disagreement between two people. The Marxist Communist Party supported one individual, while other ideological parties supported the other. A member of the Muslim community was killed in this struggle, and the homicide of a local Marxist Communist Party leader was also reportedly linked to the contention. The Chittari Samaram (Chittari Struggle) of 1981, organized by CPI(M) against a Christian landowner on a pay-related issue, transformed into a Hindu versus Christian strife later. The Congress party in the area, with a support base among Christians, along with the Muslim League, formed a forum called ‘Karshaka Raksha Samithi’ (Save Farmers Forum) and supported the landowner. This resulted in numerous injuries, violent unrest, and the death of a member of the Christian community. The Kutaloor Samaram (Kutaloor struggle) of 1982 involved a land ownership dispute between members of the Kurichya community and a Muslim farmer. The Marxist Communist Party supported the farmer, while the BJP supported the Kurichiyan. An individual belonging to the Muslim community was killed in the incidents that followed. A disagreement over banner raising between students in a school led to violent clashes between activists of the Marxist Communist Party and the Muslim League in 1985, resulting in the deaths of two people, one from each group. These events collectively demonstrate the vulnerability of the situation due to constant social conflicts in Vanimal.

An unsteady increase in violence was observed in the conflicts of Vanimal. Emotional excitement played an essential role in making the contention more violent. Conflicts began in the 1970s over predictable practical issues, offering opportunities for compromise and mollification as alternatives to violence. However, as conflicts became intermittent, the objectives became non-reasonable, increasing emotional excitement and violence. Conflicts occurred at various scenes, with each scene ending in a symbolic triumph either in terms of striking back power or compassion. The duration of a contention was less prolonged the more capable the parties were in interpreting and persuading the symbolic points of triumph.

Among the very few works on the history of Vanimal and its neighbouring villages, Yasser Arafath (2014), a historian from the region, pointed out that amidst this history of conflict, an intriguing social dynamic involved as conversions to Islam, which occurred among Hindu upper-caste populations, particularly Nairs, and this is significant compared to other parts of North Malabar, where converts were generally from “polluted” positions like Mukkuvans and Tiyyas (Arafath 2014, 48). However, Nair conversion was also common in other areas of North Malabar, evidenced by a whole Nair tharavad (the ancestral home of aristocratic families in Kerala) converting to Islam in nearby Tellichery (present-day Thalassery) in the twentieth century (ibid). In another article, Arafath (2016) notes that beyond unprinted ceremonial practices and the tradition of legacy, part of the conversion process was also authenticated by tharavad names that many Muslims retained, marking their pre-conversion status and retained names included Namboorikkandi (place of Namboothiris), Panikkarveetil (house of Panikkars), Koyilot (place of nair Sambanthams), Tharavattathu (Nair tharavadu), Manakkal (Namboothiri house), Kuruppumveetil (place of Kurups), Menakkoth (place of Menons), Illath (Namboothiri matrilineal unit), Manikoth (name of a sixteenth-century Nair family), and Pattarukandi (the place of Tamil Brahmins), among others (Arafath 2016, 49). Arafath adds that Mosque registers from Nadapuram and Vanimal demonstrated that women from families like Kurunnankandi did not have to pay khabarpanam (entombment charge) because the interment land originally belonged to them or was given by them, and land rights passed to women through karanavar thavazhi (matrilineal legacy) until very recently and many of these families acquired land as gifts or janma avakasham (birth right) due to their various relationships with Nair families (ibid).

In stark contrast to this historical context, Vanimal town is described as having completely transformed after the 1990s. It is noted that social conflicts and caste or religious-based discrimination are no longer perceived. Vanimal became one of the fastest-growing panchayats throughout Kerala, with a very high education rate compared to other panchayats in the Kozhikode district. While schools and governmental policies contributed to this, other aspects also influenced this change. The impact of Brothers Arts and Sports Club Vanimal, commonly known as Brothers Vanimal, which appeared in 1989 as a volleyball club and now functions as a charitable trust, is highlighted as a key factor. Volleyball matches and other programs held by Brothers Vanimal are credited with helping to break down levels of untouchability and scorn towards other communities.

Brothers Arts and Sports Club Vanimal

The emergence and role of this volleyball club in fostering communal harmony were central to understanding this transformation. The study sought to map the socio-cultural and economic changes and individual achievements that ensued after the club's emergence. This required a comprehensive approach to understand the historical background of conflict, the club's emergence, and the resulting social change. The investigation relied primarily on qualitative interviews with local people across different age groups to understand the social atmosphere and the club's origin. Casual and semi-structured interview techniques were used. Secondary sources such as journals, articles, newspaper reports, and news magazines were also used to substantiate information gathered through fieldwork.

In the mid-1980s, while communal violence and other challenging conditions were prevalent, some young students in Vanimal remained focused on volleyball matches, aiming to improve their skills and win tournaments. Having played volleyball since early childhood, they were talented even without formal coaching. According to K.K. Riyas, a former player who grew up on the club's ground, some youngsters played at district and state levels in the early 80s. However, they could not participate in league tournaments because Brothers Vanimal was not registered with the district association (Interview, K.K. Riyas, March 11, 2019). This highlighted the importance of a registered team, leading to the registration of Brothers Vanimal in the Kozhikode district volleyball association in 1989. Beyond tournament participation, they harboured a serious plan for forming a national level club.

Abdul Salam (name changed), now serves as an Assistant Commissioner in Kerala Police, took the initiative to form and lead Brothers Vanimal. Along with Riyas and others, he participated in various volleyball championships. Starting as a Sub-Inspector in Kannur district, he also captained the district volleyball team. He is noted for clearing numerous state public examinations and inspiring young people with his knowledge and personality. Azeem (name changed), a Circle Inspector of Police in Kannur district, known for his investigations, commented on Abdul Salam's observational skills regarding people's real abilities, which reportedly benefited the natives. Azeem himself, after completing B.Ed. and working as a higher secondary school teacher, was persuaded and advised by Salam to take the SI test, as Salam believed Azeem's potential lay in police work. Similar stories of career changes inspired by Salam were reported by different individuals. This suggests that a few individuals in a village, capable of observing and advising young people, can become an asset for changing social situations.

The registered objectives and goals of Brothers Arts and Sports Club Vanimal, obtained through the right to information, provide insight into their intentions. These included creating opportunities for social work; fostering circumstances for art and culture; generating interest in sports, fun, and knowledge; building circumstances and chances for work in the education field; providing coaching for athletics and games to students and young people; fostering brotherhood and amity among people of different castes and religions; offering help and cooperation in the agricultural field; nurturing and encouraging traditional arts and providing coaching in different genres; and creating situations for increasing national income. They also accepted grants from personals, panchayath, and municipality sources to support the club's functioning. Membership was open to Vanimal panchayath residents for an annual fee (initially Rs. 12, now Rs. 250).

After registration, members continued their daily play at Koprakkalam ground. This ground held emotional attachment for the people interviewed, as they had watched matches there in childhood, played in youth, and found entertainment. The name Koprakkalam refers to a place previously used for drying coconuts for oil, which later became their official ground, hosting hundreds of matches, including district and state-level ones. Hosting matches was facilitated by the availability of other local teams like Kadathanad Chittari and Parappupara Sariga. A majority of players in these opposing teams were from so-called low-class Hindu and tribal communities. They were consistently tough opponents for Brothers Vanimal. This dynamic brought people from all nearby areas together to watch matches. Critically, there was no discrimination among the audience; landowners (pramani) and daily wagers (koolippanikkar) sat together to watch games. This atmosphere fostered better relationships between daily wagers and affluent individuals, reducing previous distances. C.P. Mammu (name changed), a prominent Muslim League political leader, reportedly quoted in a public speech that 'kali karyaavunnu', meaning 'play becomes more serious'. This suggested that the relationship between different religious groups was becoming more fruitful and friendly. Previously, interconnections between IUML and CPI(M) were described as poor and pathetic. D. Yousuf (name changed), a senior editor of a news TV channel in Kerala, who is also a native of Vanimal, recounted his shock upon seeing a DYFI (youth wing of CPI(M)) poster wishing "Eid Mubarak" in Farook college, finding it unbelievable coming from Vanimal village (Interview, D. Yousuf, March 16, 2019). This illustrated the extent of the un-friendly interaction CPI(M) developed towards the Muslim community in that specific area. The Muslim League was also noted as primarily catering to their own community in that area at the time. Neutral individuals, not affiliated with these political parties, also reportedly stood in the centre to contribute to a peaceful society. M.C. Abdul Rahman (name changed), a retired headmaster and a local reporter for a news daily, constantly interacted with people, young and old, to spread humanity and the power of education.

Brothers Vanimal endeavoured to shift the social shape of the village. The volleyball matches were instrumental in changing people's mentality towards other communities, making the social structure friendlier and easier. Building on this, they planned to transform the club's structure beyond a mere sports team. Initiated by P.P. Arshad (name changed), a college lecturer and former secretary of Brothers Vanimal from 1989-1990, noted that the club held a career guidance program for young people and it was the club's first foray into the educational field and reportedly raised awareness and interest in higher education and public jobs, fostering a trend towards seeking government employment (Interview, P.P. Arshad, March 31, 2019). And he added that the club's efforts were accepted by people from all communities, including Hindus, Muslims, and tribal groups, and also by political parties such as IUML, CPI(M) and Congress Party (ibid). Progressive thinkers from all communities saw the club as a common platform to make the village more educated and peaceful. Celebrating festivals like Eid and Onam together fostered friendly mingling among different communities, serving as a platform for cultural exchange. The belief is strongly held that socio-economic development occurs only after better relations between different groups of people.

Transformation through Charity and Social Work

The transformation extended significantly into charitable activities, a core focus of the organization's evolution. The Thiyyas, an economically backward community, received various types of support from Brothers Vanimal, which reportedly helped them improve their status. Medical and educational support from the club was found to be particularly helpful for their daily lives. While the majority of people in the study area belong to the Muslim community and are often economically stable, partly due to foreign

remittances, and club authorities also largely come from this community, it was noted that the recipients of aid were frequently from other communities. This indicated an objective to place recipients, especially from economically backward groups, in a comfortable socio-economic position. The Thiyyas, specifically mentioned as belonging to the Other Backward Castes among Hindus, are often daily wage earners less willing to emigrate for work, and they had faced economic backwardness for a long time. Therefore, a significant portion of the Brothers Charitable Trust fund was reserved specifically for such communities to help them become socially and economically stable. This focus on assisting specific economically disadvantaged groups is seen as having helped to eradicate spitefulness towards other communities.

Conducting volleyball tournaments became a focused objective for financially supporting needy people. In 2000, Brothers Vanimal organized a tournament for Vellayil Akhil (name changed), requiring a kidney transplantation. This was the first such tournament and was successful, raising sufficient funds for the treatment; the individual is reported to be alive and healthy. The club continued such projects in various fields to uplift the status of economically backward people. Programs included sponsoring economically backward students for higher studies, building homes, and creating livelihoods for physically challenged people. The economic stability of these groups was seen as a societal question, and the organization took responsibility for helping them achieve a decent life, standing at the forefront to help fulfil their dreams. For those born physically unfit, living comfortably is often a struggle as they cannot perform all tasks like others. Brothers Vanimal was able to provide three box shops to three physically challenged individuals: Kumar N (name changed), Sathar V (name changed), and another person. Observing people and their situations was highlighted as one of the best qualities of Brothers Vanimal.

Brothers Charitable Trust: From Sports to Charity

An increasing number of requests from unprivileged people led to a re-evaluation of the organizational structure, suggesting the need for a charitable trust. Handling everything under a single authority was considered risky. Therefore, Brothers Charitable Trust was formed in 2010 to manage these matters more effectively. This separation of the Arts and Sports club from the charitable trust was seen as a positive move. Brothers Arts and Sports Club continued to focus on sports and related activities, while Brothers Charitable Trust concentrated on social issues. Thus, after 2010, the organization presented two facets. This did not mean charitable work was neglected before; the increased workload necessitated the formation of the new authority. Giving proper treatment for necessitous people became the main concern of the newly formed trust, which also supported the education of deprived children.

Recently, the Trust collected 20 Lakh rupees to provide free dialysis for needy patients throughout Vanimal village. They collaborated with Thanal Dialysis Center in Vatakara, located 15 kilometres away, a known charity group in North Malabar. Thanal Dialysis Center now provides free treatment for Vanimal natives on behalf of Brothers Charitable Trust. The Trust itself was planning to build a new dialysis centre in Vanimal. The charity work undertaken by Brothers Charitable Trust is described as something special, comparable to other well-functioning charitable groups. For example, if someone needs a home, the club authorities discuss the matter and forward it to the core committee, which sanctions the amount needed and lists volunteers. A committee of available and responsible people from the near neighbouring area is then formed to facilitate the work. Many young members of Brothers Vanimal volunteer their time for charitable works like building shelters on their available days. This reduces expenditure and helps inculcate a sense of brotherhood and social concern in the younger generation, seen as valuable human capital utilization. The growing generation becomes more aware of prevailing social issues and is prepared to work for societal expectations from young people. This process is seen as shaping the young generation in an appreciable manner.

Fundraising methods developed by Brothers Charitable Trust include normal public fund collection and a unique approach using catering services. This catering service, in which I had participated once, potentially an invention for fundraising, is utilized for marriage receptions and other cultural programs where the Trust takes responsibility for serving food. Members, including government employees and students, volunteer for these services. The basic cost for a function is Forty thousand rupees, but requested parties often contribute more, sometimes over sixty thousand to one lakh. This initiative offers multiple benefits: it promotes mingling between young students, senior citizens, and government employees, fostering maturity. Working without payment encourages young people to engage in community service, positioning them as useful future members of society.

The Trust reportedly has monthly expenditures of around fifty thousand rupees. Lacking a proper asset or permanent income, this large amount is managed through catering services and public funds. Helping needy people, particularly the economically backward, often leaves the Trust's monthly balance at zero. Kavummal Muhammed (name changed), the current secretary, expressed the club's reluctance to hold onto funds for long. Muhammad informed me that the continuous support from people, both native and abroad, allows them to fulfil their goals and the strong trust people place in the organization's authority is seen as enabling them to contribute without hesitation to meet objectives (Interview, Kavummal Muhammed, March 11, 2019). He also informed me about one of their initiatives which involved the purchase of half acre of land on April 11, 2019, for building a palliative care and dialysis centre within 10 cents of land and building a volleyball ground with the rest of the land. This was considered as a major plan for 2019, and finished within a year, and it is now very helpful for patients, especially for the elderly, who cannot afford to travel long distances for treatment (ibid).

Education is recognized for its history of fostering positive social change, encouraging political participation, social equality, and environmental sustainability. However, the case of Vanimal presents a narrative where education is not solely the cause of social change but also a result of a positive social change in terms of community relationship. A small initiative by a group of youngsters is seen as having changed the identity of the place. Vanimal, a village in Kozhikode district, is now often mentioned synonymously with its people, particularly the government employees. It is described as having one of the highest numbers of government employees in Kerala. Vanimal now boasts a large number of highly educated people holding honourable positions in various areas. Enormous support from families and villagers is considered a major catalyst for youngsters pursuing higher education.

The rural interiors of Nadapuram, including areas like Vanimal, Valayam, and Mokeri, were previously notorious for political murders and communal violence. From being known for political rivalry and murderers, Vanimal has undergone a significant social change, raising wonder about how it was possible in a short time. The local volleyball club initiative by youngsters is credited with this transformation. The club provided a platform for different people to come together with a common interest, helping to reduce communal tensions as social gaps lessened. When individuals were seen as individuals rather than based on caste or religion, tensions and hatred reportedly began to evaporate. Thus, the club provided an impetus to unity and cooperation. Over time, the volleyball club grew into the larger initiative of Brothers Charitable Trust, expanding its operational scope.

The educational sector received great encouragement. Students were given opportunities to pursue higher education with support and resources. Brothers Charitable Trust played a significant role in this, leading to many individuals pursuing higher studies across the country, a trend that has seen an upsurge in the region in the last decade. The stigma associated with girls' education also began to change. In Northern Malabar, girls were often married young, and education was not a family priority. However, the last decade has seen a positive shift, with increased enrolment of girls in colleges and a notable change in higher education, where more girls are given opportunities to pursue their chosen studies with family support. And also the last decade has shown a huge increase in people enrolling and pursuing higher education, leading Vanimal to be described as an educational hub.

The employment level in Vanimal village shows a high number of government employees compared to other villages in Kerala. Continuous awareness programs by Brothers Charitable Trust about government jobs, application procedures, and benefits are seen as injecting interest in government services, motivating natives towards dedicated effort to secure such positions. Compared to neighbouring villages like Narippata, Valayam, and Nadapuram, Vanimal reportedly has fewer emigrant workers, with most people preferring to work locally, considered a factor in the village's growth. Many former players of Brothers Vanimal have entered government service; for example, Salam, Azeem, Aslam, and Younus (all names are changed) joined the Kerala Police Forces. Shafeer, Suhail, and Ahmad (all names are changed) became physical education teachers. These individuals remain involved with Brothers Vanimal Club and with Brothers Charitable Trust, reportedly leading societal efforts.

Beyond volleyball and core charity, the organization expanded its activities into other domains. The Brothers Arts and Sports Club affiliated its Judo team with the Kozhikode District Judo Association. With coaching by Jaseer P.P. (name changed), an active member, the team reportedly achieved success, with over 20 members participating in district and state level championships. The club ensured student members participated in championships from the school level, often achieving top ranks. Jaseer P.P. also teaches wrestling. Teaching youngsters' self-defence from an early age is seen as helping them develop strong and positive minds. Kalari, also known as kalaripayattu, an Indian martial art aiming to separate ego from soul and fostering alliance and a spiritual path, was also introduced. The club expanded its venture by teaching Kalari to boys and girls. The Brothers Vanimal Kalari team is now affiliated with the Kerala State Kalari Association under the Kerala Sports Council. This has reportedly helped young people, especially girls, learn self-defence and build courage. Coaching sessions are held regularly on Mondays, with most students attending in a prescribed uniform.

The Brothers Arts and Sports Club affiliated with the Kerala State Youth Welfare Board (Reg. No. KKD11/14/479). This affiliation reflects the recognition of Brothers Vanimal's role in youth betterment. They have played a vital role in fostering social consciousness against social evils and leading people towards unity and prosperity. It is recognized that the immense resources in youth, if galvanized, can be a major force for socio-economic upliftment. Therefore, creating opportunities for youth to develop their personality and functional capacity is necessary to make them economically productive and socially responsible citizens.

A library, named 'Vaikom Muhammed Basheer Library', is considered as a plus point of the club. It aims to develop reading habits and curiosity for knowledge. The library has over a thousand books and is managed by young members called 'Young Brothers'. Giving such responsibilities to young people is seen as making them more mature, helping them learn management, and fostering responsibility. The library offers a wide variety of books for all age groups, including academic references, fiction, non-fiction, and publications on religions and history. Elders' reading culture is believed to have encouraged youngsters to adopt reading habits, and it is also considered that reading stories, novels, and autobiographies can help them learn life values.

The health condition of people in the village is also a concern of the club members. The Brothers Arts and Sports Club successfully established a well-equipped gymnasium in Bhoomivathukkal town, the centre of Vanimal village. This gym charges less fees compared to others in similar villages while offering good facilities. It is open to the public, not restricted to villagers or club members. People are reportedly managing their weight and health, becoming more health-conscious. A decrease in hospital cases in the village is seen as an indicator of improved health.

Sports, games, and also athletes are generally associated with discouraging the use of drugs. Athletes must be healthy, and drug traces are unacceptable in competitions. A passionate attachment to volleyball and the aspiration for high-level gaming skills reportedly deterred members from consuming drugs. Continuous interaction between younger and older members of Brothers Vanimal Club in the ground provided necessary awareness about the dangers of drugs. Vanimal village natives, particularly club members, are reportedly comparatively low users of drugs, highlighting the impact Brothers Vanimal Club has achieved.

Conclusion

In conclusion, in a contemporary era witnessing riots, political, and communal uneasiness, Vanimal village stands as an admirable example. Once known for communal and political riots and struggles, it is now described as an epitome of phenomenal reformation. Previously, discussions focused on martyrs; now, the focus has shifted to the academic and extra-curricular achievements of its people. The contributions of individuals in their fields of work and way of living have elevated Vanimal's prominence and reputation. Brothers Vanimal Arts and Sports Club and its auxiliary Brothers Charitable Trust is credited not only with bringing peace but also completely changing people's outlook. The social, political, and other aspects of Vanimal have seen an unbelievable change. The people of Vanimal demonstrated that social welfare, not the superiority of any person, institution, or sect, paves the way for economic welfare.

The narrative of Vanimal as a village and Brothers Vanimal as a club and a charitable trust illustrates how a place and its people can transform, highlighting how a sports club, evolving into a charitable trust, could bring about such a multifaceted change, described as rare. The story is presented as one to be cherished and marvelled at, serving as an example for officials and common people. The hope is expressed that this phenomenon will continue and serve as something for other places facing communal, political, and social riots to look upon.

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