Chapter VII

Analysis of Primary Data: Social Change Perspectives

7.1. Introduction

Social change is observed among most of the traditional societies in this modern era. It is a universal phenomenon. Social change is taking place everywhere. Social change means the changes in society; it is not the changes happening in individual but changes happening in the society. There are number of external and internal factors influencing upon every society, as a result of all these, the entire world is found going under social changes. Under the concept of social changes the Paniya tribe is also not spared. ‘Social change is a term used to describe variations or modifications of any aspect of social processes, social patterns, social interactions or social organization’. Social change has been visibly observed among the Paniyas of south India for last several years. It is also a universal fact that no society can remain as static.

Once upon a time Paniyas were the people of nature, nurtured by nature and natural resources. They survived by fruits, vegetations fishes and animals. Today they are seen as a people group isolated among other communities pushed into corners of hills and valleys from the main stream of developments. Originally they are a homogenous community with its lot of uniqueness. Modernism and its deceptive developments exploited them and their resources lead them to moral degradation and economical backwardness. Present day they are in the wedges of loosing traditional tribal culture life itself.
There are different factors observed for the social changes among the Paniya tribe. Some of them are cultural, technological, biological, educational, political, environmental and religious. There are also social changes due to the various tribal welfare programmes by the government and NGOs. There is a significant social change marked in their lifestyle, customs, cultural aspects and religion of Paniyas. Some of these factors are dealt in the following paragraphs.

Today Paniya community is under the pressure of modernisation and other influences. Their traditional customs are found drastically changing. Since the community doesn’t have set pattern of beliefs and practices based on any book or scripture, they are always found very much flexible to adopt or follow any new beliefs and customs from the surrounding societies. Some of the factors of these social changes are: religion, philosophy, modernism, education and economic standards. In spite of all these, one thing the researcher noted with much surprise is that there are many among them that still hold on to the traditions of their forefathers. Today many Paniyas are having mixed customs and lifestyles which can be observed among them.

7.2. Modernism, Technologies and Social Changes

The influence of modernisation made them to use the advanced technologies and new implements in their day today life situations. The technology also makes lot of changes in the day today activities. The arrival of electricity into their settlement introduces lot of electrical and electronic machines which replaces several of their traditional instruments. Paniyas are able to handle and go according to technological life style. Many of them are found using electrical mixers, grinder, heater, stove, T.V. and Radio in their homes. It also results into new methods of communicational systems. Today many are found using mobile phone and land line phone for communication. It helps them to have contact with their own community living far and near. Improvements in the road transportation facility helped them to have a better travel facility to the far places in search of better job and developments. Today many of them travel widely by caused by crossing all traditional boundaries in
search of better amenities. In the table 5.24 Road Transportation, it was observed that 31% of them travel by bus from their settlement to the nearby town. It was also found in the analysis the fact that at present 71% of their colonies are connected to main roads. Till now the computers and internet facilities are not found in use in their colonies. However, many young people among them are introduced to these in their educational or work places. They might have some negative result of these technological advancements, that the new technical instruments reduce the human labour, in this way some the monopolised labours of Paniyas have been made easy by machines. It has resulted into unemployment to many Paniyas.

7.3. Population and Social Changes

The increase in population is observed among them for the last several years. This brings several issues and challenges such as housing areas, employment, pollution, health care and poverty. Traditionally they don’t believe in family planning, but these days it was observed that some educated young couple go for family planning.

7.4. Education and Social Changes

Educational status of Paniyas is found increasing for the last several years. As it is believed that education is the root cause of all social changes, it also brings economic development to the life of Paniyas. The educational developments reflect their life style, food, clothing and housing.

Table 7.1
Education and Social Change

<table>
<thead>
<tr>
<th>Opinions</th>
<th>Number</th>
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</tr>
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<td>223</td>
<td>74.3</td>
</tr>
<tr>
<td>no</td>
<td>40</td>
<td>13.3</td>
</tr>
<tr>
<td>I don’t know</td>
<td>37</td>
<td>12.3</td>
</tr>
</tbody>
</table>
The above table can be represented by the following bar diagram.

![Bar Diagram]

**Fig: 44**

Education has an important role for all kinds of developments in the society. This fact is not realised by all members of the community. From the field study the following facts were observed: 74.3% of the people favoured the opinion that education is an instrument for the social change, 13.3% expressed that education is not needed for the social change, 12.3% of them expressed that ‘I don’t know’.

It can be observed that most of the people have realized that education is an important factor in social change. For this reason it was observed that a few members of the younger generations’ parents are eager to send their children to school.

### 7.5. Sanskritisation and Social Changes

Sanskritisation has also brought some changes among the life style of the Paniyas. It influence has a great on their socio-cultural life. Through this influence many adopted the Hindu culture and lifestyle. This includes food habits, dress patterns, housing, rituals, fasts and feasts, festivals, even worship systems, method of offering and sacrifices to the deities. It is asserted that Brahmanic sanskritisation systematically undermines among some of the Paniya people upon their lifestyle and culture. According to the field study
analysis on sanskritisation Table 6.6. it was studied that 62% of them expressed that their tribe has undergone Sanskritisation.

7.6. Political Influences and Social Changes

These days the political parties also focus very much on tribals for their political gains. The political influence is very much upon the Paniyas of Kerala and Tamil Nadu. Many of them are followers of the philosophies of the Marxism, Communism and even Naxalism. These developments also lead them to involve with political violence and strikes which result in many kinds of social changes.

7.7. Changes in Social Structure

Their traditional social structure has been reorganized with strong structure under the leadership of a ‘mupan’ or elder. The community also has been divided into different ‘kulams’ or clans. Muppan or elder played a major role in their village administration and settling problems and disputes. But in the present days Paniya society it is being observed that most of the people are not going to the muppan for settling some of their social problems, rather they go to local politician or police station. In the early days the community hierarchy were given high power. But in the present day the social hierarchy is given high power. From the field study this fact was analysed in Table 4.5. that these days around 10.7% of the people go to the elder or muppan to settle their problems, 8% of them go to priest, in some places the muppan also functions as the priest. 18.7% of the people go to the local politician to settle some disputes, 45.3% of them go to local police station and 17.3% of them expressed they self handle the issues within themselves.

7.8. Changes in the Media and Entertainments

Going to the movie in the nearest theatre in the evening was their regular custom when ever they have money in their pocket from the ancient times for entertainment. This was their important means of entertainment in the community, as the whole family goes for enjoying the films in the nearest
theatres. They learn lot of good and evil thing from the movies. These days only few of them go to watch movie in the theatre, most of them watch movie through T.V. in own home or neighbours home. Many of the younger generations have developed the habit of reading news papers, weeklies, magazines and story books. Many young people are also found interested in sports and games.

Traditional ‘Gotikali’ ‘Pathukali’ ‘Kallukali’ Kabadikali’ are loosing its significance among the Paniyas. At present many young people are interested in volleyball, football and cricket.

7.9. Changes in the Languages

Their traditional language is Paniya Bhasha. It was spoken widely among them. It was observed that in the present days most of the young generations are using widely only the state languages which are Tamil or Malayalam. Their traditional language is loosing its prominence, and becoming unfamiliar to the young generations. The primary analysis reveals that only 33% of the people only speak paniyabhasha today.

7.10. Changes in the Educational Status

Traditionally the Paniyas were termed as illiterate backward community. In these days it can be observed that most of the younger generations have completed at least primary school. This is mainly because of the encouragement given by government and NGOs. Many parents are found taking special interest in sending their children to the near by schools or hostels. The educational standard is found increasing. It is a recognized fact that education is directly linked with the over all development of the society in various ways. The literacy rate of Paniyas in Kerala is 41%. (2001 Census) In Tamil Nadu it is 11 %. (2001 Census). According to the analysis of primary data Table 4.23, 38% of the Paniya, they have studied up to the primary level.

7.11. Changes in the Economic Status
As the educational level is found increasing their economic level is also increasing. Today there are many moving away from the traditional occupation to the well paid jobs in public and private organizations. There are significant changes in their economic standards as a result of which they use modern instruments and implements, live in better houses. In search of better avenues of job and developments many are found migrating to towns and cities.

The Paniyas are considered as the ancient inhabitant of the land, which belongs to the landlords or janmis. The large-scale migration of non-tribals from elsewhere resulted into the landlessness, unemployment, bonded slavery and other related issues among the Paniyas. A sizeable part of the lands cultivated by Janmi or landlords belonging to Nair, Chetti, Mappila, Nambiar and Gounder communities have passed on to the hands of settlers who were the migrants. These migrants rarely in need of any hired labours. The transaction of land from landlords to the migrants, therefore, resulted in the displacement of Paniyas who were bonded labourers.

It can be observed that in the history of Paniyas there are different types of social changes happened in the due courses of the history. In the ancient period they were free people surviving by gathering food from the forest. In the later period they became slaves and agricultural labours under Jenmis and migrated farmers, and then they were poor and exploited by people who were politicians, government servants and by other communities. The economic conditions of Paniyas are found changing from time to time.

**7.12. Changes in Economy**

Under the self-employment programmes of the NGO and government, the Paniyas received assistance for poultry, agriculture and animal husbandry. This made a remarkable improvement in the economic development of their society. In the programmes of rehabilitation of bonded labours many have liberated into free life. The tribal welfare department have implemented several schemes for their social and economic welfare. The Sugandhagiri
Project in Nilgiri is the typical example of this kind of development, in which many Paniya families have received land, obtained steady employment and benefits such as housing, land for cultivation, etc. The community is increasingly aware of their political rights and members are now able to ensure that they get proper wages under the provisions of the various minimum wage fixed under the law. In Kannur and Nilgiris, Paniyas receive land allotment through the different schemes of government. Paniya families receives 50 cent to 2 acres of land according to these schemes. In this way many agricultural labours became agricultural producers. In Kannur, many of them received land in Aralam farm which was owned by Central Government. The government has passed in the parliament the proposal to distribute around 6000 acres of land to the scheduled tribes of these areas. There, they cultivate cashew nut, arecanut, coconut, plantains, paddy, etc.

The Paniyas are trying to change their tribal character; changes are bound to persist in their traditional social organisation, economic pursuit, political life, etc. today the consequences of the changes in all spheres of their life and activity can be observed. In spite of a long period of bondage and dependence, the Paniya now-a-days is trying to retain many aspects of their music and recreational activities. It is true that the modern recreational avenue like cinema has contributed some major changes in their socio-economic status. Changes in the consumption habits are taking place among them due to changes in economic pursuits.

The researcher has observed that one of the major social problems among them is alcoholism. Most of the men get drunk in the evening; and all their income is spend for drinking. There are number of problems associated with drinking habits such as famine, family conflicts, exploitation, educational and economic backwardness.

**7.13. Changes in Cultures**

The influence of the social change has brought about a lot of cultural changes also. The cultural aspects of the Paniyas are found changing
drastically in the last few years. The researcher had an opportunity to study this fact. In chapter 5, it has been clearly mentioned that there are changes in the cultural aspects of the Paniyas of South India.

Traditionally they were living in a settlement as a group. These days it can be seen that they are living in isolated rented houses. This is mainly because they have come to the town or city in search of better work or new economic avenues. Some of them are found going to far places in search of job and later settle down there. Many have come out of their traditional ‘padi’ and occupy the house which government built for them under the tribal housing development programs. Many of their economic status is found increasing, as they are living in better socio-economic conditions. The traditional huts are being found vanishing from them. Today most of them live in tiled, asbestos and concrete roofed buildings. The traditional families were mostly joint families, but today mostly it can be seen that the nuclear families consist of few members.


It was observed that many of them have adopted new religions in the recent days. As religion plays a major role in the social change, many of these social changes have been seen in this religion also. The traditional customs and cultures of the Paniya religion are vanishing from the Paniya society. The philosophy and teachings of the new religion has made them to think totally differently, leading them into social changes. These facts support the viewpoint of the famous sociologist Max Weber that religion is responsible for bringing about social changes.

It is also a fact that the Paniya religion is very much different from Hinduism. It was observed that in Paniya religion there is very less worship of images, no extended rituals and sacrificial systems, no caste system, less knowledge of extended Hindu myths and philosophy. It is true that today many of them keep Hindu names for their children and also they go to popular Hindu pilgrims temples. They still have their own gods, rituals, worship
systems and practices which is very much different from Hinduism. In the recent days it was found that they are influenced by the religions of the surrounding communities.

There are a number of changes taking place in the Paniya religion. There are several reports of conversions among them. Many have converted to Hinduism, Christianity and few to Islam.

According to the primary data analysis in Table 6.1. regarding the present day religious status of Paniyas, It was observed that 24.7% of the people still hold on to their traditional Paniya religion, they are not influenced by the pressures of the modernity. 42.7% of them are Paniya- Hindus; where we can see some influence of the Hinduism. 11% of them expressed that they are purely Hindus. 21.7% of them are converted to Christianity. It was observed that majority of the Paniyas follow Paniya – Hindu religion. In this religion the elements of both Paniya and Hindu religion are found.

The social changes and a high standard of life style are taking place in Paniya religion due to the influence of industrialization, modernization, impacts of surrounding religions, and political changes. The Paniya religion is entangled with all these forces.

7.14.1. God

Traditionally Paniyas believed in their own god and goddesses such as Kooli, Kuliyan, Kuttichathan, Malakkari, Mariyamma, Bhatha and Kadu Bhagavathi. Now they also believe in most of the Hindu god and goddesses like Krishna, Shiva, Rama, Vishnu, Kali and Ayyappan. They also believe in some of the saints and deities of Christianity and Islam.

7.14.2. Festivals

Paniyas are having their own festivals such as Marikootu, Puttariunu, Kudukkachery, and Valliyurkavu Ulsavam, These days they also celebrate
several Hindu, Christian and Muslim festivals such as *Onam, Vishu, Christmas, Ramzan* etc.

**7.14.3. Role of Paniya Priest**

According to the traditional Paniya custom the priests were those who offer prayer, conduct rituals and make sacrifices on behalf of the Paniya community in their respective shrines and sacred places on all important occasions. The office of the priest is considered hereditary among them. But today the situation is different; many of them in the community are not giving much importance to their own priest, some of them go to Hindu temples and priests. Many of the traditional rituals have the least place in the society.

**7.14.4. Worship**

In the traditional villages they use to have ‘kulithara’ as a worship place. Today in many villages it is not found commonly among them. Thaiyam (men dress up in the form of god) used to be there in all festival celebrations, but these days it is found disappearing. These days some of their traditional festivals are not given much importance.

**7.15. Changes in Food Habits**

In the ancient days the food habit of Paniya community is that, they used to gather food from forest areas, collect roots, leaves, hunt animals and catch fishes as they need. Today the context is different. Most of them buy their food items from the market. Government has made several regulations and Acts in entering into the forest areas. The quantity of the wild food plants are found decreasing due to the increased urbanization. Many of the younger generation are totally ignorant of their traditional forest based food items such as bamboo seeds, mushrooms, fungi, tubers, roots and leaves. It was observed that, Paniyas the food gatherers and producers became food consumers from the market.

Paniyas are non vegetarians but they had the habit of eating millets, roots, wild fruits and nuts during the earlier days. But now this is vanishing from
their customary foods and they have shifted to modern food styles. Today they buy rice, wheat, dhal, vegetables etc. items from the market. The food gatherers and producers now become consumers from the market like any other people groups. It is mainly because of their landlessness, deforestation and urbanization.

According to the primary data analysis in Table 5.7. regarding the present days food habit 72% of them are non-vegetarians. Originally they are all vegetarians. But in the later stage the non-vegetarianism influenced them from outside. There are only 28% of them who are vegetarians among them.

7.16. Changes in the Custom of Wearing Ornaments

The traditional ornaments such as ole kammal, murula, mukkuthi, chootumani and beaded chain are not found in common use these days. Some aged people in the settlement only are using these. The younger generation are not interested in the use of these kinds of ornaments. Today women wear bangles, finger ring, chain, mukkuthi etc. as there were being used by others.

In the earlier days the wearing of ornaments were not related to any religious faith. Today it was observed that what they wear symbols of god or goddess in the ornaments. This matter was analysed in the primary data Table 5.9. 23.3% of them expressed that the wearing of ornaments having religious significance is still existing.

7.17. Changes in the Customs Related to Child Birth

It was observed that several of the traditional customs and rituals related to child birth are not practiced by the younger generations of this community. Most of the women go to hospital for the delivery, the place of atukari or pettukarathy (midwife women) are seen seldom. The ritual of attu pundayattu (pre delivery ritual) is not observed by many of the people. Some of the traditional rituals such as punniyaham (naming ritual), pullante choruttae (ritual of first feeding food), kathu kuttu kalyanam (ritual of ear boring
ceremony) are not practiced sincerely by many people according to the dates and months.

Traditionally they used to give the name of their forefathers, but these days modern names are taken from the film stars or religious heroes and heroine or political leaders. It is selected by the joint work of group of family members.

7.18. Changes in the Customs of Dress

Paniya people with traditional dresses are rarely seen today, only the older generation mostly wear the traditional dresses. It is found that almost this custom is in a vanishing stage. At present most of the men folk wear lungies/dhothis and shirt or T-shirts, boys wear trousers and shirts, women wear sari and blouses, some time lungi and long blouse, and young girls wear pavada and blouse or shirts.

7.19. Changes in Marriage Patterns

The present day marriage customs of Paniyas have remarkably changed from the traditional one. This change is mainly due to the recent socio-economic, educational and environmental changes, and the influence of the surrounding social aspects; that shape the present day Paniya community. Religion also plays an important role in the changes, occurring in the marriage customs of Paniyas.

Traditional marriage takes place mostly in their home or temple. This is conducted without any official government records. But these days people are careful to go to the registrar and register the marriage in government record in accordance to the rule of the land. These days many conduct the marriage ceremony in the near by temples according to the Hindu customs. Some times Hindu priests officiate the marriage instead of priest / headman of the tribe. There are marriages which are conducted without any traditional folk songs and dance.
A few important changes are reported in the marriage customs. There is a slight rise in the age of marriage for both boys and girls and preference for ‘arranged’ marriage. The payments in kind which are made to the girl after *thali kettukalyanam* are not practiced, but instead of that dowry is paid to boys parents by cash.

According to the primary data analysis Table 5.12., regarding the marriage age of boys, it was observed that most of the boys among the Paniyas get married between 21 and 25 years. In the traditional society it was between 13 to 18. It was observed that traditional customs are gradually changing due to the education and other awareness programs of NGO.

According to the primary data analysis Table 5.13., regarding the marriage age of girls, it was observed that most of the girls among the Paniyas get married between 16 to 20 years. In the traditional society it was between 11 to 16. It was observed that the traditional customs are gradually changing due to the education and other developments among them.

In the traditional marriage, the marriage age for boys is around 13-18 and for girls is around 11-16. But these days girls and boys get married after 18 years only (they are also obliged to obey government rule).

According to the primary data analysis Table 5.14., regarding their marriage custom, it was observed that 12.7% of the get married with other tribes and 10% of them get married with non tribals. Traditionally they use to get married with in their own community.

Regarding freedom of choice to select their partners’ the primary data analysis Table 5.15, it was observed that the present day’s marriage style is remarkably changed from the traditional style which the parents used to select. In the study 65% have expressed that they have the freedom, they are mostly influenced by the modernism; 30.3% only said that they have no freedom to
choose their partners, they must be the group who resist the influence of modernism; 4.7% said that ‘I don’t know’.

Regarding the place of marriage the primary data analysis in Table 5.17, traditionally it used to take place in the house only, but the influences of other communities affected their lifestyle very much, and so today the marriages are being conducted in temples. It was studied that 13.7% of them are conducting in temples.

Regarding the dowry system the primary data analysis in Table 5.18, according to the traditional culture there was no dowry system, but today many of them practice dowry because of the influence of the outsiders. In the field research this fact was observed 21% of them practice the dowry system. In place of the traditional bride price today many practice dowry system. This is mainly because of the Hindu influence. The pattern of engagement and marriage are very much influenced by their present day religion and philosophy.

7.20. Changes in the Health Care System

Traditional belief is that the cause of sickness is understood as attack of evil spirit or magic as a remedy they used to consult the priest or magician to do necessary rituals. Today it is observed that when people get sick most of them go to hospital and take medicines which are prescribed by the doctors. Earlier days even for the snake bite they used only magic and herbal medicine. They had lot of powerful herbal medicines widely used among them. Today their traditional medical knowledge is found vanishing, as the new generation are not willing to inherit the knowledge from the forefathers and practice it.

According to the primary data analysis in Table 4.21. regarding the present day methods of cure or healing are studied and the following facts are affirmed based on the above table: 4.3% of them consult the priest, 4.7% of them consult medium or magician, 12.3% of them use herbal medicines, and 78.7% of them go to hospitals. Though they have different kinds of beliefs,
now a day’s most of them go to hospitals for treatment. It was observed that majority of the sick go to the hospital when they are affected by the sickness. In the earlier days they used to consult priest, medium and medicine man for sickness.

7.21. Change in Occupation

Paniyas originally were hunters, food gatherers; involved in shifting cultivators. In the later stage many of them became bonded labours under the landlords. Now some of them became cultivators of tea, coffee, pepper, plantain, ginger, cashew nut and rubber tree as they got own land from government. Many of them work as landless agricultural labours working in the land of the other. Today there are also some Paniyas working in the government services through the government reservation quota.

At present Paniyas depend largely on daily wage labour for their livelihood, but presently they are also engaged in fishing, cultivation and some also work in government services. The 1981 census show that 46.63 percent of their total population are workers (50.70 per cent males and 42.72 per cent females). Out of them, 85.17 per cent are engaged in other vocations. The members of this community are experts in making fishing baskets and umbrellas. The 2001 census report shows that, 0.46% of them are cultivators, 18% of them are agricultural labours, 0.1% of them are house hold industry workers, 9% of them are other workers. (Census Report 2001)

Today most of them work in agriculture or related activities. It is noted that only very few are qualified to take any professional job. The traditional occupations are not available to them for the reasons of various social changes. Many of them are landless and work in others land, unemployment is also marked in the colonies. Many go to far distances in search of job.

According to the primary data analysis in Table 5.21., regarding the present day occupation of the Paniyas, the following facts are noted from the above tables: 12.7% of the people are involved in cultivation, 54.3% of the
people are agricultural labours, 12.3% of them are plantation labours, 2.7% of them work in government service, 4% of them are tree cutters, 9.3% of them are unemployed and 4.7% of them are involved in other jobs. It is observed that majority of them are engaged as agricultural labourers. This is the one job that is easily available to them in their local contexts of agriculture.

    Since their occupation is changing it can be observed that some of their traditional weapons which were used for digging out root and others are also vanishing. Government has made strict rules against entering into the forest, hunting and fishing. They are found struggling for their survival.

7.22. Changes in Music Instruments, Folk Songs

    Their traditional instruments like are Kuzhal and Thudi are not widely used these days in the social functions and celebrations. The old folk song and folk dances are also loosing its importance in the society. Many younger generations are found singing film songs and using modern musical instruments such as drum, harmonium and guitar.
Case Studies

Case Study -1
Adoption of New Religion changes Perspectives

Mr. Madhavan from Puthiyangadi Paniya settlement of Kannur District of Kerala was brought up in a traditional Paniya family, where they believed and practiced all kinds of superstitious things and also addicted to evil habits. He said that it was his daily routine work for him to collect firewood from the forest area and sell in the neighbourhood market. The money he got through this work would be used for drinks, films and hotels. Every night he would go home with drunk and fights with his wife and children. There was no meaning for his life. Once his son was affected with severe disease, he went after magicians (manthrakaran) for the cure. Unfortunately there was no recovery for his son’s sickness. He had no money to buy medicine or take him to near by hospital. He was very much discouraged and suffered. In that desperate situation somebody from neighbourhood village came to his house showed love and compassion. They suggested him to go to nearby hospital with his son and explained the cause and the remedy of the sickness. The teaching that he received from him enlightened his life. That he understood very much about the value of life, healthy living, practical guidelines to lead a happy family life, proper management of money and to love his wife and children. After hearing more about the new teachings he was converted to Christianity a new faith.

Now he says that he and his family are living in contentment and happy. His life style improved in all aspects. He came out of his evil habits and superstitious beliefs. At present whatever the money he receives he would use for good purpose and makes even good savings. He is able to give good education to his children; both of his children are studying now in a college. Now he faces all life challenges and situations realistically. It can be observed a hope and pleasantness on his face itself. The family lead a very virtuous and
decent life; wear good cloth and eat good food. He says that the church social development programs such as adult literacy program, micro financing, and health awareness program had helped him very much to get a new perspective life.

Case Study - 2
Education Brings Social Change

Mr. Balan, 50 years old from Kuttimutti Paniya colony, Devar Solai Panchayat of Gudallur in Nilgiri tells about how education brought a change in his life.

He was born in a remote village in the tea garden area, where his parents struggled to provide education and other basic needs for him. He recollected the struggling of his early childhood. Fortunately one of the social service organizations had helped him to get admission in a tribal residential school near the town. He could study in the school and stayed in the hostel. He could complete his 10th Standard of education. Since he was one of the educated persons in the Paniya community he got involved in social service programs for the upliftment of his own community. The education that he received helped him to use for the betterment of own people. Later he was elected as a Panchayat chairman for 5 years term. He could involve very much for the overall development of the Paniya community of this area. He praised the hostel and school which he was brought up for their encouragement and contributions made in his life where he learned discipline and knowledge.

Case Study -3
Parent’s Encouragement for Education

Mr. Satheesh, 30 years old from Vythiri Paniya colony in Gudallur Taluk of Nilgiri District, narrated his story how his parents encouraged him for his education. He is basically from a backward family. His parents were mere daily labourers, struggled to send him for schooling. With the help of a social organization his parents sent him to a school nearby his village. His parents
supported him for his education with much struggle. There he completed his study up to PUC. Then he got a job in Panchayat office itself as a clerk under the reservation quota of Government. At present he is living as a dignified person, leading a very good life where he work and earn. This way he could come out of all the struggles and barriers of development which his own community is facing. This is a living example which speaks loudly about the importance of education to overcome the barriers of development. Parents play an important role in the overall development of their children and society. Now he is married to a girl from his own community, she is a B. Com graduate and a teacher. He always remembers of his parent’s encouragement for him to go to the school for education. The education made a significant change in his life.
Test of Hypotheses

Hypothesis – 3

Their traditional religion is very much different from Hinduism, now days many of them are influenced by Hinduism and other religious faith.

Frame work of Analysis:

One Way ANNOVA Classification model used to identify significant variations between the level of Dowry and Religious Conversion in the location of respondents.

Formula = (xij = u + ai + Eij)

u = General Mean component
ai = addition due to level location
Eij = Error Component

Table No 1.
Practice of Dowry and Religion Conversion in the Respondent

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<th>Practiced</th>
<th>Not Practiced</th>
<th>I Don’t Know</th>
<th>Total</th>
</tr>
</thead>
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<td>1</td>
<td>74</td>
</tr>
<tr>
<td>Paniya - Hindu</td>
<td>14</td>
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<td>10</td>
<td>128</td>
</tr>
<tr>
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<td>15</td>
<td>7</td>
<td>11</td>
<td>33</td>
</tr>
<tr>
<td>Christian</td>
<td>9</td>
<td>47</td>
<td>9</td>
<td>65</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>56</strong></td>
<td><strong>204</strong></td>
<td><strong>40</strong></td>
<td><strong>300</strong></td>
</tr>
</tbody>
</table>
### Table No 1
One Way ANNOVA Classification

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>Sum of Square</th>
<th>Degree of freedom</th>
<th>Mean</th>
<th>F Value</th>
<th>Table Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSC</td>
<td>6950</td>
<td>(4-1) 3</td>
<td>2316.67</td>
<td>0.656</td>
<td>9.55</td>
</tr>
<tr>
<td>SST</td>
<td>38852</td>
<td>(12-1) 11</td>
<td>3532</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSE</td>
<td></td>
<td>(12-1) 11</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Calculated Value < Table Value

0.656 < 9.55

The above Table shows that the Calculated Value of F is 0.656, which is less than the Table Value of 9.55 at 5% level with DF being V₁ = 3, V₂ = 11 and hence could have arisen due to change this analysis supports of null hypothesis of no in sample means. So the Hypothesis is accepted.

i.e. As per the inference the religion of the Paniyas Colony respondents and Practice of dowry are closely associated.

### Test 2
There is significant different between the religion of the respondent and the remedy for Sickness

**Frame work of Analysis:**

One Way ANNOVA Classification model used to identify significant variations between the level of Religious Conversion and Remedy for Sickness in the location of respondents.

Formula = (xij = u + ai + Eij)

u = General Mean component
ai = addition due to level location
\[ E_{ij} = \text{Error Component} \]

\[ n = 300 \]

<table>
<thead>
<tr>
<th>Religion of the Respondent - remedy for sickness</th>
<th>Groups</th>
<th>Consult the priest</th>
<th>Consult medium or magician</th>
<th>Use herbal medicines</th>
<th>go to hospital</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tribal Religion</td>
<td></td>
<td>5</td>
<td>2</td>
<td>15</td>
<td>52</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(3.2)</td>
<td>(3.5)</td>
<td>(9.1)</td>
<td>(58.2)</td>
<td></td>
</tr>
<tr>
<td>Paniya- Hindu</td>
<td></td>
<td>3</td>
<td>2</td>
<td>10</td>
<td>113</td>
<td>128</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(5.5)</td>
<td>(6.0)</td>
<td>(15.8)</td>
<td>(100.7)</td>
<td></td>
</tr>
<tr>
<td>Hindus</td>
<td></td>
<td>3</td>
<td>7</td>
<td>8</td>
<td>15</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1.4)</td>
<td>(1.5)</td>
<td>(4.1)</td>
<td>(26.0)</td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>56</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2.8)</td>
<td>(3.0)</td>
<td>(8.0)</td>
<td>(51.1)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>13</td>
<td>14</td>
<td>37</td>
<td>236</td>
<td>300</td>
</tr>
</tbody>
</table>

Pearson's \( X^2 \) statistic: 45.71
DF: 9
\( p \) < 0.0001

**Table No 2**

**One Way ANNOVA Classification**

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>Sum of Square</th>
<th>Degree of freedom</th>
<th>Mean</th>
<th>F Value</th>
<th>Table Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSC</td>
<td>14357.3</td>
<td>(4-1) 3</td>
<td>4785.77</td>
<td>1.380</td>
<td>9.28</td>
</tr>
<tr>
<td>SST</td>
<td>51997.5</td>
<td>(16-1) 15</td>
<td>3466.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSE</td>
<td></td>
<td>(16-1) 15</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Calculated Value < Table Value
1.380 < 9.28
The above Table shows that the Calculated Value of F is 1.380. which is less than the Table Value of 9.28 at 5 % level with DF being $V_1 = 3$. $V_2 16$ and hence could have arisen due to change this analysis supports of null hypothesis of no in sample means. SO the Hypothesis is accepted.

i.e. There is a close relationship between the Religion of the Respondent and the remedy for sickness

**Hypothesis – 4**

The traditional customs and culture of Paniyas are under going changes due to modernization and other environmental problems. Many of their present problem and issues are the result of these social changes.

**Frame work of Analysis:**

One Way ANNOVA Classification model used to identify significant variations between the Remedy for sickness and Reason for Sickness of Paniya Tribes among the location of respondents.

Formula = $(x_{ij} = u + ai + E_{ij})$

- $u$ = General Mean component
- $ai$ = addition due to level location
- $E_{ij}$ = Error Component
Test 3

Table No: 3

Remedy for Sickness and Reasons for Sickness of the Respondents

<table>
<thead>
<tr>
<th>Remedy for Sickness - Reasons for Sickness</th>
<th>Attack of malevolent spirit</th>
<th>Atonement is not done</th>
<th>Violating the rules of nature</th>
<th>Violating the rules of god (sin)</th>
<th>Breaking the taboo</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consult the priest</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>(4.0)</td>
<td>(1.0)</td>
<td>(5.9)</td>
<td>(1.4)</td>
<td>(0.7)</td>
<td></td>
</tr>
<tr>
<td>Consult medium or magician</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>(4.3)</td>
<td>(1.0)</td>
<td>(6.3)</td>
<td>(1.5)</td>
<td>(0.7)</td>
<td></td>
</tr>
<tr>
<td>Use herbal medicines</td>
<td>10</td>
<td>11</td>
<td>13</td>
<td>2</td>
<td>1</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>(11.5)</td>
<td>(2.7)</td>
<td>(16.8)</td>
<td>(4.1)</td>
<td>(2.0)</td>
<td></td>
</tr>
<tr>
<td>Go to hospitals</td>
<td>79</td>
<td>6</td>
<td>114</td>
<td>25</td>
<td>12</td>
<td>236</td>
</tr>
<tr>
<td></td>
<td>(73.2)</td>
<td>(17.3)</td>
<td>(107.0)</td>
<td>(26.0)</td>
<td>(12.6)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>93</td>
<td>22</td>
<td>136</td>
<td>33</td>
<td>16</td>
<td>300</td>
</tr>
</tbody>
</table>

Pearson's $X^2$ statistic: 51.25

DF: 12

p: <0.0001

Table No. 3.

One Way ANOVA Classification
<table>
<thead>
<tr>
<th>Variation</th>
<th>Square</th>
<th>freedom</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSC</td>
<td>2442.75</td>
<td>(4-1) 3</td>
<td>814.25</td>
</tr>
<tr>
<td>SST</td>
<td>24161</td>
<td>(20-1) 19</td>
<td>1271.63</td>
</tr>
<tr>
<td>SSE</td>
<td></td>
<td>(20-1) 19</td>
<td></td>
</tr>
</tbody>
</table>

Calculated Value < Table Value
0.661 < 9.01

The above Table shows that the Calculated Value of F is 0.661. which is less than the Table Value of 9.55 at 5% level with DF being $V_1 = 3, V_2 = 19$ and hence could have arisen due to change this analysis supports of null hypothesis of no in sample means. So the Hypothesis is accepted.

i.e. There is a close association between the Remedy for sickness and Reasons for Sickness of Paniyas Tribes.

**Test 4**

There is a significant difference between the freedom for Young Men and Women to choose their partners – Educational Status.

**Frame work of Analysis:**

One Way ANNOVA Classification model used to identify significant variations between the level of Dowry and Religion Conversion Between the location of respondents.

Formula = (xij = u + ai + Eij)

- $u =$ General Mean component
- $ai =$ addition due to level location
- $Eij =$ Error Component

**Table No 4**

Freedom for Young Men and Women to choose their partners – Educational Status of the Respondent
Table No 4
One Way ANNOVA Classification

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>Sum of Square</th>
<th>Degree of Freedom</th>
<th>Mean</th>
<th>F Value</th>
<th>Table Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSC</td>
<td>3000.4</td>
<td>(5-1)</td>
<td>750.1</td>
<td>0.261</td>
<td>6.94</td>
</tr>
<tr>
<td>SST</td>
<td>40202</td>
<td>(15-1)</td>
<td>2871.51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSE</td>
<td>(15-1)</td>
<td>(14)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Calculated Value < Table Value

0.261 < 6.94

The above Table shows that the Calculated Value of F is 0.261, which is less than the Table Value of 6.94 at 5% level with DF being $V_1 = 3$, $V_2 = 14$.
and hence could have arisen due to change this analysis supports of null hypothesis of no in sample means. SO the Hypothesis is accepted.

i.e. There is a close association between the Freedom for Young Men and Women to Choose their Partners - Educational status

**Hypothesise 1**

Paniyas are one of the ancient homogenous tribal communities of South India. They belong to the Dravidian family.

This hypothesis is also accepted based on the findings from the table nos. 2.2.; 2.3; 2.4.; 2.5.; 2.6; 3.1.; 3.4; 4.4.

**Hypothesise 2**

They have their own social life, customs and culture traditionally.

This hypothesis is also accepted based on the findings from the table nos. 5.7; 5.9; 5.11; 5.17; 5.18; 5.19; 6.5.

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**Chapter VIII**

**Conclusion, Findings and Recommendations**

**8.1. Conclusion**

The researcher has been studying on the topic ‘Customs, Culture and Religion of Paniya Tribe and their Social Change’ for the last six years. The