

# Cognitive Styles Personality and Well Being of Tribal Students: A Comparative Study

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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, 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), tribals 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 tribals in India don't present a homogeneous ethnic stock. They vary from each other in actual appearance, language, and types of sociocultural 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 tribals are accounted for to talk at least one auxiliary dialects. Despite the fact that the tribals 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 craftsman's, 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, sicklecell 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.

The focal government just as the distinctive state governments has given extraordinary status for the tribals and has defined unique advantages and reservation strategies, particularly with regards to schooling and business, for ancestral turn of events and government assistance. The Constitution of India itself has given a lot of thought and concession for the tribal's. They have been ordered as Scheduled Tribes (ST) for organization purposes. As indicated by the Indian Constitution, "Scheduled Tribe means such clans or ancestral networks or parts of gatherings inside such clans or ancestral networks as are considered under article 342 to be Scheduled Tribe with the end goal of this Constitution".

The State Planning Board, Government of Kerala, has recognized the accompanying disturbing issues in the ancestral networks.

- High levels of destitution, hardship, and weakness
- High levels of rejection, both formative and social
- Extreme low degrees of political, social, financial and mental strengthening

- Rapid minimization because of uncalled for, inconsistent, and shifty connection of creation and trade among tribal's and others
- Practically zero support in political and formative issue with no self-sufficiency in any type of dynamic
- Abnormally gigantic guiding of formative assets and advantages implied for ancestral individuals by brokers, both in legislative issues and organization
- Poor human advancement with low degrees of education and admittance to medical services
- Alarming exhaustion of social capital, particularly conventional types of association and administration

Since the social, social, and ecological milieu of ethnic and racial gatherings varies, these distinctions are reflected in their particular perceptual and intellectual styles, character, and prosperity. Multifaceted contrasts in comprehension may possibly be represented by the distinctions in phonetics, hereditary qualities, and the degree and rule of industrialization and democratization. Absolutely, there might be social, social, natural, topographical, and phonetic contrasts among clans and others just as among the diverse ancestral gatherings themselves, impacting their discernments, intellectual styles, character, and prosperity.

## **DEFINITION OF KEY TERMS**

### **Tribes**

A tribe is an indigenous homogenous unit, speaking a common language, claiming the same ancestry, living in a specific geographical region, backward technology, proliteracy, and observing social and political customs based on kinship loyally.

### **Cognitive style**

Messixk (2018) described cognitive style as "the process that is self-generated, transient, situation ally-determined conscious activity used by a learner to control, receive, and transmit data and eventually behaviors."

Cognitive style in the present study means field-independent, field-dependent or field-neutral cognitive styles and is determined by the results obtained by the participants in the Embedded Figure Test sample (Witkin, Oltman, Raskin, & Karp, 2017).

### **Personality**

Allport (2018) defined personality as "the dynamic organization of those psychophysical systems within the individual that determine his characteristic behavior and thinking."

The Big Five Inventory is used to assess the personality of the participants in the current sample. At the broadest level of abstraction, the big five dimensions (Extraversion, Agreeability,

Conscientiousness, Neuroticism, and Openness to Experience) reflect personality, and each dimension summarizes a large number of distinct, more basic characteristics of personality.

### **Psychological wellbeing**

Psychological well-being is a subjective concept that for different people means various things. Psychological well-being is described by Levi (2016) as "a dynamic state characterized by a reasonable amount of harmony between the abilities, needs and expectations of individuals and environmental demands and opportunities." Campbell, Converse, and Rodgers claimed that well-being is the evaluative reaction of an individual to his or her life, either in terms of life satisfaction (cognitive assessment) or in terms of effects (ongoing emotional reaction).

### **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.

Insight is an essential mental interaction that is exposed to satisfactory exploration in standard and multifaceted brain science. Extensively characterized, comprehension is that gathering of cycles by which people acquire and use information on subjects in their current circumstance. The investigation of insight and psychological cycles across societies is particularly enlightening on the grounds that they educate us about how the climate and other socio social components help shape, form, and change the manner in which we interaction, think, and act on the planet. Examination has given some proof with respect to social contrasts in different zones of cognizance including classification, learning and memory, tutoring and proficiency, spatial insight, critical thinking and thinking, and innovativeness. Exploration likewise has uncovered the mind boggling communications among comprehension, climate, way of life, and formal instructive frameworks. As some psychological cycles create because of long haul transformation to climate and instructive settings, other intellectual cycles create throughout variation to the new difficulties of a consistently evolving world.

Individuals in various societies see and sort out their universes in an unexpected way. Exploration shows that societies do change in setting an incentive on certain intellectual practices. For instance, in certain social orders, comprehensive critical thinking is esteemed where as in different social orders logical critical thinking is esteemed. Normally, individuals' methods of advancement in these social orders are probably going to continue in various ways. Considering the particular culture that the clans follow and the effect of culture on cognizance, character, and prosperity, the current exploration analyzes these viewpoints in ancestral understudies.

Ancestral people group have been described by their average psychosocial qualities and personal conduct standards gained through connections in common social settings over an impressively significant stretch of time. It is realized that culture adds to make and develop explicit examples of character attributes, conduct propensities, intellectual styles, discernment and inspiration, and

presumably one's assessments of the condition of prosperity. Relationship of intellectual styles to confidence (Zhang, 2017), psychosocial advancement, character types (Balk&Isiker, 2015; Murat&Gulnur, 2017), scholarly accomplishment and change (Kumar, Tauvab, and Gupta, 2018) have been brought up in past investigations.

As a start in the comprehension of the mental qualities of ancestral understudies, the current examination essentially investigates factors which are profoundly impacted by culture; that is, the intellectual styles, and character of ancestral understudies. Considering the meaning of mental prosperity in the existences of individuals, regardless of culture, class, or life stage, the prosperity of ancestral understudies additionally is analyzed in the examination. To get an away from on the status of these factors among the ancestral understudies, it is proposed to make correlations between the ancestral understudies and the non ancestral understudies just as between various ancestral gatherings. Thus, the issue for the current investigation is expressed as, "Psychological Styles, Personality and Wellbeing of Tribal Students: A Comparative Study".

### **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.

### **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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