**CHAPTER – I**

**EXECUTIVE SUMMARY**

**INTRODUCTION**

The Development involves mobilization of Natural Resources, Augmentation of Trained Manpower, Capital and Technical knowledge-how and their utilization for the attainment of constantly rising National goals, higher living standards and the change over from a traditional to a Modern Society. Likewise tribal development creates a challenge the policy makers, administrators and social workers of all the countries in the world. In many countries of like Latin America, Brazil and Mexico, various tribes are still in the Stone Age. The South African tribes are virtually slaves of the white minority. The Soviet Union is the only country in Europe which has made remarkable efforts for tribal development.

Tribals are homogeneous and indigenous communities in India. Many of them are still lived in a primitive with a basic life style. Anthologists call them ‘Aboriginal’ because they are living in the Primitive life style. After the African countries, India has the largest tribal population in the world. According to Ponraj, there are around 580 tribal groups in India. Generally the word ‘Tribal’ regarded to all tribe but they do not form a uniform race and they belong to various ethnic backgrounds.

There are countless hidden and obvious differences within themselves tribal are believed to be the original inhabitants of the country. For this reason they are called ‘Adivasi’. Their history starts even before Paleolithic period. They are also termed as ‘animists’ because their religion is based on the spirit worship. They were compelled to shift to their present habitat, as they were unable to defend themselves against the invading people like the Aryans and Mangolians who came with mechanical equipment to safeguard their interest. Thus, the original people have to take shelter in mountainous ranges and thick forests, whereas a considerable number of them are still found divided into a large number of tribes and sub-tribes. It is a generally accepted fact that the tribals are one of the suffering communities in our country. Most of the tribal in India are found Backward and exploited by others in various ways. For this reason Indian Government takes them special status for their development and Welfare.

The constitution of India has given much considerations and assurances. They have been categorized as Scheduled Tribes (ST) for the administrative purpose. The Government of India extends its support, and other material welfare for their developments. But it is really regrettable that the implementation of the constitutional rights is very poor. Most of these tribal communities are struggling even to survive in the day to day life.

Tribals are homogeneous and indigenous communities in India. Many of them are still live in a primitive and a unsophisticated life style. Anthrologists call them ‘Aboriginal’ because they are living in the primitive life style. After the African countries, India has the largest tribal population in the world. According to Ponraj S.D. (1996:15) there are around 580 tribal groups in India. Generally the word ‘Tribal’ regarded to all tribe but they do not form a uniform race and they belong to various racial backgrounds. They have innumerable inward and outward differences within themselves.

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It is a generally accepted fact that the tribals are one of the suffering communities in our country. Most of the Tribals in India are found backward and oppressed, by others in various ways. For this reason Indian government is giving them special status for their development and welfare. In the constitution of India they are given much considerations and assurances. They are been categorized as Scheduled Tribes (ST) for the administrative purpose. The government of India extends supports, and other material welfare for their developments. But it is really regrettable that the implementation of the constitutional rights is very poor. Most of these tribal communities are struggling even to survive.

In these days, government is providing them free land and housing facilities. Many of the Paniyas are privileged to receive these benefits from the government. It is also noticed that there are many Paniyas who migrate from the interior places to town area for education or in search of job, later they make their huts wherever they get convenient places. This fact is very clearly illustrated in the recent census records. (Ref. attached in the appendix) The Paniyas have urban and rural population. According to the census report of 2001, the Paniya population in Kerala is 81,940; in that the rural population is 79,337 and the urban population is 2,603.

In some places, it was also observed that Paniyas were brought to the estate area for work by the landowners, and later they were given place to make their huts, and then settle in the borders and corners of estates. These days many are seen migrating to Aralam farm, where government is providing free land to them.

There is no sufficient record of their origin and history; only available resources are some legends, myths and oral traditions. According to one of the tradition which widely spread among them of their origin is as follows. ‘The Paniya’s original place was believed to be Ippimala. Mythically there was a temple on Ippimala called Ippimalamyla for the god Ipimalateyya. One Embrachan (Embrandiri is Brahman priest) and a Gounder priest performed the puja, and Uralikuramam (an artisan tribe in Wayanad) cleaned the temple. He came across two children, a girl and a boy, and they fled at the sight of Uralikuraman, who, with the consent of the priest, caught them and reared them in captivity. All attempts to trace their kith and kin were futile. The boy and the girl assisted those in the temple and when they grew up, the temple priests and Uralikuruman made them to get married. They had ten children, five boys and five girls. When those children grew up, they separated and later married. According to myth they were the foremost ancestors of the Paniyas, who refer to them as pantirappanmaara, meaning ten ancestors. The Paniyas venerate them with giving significance place, especially the first two who are separately referred to as Ippimalamuttasi and Ippimalamutappe’. (Kulirani, 1984).

The earliest record of their existence and history recorded in the government of census is 1891. It is recorded as: ‘The number of Paniyas, returned at the census, 1891, was 33, 282 and nine sub-divisions were registered; but, as Mr. H.A. Stuart, the Census Commissioner observes, “Most of these are not real and none has been returned by any considerable number of persons”. Their position is said to be very little removed from that of a slave, for every Paniyas is some landlord’s ‘man’ and though he is of course, free to leave his master upon some conditions. He is at once traced and good care is taken that he does not get employment elsewhere. In the fifties of the last century, when migration from south took place the planters first began to settle in the Wynad, they purchased the land along with the Paniya workers who where already living in it, who were practically slaves of the land-owners and later stage became the agricultural labours. (Channa C.M. 2004: 5222.)

The present study is about a tribal group mostly found in three states of South India, namely Karnataka, Tamil Nadu and Kerala. Though their presence is spread through out different districts of these states, This study is limited to the Paniyas of Kannur district of Kerala. This study is to analyse the social structure, issues and challenges of the Paniyas in the context of modernization and their social change.

The paniyans are the most characteristic representatives of the Dravidian Tribe extended by the admixture of the Aryans, Scythians and Mongoloid elements. It is believed that their original occupation is Agriculture labour but they are also famous for hunting wild animals with spear and nets. Mostly paniyans are found to be very backward in Education and Economic status. They have been far away from the main stream of development. Most of them are found in the forests and Remote Hills.

Government of India categorized the paniyans as primitive tribes in constitution as scheduled tribes to give a special status and consideration. Paniyans have been in constant contact with the people of the surrounding communities. This influence leads them into many changes in their societies, beliefs and practices. The Industrialization and Urbanization also have played a remarkable role in the process of social transformation among the Primitive Paniyan Tribal Groups in India.

In modern days many of the paniyans have been influenced by Urban Culture by their dress style, food habit, and socio-economic status. This study discusses about the present days life style of paniyans. It is based on one settlement to another settlement in appearance, socio and economic status of the paniyans and their living environment conditions.

**CHAPTER – II**

**PROBLEM STATEMENT**

**PROBLEM STATEMENT**

Post – Independent India has witnessed significant Socio-Economic changes and numerous developments to bring about visible changes in the living standards of all Indian citizens, especially the backward, down trodden and the aboriginal tribes, who are yet to see the light of the modern day world. It is through the social processes, Indian planners; lawmakers have involved themselves to solve the economic dynamic to suit the multifarious societies, and to bring about uniform standard of equality and economic livelihood for all the people of India. Taking into account, the ground realities in which the tribal are situated, it has not been possible to involve all of them in uniformity which the socio-economic changes in India and the appropriate cognition suggest that the apparent differences in their origin, it may not be possible to put the diversities into a common frame of interpretation. Paniyans are one among the Primitive Tribal Groups (PTG’s) in Kerala . The Paniyans or Paniyas are found in Southern part of the India in the states of Karnataka, Kerala and Tamil Nadu. Apart from this a vast acres of land are barren and un-irrigated and therefore the cultivator was not interested to cultivate their land. The paniyan tribal use the modern method of cultivation at a minimum level and therefore the land output was very poor. Illiteracy and ignorance are the main obstacles of the paniyans tribal development. The paniyan tribes are of the mentality that their children are asset to their family and they have to support their parent’s income by engaging them as child labourers. Therefore, they were not educated, and even the children are not interested to go to school. The living conditions of paniyan tribes is rural populations often deplorable, with very low standards of living, little earnings, poor education and insufficient access to adequate healthcare. Because of these social and economic problems the majority of paniyan tribes in Wayanad still remain economically backward and undeveloped.

**SIGNIFICANCE OF THE STUDY**

Paniyas were the ancient inhabitant of the land. They survived by engaging in shifting cultivation, agriculture labour and hunting. In the later periods the other group of people from elsewhere migrated into their territories. In this way they lost their land and they had to flee away into the remote hills and forests. In some places they became the slaves of landlord’s. In the context of Kerala the great migration from South to North Kerala took place after 1950s, that they have come and occupied most of the land, which were inhabited by the tribals. Henceforth Paniyas are facing a lot of social, cultural, religious and ethnic challenges. Today one of the major struggles among the tribalsare their fights for regaining their own land in several parts of the country. They mostly live in the settlements, where there may be ten to hundred of families. The local leadership of 'Kuttan' or 'Muppan' or Elder administers them.

**OBJECTIVES OF THE STUDY**

* To trace the origin and development of the Paniya tribe of South India and their present social structure.
* To evaluate the traditional religious life of Paniyas and the changes taking place in their religious life.
* To study the social changes due to contexts socio-political and environmental challenges like modernization, globalization, urbanization, etc.

**HYPOTHESIS OF THE STUDY**

* There is significant relation between respondent’s family size and income level of the respondent in the study area
* There is correlation between the housing condition and income of the respondent households.
* There is positive relationship between size of family of the respondent and their total Expenditure.
* There is direct relationship between income and occupational status of the respondent households in the study area.
* There is significant relationship between problems faced by the respondents and their family status in the study area.

**METHODOLOGY**

Both primary and secondary data are collected for the present analysis.

**Primary Data**: According to the nature of the topic selected the following methods are used for the gathering of primary data. The researcher has used the following research methods: i.e. field study, observation method, case study method, and interview-schedule method. 20 samples from Kannur are selected by simple random sampling method.

**Secondary Data**: The secondary source of data are collected from relevant books in different libraries, Internet, government records, academic reports, and other published and unpublished literatures on Paniyas, Relevant research journals and other documents. Etc The secondary source of data are collected from relevant books in different libraries, Internet, government records, academic reports, and other published and unpublished literatures on Paniyas, Relevant research journals and other documents. etc

**Sampling Design**

In this method, a smaller group or segments of area or people are taken to examine and study. The researcher has collected the samples from different settlements of Paniya

**Tools of Data Collection**

Before entering into the data collection and field survey procedure, a pilot study was made in order to observe the living condition and living environment of the sample respondent households in the study area. Keeping the objective stated in the study in mind, a well-structured and predetermined interview schedule was prepared for collection of primary data for the study. The data obtained and extracted from the field survey as well as data compiled from secondary sources such as various government reports, published and unpublished materials, various issues of Census of India reports have been found most appropriate for the study.

**LIMITATIONS OF THE STUDY.**

1. Collection of primary data from tribal people was a difficult task
2. There is limited time period for the study.
3. Lack of previous experience was another limitation of the study

**REVIEW OF LITERATURE**

Thomas M.M. (1965) an eminent modern theologian and sociologist in his book Tribal Awakening gives an another definition on tribe as, “A tribe is an indigenous, homogenous unit, speaking a common language, claiming ancestry, living in a particular geographical area, backward in technology, pre-literate, loyally observing social and political customs based on kinship”. The tribes of India are characterized by the identifications remarked by the above definitions.

Prof. D.N. Majumdar (1973), an eminent scholar favored the definition on tribe as given in the Imperial Gazetteer. According to him, "a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so." The writer upholds the commonness of the tribal community through this chapter.

Shiv Kumar Tiwari (1994) a well-known author on the Indian Tribes affirms in his well written book, Encyclopedia of Indian Tribals, ‘the Tribals in India are geographically distributed into five regions. This division is for a better study and to understand the tribals of India. He divided the tribe geographically as: North - East Indian Tribal Region. (Assam, Arunachal, Megalaya, Mizoram, Nagaland, Manipur and Tripura.), Himalayan Tribal Religion. (Jammu, Kashmir, Himalayas area), Central Indian Tribal Region.(Madhya Pradesh, West Bengal, Bihar, Orissa, Andhra Pradesh, Rajasthan, Gujarat, Maharstra), South Indian Tribal Region. (Tamilnadu, Karnataka, Kerala), The Island Tribal Region. (Islands in Arabian Sea and Bay of Bengal)

Kingslay Davis, (1998), a well-known anthropologist, in his well circulated book Human Society, analysis the human society and animal society, and points out some of the important factors of the society. According to him all societies have certain things in common. They involve a certain level of association, a level closer and more intricate than a mere aggregation. Human beings are not only creatures who live in societies. Ants, termites, birds, monkeys, apes and countless of other animals do the same. It would be surprising then if human society bore no relation to some of the animal societies. Indeed, the very fact that man as a organism has evolved from lower forms suggests that his society has also developed from animal society or that knowledge of the latter is an adequate substitute for knowledge of the former.

Aiyappan A. (1948) was one of the anthropologist who made several studies on the tribes of South India. In 1948 he has published a book titled ‘Report on the Socio- economic conditions of the Aboriginals Tribes of the provinces of Madras’. In 1992 he also published a exclusive book on Paniyas. (Aiyappan, A.1992 ThePaniyas – an ex-slave Tribe of South India. Institute of Social Research and 48 Anthropology, Calcutta.192 pages.) This book is written by a renowned anthropologist, who tried to study the Paniyas from 1934, but had very limited and only third party information on them. He tried again in 1972-73, and this time was successful in obtaining Paniya informants for much of the information provided in the book

Luiz A D. (1963), one of the pioneers of the Tribal studies in India refers in his book, Tribes of Mysore, about the origin and some of the basic features of Paniyas. The term 'Paniyas' literally means "a worker". The name has originated from Malayalam word 'Panikkar' (laborers). Paniyas or Paniyan or Paniyar is believed to be a Dravidian tribe. In his book he also writes, Paniyas are a dark- skinned tribe, short in stature, with broad noses and curly or wavy hair inhabiting in several parts of North Kerala, South Karnataka and Northwest Tamil Nadu. They are a homogenous community having distinct social and cultural traditions. They speak Painyabhasha, unintelligible dialect of Malayalam with a mixture of Tamil and Tulu words. They are found to be educationally and economically very backward. Government of India categorized the Paniyas in constitution as Scheduled Tribe (S.T.) to give a special status and consideration in the administration. The author also comments of Paniyas in his book. ‘Panians are seen in the GundlupetTaluk of the Mysore District and the VirajpetTaluk of the Coorg District. The name has 49 originated from the Malayalam word Panikkar (lobourers), or from Pani (work) and is indicative of the object state of servitude. They are seen in the Kerala and Tamil Nadu state. He also writes of the legend of their origin. ‘Paniyans of this state (Mysore) are immigrants from the Kerala. There are various speculations regarding their origin. One such opinion indicates they are an African tribe that came to India after a shipwreck on the west coast. Anthropologists claim that their cephalic and nasal indices have resemblance to the long armed Negroes and Kapiris of Africa. The habit of uttering the word ‘Ippi’ when excited led to the presumption that they had their early home in the Ippi hills, which remain unlocated. Paniyas claim that they were brought to Waynad in the early past by a ruler of Malabar. Another speculation tries to describe them as primitives discovered and trained by Gowdalus to be agricultural labors.

Sundara Rao and Lakshmana Rao (2010) stated that the socio-economic and living conditions of tribes in Andhra Pradesh and provided several factors that are directly and indirectly responsible for socio-economic backwardness, poverty and indebtedness among Primitive Tribal Groups. The study of inter-tribes relations has great importance of the student economic dynamic in the post independent India.

They were examined the occupation and employment pattern, levels of income and expenditure, the incidence of poverty and indebtedness to gather with other socio-economic characteristics of Kondh, Porja, Bagata and Konda Dora tribes with different relational aspects in the interior areas of Visakhapatnam district. They are concluded that intra tribe variations were prevalent within the selected Primitive Tribal Group as well as among the selected tribes relating to the socio, economic condition in the study area and households living in the interior hill areas need much intensive development policy package for their fast socio and economic transmission.

Arup Maharatna (2011) evaluated that the Indian’s overall demographic features in the aggregate tribal population comparison with their closest counterparts. He provided that cohesive and consistent statement on the dicey of tribal people as a whole and on their effective remedies. He presented that summary of information on socio-economic, sociocultural, demographic features separately for Scheduled Tribes, Scheduled Castes and others at all-India level in a four points of time spanning over a century since the early 1900’s. He also finds that the phenomenon of a shrinking population of some select and small tribes, the overall picture of the tribal population was one of a steady increase. Finally tribal was trend in the direction of the mainstream pattern of growing deficit of females.

Das and Nath (2011) made an in-depth analysis in the districts of Ranchi and Simdega of Jharkhand state with sample size of 400 schedule tribal worker those who had completed more than 100 days of works under Mahatma Gandhi National Rural Employment Guarantee Scheme in the financial year 2009-2010 to know the operations of account by the workers and perceptions of Mahatma Gandhi National Rural Employment Guarantee Scheme, bank and post office officials towards the financial inclusion of scheduled tribes wage seekers. It was found that maximum number respondents withdrew money from their account within the first week of the deposit, followed by 8.25 percent and one per cent within one to two weeks and after two weeks, respectively. Very high percentage of accounts was found to have very less amount rupees below 100 of deposits and only 13.75 percent of the respondents account were found to have more than rupees 200 at the time of investigation. It was also found that none of the accounts have earned any interest on deposit. The perceptions of Program officers of the block, Members and Panchayat secretary of Gram Panchayat, Gram Rozgar Sewak of the village, bank officers and postmasters of the area towards the financial inclusion of scheduled tribes wage seekers were found to be negative.

**CHAPTER – III**

**THE STUDY**

**TRIBAL IN KERALA**

There are around 35 Tribal groups with 69,441 families, the literacy rate among them is 57.22%, that is, around 1,56,061. (PattikaVargaVikasanaPadhathikal Reports, 2003).Wynad district of Kerala has got a bigger tribal population, 36% of the total population and the least percentage of tribal population is in Aleppy district. The tribals in Kerala mainly come under the following races: Nigreto, Proto-Austriad, Dravidiyan and Meditareneans. The followings are 35 major tribal communities of Kerala. (Manorama Year Book 2003).

The tribal people groups in Kerala are listedas follows:

1. Adiyar 18. Koranga
2. Arandar 19. Koda
3. Erular ,Erulan 20. Pallaiyan
4. Ulladan 21. Palliyan
5. Urali 22. Paniyan
6. Eravalan 23. Mannan
7. Kammara 24. Palliyar
8. Kadan 25. Malakuravan
9. Kattunayikan 26. Malayan
10. KanikkarorKanikkar 27. Malaser
11. Kudiya, Malakudi 28. Mala Arayam
12. Kuruchiyan 29. Mala Pandaram
13. Kuruman 30. Mala Arayar
14. Kurumban 31. Mala Vedar
15. Kochuvalan 32. Mahamalaser
16. Kondakappus 33. Mudugar, Muduvan
17. Kondareddy 34. Hill Pulayan

**Paniyas Population in Kerala**

The total population of the community in Kerala is 58520, and their literacy rate is 11.01%. This is the largest Tribal community in Kerala. They are also found in Wayanad district and also seen in Kannur, Kozhikode and Malapuram. They had been slaves of land lords for decades. Govt. of Kerala has abanded slavery and rehabilitated them in different Govt. projects. Right from that time onwards they got better education and life style.

Paniyas are spread out into many districts of Kerala. The following table shows their population in different districts according to the 1981 census report. (Anthrological Survey of India.2001).

Cannanore (Kannur) – 8790

Waynad – 40975

Kozhikode – 1975

Palaghat - 156

Malappuram – 4931

Trichur – 73

Ernakulam – 16

Idukki – 10

Kottayam – 2

Alleppy – 1597

**Major Tribal Communities in Wayanad District**

Tribal communities are found in all the 25 panchayaths of the district and statutory town, Kalpetta municipality. In Wayanad there is no predominant tribal panchayath, where the population of tribal communities exceed the nontribals. Their major concentration is in Noolpuzha (39.29%) and Tirunelli (40.72%). In all other panchayaths, their population is below 30%. In the entire district, in Noolpuzha, the tribals form the majority and they form 50.02% of the total population. The native Adivasis mainly consist of various sects of Adiyas, Paniyas, Mullu Kurumas, Urali Kurumas, Kurichiyas and Kattunaikas. They have their own special lifestyles, culture, customs, and religious practices. They do not have written script. Their history can be traced only through their old traditions and religious practices. Due to the impact of welfare measures, co-mingling with non-tribals, globalisation, changes taking place and even their peculiar cultural aspects are becoming extinct. Now-a-days many tribals blindly follow modern culture. As a result they are losing their unique culture,

land and language.They have become a minority community due to the migration and settlement of the non-tribals in Wayanad.

**Adiyas**

The Adiya community forms 7.10% of the total tribal population of Wayanad and they are found mainly in Mananthavady block of the district. There exist many myths and legends around the origin of the Adiyas. One such legend argues that they are the descendants of a Shivadwaja Brahmin who ventured on a Prathiloma union with a pure non Brahmin girl. Thus Adiya tribes originated from this union. Another legend is that they are the progeny of a Brahmin who lost his status by the violation of the customs by eating rice offered to Shiva thereby committed an anacharam. Adiyas also claim that they are pujaries (priests) in Bhadra Kali Temple. It is perhaps true that they came to Kerala, with the Chettis and Brahmins of Mysore and continued to be the agricultural serfs. Ethnographic accounts on Adiyas reveal that traditionally they were slaves of local landlords and later bonded labourers attached to these families.Ancestors of this tribe migrated from Coorg. Luiz observes that their name originated from an old custom that they should maintain a distance of ‘ar’ (six) ‘adi’ (feet) to avoid pollution. The Adiyas are distributed chiefly in Trisslleri, Vemom, Tirunelli, Pulpalli and Kuppathod, villages of Wayanad District. A.Aiyappan states that they are the agricultural labourers and found chiefly around Tirunelli where they served as the servants of the famous Temple. The Head man is known as 'Moopan', the title is usually conferred by the landlords. They are truthful and trust worthy and do not run away from employers as the Paniyas do. The traditional manner of recruiting the tribals as bonded labourers was by advancing loans at Valliyoor Kavu Bhaghavathi Temple, situated in the Manathavady Taluk of Wayanad in the last week of March by the landlord called janmies.

**The Paniyas**

Paniyas, the largest scheduled Tribe of Kerala are mainly concentrated in Wayanad, Nilamboor and Eranad in Malappuram, Talipparambu, Thalassery and Irutti in Kannur, Vatakkara and Koilandi in Kozhikode and Palakkad districts. They are also found in the neighbouring areas of Gudallur as well as the Nilgiris in Tamil Nadu. The etymological meaning of the term ‘Paniyar’ indicates that they earned their livelihood from labour as the term 'pani' in Malayalam meant 'labour'. Thus the word Paniyar literally meant labourers or workers. Paniyas claimed that they were the natives of Wayanad and they were subjugated as slaves due to the migration of the Gowdas and Nair landlords.25 Paniyas formed themselves into various classes and migrated to other regions. They however continued to have no right to property but were doomed to be themselves others. The establishment of feudal administration by the Raja of Kottayam was the culmination of the process of colonization of the Wayanad Plateau by the people of the plains. The Paniyas were used by the landlords to cultivate the hilly region which was unhealthy area. Thus the real owners of the fields and hilly regions became the slaves of the new landlords. There created a condition that even the birth of a Paniya, a labour tribe was only for shedding sweat and tear in the fields of Wayanad. The important illams (traditional families) of Paniyas are Karambatan illam, Maniyankotan illam, Pambaran illam and Kappumban illam. The Paniyas who became slave by receiving nippupanam work in the fields of landlords. They are given valli (paddy) as wage. The proportion is that two seers (abouthalf kilogram for one seer) of raw paddy for men and one for women. Their paddy cultivation is known as Kandathilppani. They were engaged in the agricultural farms of the Europeans or the counterparts as more Kandathilppanikkar. Paniya men do not have any identifying dress or head gear. The women can be identified by their particular way of wearing saree cela, which they rap around the body under the shoulders reaching down to the knee. One corner of it is taken from behind over the right shoulder and tied to the top of the front portion over the breasts. A long narrow piece of cloth called aratti is tied around the waist. Colour of the aratti has regional varieties. In Manathavady area it is in red while in Kalpetta and Sultan Bathari it is in black colour. Women wear three types of ear ornaments which they themselves make Murula, (a piece of light wood with conch shell in the groove at the edges) Ole (one dried roll of Pandanus leaf) and Chootumani. Location of their habitat and climate are influencing factors in the making and using ornaments. Hill products such as the underground stem and seeds are used as ear ornaments. The system of hair decoration is a speciality of Panichis i.e Paniya women.

**Mullukurumas**

Mullukurumas are found mainly in Sulthan Bathery block of the district and they form 17.51% of the total tribal population of Wayanad. This Malayalam speaking community is believed to be the descendants of Vedas, the ancient rulers of Wayanad. Traditionally there were settled agriculturists. Today majority of them are marginal farmers and agriculture is predominant economic activity. The Mullukurumas are also called as MulluKurumbas and Mullukurumans. They are endogamous and subdivision of the Kurumas. Etymologically, mullu means bamboo and thorn, indicating that they were connected with bamboo, thorns and arrows. They have four kulams (clans) namely Vilappa, Kathika, Vadakku and Vengadu which regulate marriage alliances. There is no hierarchy among kulams. Kudi exogamy is also a norm.

Mixed and extended families are most common in the Mullukurumas social life. The elderly member and his wife are respected and honoured by the other members. There is avoidance between daughter-in law and her father in law or husbands' elder brother. Property is inherited equally among all the male children. The eldest son succeeds his father. Adult marriage is the norm.

**Uralikurumas**

Uralikurumas, forming 2.69% of the total Tribal population in Wayanad and are found mainly in Sulthan Bathery and Mananthavady blocks of the district.The Uralikuruma community is also known by different names like Vettukurumas, Bettakurumas and simply as Kurumas. Various etymologies have been pointed out by Thurston and Luiz. Officially this community is known as Kurumas. They use dialect of Malayalam with many words and phrases from Kannada. Those who have got formal education converse in Malayalam with others and use the Malayalam script. In the past their food consisted of a variety of wild yam, roots and tubers of the forest like Noorang, Naraland Poithalappu, and Kanji prepared from Chama. Subsequently they have changed to rice and supplemented with those traditional food. During the flowering season of bamboo they collect the seeds and prepare Tina. Fresh water fish, flesh of rabbit, pork, goat and jungle fowl are used as side dish. They use cooking oil such as coconut and palm oil. Pumpkin, cucumber, carrot and leaves of the vegetables are also used. Besides, different varieties of fruits including wild fruits found in the forests are consumed.

**Kattunaikas**

Kattunaikas constitute 9.93% of the total tribal population of Wayanad and are mainly found in the Sultan Bathery block of the district. They have been classified as 'Primitive Tribal Group' by the Government of India, owing to their relative isolation from the rest of the communities.50 They are also known as Kadu or Sholla Naykans or Jenu or Ten Kurumas. Great numbers confine themselves to the high mountains and the individuals who have left their Primitive clans, are seen in the developed areas. Their name correctly connotes that they are the Nayakans (chiefs) of the Kadu or Kattu (forest). Kattunaikas are living in huts with low floor ground and the sides are flattened with bamboo. The roof is covered with straw or grass. Often the Kattunaikas live under wind – breaks resting against a tree or in the hollows of the trees. They resent anyone entering their huts with leather foot wear, for they presume that all foot wear are made of leather of the cows which they consider as polluting. Those who use it should place it outside the hut before entering in the huts.

**Kurichiyas**

This community is inhabiting mainly in Mananthavady and Kalpetta taluks and form 17.38% of the total tribal population of the district. This community still have land holding and agriculture is their principal economic activity. According to Luiz, the Kurichiyas were good marksman and being good at shooting. They were experts in archery and hence were known as Villalikarinairs.57They believe that the name 'Kurichiyas' was derived from the word kurinilam or kurichasthalam. The Kurichiyas punctually reported at the mustering place fixed by the raja who then praised them as Kuriyan meaning 'precise dependable'. From ‘kurian’ it became Kurichiyas.58 Kurichiyas are the first agricultural tribe from the plains of Malabar, who colonized Wayanad and possessed their own lands. They occupy the highest social position among the tribes of Wayanad. They are excellent bow-men played a great part in the Pazhassi rebellion at the beginning of 19th century.

**TRADITIONAL LIFE STYLE**

There is no proper written record of their ancient history and traditions. They themselves are not able to give any idea of their ancient history. Today the only possible way to know of their past is to study their oral traditions and myths. In the ancient days it is believed that they made fire from stone and bamboo, then they use to preserve in some places where others could go and take it. It was said that they use to know the seasons by observing flowering plants, observing the position of sun, moon and stars. They simply divide the whole season into two: Venalkkalam or summer season and Mazhakkalam or raining season.

**SOCIAL STRUCTURE &ORGANISATION**

They are organized into clan or kulam in the community. It is observed that there are a number of clans in one settlement. In every Paniya settlement there will be an elder man who is responsible to look after their social, religious and political welfares of the people. He is the one who help the people to resolve the problems with in the same community and also with outsiders. The elder or muppan locally called different titles; in some place in Kannur he is called ‘koyama’ or semi,. When they have problems with own community and outsiders, how they tackle it is enquired by the researcher. Muppan plays a major role in settling the matter. Some of them go to police station to settle the matter. Many hesitate to go to police station because they are afraid of the police. In such case, the political leaders intervene in their matter along with the muppan and make the settlement. These factors are analysed in the following table.

**ELDER**

The Chemmi or Shemmi is a sort of leader and priest or minister. He was appointed in olden days by the chieftains under whom the Paniyas worked and each Chemmi held authority over a group of villages. The office is mostly hereditary, but should a Chemmi family fail it can be filled up by election. In some Paniya settlements, the traditional tribe council still exists and it is functioning. It is headed by semi or kayama as in command. They function at naadu or area (territorial) level and they are the essential forces who control the society. Succession to these offices is in the paternal line and the order of succession is based on the principles of generation of age, subject to ritual ‘approval’ of kaarneemare (ancestors’ spirit)

**CLAN**

The Paniyas are divided into various lineages or clan known as illam. Members of an illam trace their lineage from a common ancestor. They are believed to be the descendants of Ippimalamuttappe and Ippimalamuttasi and their children, after them they were given ten kulam names (kulam is equivalent to clan), which they could not tell. They were collectively referred to as pantirappanmare. There are innumerable illam among the Paniyas, but four illams are associated with a special status; these are Koyimutan, Mutettan, Nattilapadan and Padikan. Among the Paniyas, illam regulates the marriage, and it is exogamous in nature. It is astonishing to note down that there is no class or caste system among them as among the Hinduism.

The following are some of the Paniya clans which the researcher came across during his field study Koyimouuten, Muutettan, Naattilapadam, Padikan, Anjili, Parrier, Pakkatte, Vallatte, Maniyankoden, Cholampravil, Tholanpara, Kalluvadiyan, Anchilan, Anchinan, Bhavirathil, Pavariyan, Eeramathan and Pappali.

**SOCIAL ORDER**

In the local social hierarchy they are placed in the lower position by others. Similarly, the community’s perception is that there are other communities lower to them. They are not aware of the varna order or the caste system as in Hinduism. The Paniyas who are converted to Hindu social order are placed along with lower caste. The Paniyas accept food and water from the Kurichian, MulluKurumba, Baunder, Chetty and Nair. They do not share water sources and crematoria with others, but they visit the same religious shrines and participate in traditional festivals with the neighbours. In economic life, they maintain symbiotic relationships with the neighbourhood communities

**MEDIA AND COMMUNICATION**

It was observed that most of the older people in this group are illiterates. They are not interested to read the newspapers and magazines. But the younger generations are interested in reading the newspaper and magazines. Most of the people like to listenradio and watch T. V. Many of them have radio in their homes and mostly listening film songs and other entertainments. The reading habits among the Paniyas are very poor, for this reason they have to read in second language, which is Malayalam or Tamil. They have no newspaper or books printed in their own mother tongue. It was observed that only 18.7% receive and read newspaper in the rural colonies. Generally, they are interested to listen to the radio and watch T.V. programmes.

**DEVELOPMENTAL PROGRAMS BY GOVERNMENT**

These days, the Government is taking many steps to bring them into the main stream of development. Government has a particular department to take care of the different welfares of the Tribes called Department of Tribal affairs. This department is involved with administering various developmental schemes, formulation, implementation and monitoring various schemes. The Director of the department will be the supervising authority over the tribal development activities. The other officers designated by the Government are Joint Director, Administrative Officer, Finance Officer Assistant Director (Education) Assistant Director (sub plan cell) and Publicity Officer Special Officer (education). The committee has also included officers who are in charge of the various activities of the department.

The Department runs a number of institutions like Hostels, Balavadis, Nursery Schools, Training Centres, Dispensaries, Mobile Employment Exchanges and Midwifery centres for the development of the Paniya community. A State Tribal Advisory Committee is constituted to monitor the welfare activities of the Department with the Minister for Tribal Development as Chairman and Director of the Department as convener. In these two studied districts, these committees are headed by the District Collectors as the authority. A District Working Group also functions to prepare plans and to implement them.

**PANIYAS IN KANNUR**

**KANNUR**

Kannur Kannur is also known as Cannanore which is the anglicised form. The meaning of ‘Kannur’ in Malayalam is ‘beautiful village’. There is also a Sanskrit name for Kannur, that is ‘Velapuri’ which means sea shore town. In some of the ancient literatures one comes across this name. These names and their meaning aptly describe Kannur. It is a beautiful place. Kannur is in the northern side of Kerala, included in the region called Malabar. It lies between Kozhikode (Calicut) and Kasergod districts.

Kannur district derived its name from the location of its headquarters at Kannur town. The old name 'Cannanore' is the anglicised form of the Malayalam word Kannur . According to one opinion, 'Kannur' is a derivation from Kanathur, an ancient village, the name of which survives even today in one of the wards of Kannur Municipality. Another version is that Kannur might have assumed its name from one of the deities of the Hindu pantheon, a compound of two words, Kannan (Lord Krishna) and Ur (place) making it the place of Lord Krishna. In this context, it is worth mentioning that the deity of the KatalayiSrikrishna temple was originally installed in a shrine at KatalayiKotta in the south eastern part of the present Kannur town.

**RELIGION**

The Hindu community is the majority in this district, as elsewhere in the country, is organised on the basis of castes and sub castes. The broad divisions of the community are Thiyya, Nairs, Ambalavasis, Brahmins, Nambuthiris and Kammalan. The Thiyyas form the majority among the Hindu community in the district. Though they correspond to the Ezhavas in the southern parts of the State, both the communities disclaim any such connection. The Muslims, here known as Mappilas, form the second largest community. Majority of them are Sunnis. MaliqIbn Dinar of Arabia is believed to have founded mosques at Valapattanam, Madai, Sreekantapuram and Dharmadam. Large number of conversions was made into Islam from various sections of the population in the midival period and it became an influential religion in the present. The district has the unique distinction of having had the State's lone Muslim royal house - the Arkkal royal family. The royal family played an important role in the political as well as Islamic history of the district.

Though Christianity is believed to have been introduced in Kerala by the Apostle St. Thomas in 52 AD, the religion made progress only with the advent of the Portuguese towards the close of the 15th century. The Christians belong mainly to four Churches; the Syro Malabar Church, the Latin Catholic Church, the Church of South India and the Orthodox Syrian Church. During the last few decades, there has been a large influx of Syrian Catholics from the Travancore-Cochin area of the State. The Protestant Missions have been at work here since the first half on the 19th century when the Basel German Evangelical Mission was founded by Dr.H.Gundert. Most of their converts were from the Thiyya community.

**CHAPTER - IV**

**DATA ANALYSIS & INTERPRETATION**

**TABLE NO: 4.1**

**AGE WISE CLASSIFICATION OF RESPONDENTS**

|  |  |  |
| --- | --- | --- |
| **Category** | **Frequency** | **Percentage** |
| Below 20 | 10 | 25.0 |
| 20 - 30 | 11 | 27.5 |
| 30-40 | 16 | 40.0 |
| 40-50 | 3 | 7.5 |
| **Total** | **40** | **100.0** |

Source : Field survey

**CHART NO: 4.1**

**AGE WISE CLASSIFICATION OF RESPONDENTS**

**INTERPRETATION**

Above table shows age wise classification of respondents. 25% of respondents arein the age group of below 20, 27.5% of respondents are in the age group of 20 – 30, 40% of respondents are in the age group of 30-40 and 7.5% of respondents are in the age group of 40 – 50

**TABLE No : 4.2**

**GENDER WISE CLASSIFICATION OF RESPONDENTS**

|  |  |  |
| --- | --- | --- |
| **Category** | **Frequency** | **Percentage** |
| Male | 31 | 77.5 |
| Female | 9 | 22.5 |
| **Total** | **40** | **100.0** |

Source : Field survey

**CHART No : 4.2**

**GENDER WISE CLASSIFICATION OF RESPONDENTS**

**INTERPRETATION**

Above table shows gender wise classification of respondents. 75% of respondents are Male

**TABLE No : 4.3**

**MARITAL STATUS**

|  |  |  |
| --- | --- | --- |
| **Category** | **Frequency** | **Percentage** |
| Married | 10 | 25.0 |
| Unmarried | 30 | 75.0 |
| **Total** | **40** | **100.0** |

Source : Field survey

**CHART No : 4.3**

**MARITAL STATUS**

**INTERPRETATION**

Above table shows marital status of respondents. 25% of respondents are married and 75% of respondents are unmarried

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.4**  **TYPE OF FAMILY**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Nuclear | 6 | 15.0 | | Joint | 25 | 62.5 | | Extended | 9 | 22.5 | | **Total** | **40** | **100.0** |   Source : Field survey  **CHART No : 4.4**  **TYPE OF FAMILY**  **INTERPRETATION**  Above table shows 15% of respondents belong to the Nuclear family, 62.5% of respondents belong to the joint family and 22.5% of respondents belong to the extended family. | |
| **TABLE No : 4.5**  **EDUCATIONAL QUALIFICATION OF RESPONDENTS**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Illiterate | 10 | 25.0 | | High school level | 25 | 62.5 | | Graduate | 4 | 10.0 | | Post graduate | 1 | 2.5 | | **Total** | **40** | **100.0** |   Source : Field survey  **CHART No : 4.5**  **EDUCATIONAL QUALIFICATION OF RESPONDENTS** | | |
| **INTERETATION**  Above table shows 25% of respondents are illiterate, 62.5% of respondents are high school level qualified, 10% of respondents are graduates and 2.5% of respondents are post graduates. | | |
| **TABLE No : 4.6**  **OCCUPATION OF RESPONDENTS**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Hunting/Fishing | 4 | 10.0 | | Cultivation | 6 | 15.0 | | Plantation | 7 | 17.5 | | Labourer | 21 | 52.5 | | Unemployed | 1 | 2.5 | | **Total** | **40** | **100.0** |   Source : Field survey  **CHART No : 4.6**  **OCCUPATION OF RESPONDENTS**  **INTERPRETATION**  Above table shows occupation of respondents. 10% of respondents are doing hunting/fishing, 15% of respondents are doing cultivation, 17.5% of respondents are doing plantation, 52.5% of respondents are labourers and 2.5% of respondents are unemployed. | | | |
| **TABLE No : 4.7**  **YEARS OF STAYING**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | 1 Less than 5 year | 3 | 7.5 | | 5 - 10 years | 3 | 7.5 | | From the birth | 30 | 75.0 | | Not sure | 4 | 10.0 | | **Total** | **40** | **100.0** |   Source : Field survey  **CHART No : 4.7**  **YEARS OF STAYING** |

**INTERPRETATION**

Above table shows 7.5% of respondents are staying in the current home for less than 1 year, 7.5% of respondents are staying for 5-10 years, 75% of respondents are staying from the birth and 10% of respondents are not sure about this.

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.8**  **SOCIAL CULTURE LIKE TO FOLLOW**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Colony system | 13 | 32.5 | | Isolated houses | 27 | 67.5 | | **Total** | **40** | **100.0** |   Source : Field survey |

**CHART NO. 4.8**

**SOCIAL CULTURE LIKE TO FOLLOW**

**INTERPRETATION**

32.5% of respondents like to follow colony system and 67.5% of respondents like isolated houses

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.9**  **ROADS TO THE SETTLEMENT**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 34 | 85.0 | | No | 6 | 15.0 | | **Total** | **40** | **100.0** | |

Source : Field survey

**CHART No : 4.9**

**ROADS TO THE SETTLEMENT**

**INTERPRETATION**

85% of respondents opinioned that they have road to their settlement and 15% of respondents opinioned that they don’t have roads to their settlement.

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.10**  **SATIFACTION WITH CURRENT DEVELOPMENT PROGRAMMES OF THE GOVT**   |  |  |  | | --- | --- | --- | | **ategory** | **Frequency** | **Percentage** | | Yes | 28 | 70.0 | | No | 12 | 30.0 | | **Total** | **40** | **100.0** |   Source : Field survey |

**CHART No : 4.10**

**SATIFACTION WITH CURRENT DEVELOPMENT PROGRAMMES OF THE GOVT**

**INTERPRETATION**

Above table shows 70% of respondents are satisfied with the current development programs of the Govt. and 30% of respondents are not satisfied with the same.

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.11**  **READING NEWS PAPERS**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 37 | 92.5 | | No | 3 | 7.5 | | **Total** | **40** | **100.0** | |

Source : Field survey

**CHART No : 4.11**

**READING NEWS PAPERS**

**INTERPRETATION**

Above table shows 92.5% of respondents are reading news papers, and 7.5% of respondents are not reading news papers

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| --- |
| **TABLE No : 4.12**  **MEN AND WOMEN ARE FREE TO CHOOSE THEIR PARTNERS OR NOT** |
| |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 29 | 72.5 | | No | 11 | 27.5 | | **Total** | **40** | **100.0** |   Source : Field survey  **CHART No : 4.12**  **MEN AND WOMEN ARE FREE TO CHOOSE THEIR PARTNERS OR NOT** |

**INTERPRETATION**

72.5% of respondents agreed that men and women are free to choose their partners and 27.5% of respondents opinioned against this.

|  |
| --- |
| **TABLE No : 4.13**  **FACTORS TREATED AS IMPORTANT IN CHOICE OF MARRIAGE** |
| |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Family background | 11 | 27.5 | | Money | 3 | 7.5 | | Beauty | 6 | 15.0 | | Education | 17 | 42.5 | | Job | 3 | 7.5 | | **Total** | **40** | **100.0** |   Source : Field survey |

**CHART No 4.13**

**FACTORS TREATED AS IMPORTANT IN CHOICE OF MARRIAGE**

**INTERPRETATION**

Above table shows 27.5% of respondents opinioed that family background is the important factor for the choice of marriage, 7.5% of respondents opinioned it is money, 15.0% of respondents opinioned it is beauty, 42.5% of respondents opinioned it is education and 7.5% of respondents opinioned it job is the important factor.

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 33 | 82.5 | | No | 7 | 17.5 | | **Total** | **40** | **100.0** | |
| Source : Field survey  **CHART NO. 4.14**  **RESTRICTIONS FROM OTHER COMMUNITY IN MARRIAGE** |
| **INTERPRETATION**  82.5% of respondents opinioned that there is some restrictions marry from other community and 17.5% of respondents opinioned that there is no restrictions. |

**TABLE NO.4.14**

**RESTRICTIONS FROM OTHER COMMUNITY IN MARRIAGE**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No :4. 15**  **REMEDY OF HEALTH ISSUES**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Go to the hospital | 29 | 72.5 | | Use herbal medicine | 11 | 27.5 | | Consult the priest | 0 | 0 | | Others | 0 | 0 | | **Total** | **40** | **100.0** |   Source : Filed Survey |

**REMEDY OF HEALTH ISSUES**

**CHART NO. 4.15**

**INTERPRETATION**

72.5% of respondents opinioned that they go to the hospital if they feel sick , 27.5% of respondents opinioned that they use herbal medicine.

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.16**  **HOUSE ELECTRIFIED**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 34 | 85.0 | | No | 6 | 15.0 | | **Total** | **40** | **100.0** |   Source : Field survey |

**HOUSE ELECTRIFIED**

**CHART NO. 4. 16**

**INTERPRETATION**

Above table shows 85% of respondents opinioned that their house is electrified and 15% of respondents opinioned their house is not electrified.

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No : 4.17**  **LATRINE IN THE HOUSE**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 40 | 100 | | No | 0 | 0 | | **Total** | **40** | **100.0** |   Source : Field survey |

**LATRINE IN THE HOUSE**

**CHART NO. 4.17**

**INTERPRETATION**

All the respondents opinioned that they have latrine in their house

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No :4.18**  **SOCIO ECONOMIC CONDITIONS OF TRIBES COMPARING TO THE PAST**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Very much improved | 35 | 87.5 | | somewhat improved | 5 | 12.5 | | Same | 0 | 0 | | No opinion | 0 | 0 | | **Total** | **40** | **100.0** |   Source : Field survey |

**SOCIO ECONOMIC CONDITIONS OF TRIBES COMPARING TO THE PAST**

**CHART NO. 4.18**

**INTERPRETATION**

87.5% of respondents opinioned that the socio economic conditions of tribes comparing to the past is very much improved and 12.5% of respondents opinioned that some what improved and no one opinioned that it is same.

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **TABLE No :4.19**  **STRUGGLES AND CHALLENGES IN THE SOCIETY**   |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Landlessness | 4 | 10.0 | | Famine | 3 | 7.5 | | Exploitation | 12 | 30.0 | | Unemployment | 7 | 17.5 | | Alcoholism/drugs | 13 | 32.5 | | Family problem | 1 | 2.5 | | **Total** | **40** | **100.0** |   Source : Field survey |

**STRUGGLES AND CHALLENGES IN THE SOCIETY**

**CHART NO. 4.19**

**INTERPRETATION**

Above table shows 10% of respondents opinioned that landlessness is the main struggles they are facing, 7.5% of respondents opinioned it is famine, 30% of respondents opinioed that it is exploitation, 17.5% of respondents opinioned that it is unemployment, 32.5% of respondents opinioned that it is alcoholism/drugs and 2.5% of respondents opinioned that it is family problem they are facing.

|  |
| --- |
| **TABLE No :4. 20**  **CHILD LABOUR PRACTICED IN THE COMMUNITY** |
| |  |  |  | | --- | --- | --- | | **Category** | **Frequency** | **Percentage** | | Yes | 5 | 12.5 | | No | 35 | 87.5 | | **Total** | **40** | **100.0** | |

Source : Field survey

**CHART NO. 4.20**

**CHILD LABOUR PRACTICED IN THE COMMUNITY**

**INTERPRETATION**

Above table shows 12.5% of respondents opinioned that child labour practiced in the community and 87.5% of respondents opinioned that there is no child labour in the community.

**CHAPTER – V**

**5.1 FINDINGS**

* Age wise classification of the majority of respondents falls under the category of 30-40 years
* Majority of the respondents are male
* Majority of the respondents are unmarried
* Majority of the respondents belong to the joint family
* Majority of the respondents have high school level qualification
* Majority of the respondents are labourers.
* Majority of the respondents are staying in the current home from the birth
* 67.5% of respondents like to live in isolated houses
* 85% of respondents opinioned that they have road to their settlement
* 70% of respondents are to be found satisfied with the current development programs of the Govt
* 92.5% of respondents are reading news papers
* 72.5% of respondents opinioned that they are free to choose their partners
* 42.5% of respondents consider job of the partner in choice of marriage
* 82.5% of opinioned that there is restrictions marry from other community
* 72.5% of respondents go to the hospital if they feel sick
* 85% of respondents opinioned that their house is electrified
* All the respondents opinioned that they have latrine in their house
* 87.5% of respondents opinioned that the socio conditions of their life is very much improved comparing to the past
* 32.5% of respondents opinioned that alcoholism/drugs is the main struggles in the society
* 87.5% of respondents opinioned that there is no child labour practice in the community

**5.2 SUGGESTIONS**

* The tribal literacy level is poor, specifically the Paniyan tribes are very poor in education; this is because of that they were highly isolated from mainstream of life and they do not know the importance of education. To create interest on education, the same Paniyan tribal has to be trained as a teacher and post them as teachers this will motive the tribes to lead the way towards development.
* Adequate measures should be taken to improve the living standards of Paniya tribes
* Paniyan tribes were highly isolated from mainstream of life and there is very little infrastructure for formal education in their settlement. Adult education both for men and women to awaken their awareness for the need for economic development has to be paid serious attention. The Paniyan habitations have not yet been effectively brought into the mainstream of national life. Therefore, proper infrastructure facilities should be provided, so that they could be linked with national mainstream, which will go a long way to develop their socio-economic conditions.
* From the study it is found that the educational level of the tribes are very low. Opening more schools in the remote villages will improve the educational status of tribes like Paniya
* The Government should make arrangements to provide at least one-light service electrification to all the respondent households. Government should provide the safe drinking water through tap to Paniyan settlements. Existing programs for the tribal need to be strengthened and improved to achieve their desired objectives. However, attention should also be given to reduce problems of development where it exists.

**5.3 CONCLUSION**

Paniyas are generally termed as uneducated landless slave/ bonded labourers. Most of them are involved traditionally in the agriculture related works. Since most of the Paniyas have excellent traditional knowledge in agricultural matters, if they get their own land, surely they can cultivate vegetables, crops and other commercial trees like rubber, cashew nut, coconut etc. It is also a need that they must be given modern technological and scientific knowledge of cultivation. In this way they will be able to develop economically and socially. As several Governments came in to the power one after another, promising to allot agricultural land for the tribals, it is still an unfulfilled dream for many of them. This is the only way to remove the poverty and exploitation from them. Some of the traditional jobs of Paniyas are basket making, fishing, hunting, trees cutting, etc. These works have no much demand in these days as industries and modern equipments have replaced them. They also run short of the raw-materials for their traditional industries. Many Paniya youngsters are not getting the right job according to their skills.

The Environmental conditions (physical and social) have played a determining role in shaping the life and economic activities of the respondent households. Forest plays a vital role in the life of the respondent households. It is very difficult for any respondent households to live without forest. The respondent households are considered to be less developed than the rural economy. It is almost a closed economy and the tribal are living in object poverty, malnutrition and unemployment under subsistence economy. Few tribes are goat rearing, they gives adequate income, as it just improved in the basic life of the respondent households is visible. Collection of forest product is equally important for the respondent households. They are collecting a number of wild roots, fruits, leaf and vegetables around the year. This is main job of the women and adolescent children and older, as they are enough to recognize these forest products.

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**APPENDIX**

**QUESTIONNAIRE**

Name:

Age:

Sex:

Marital status:

Type of family: Nuclear [ ] Joint [ ] Extended [ ]

Educational status :

Illiterate [ ]

High School level [ ]

Graduate [ ]

Post graduate [ ]

1. Occupation :

Hunting/Fishing [ ]

Cultivation [ ]

Plantation[ ]

Labourer[ ]

Govt. service[ ]

Unemployed[ ]

1. How long years old is you are staying here?

Less than 5 year[ ]

5 – 10 years[ ]

From the birth[ ]

Not sure[ ]

1. Which social culture you like to follow?

Colony system[ ]

Isolated houses[ ]

Any other[ ]

1. Do you have vehicle road towards your settlement?

Yes[ ]

No[ ]

1. Are you satisfied with the current development prgorammes of the Govt.?

Yes[ ]

No[ ]

1. Do you read news papers?

Yes[ ]

No[ ]

1. Whether young men and women are free to choose their partners or not?

Yes[ ]

No[ ]

1. What are the factors treated as important in choice of marriage?

Family background[ ]

Money[ ]

Beauty[ ]

Education[ ]

Job[ ]

Horoscope match [ ]

Others[ ]

1. Is there any restriction from the family or the community to marry from any other tribe or non-tribe?

Yes[ ]

No[ ]

Don’t know[ ]

1. What do you do if you feel any health issues?

Consult the priest[ ]

Go to the hospital[ ]

Use herbal medicine[ ]

Others[ ]

1. Is your house electrified?

Yes[ ]

No[ ]

1. Is there a Latrine in your house?

Yes[ ]

No[ ]

1. What do you think about the socio-economic condition of your tribes comparing to the past?

Very much improved[ ]

Some what improved[ ]

Same[ ]

No opinion[ ]

1. According to you what is the most struggle and challenge faced by the people in your locality?

Landlessness[ ]

Famine[ ]

Exploitations (labour, property, job, sexual etc) [ ]

Unemployment[ ]

Alcoholism/drugs[ ]

Family problem[ ]

Lack of basic amenities[ ]

1. Does the child-labour practiced in your community?

Yes [ ]

No[ ]