

Study on Cognitive Styles, Personality and Well-Being of Tribal Students

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ABSTRACT

All people have pretty much similar morphological highlights, natural capacities, and scholarly limit. Notwithstanding these similitude's in the organic make up, physiological capacities, and scholarly possibilities, in all actuality, we witness wide contrasts among people across, and inside assorted societies and social orders, particularly regarding their qualities, conviction frameworks, customs, ceremonies and practices, ways of life, perceptions, character, and feeling of prosperity. In spite of the fact that the headway and the spread of complex advancements in transportation, correspondence, and different parts of life have assisted with lessening the actual distance between countries, just as the distinctions among the various gatherings of individuals, that we frequently talk about a "worldwide town", still there are gatherings of individuals who are a lot of impervious to these changes, and stick on to their conventional qualities, customs, and practices. The most noticeable among such gatherings is the tribal's, or better the „tribal groups“, since they vary among themselves a ton. In any event, when most of the networks on the planet have changed their ways of life to stay up with the innovative turns of events, materialistic headways, and generally speaking advancement, a large portion of the ancestral networks actually maintain and live on top of their conventional qualities, customs, and convictions.

Keywords: Tribal, Cognitive Style, Personality, Psychological Well-Being.

INTRODUCTION

The tribe is perhaps the soonest type of society, containing native individuals. In spite of the fact that the term tribe is extremely natural, and the importance passed on by it is the equivalent to everything who can fathom the term, giving an all-around acknowledged meaning of the word tribe is certifiably not a simple errand since various researchers center around various parts of clans and ancestral life. The word tribe was gotten from the Latin word tribuz which implies a race or region of race of individuals. Clans are people shaping a local area, asserting plunge from a typical family. A couple of the applicable meanings of clan are analyzed here, trying to extricate out the normal significance fundamental in each.

In his book Tribal Awakening, the advanced scholar and humanist Thomas characterized that "a clan is a native homogenous unit, communicating in a typical language, asserting same family line, and living in a specific topographical zone, in reverse in innovation, preliterate, dependably noticing social and political traditions dependent on connection". The World Book of Encyclopedia characterized the word clan as "a gathering of individuals, who live in a specific space, communicate in a similar language, submit to a boss or older folks, and have a typical lifestyle". The Imperial Gazetteer of India characterized a clan as "an assortment of families bearing a typical name, talking a typical vernacular, involving or claiming to possess a typical region and isn't normally native however initially it may have been so". As per Majumdar, "a clan is an assortment of families or gathering of families bearing a typical name, individuals from which possess a typical region, communicate in a similar language and notice certain restrictions with respect to marriage, calling or occupation, and have built up an all around surveyed arrangement of correspondence and commonality of commitments". The new global Webster's Comprehensive Dictionary (2016) gives the importance of the word clan as „a division, class, or gathering of individuals, changing ethnologically as per the conditions from which their partition or qualification should begin".

India has the second biggest ancestral populace on the planet. Concurring to the 2011 census (Appendix-B), tribal's comprise 8.2 percent of the absolute populace of India. In India, the booked clans are typically referred to as Advises, which in a real sense implies native individuals. There are more than 700 booked clans told under Article 342 of the Constitution of India. Despite the fact that the word „tribal“ is by and large utilized for all clans, they are not one classification. Immense internal and outward contrasts exist among ancestral gatherings. The ancestral gatherings of India have a place with different racial foundations. Paula Muni (2020) reports that tribal's in India don't present a homogeneous ethnic stock. They vary from each other in actual appearance, language, and types of socio cultural examples. As far as he might be concerned, the ancestral language came from three predominant language families-the Austric, the Dravidian, and the Tibeto-Chinese.

According to the 2015 evaluation of India, nearly 104 lakh tribals communicate in their own ancestral dialects, while the rest utilize the dialects of the nontribal neighbors. Notwithstanding own language, lion's share of the tribal's are accounted for to talk at least one auxiliary dialects. Despite the fact that the tribal's of India are accounted for to follow their own particular strict convictions and practices, according to the statistics report, lion's share of them (more than 80%) are Hindus. Likewise there are adherents of Christianity, Islam, Buddhism, and different religions among the tribal's, however they are less in number.

The tribal's in India follow more than one method of work. The enumeration information uncovers that larger part of the tribal's are land-based individuals participating in farming while some of them rely upon woods. There are craftsmen, cows guardians, trackers, and in the post-freedom time frame, there are various instructed tribal's utilized in blue and middle class occupations including organization. Through the different projects on the part of the focal and the state governments to instruct, advance, and enhance the tribal's, the ancestral networks are seeing enormous changes in the monetary, social, and political circles. As somewhere else on the planet, the tribal's in India likewise couldn't get away from the holds of urbanization, industrialization and modernization.

Wellbeing is another significant zone of worry for the clans. In spite of the fact that different measures are being taken for ideal clinical consideration of the clans, they are a long way from good. Since the ancestral settlements are arranged at far off and non available regions with no material offices, clinical faculty is reluctant, in general, to serve at these territories. In addition, the accessible clinical offices are fairly restricted and not effectively open and consequently the tribal's can't make use of even the limited offices accessible. Numerous tribal's are experiencing a few sorts of sicknesses such as TB, Leprosy, Scabies, Anemia and numerous other transmittable just as hunger based infections. The tribal's are dealing with extreme issues including powerlessness to get opportune treatment for patients who need crisis treatment. The issue of unhealthiness passing's among newborn children just as conveyance passing's is pervasive in numerous ancestral belts. Notwithstanding hunger, other significant purposes for the high ancestral grimness and mortality rates include excessive utilization of liquor, tobacco, and ganja just as obliviousness, eccentric convictions and treatment through dark wizardry and human divine beings. Accessible clinical investigations and reports show that almost 15 percent of the ancestral families in Wayanad and Palakkad regions have attributes of the hereditary issue, sickle cell iron deficiency, which is labeled as an ancestral infection. Progressed tests and treatment are not accessible and moderate to most of ancestral individuals. Wellbeing instruction and appropriate sterile conveniences are a long way from them.

The vast majority of the ancestral individuals lives for the afternoon and don't design much forth future. Instruction will absolutely get changes their reality view and give them expect a superior tomorrow. There are various unwed and teen moms among the poor tribal's. Strengthening through schooling can change the situation of the poor ancestral kids, particularly the young ladies, to discover a work and find out about their privileges. The state has never put forth earnest attempts at evenhanded dissemination of value advanced education, the admittance to which is for all intents and purposes banished to offspring of underestimated bunches like SC/ST (Salim, 2018). On account of advanced education, detachment to instructive foundations unfavorably affects ancestral networks. The enrolment of ST understudies in the alumni and postgraduate courses and professional courses is wretchedly low.

OBJECTIVE OF THE STUDY

1. To find out the distribution among the tribal and non-tribal high school and higher secondary school students in Kerala of field-dependent and field-independent (FD-FI) cognitive types.
2. To discover if there are major variations in cognitive style, attitude, and psychological well-being between tribal and non-tribal students.

NEED AND SIGNIFICANCE OF THE STUDY

Clans or informs are assortments concerning groups of native individuals having a typical name, talking a typical lingo, involving a typical domain, and noticing extraordinary custom. Regardless of the huge changes that have occurred in the standard society, the ancestral individuals actually live under practically similar conditions confronting a wide range of separations, abuses and distance. In spite of the fact that the focal and state governments have authorized a few guidelines, guidelines, and reservation benefits for the upliftment of the clans,

these met with just incomplete achievement. Such is the condition of affairs, that it is said commonly that, if the cash consumed on ancestral advancement by the administrations had been paid to them straightforwardly, they would have become tycoons. The tribals are not in any way mindful of their privileges, advantages and powers that still all types of social prohibition and a serious level of hardship are the serious issues helped by the ancestral networks. Altogether the records of development economic, social, political, and instructive they are a long ways behind any remaining networks. To gain ground among the ancestral networks and to elevate them, what is required is the strengthening of the clans, the essential methods for which is instruction. Teaching and engaging the clans warrant logical comprehension of the tribes. Though various sociological and anthropological examinations have been carried on the tribal's, mental exploration on the clans is not many. Mental examinations on ancestral and ancestral understudies in Kerala are nearly nil.

RESEARCH METHODOLOGY

This paper describes the research design, the sample and the sampling procedure employed, the tools used, the procedure adopted for data collection, and the statistical methods employed for the analysis of the collected data.

RESEARCH DESIGN

The present research was descriptive in nature. Descriptive research involves collecting data in order to answer questions concerning the current status of the subjects of the study. A descriptive research determines and reports the way things are. As explained by Best and Kahn (1992), "it is concerned with the conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing". Among the different methods that are used in descriptive research, the survey (questionnaire) method was used for the present study. A survey is an attempt to collect data from members of the population (sample) in order to determine the current status of the population with respect to one or more variables. The sample for the present study was selected randomly and the data were collected using scales having well established psychometric properties. The responses were scored according to the manuals, and the data were analyzed employing appropriate statistical methods using SPSS. The findings are reported following prescribed standard procedures (APA style).

SAMPLE

81 The sample for the study consisted of two groups - the main sample and the matched comparison sample. The main sample comprised of 380 tribal students studying in classes from 9th to 11th standards, randomly drawn from 15 schools belonging to seven districts of the state of Kerala, viz., Kasargod, Kannur, Wayanadu, Malappuram, Trissur, Kollam and Thiruvananthapuram. The participants were selected from five model residential schools (N=249), and five parametric hostels meant exclusively for the ST student (N=57), and day scholars from five ordinary schools in tribal areas (N=74). The sample comprised of tribal students belonging to all the major tribes in Kerala (except ullada) viz., the Paniyan, Irullar, Adiya, Malayarayan, Kanikkar, Kurichya, Kuruman, Mavilan, and Kattunayakan. A comparison group (N=380) of nontribal students, matched with respect to sex and class of study of the main

sample, was selected from ordinary schools of the same revenue districts. The age of the respondents ranged from 14 to 19 years. A break – up of the sample is given in Table 1 below.

Table 1 Breakup of the sample

Class	Boys	Girls	Total
IX	105	105	210
X	57	57	114
XI	28	28	56
Total	190	190	380

RESULTS AND DISCUSSION

This chapter presents the results of the analyses of the data accompanied by their discussion, in four major sections. Section 1 presents the distribution of the different segments of the respondents along the FD-FI dimensions. Section 2 contains the results of the comparisons of the tribal and the nontribal students on the main variables under study, viz., field dependent-independent cognitive style, personality, and psychological wellbeing. Section 3 presents the results of the impact of the relevant socio demographic variables such as gender, age, place of stay, income, family, birth order, participation in sports, and arts on the main variables. Section 4 presents the correlations obtained among cognitive styles, personality, and psychological wellbeing.

CONCLUSION

Clans or educates are assortments regarding groups of native individuals having a typical name, talking a typical vernacular, involving a typical region, and noticing explicit traditions. The immense changes that have occurred in the standard society didn't influence the clans much. They actually live under practically similar conditions, confronting a wide range of separations, misuses, and distance. Despite the fact that the focal and the state governments have sanctioned a few principles, guidelines, and reservation benefits for the upliftment of the clans, these met with just halfway achievement. Indeed, even today, a very long while after freedom, the tribals don't know about their privileges, advantages and powers. Taking all things together lists of improvement – social, political, instructive, and financial - they are a long ways behind any remaining networks. What is required for acquiring progress the ancestral networks is the strengthening of the clans, and schooling is by all accounts the essential methods for such a strengthening. Furthermore, instructing and engaging the clans warrant logical comprehension of the clans. Mental examination on clans is fairly poor contrasted with the anthropological and sociological investigations did on them. Considering this shortage of mental examination on clans all in all, and on ancestral understudies specifically, the current investigation was an endeavor to have a mental comprehension of ancestral understudies in Kerala. Since the social, social, and natural milieu of ethnic and racial gatherings contrasts, these distinctions are reflected

in their particular perceptual and psychological styles, character, and prosperity. In this way, as a start in the comprehension of the mental qualities of the ancestral understudies, the current examination principally addresses these factors that are exceptionally impacted by culture

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