

BARRIERS IN AVAILING MODERN COMMUNICATION MODES IN PANIYAN TRIBE OF WAYANAD DISTRICT

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Abstract

The Paniya is an ethnic group of India, primarily inhabit Wayanad (Wynad) district in Kerala. They spread their living shelters to Kozhikode, Kannur and Malappuram districts also for their convenience to earn for their livelihood according to their tradition and cultural status. It is believed that they have been brought to Wayanad by the then King of Malabar and entrusted in tilling lands of Serfs. Many became bond labourers then. Since inception of abolishment of the slave-holding system, the Paniyars were resettled in different areas established by the Government Authorities or Departments under their standing orders. The Paniya tribe today comes under scheduled Tribes. The Paniya speak the Paniya Language as a mother-tongue in their cluster as the elders prefer and stick to their own tradition and culture. They can communicate in Tamil, Malayalam and Kannada depends of the place or location they reside.

Introduction

It is practically very hard to find out the origin of the Paniya tribe as they were brought to places in Kerala by different team or rulers for their benefits by way of extracting laborious jobs from the Paniyas as the Paniya tribal people are also historically reputed for their boldness, recklessness and hard work. For this reason they were often employed as thieves by the landlords or the masters who made them slaves or even bond-labourers under them to enjoy maximum benefits out of their skills.

Paniyas prefer to make their own huts in the cluster and slum areas, not previously occupied by the other classes of people and live peacefully with their animals if they possess so.

Paniya male people wear *mundu*, as of the Keralite male people prefer and the Paniya female people even

though they have their own system and traditional long cloth like sarees, the system of wrapping the body and waist is slightly different. But the younger generation likes to adopt the same Kerala pattern of costume and dressing style in common.

They are not having the electricity facilities in their residing huts in general, but they use Kerosene lamps, particularly Lanterns, specifically small Handy Oil lamps considering its portability. Mostly they enjoy the benefits of the street lights.

During late in the evening, they spend their time in leisure by singing songs in their Paniya language or the Malayalam/Tamil/Kannada Cinema songs besides the songs praising gods and goddesses by using hand-made music instruments like flutes, hand-drums and so on.

In some huts, Transistor radios have occupied its places, but very rare.

They never have the fortune to possess a Colour Television Set to meet the present craze as their huts are purely temporary subject to be shifted because of the climatic disturbances or the departmental evacuation.

Since schooling and educating their youngsters are of least options as they are less motivated the present world is away from them. A very few are in a position to read News papers. Interest in politics is dark in them.

Factually Paniyas are blunt in knowing the policies of the present politics and ruling system. They work, they eat, they mingle with their people and they die at last, it is their story and History for them at present. A very people are getting education knowingly or unknowingly and they make small changes in their living style now-a-days.

But the wrath is that they are still in the dark path as the modern culture, developmental Science and Technology and the innovative traditions which other people enjoy or avail in Wayanad or India, could not reach them due to lack of education or No-Education, or even to say slackness in our educating system or the less interest or lethargy of the people concerned to uplift these tribes, who have the right to education and enjoy the benefits of the Fundamental Human Rights under valid precious provisions of our excellent and remarkable Constitution. "No public service is more important than the service of efficient and effective Communication" – feels Mike Nichols.

Conclusion

Certainly, "the five senses" are poor enough channels of communication, but they are the only channels" –opines Groff Conkin.

The Objective of communication should be to inform, to share, to educate and to stimulate. In our country, we know, without any further emphasis, how greatly we depend upon communication. No public service is more important than the service of communication. When India was under the rule of the British, we felt like slaves under them as we could not properly communicate because of their strict rules and restriction. After independence, Indians could gain 'freedom of speech' or 'freedom of expression'. If all Indians have to have the benefit of our constitution, why the Paniyas are left aside? It is very crystal clear that their freedom is curtailed and pushed to dark, putting the great barrier of impossibility of effective and efficient modernized communication system, without developmental communication modes made available or possible to the Paniyas in and around Wayanad(Wynad).

"Effective communication depends not so much on WHAT is said, as WHY and HOW it is said" –Dale Carnegie.