



ORIGINAL RESEARCH PAPER

Economics

THE PRIMITIVE PANIYAN TRIBES IN NILGIRIS WITH REFERENCE TO CULTURES, CONFLICTING SOCIO-ECONOMIC OUTLOOKS, TRADITIONS, AND DWELLING CONDITIONS - AN ASSESSMENT

KEY WORDS: Paniyan Tribe, Living Standards, Vulnerability, Indebtedness, Socioeconomic, Agriculture, Hunting, Income, Health, Physical Labour and Behaviour.

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ABSTRACT

The Paniyan tribe in Tamil Nadu, which coexists in remote highlands with Aboriginal and hill tribes, has poor living conditions, is vulnerable, and is indebted. The Nilgiris region in Tamil Nadu, India, is a well-known tourist attraction and is home to a diversified population, a mountainous landscape, and numerous Tamil Nadu tribes. The Paniyan, a primitive Tamil Nadu tribe, face difficulties from newer generations who are adopting varied customs and socioeconomic advances. They are impacted by industrialization and urbanization and engage in agriculture, hunting, and hunting skills. They follow odd religions, have negotiated unions, and prefer monogamous partnerships; however some tiny towns continue observing homosexuality. Paniyan members' relationships include spouses, relatives, and consanguineous ties. Kinship language is descriptive and divided into statuses. Many Paniyas follow local religions such as Hinduism. The study paper investigates the Paniyan Tribe's cultural and socioeconomic traditions, focusing on their level of living, income, and health. The study emphasizes the Paniyan tribal tribe's socioeconomic and cultural presence in Nilgiri communities. There are 36 scheduled tribal communities in Tamil Nadu, and the rest are unrecognized. The districts of Selam, Nilgiris, Tharmapuri, and Thiruvannamalai have the highest tribal populations, accounting for 80% of the total. Their principal source of revenue is physical labour, and they have limited work habits and economic possibilities. Notwithstanding what was previously stated, the main focus of this study the article is to examine how the Paniyan Tribe's significant socioeconomic circumstances influence their standard of life, income, and behaviour while involves seeking health from a variety of theoretical standpoint points. This point of view makes the current issue both historically and economically relevant, and it also contributes to its growing recognition as a crucial requirement.

Theme of the article

In Tamil Nadu, there is a short, dark-skinned tribe known as the Paniya that has African ancestry. They have a 5,700-person population and were brought to Tamil Nadu by the Mandatan Chetties. 9,824 Paniyans were counted in the Nilgiris district as of the 2011 census, with six of these tribes being designated as highly vulnerable tribal groupings. Paniyas have few needs, and they lack goods, modern healthcare, and education. They work as coolies in tea estates and agricultural fields and make between 150 and 200 rupees per day. Paniyan tribes continue to live in poverty, ignorance, indebtedness, and harmful behaviours despite government efforts to improve the economy. In Tamil Nadu, particularly in the Gudalur block, Paniyans have a distinct social structure that is impacted by factors such as religion, economics, society, and the environment. The socioeconomic level and living conditions differ between settlements, but they follow ancient customs and practices. The Nilgiris hills were a part of the Chola, Pallava, and Hoysala Kingdom in the eleventh and twelfth centuries. Aboriginal, Adivasi, and hill tribe communities all reside in isolated hills and provide agricultural labour.

In addition to its natural attractiveness and comfortable environment, the Nilgiris, a region of great natural beauty, was a favourite vacation spot for Europeans. Kotagiri, which was later discovered by John Sullivan, the Collector of Coimbatore, was found by Mr. Whish and Kindersley in 1818 close to Rengaswamy peak. The name "Nilgiris" is a synonym for "Blue Hills," and the Silappadikaram is where the name first appears. The Nilgiris became a part of the Coimbatore district after being ceded to the British in 1789. It was established as a district in 1882, and a Collector was chosen. The first collector of Nilgiris was Richard Wellesley Barlow. The Karnataka State, Coimbatore, Erode, South, and West borders form the boundaries of the Nilgiris District. It features a steep, undulating topography, with slopes covering 60% of the arable land. Six taluks, four panchayat unions, two municipalities, 88 revenue villages, and 15 revenue firkas make up the district. Scholars reject the term "tribe" since it refers to a wide variety of social groups without having a clear definition. Groups of ethnicity are preferable. Although the economic, political, and social structures of the people in

colonized areas varied widely, Europeans initially referred to them as tribes.

Eventually, the phrase was changed to "primitive group." There are tribal populations everywhere, and Tamil Nadu is geographically separated into two areas: the eastern coastline and the hilly region to the north and west. Along the state's western boundary, the Western Ghats—which include the Sahyadri hills extend until Kanyakumari. The Orissa-born Eastern Ghats travel through Andhra Pradesh, through Thiruvannamalai, Salem, and Coimbatore, before entering Tamil Nadu. Offshoots of either the Eastern or Western Ghats include significant hill groups such the Jawadhu hills, Yelagiri hills, Kalrayan hills, Pachamalais, Kollimalais, Anaimalais, Sitteri hills, and Palani. Malayali, Irula, and Kuruman tribes are among the several tribes that call the Nilgiris mountains in Tamil Nadu home. The Western Ghats, which flow southward at a converging angle in the state, encircle these hills. The mountains, which were formerly covered in dense forests, are now home to several tribes, including the Toda, Kurumba, Kota, Irula, and Paniya, who cultivate tea, coffee, and other crops there. The Paniyas are a South Indian tribal group that primarily resides in the states of Karnataka, Tamil Nadu, and Kerala. They are a tiny, dark-skinned people that are descended from Africans, with big noses and curly hair. They are economically and educationally disadvantaged, have little social awareness, and resemble Africans.

Statement of the Problem

The younger generations' adoption of various cultures and socioeconomic developments threaten the cultural survival of the Dravidian group known as Paniyans. The purpose of this study is to pinpoint current trends and local customs. Agriculture, hunting, and hunting techniques are practices by the Paniya people, who live primarily in the northern Western Ghats. Industrialization and urbanization have caused social change among the Paniyas, a primitive tribe in Tamil Nadu. They are mainly located in isolated hills and practice unusual religions. Negotiated unions are the norm for them, and Kuttan, Muppan, or Elder is the local authorities in charge of them. An elaborate religious system including ceremonies and rituals for the worship of spirits is practised by the Paniyas, a tribal group in the Nilgiri area. They shun

relationships with distant cousins and favour monogamous unions, while tiny settlements may still practice polygamy.

Relationship types include ultimate bonds between spouses and relatives and consanguineous ties between parents, children, and the following generation are formed by marriage ties and linear descent that connect Paniyan members. The language of kinship among the Paniyas can be broken down into descriptive phrases and grouped into different relationship statuses. Many Paniyas now practice indigenous religions like Hinduism. Given these tribes' terrible socioeconomic conditions, the researcher looks into their cultural and socioeconomic practices. Considering the Paniyan Tribe's significant socioeconomic circumstances suffer a consequence on their standard of life, income, and behaviour especially when it concerns seeking health, this research article's main objective is to provide a comprehensive examination of these situations from the conception perspectives. It accomplishes this by drawing on a range of secondary sources for statistics as well as data pertaining to statistics relevant to the theme of the article.

Methodology of the article

This research has a strong historical and analytical focus. It is analytical, interpretative, and both diagnostic and descriptive. The study combines ethnographic and descriptive research methods using a theoretical and conversational methodology. The department of tribal affairs of the Tamil Nadu government produces a number of reports that provide information on lifestyle, customs, culture, and socioeconomic changes. In addition to the conventional archival sources, the researcher has also used a range of other methods to gather data. In the research, secondary sources of statistical data and information will be taken into account. The spine of historical research's torso is made up of the sources. The primary research methodology was participation. As a participant observer, the researcher took part in various social events that tribal members engaged in. The researcher structured the data after collecting it from secondary sources with the intention of enhancing the study's objectivity and validity. The secondary sources of knowledge come from relevant books that can be found in different libraries.

Objective of the article

This research article's the main objective is to theoretically explore the manner the Paniyan Tribe's significant socioeconomic circumstances concern their standard of life, income, and behaviour as it deals with seeking health while additionally taking into account secondary sources of knowledge and statistical data that are currently essential to this area of research examination.

Paniyan in Nilgiris

The Paniya, also spelled Paniyar or Paniyan, are Kerala's largest Scheduled Tribe and are located in villages throughout the districts of Wayanad, Kozhikode, Kannur, and Malappuram. They have a population of about 94,000 and speak the Dravidian language. Originally transported by Jain Gounders to Wayanad for agricultural work, they were relocated in government-controlled territories following the abolition of the slave-holding system. They are renowned for being brazen and careless and frequently use thieves. In Nilgiri District, there were 9121 Paniyans living there as of the 2001 Census, and their literacy rate was 30%.

The word "Paniyani" means "worker" and has a curly haired, thick-lipped appearance akin to an African tribe. Some people think they might be Africans who were shipwrecked and ended up in India. A black-colored, short, muscular, and curly-haired people known as Paniyan were originally the main export from the west coast. The pre-Dravidian Paniya people had curly hair, dark skin, short stature, and big noses. They reside in Northwest Tamil Nadu, South Karnataka, and North Kerala. They are the largest tribe in Kerala. The details of

Paniyan Tribal Settlement and their Population are given in table – 1

Table – 1 Details of Paniyan Tribal Settlement and Population

S. No	Taluk	Village Panchayat	No. Settlement/ Hamlet	No. of House holds	No. of Persons		
					Male	Female	Total
1.	Gudalur	Gudalur	18	282	613	651	1264
2.	Gudalur	Nellyyala m	07	130	263	258	521
3.	Gudalur	Sri Madurai	07	102	203	205	408
4.	Gudalur	Devarsola SVP	30	309	685	683	1368
5.	Gudalur	Mudumalai	04	24	67	64	131
6.	Gudalur	O Valley	03	08	17	19	36
7.	Pandalur	Cherangode	46	393	867	888	1755
8.	Pandalur	Nelakkottai	58	536	1166	1233	2399
Grand Total			173	1784	3881	4001	7882

Sources: Compiled and calculated from various reports of Tribal Research Centre, Ooty

In the Paniyan community, there are three different kinds of houses: conventional thatched huts, modern concrete-roofed houses, and mud-brick walls. A verandah, one room, a fireplace, and not many other household items are features of traditional Paniya dwellings. Homes made of mud-brick frequently built with government support have two rooms and a verandah. Two or three rooms and a verandah are standard in homes with concrete roofs. Due to the fact that most homes were constructed with government support, they are often tiny in size and feature simple floor plans. Location and residence are crucial for making a living and maintaining a traditional way of life. When examining the socioeconomic norms of marginalized tribal groups, it is essential to understand residence, kind of settlement, exposure to society, and social capital.

The information in table - 3 , made it clear what the Paniyan Tribal Settlement looked like and how many people lived there. There are a total of 173 Paniyan Settlements or Hamlets in the Pandalur and Gudalur taluks of Tamil Nadu's Nilgiris district, as shown in table 1. Living in 173 Paniyan Settlement / Hamlets are 7882 people. In Tamil Nadu's Nilgiris district, there are 1784 houses that are Paniyan Primitive Tribal. There are 7882 members of the Paniyan tribe living in these 1784 houses, including 3881 men and 4001 women. British policy throughout the colonial era was designed to save these tribal people from exploitation. Assimilation, integration, and isolationist tactics were all employed. The Indian Forest Acts of 1865 and 1878 sought to safeguard the forest's exclusive ownership and forbid logging. Tribal areas saw uprisings and instability as a result. The British government used an isolationist strategy to handle these problems, taking over administrative oversight and defending native tribes against gathering and exploitation.

They reside in a community known as Paddi and speak Paniyabashei, which is a blend of Malayalam and Tamil vocabulary. In the several lineages that make up Paniyan civilization, monogamy is the most typical kind of marriage. The Paniyans practised rigid rites during birth, marriage, and death, and child marriage became widespread. They were mostly employed in agricultural work, and the local landowners forced them into bonds of servitude. Some

Paniyan bonded labourers were freed by the Nilgiri Administration, and they received rehabilitation on government-run farms. The tribal council of the Paniyans, Kottaniis, and some Paniyans have all converted to Christianity, making them the actual descendants of the vanished Malabar culture.

The name "Paniya" comes from the Malayalam word "pani," which means "work." It is used by both sexes and is frequently seen on agricultural labourers. A short, dark-skinned group known as the Paniyans has large noses and curly hair, and they frequently claim African ancestry. They have large lips and dark skin, and they typically work as bonded labourers. There are 5700 Paniyans in the Gudalur taluk, where they have established communities. The Paniyans were brought to Tamil Nadu by the Mandatan Chetties to work as farm labourers. 9,824 Paniyans were counted in the Nilgiris district overall in the 2011 census, six of which were designated as very vulnerable tribal groups (PVTGs).

The basic needs of Paniyas are for food, housing, and clothing; they are unaware of superior education, contemporary healthcare, or a wide range of marketable goods. Since Paniyans are unorganized, illiterate, and landless labourers, Nilgiri settlers can take advantage of them. They work as coolies in tea estates and agricultural fields and make between 150 and 200 rupees per day. Children in Paniyan often have difficulty going to school since many parents do not buy supplies like school supplies or backpacks. Children frequently hide from teachers while attending tribal residential schools. Paniyan tribes continue to live in poverty, ignorance, indebtedness, and harmful behaviours despite government efforts to improve the economy. Governmental and non-profit groups fund paniyas in the Guladartaluk in the Nilgiris district. NAWA (Nilgiris Adivasi Welfare Association), S.S.S.S. (SreeSaguruSarvaSamarasaSangam), and ACORD (Action for Community Organization, Rehabilitation and Development) are three significant organizations that support their development. Tamil Nadu is home to a large population of Paniyas, many of whom have migrated for work and education. There are currently 9,183 persons living in the state who are distributed among them.

The Culture, Language, and Religion of the Nilgiris Paniyans

The oppression, prejudice, and gender issues that the Paniyan Tribes experience are shared, as are their drinking, smoking, and pan-chewing addictions. They speak a deteriorated variety of Malayalam with Tamil and Tulu influences. Paniyas, who also arrange marriages, follow a variety of various religions, including Animism, Hinduism, Islam, and Christianity. Women in Paniyas place a high value on their education and government positions, avoid cross-coupling, and lead traditional lives. Their behaviour, religious beliefs, and conceptions of god, love, and necessities of life have all changed. Teenagers dress in chudithar, while boys like dhotis and banyans. The locals decided to hold an annual festival to pay homage to a god who was symbolized by a tall tree yielding fruit. Boys are encouraged to work by allowing them to do so near to their homes. As the need for money grows, men in the neighbourhood work for daily wages.

Paniyans frequently live in modest padis (clusters of a few pira or chala homes) with courtyards. Each hut hamlet has five to fifteen households. Male Paniyas dress in a long, waist-worn garment known as a mundu. A smaller mundu is also hung over the shoulders to conceal the body. A larger cloth is worn by female panichi or paniya, and a smaller one covers their breasts and underarms. Also wrapped around the waist is an aratti scarf in either red or black. By encouraging vices like alcoholism, infidelity, and other vices, poachers and land snatchers take advantage of them. Furthermore, PEEP Wayanad plans a variety of events to educate the public about social problems including drinking and smoking. Street plays

in the local vernacular have been performed in a few wooded settlements. Before burying their deceased, the Paniyans practice ceremonial funeral practices. Usually, the burial location is close to the padi. Following the burial, family members spend a seven-day period of mourning.

Paniyan lives, Beliefs and Needs

The Paniyan, a group of people from northern Kerala, were used as slaves by the landlords. The Valliyurkavu celebration in the Wayanadu area honors the slave trade, in which people were bought, sold, or traded. Slavery ended when it was made illegal, but the Paniyan people continue to suffer as a result. Paniyans are illiterate colonists who depend on daily wage work and subsistence farming while avoiding interaction with Christians. The Paniyan people observe few religious customs and worship both deceased spirits and spirits associated with the visible world. The forest god Kadubhagavathi, who is symbolized by stones under a tree, is their primary deity. Primitive tribal people known as Paniyans are mainly based in Gudalur and Pandalur Taluk in Tamil Nadu. Although it is still unknown where they came from, based on how they seem, they may have been locals.

The Paniya population has developmental obstacles such as a lack of confidence, self-esteem, trust, and social ties. By resolving these problems, their level of living can be raised. Low enrollment, high dropout rates, degree gaps, remoteness, precarious employment, instructor availability, linguistic and cultural hurdles, and a lack of vocational training are among other problems. The government can address the problems that paniyans encounter by developing strategies that address their needs and allay their worries. India lists the Paniyans as one of its scheduled tribes, despite the fact that they are economically disadvantaged, geographically isolated, and intellectually homogeneous. The development communication method can be changed to better meet their needs. They revere the banyan tree and think spirits dwell there. Some Paniyan have begun to follow Jesus, but because of language obstacles, they find it difficult to mature. Pray for the Paniyan Christians, concentrating on Jesus as the sole Savior, for liberty, self-sufficiency, and discipleship. Encourage economic growth and education, and seek direction from God's Word.

The Paniyan Tribe faces conflict between socio-economic outlooks and traditions

Even though they live in a technologically advanced society, many communities still face discrimination. The primary tribal group that is marginalized in the Nilgiris district, the Paniyan tribes, will be examined in this essay for their socio-cultural development. They are regarded as the most destitute group since they are primarily landless workers, illiterate, lack leaders, and are disorganized. Tribal people lack the essential components of effective communication because to their social anxiety, introversion, lack of self-awareness, peer group attitudes, and lack of confidence, all of which have negative physical and psychological effects.

The Paniyans are pushed into a regressive stage of this society as a consequence. All tribal communities consisted of, the Paniyans are the poorest of the impoverished. The struggles of the Paniyans to fit in with society's mainstream are recognized in this study through a critical examination of socio-cultural aspects like culture, language, religion, and the educational attainment of tribal members of the Paniyan group. Even though Paniyan live in poverty, they want their level of living to change. By fostering awareness and understanding about the resources available to them for their development in social, economic, physical, and psychological dimensions, the transformation can occur. The key word is effective interpersonal engagement.

Education status of Paniyan

While teachers visit settlements to bring students to school,

parents frequently fail to send their kids to school. The lack of interest in formal education among tribal youngsters, according to study, causes a significant educational gap and inequity between tribes and other groups in Indian society. The oldest woman spoke on the value of education for the growth of the community, noting that whereas in the past children were only used for hunting and cooking, today they see it as essential to their prosperity and higher level of life. The details of Accessibility of School in the study area are given in table-2.

Table - 2 Details of Accessibility of School for Paniyan in Nilgiris

S.No.	Accessibility of Schools in the Primitive Paniyan tribal settlements	Paniyan	
		Number	Percent
		1.	Within the Settlement
2.	< 1 Km	40	23.00
3.	1-5 Km	122	70.10
4.	6-10 Km	7	4.00
5.	11-15 Km	0	0.00
6.	16-20 Km	0	0.00
7.	>20 Km	0	0.00
	Total	174	100.00

Sources: Compiled and calculated from various reports of Tribal Research Centre, Ooty.

Fig: 1
Accessibility of Schools in the Primitive Paniyan tribal settlements (in percent)



The facts and statistical data in table -2, provide a thorough explanation of the specifics of school accessibility in the study area. It can be seen that 70% of schools are located between one to five kilometers, with 2.90 percent of those schools located within towns and 23% of them located within one kilometer. However, just 4% of schools are located within a distance of 6 to 10 kilometers. This demonstrates how Paniyan in the Nilgiris district can get to school. According to the statistics data in table 2, the vast majority of schools that are accessible to Paniyan students in the Nilgiris are located between one and five kilometers from their remote homes.

Occupation and Sources of Income

The Paniya have historically worked as agricultural labourers. They are believed to have been brought to Wayanad by the king of Malabar, and thereafter tilled the land as serfs. Following the abolishment of the slave-holding system, the Paniya were resettled in different areas established by the government. Hunting and collecting forest produce are the two main means of living for the tribe. They rarely mix with other tribes and still follow black magic and sorcery. They speak a language which is a mixture of Dravidian languages. Kattunayakans are known for their expertise in honey collection. It is usually used to describe a group of people not yet exposed to or used to modern practices contemporarily prevalent. Members of such group may have primitive features in their social structures as well as practices. Details of Occupation and Sources of Income of the scheduled Tribes are given table-3.

Table - 3 Details of Occupation and Sources of Income of Paniyans in Nilgiris

S.No.	Occupation	Paniyan	
		Number	Percent
		1.	Wage Labour
2.	Petty Business	0	0.00
3.	Govt. Service	3	0.07
4.	Private Job	20	0.45
5.	Old Age Pension	140	3.13
6.	Coffee / Tea Plantation	8	0.18
7.	Other	3	0.07
	Total	4467	100.00

Sources: Compiled and calculated from various reports of Tribal Research Centre, Ooty.

The facts about the Paniyan primitive tribal activity and sources of income in the Nilgiris region of Tamil Nadu are made more understandable by the information and statistical data in table 3. As can be seen, 96.10 percent of occupations and sources of income are related to wage labor, 3.13 percent are related to old age pensions, 0.45 percent are related to private employment, 0.18 percent are related to coffee or tea plantations, 0.7 percent are related to government service, and the remaining 0.7 percent are related to other occupations and sources of income like forest-based agro-economic sources.

Paniyan housing situation in the Nilgiris

The residence structure is the term used to describe housing arrangements that have an impact on social contact and social capital, or the knowledge, trust, and reciprocity found in a social network. The ties and resources that people have access to due to their social standing, families, or education are referred to as social capital. It enables the growth of both material and human capital, which are indicators of wellness. Group ties and connections to other groups and institutions are how social capital functions. Studies have demonstrated its influence on factors such as public welfare, poverty, and health. There are macro and micro dimensions to social capital, which is ingrained in social structure. The details of Housing characteristics in the Paniyan community are stated in table-4.

Table:4 Housing characteristics in the Paniyan community

S.No.	Details of Variables	Particulars	Percentage
1	Place of the house	Nearby city	42.50
		Neighborhood plantation	26.67
		Remote	30.83
		Total	100.00
2	Kind of settlements	Separated	18.33
		In a Paniyan settlement alone	55.00
		Inhabited by non-tribal communities	26.67
		Total	100.00
3	Regardless of age	Old	61.67
		New	38.33
		Total	100.00
4	The number of housing in the Paniyan settlement of Nilgiris district	1-4	21.67
		4-8	34.00
		8-12	25.00
		12 & above	19.16
		Total	100.0

The social networks and exposure of a person are influenced by where they live. While normal agricultural work is common in plantation areas, other job types are more common in cities. Both daily urban activity and agricultural labour are absent from rural places. Residents are impacted by plantations

(26.67%), towns (42.50%), and remote places (30.83%). The Paniyan people, many of whom reside outside of cities and uphold traditional eating and dressing practices, benefit from the commercialization of the tea and banana fields in Wayanad.

According to the kind of Paniyan villages, 55% of Paniyan households are clustered in a single Paniyan Settlement. In comparison, just 26.67% of Paniyan families are made up of non-tribal people. However, just 19.16% of the Paniyan settlements in the Nilgiris area, which account for 59% of all Paniyan settlements, have 12 or more homes. In Table -5, the scheduled tribes of the Nilgiris are classified according to their type of residence status.

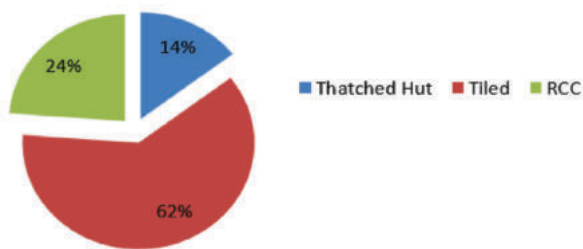
Table - 5 Details of Type of Housing status of Paniyans in Nilgiris

S.No.	Type of House	Paniyan	
		Number	Percent
1.	Thatched Hut	260	14.58
2.	Tiled	1099	61.60
3.	RCC	425	23.82
	Total	1784	100.00

Sources: Compiled and calculated from various reports of Tribal Research Centre, Ooty.

Note:RCC- Reinforced Cement Concrete.

Fig:2 Type of Housing status of Paniyans in Nilgiris



The facts and statistical data in table - 5 provide a detailed explanation of Paniyan house types in the study region. It can be seen that of all house types, tiled housing represents 61.60 percent, RCC accounts for 23.82 percent, and thatched huts account for the remaining 14.58 percent.

Type of Paniyan settlements

Settlements are residential areas where rehabilitated Paniyas live; some are substantial and just for Paniyas. Other people could be isolated or departed tribal groups. Each colony has a different social structure, with Paniya colonies sharing a similar proportion of the same population while other colonies may have relationships that are more diverse. New homes have plastered walls and tiled flooring, but older homes are messy and difficult to maintain. According to a Wayanad study, the extremely poor Paniya community does not exhibit the expected link between poverty and poor health. Poor housing, educational, and wage labor occupation standards, as well as cultural division, all contribute to worse health status. These effects of poverty are made worse by bad personal hygiene practices and routines. Paniya colony has replaced Paniya settlement, which was once known as Padi colony and Chalas huts. Families from Paniya lived on their employers' land or paddy fields throughout the feudal and early independent periods. They currently reside in colonies constructed by the government, which include modest, tiled homes.

Nature of houses in a colony

Traditional lifestyle is measured by the nature of houses in a colony. The lifestyle gets more conventional as the number of homes rises. Colonies with fewer homes tend to have more diverse social interactions and a different way of life than

those in regular educational settings. Sanitary conditions are strongly impacted by the number of dwellings in a colony. As a result of the space and resources that are available, fewer houses result in better sanitary conditions. Because they depend on others and social structures, those who are socially marginalized have low self-esteem, psychological issues, and a deeper sense of isolation. The colony home number and sanitary condition were significantly correlated, according to the study. Constraints on space and population density are more obvious as the number of homes rises.

The contemporary idea of sanitation developed from biomedical models, and tribal groups gave diverse behaviors more importance. There is a substantial correlation between colony home number and the type of medical care that the ill prefer, as indicated by the significant value being smaller than the level of significance. The social network of members becomes more traditional as the number of houses rises, and if the number is lower, healthcare sought activity is more likely to be typical of the wider community. Access to healthcare services is hampered in the Paniya tribe, who speak Paniya Bhasha as their native tongue.

In psychiatric issues, the lay referral system is essential since self-reporting is influenced by factors like disease severity, educational attainment, pain, and anxiety. The lay referral network in the Paniya community consists of kin, neighbors, and spiritual healers. Research shows a strong correlation between the colony housing number and insurance accessibility, as well as a correlation with higher enrollments.

Health

A sociological notion called health sought activity was created along with the primary healthcare paradigm. It entails individuals taking corrective action to address perceived illness, creating a socially constructed entity that favors a specific medical system or treatment to meet requirements connected to health. Making decisions about public health policies is aided by the understanding of obstacles to programs for reproductive health, epidemic control, and universal immunization.

A complex idea, social capital and different techniques have an impact on healthcare sought activity. Process models concentrate on how people respond to sickness and how they seek out health care, while end point models look at treatment alternatives and sociocultural factors. These studies help authorities in their understanding and resolution of health-related problems. The quality of health services is influenced by organizational, geographic, economic, and cultural factors. Geographical obstacles, such distance from medical facilities and transportation challenges, are quite important. The social context, transportation restrictions, and accessibility all have an impact on healthcare sought activity.

Health seeking behavior of Paniyan community

The way the Paniyan community seeks medical care depends on how they perceive health and disease. Due to a scarcity of available herbs, social and economic adversity, and land privatization, their traditional knowledge of health and treatment is in danger. Governments make investments to better the society, but the results are underwhelming. Health indices show a pitiful state, and developmental interventions have an impact on the behavior of people seeking health care.

Table:6 Health insurance and dwelling locations

S.No.	Location	Rashtriya Swasthya Bima Yojana (RSBY)	Other Health Insurance	Accident Claim	No Insurance	Total
1.	Near by town	30.00	5.83	--	15.83	51.66

2.	Near by Plantation	11.67	--	--	18.33	30.00
3.	Remote	7.50	--	0.83	10.00	18.33
Total		49.16	5.83	0.83	44.16	100.00

The details of Paniyan's health insurance and housing in the study region are explained in depth by the information and statistical data in table - 6. It is clear that 51.66 percent of households have health insurance and a place to live in a nearby town, 30 percent have health insurance and a place to live in a nearby plantation, and the remaining 18.33 percent have health insurance and a place to live in a remote location.

Table -7 Proposed medical facility for the Paniyan people

S.No.	Particulars	Percentage
1.	Primary Health Care	24.00
2.	Ayurvedic Clinic	10.00
3.	Homoeo Clinic	2.50
4.	Govt. Hospital	34.00
5.	Medical College Hospital	4.16
6.	Private Clinic	10.83
7.	Private Hospital	14.16
Total		100.00

The information and statistical data in table - 7 that is provided provide a thorough explanation of the specifics of the proposed medical facility for the Paniyan people in the study region. There are 34 percent of medical facilities for the Paniyan people in government hospitals, 24 percent of medical facilities for primary healthcare, 14.16 percent of medical facilities for private hospitals, 10.83 percent for private clinics, 10 percent for Ayurvedic clinics, and 4.16 percent for private clinics.

Table - 8 Details of Accessibility of Health Centre for Paniyan tribes in Nilgiris

S.No.	Accessibility of Health Centre	Paniyan	
		Number	Percent
1.	Within the Settlement	4	2.30
2.	< 1 Km	5	2.90
3.	1-5 Km	92	52.90
4.	6-10 Km	48	27.60
5.	11-15 Km	7	4.00
6.	16-20 Km	5	2.90
7.	>20 Km	13	7.50
Total		174	100.00

Sources: Compiled and calculated from various reports of Tribal Research Centre, Ooty.

The details and statistical information in Table - 8 provide a thorough explanation of the characteristics of health facility accessibility for the Paniyan Tribes in the study area. As can be seen, 52.90 percent of Paniyan tribe health centers are located within one to five kilometers, 27.60 percent are accessible within six to ten kilometers, and 7.50 percent are located twenty kilometers or more away. As opposed to 4 percent of the accessibility of health centers for Paniyan tribes in Nilgiris being located within distances of 11 to 15 kilometers, 2.90 percent of accessibility is located within distances of 16 to 20 kilometers, 2.90 percent is located within distances of less than one kilometer, and the remaining 2.30 percent of accessibility is located within distances of less than one kilometer. Overall, it can be seen that the vast majority (80.50 percent) of the Nilgiris' health centers are within 1 to 10 kilometers of the Paniyan tribes.

Table- 9 Based on the exact spot of the dwelling and the Paniyan neighborhood's sanitary conditions

S.No.	Location	Bad	Good	Excellent	Total
1.	Nearbytown	8.33	19.16	4.16	31.66
2.	Nearbyplantation	10.00	22.50	2.50	35.00

3.	Remote	10.83	6.66	15.83	33.34
Total		29.16	48.34	22.50	100.00

The information and statistics in Table 9 are carefully discussed in depth. based on the home's exact location and the Paniyan neighborhood's cleanliness in the research area. People in Paniyan's colonial plantations seek out contemporary houses near urban areas. Nearby colonies have superior sanitary conditions, with 48.34% of families in good condition and 29.16% of homes in bad condition. Remote places account for 33.34% of it.

Table - 10 Details of Electricity Connection to the Households in the Paniyan settlements

S.No.	Electricity Connection to the Households	Paniyan Settlements	
		Number	Percent
1.	Yes	1177	65.98
2.	No	607	34.02
Total		1784	100.00

Sources: Compiled and calculated from various reports of Tribal Research Centre, Ooty.

The information and statistical data in table 10 provide a detailed explanation of the facts regarding the availability of electricity for families in the Paniyan villages within the study region. As can be observed, only 34.02 percent of households have access to electricity, compared to 65.98 percent of households.

CONCLUSION

The study's findings confirm the value of the Paniyan tribe's socioeconomic and cultural presence in the villages of the Nilgiri Mountains. The state has 49 tribal communities, 36 of which are scheduled tribes and the other are unrecognized tribes, which include six primitive tribal groups. Tamil Nadu's tribal communities are distinct from both one another and non-tribal people. Tamil Nadu has a minor tribal population in each district. More of them are being identified in the Selam, Nilgiris, Tharmapuri, and Thiruvannamalai districts. Eighty percent of Tamil Nadu's tribal population resides in these districts. The Paniyan are yet another significant tribal group in the Nilgiri District.

The Paniya tribal tribe relies mostly on physical labor as a source of revenue, and neither their work practices nor their income sources are very diverse. Their earning potential is extremely constrained. They have a relatively low level of living and income. Due to land loss, the Paniyan, the largest primitive tribe of the Nilgiris in Tamil Nadu, currently make up 20% of the state's total tribal population. They belong to several sects and speak the Malayalam language Paniyan, commonly known as Paniyar or Paniyan. They have about 8,000 residents and speak the Dravidian language. The Paniyas signed a bonding agreement at the Valliyoorkkavu shrine after being taken to Wayand by Jain Gounders to work as agricultural laborers.

The Paniyan, a defined tribe, had been brought to Wayanad by the Malabar monarch. Agriculture has been their primary activity for a very long time. They were relocated to other places after the slave-holding system was abolished. They were commonly employed as robbers and were known to be brazen and careless. The Paniyan people speak a Dravidian language and use a variety of writing systems in the highlands of Nilgiris. These individuals live in communities with five to fifteen houses, and PEEP and other non-profit organizations in the Nilgiris district have been trying to improve their economic circumstances and literacy levels since 2005. Men of the Paniyan tribe dress in smaller garments, while women don Mundu and Aratti scarves. Poachers and land robbers who promote drinking and immorality take advantage of them. Several nonprofit organizations in the Nilgiris district have organized events to raise awareness among their members.

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