



Social diversity among the tribal students in Kerala: A sociological study

■ Grace Varghese

Department of Sociology, Mahatma Gandhi University, KOTTAYAM (KERALA) INDIA
(Email: gracejohnsonsalu@yahoo.co.in)

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ABSTRACT

Tribal students come from very poor socio-economic background in comparison to the general population. Most of necessary them live in remote rural areas and they study comparatively poor atmosphere lacking competent teachers physical facilities better social environment etc. The Tribal people in Kerala are educationally and, financially, socially deprived classes. Some argue that this local culture is an obstacle to the development of the tribes and that they try to snatch it away from them by imposing the culture of the urban areas. The investigator noted that tribal children find it difficult to cope with school environment which represents to them a totally alien culture. Moreover a new approach towards the tribal people is expected by bringing out the socio-educational problems of the tribes and the attain of the government educationalist and other social workers is solicited for the improvement of tribal education.

INTRODUCTION

Education is a fundamental way of life, means to learn something new. Its intention is to mentally, physically, and emotionally benefit the person by putting them in a better place than they were previously in before. From the beginning of times people have relied and survived on past education. Starting off as a young child most of the information received comes from home through parents, and loved ones. As they move in to adolescence learning is obtained from multiple people including teachers, friends and even through their surroundings. An ideal education promotes knowledge while incorporating valuable information that can be used to help in everyday life.

Education is the right of not only untribe but also

tribe as well. Today the need for education is largely felt, as there is realization and desire of education among people. In spite of these realization the education of tribal is not given due importance. In today's society, the new generation tribal pupil will have as much a right to be educated and become established in life as any community people. A tribal child is no way inferior to the other community children and they have an equal right to be educated (Bhatanagar, 1966; Kumari, 1970; Mishra, 1986 and Sha, 1982).

Tribals are homogeneous and indigenous communities in India. Many of them are still live in a primitive and an unsophisticated life style. Anthropologists call them 'Aboriginal' because they are living in the primitive life style. After the African countries, India has the largest tribal population in the world. According to

Ponraj (1996) there are around 580 tribal groups in India. Generally the word 'Tribal' regarded to all tribe but they do not form a uniform race and they belong to various racial backgrounds. They have innumerable inward and outward differences within themselves. Tribal's are believed to be the original inhabitants of the country. For this reason they are called 'Adivasi'. Their history starts even before paleolithic period. They are also termed as 'animists' because their religion is based on the spirit worship. It is a generally accepted fact that the tribal's are one of the suffering communities in our country. Most of the Tribal's in India are found backward and oppressed, by others in various ways. For this reason Indian government is giving them special status for their development and welfare. In the constitution of India they are given much considerations and assurances. They are been categorized as scheduled tribes (ST) for the administrative purpose. The government of India 19 extends supports, and other material welfare for their developments.

Social diversity finds its origin in the word diverse, meaning, different difference in what? Difference in basically anything culture, ideas, language, customs believes, lifestyle, classes, goals, religion, etc. No two people placed side by side will portray the same set of values and ideas or any of the other factors mentioned above. It takes a group of people and the diversity range will further broaden. It means a difference which is essential in today's times. Social diversity, first and foremost, teaches us to accept difference in others and look beyond the base emotions of language, culture, race and colour all that make us racists or sexists, it teaches to be more opened and accepting of things that make are different from us and in that process makes us more adjustable and open that is why, intercultural communication is an important factor that accepting social diversity brings along with it. Difference produces different attitude, belief, and experiences within a large society. Catering to only one group or majority fail to take all other into consideration and are generalize the practices and produces as being universally acceptable and just.

School is an educational institution where the formal education is carried out. It is the place where the socialization begins. Education aims at the knowledge, character formation etc. The instruction of the teachers and interaction with peer groups, class room activities

etc. him to formulate self-concept (Banarjee, 2003). Media is the communication system between the world and individual. It is the source which makes man aware of the society. Self-concept is formulated as the sum total of such social interaction. The transmission of culture, knowledge acquisition, social awareness, character formation, life style etc.

The self-concept is the concept people have of 'who you' and 'what they are you'. it is a mirror image determined largely by their roles, their relationship with others and what they believe the relation of other to them. No one is born with a self-concept (Mneesha, 2001). It gradually emerges in the early age or part of life and is shaped and reshaped through repeated and perceived experiences. Self-concept is the way people think about themselves. It is unique, dynamic and always evolving (Debesri, 2008). This mental image of oneself influences a person's identity self-esteem, body image and role in society. As a global understanding of oneself, self-concept shapes and defines who we are, the decision we make and the relationship we form. Self-concept can be affected by an individual's life experience, heredity and culture, stress and coping, health status, and developmental stage.

The prime purpose of any interaction system is enhance the various facts of an individual's them to reach the set goals, to accomplish a goal, the person involved must have the desire to achieve that the goal. People with different opinion, background, religions, believes and heritage they have different concept. Generally self-concept embodies to answer "who am I". One's self-concept is made up of self-schemes and their part present and future selves. "It is a collection of believes about ones on nature, unique qualities and typical behaviour.

Need and significance of the study :

In general ideas of social diversity as expanding, impart because global interaction and communication are becoming easier and more common. Difference produces different attitude, belief, and experiences within a large society. Catering to only one group or majority fail to take all other into consideration and are generalize the practices and produces as being universally acceptable and just. Schools and colleges where knowledge and education is imparted is the perfect place to teach children the importance of social diversity and how to be more accepting. School and college's perfect place and offer

the perfect time period when young minds can be developed to be accepting of diversity. These are some of the reason that drives there point of the diversity of home. Studying about different culture, their habit, dressing style, eating habits, religion, customs, and their language and value system will help them to take the good points from their systems and value system and become better individuals. Encouraging cultural diversity in the class room will couraging cultural diversity in the classroom will help them appreciate their own culture as they will go back to their root to find out their more about they have come from. If they ever travel to any other part of the world, Adjustment will be minimal because they are used to being with a diverse group of people. Feeling of superiority, prejudice and biased will become world citizen at an early age. A culturally different groups that there will be diverse topics to discuss. This helps them to gain not merely knowledge, but also help them to creativity.

The individual self-concept of attribute and personality traits that differentiate us from other individuals. The self of a person is in, or lies in his world. Knowledge of this inner world is said to be the self-concept. It comprises a person's view of what he is, what he has been and what he might become. For the child, his aspiration is to a larger extent affected by how he evaluates himself. Poor self-concept plays an emotional havoc in child. As a result; he is not able to master his lesson to his maximum ability. The poor self-concept is essentially a social product arising mainly out of the early experience with people.

Social diversity and self-concept play an important role in human life, society, community, school, home, family, etc. The present study felt most important aspects like social diversity and level of self-concept among tribal student in India is largest concentration of tribes in India are generally called scheduled tribes. The Indian constitution assigned special status to the schedule tribes, traditionally referred to as advisees, vanavasies, tribes or tribal. Scheduled tribes constitute about 8 per cent of the Indian population. Education of "scheduled tribes children is considered important not only due to the constitutional obligation but also as a crucial input for total development of tribal communities (Binoy, 2014). One of the most neglected sections of the population is the tribes whose lifestyle living standards vastly varies from the rest of the society. Human feelings and literary knowledge is

more of a subtle nature to catch the young mind and to train them for a better understanding of surrounding environment, art, and other essential riddles were a modest method of education.

Important of the study :

In a broad sense the socio-economic and cultural factors can be outlined as poverty and poor economic conditions, social customs, cultural ethos, their language, religion, lifestyle lack of awareness and understanding of the value of formal education, etc. In order to make education effective and sustainable, building partnership between the community and the government is important. Results from pilot projects in Andhra Pradesh show that community partnership not only augments state expenditure on education but also guarantees supervision and monitoring, thus, addressing an intractable problem for the state. This study helps to develop a new approach towards the tribal people is expected by bringing out the socio educational problems of the tribes and to bring attention of the government educationalist and other social worker is solicited for the improvement of tribal social diversity and self-concept. In our society there is no discrimination on the ground of caste, race, colour, and creed. In the present study the investigators try to give awareness of the Tribal peoples for them self and their future positions in the society. In this study the tribes know their abilities, qualities, potentialities, and all about them through self-concept.

Cultural characteristics :

Cultural tribes are different from each other, tribes those who live in the most primitive stage. They lead to community life and share a common economic structure. They are morally isolated. The tribes are more or less contact without siders. They try to keep their identity as well as refuse to make a change. They lead an individual village life. Those tribes which represent with ancient aristocracy, they try to retain and practice their identity. But they have also adopted modern ways of life

Language :

Kerala is the land of interesting tribal languages belonging to the Dravidian family. Unlike the Nilgiri tribes or the Baster tribes, the numerically small tribal population of Kerala had not come under intense investigations of linguists. Humans acquire language through social

interaction in early childhood, and children generally speak fluently when they are approximately three years old. The use of language is deeply entrenched in human culture. Therefore, in addition to its strictly communicative uses, language also has many social and cultural uses, such as signifying group identity, social stratification, as well as social grooming and entertainment. Languages evolve and diversify over time, and the history of their evolution can be reconstructed by comparing modern languages to determine which traits their ancestral languages must have had in order for the later developmental stages to occur. A group of languages that descend from a common ancestor is known as a language family (Abbi, 1996).

Customs :

Social customs vary based on a person's background, ethnicity and cultural upbringing. For example, India's social area puts more prominence on gender, with special preference given to males as a figure of authority and dominance. Almost all marriages are arranged in this culture, and women are expected to be more submissive in social settings. The social life of tribes is very well knit and the leadership of the Moopan is held with great respect by members of the community. Among the Mannan tribe the leader is known by the name Rajamannan. He solves all problems of the members of the community. They follow the matriarchal system of inheritance. But the women do not occupy the pivotal position in the family. Women are held as slaves. They believe that they have to work hard for the well-being of their men-folk. They do hard labor by engaging themselves in collection of fuel from forest, helping their men-folk in agricultural activities.

Hill tribes of Kerala had their own marriage customs. Conjugal relationship among members of the same endogenous group was taboo. Severe punishments used to be meted out to members who deviated from such conjugal norms. The girls when they are betrothed are put to a very strict test. Before marriage, she is taken to the bridegroom's house. There she has to stay for a time and prove her eligibility to be a good wife. The parents of the boy should be satisfied about her fitness before the marriage. If the girl fails in the test, the marriage is to be cancelled. During this period, if the girl becomes pregnant, the right of cancellation of the marriage cannot be enjoyed by the boy.

These tribes do not burn their dead. They bury them. The belief is that if the death rites are not observed with proper care, the dead will resurrect from the grave and give trouble to them. So they are particular about doing all prescribed rituals. When the body is placed in the pit, the relatives throw rice on the body, which is wrapped in cloth. After the pit is covered they put a structure over the grave and place a pot full of water and a knife. It is meant for the dead to quench the thirst and to hunt for food.

Among the Irular tribe of Palghat district, the whole community engages itself in a type of dance and music known as Kurumbalam. They perform this dance and music whenever there occurs a marriage or death. The music and dance will continue until the dead body is removed to the funeral place. The son or the rightful descendant of the dead who does the rites has to shave his head. The main participant in the rites is the son and the nephew of the dead man. The Moopan also joins them in the performance of rites. The body is placed in the pit for burial with the head facing south. After the funeral, the relatives prepare a feast. The dead person is supposed to participate in the feast. So he will be offered food as ritual.

The customs and practices which are in vogue among certain tribal communities of Kerala are cruel and inhuman. These practices prevail due to the strong belief in superstitions entertained by the community. Some of the communities do not consider the institution of marriage as sacred. They do not attach any contractual obligation to it. Among the Adiyars of Vayanad, marriage is becoming very weak and loose. Both men and women can marry as many times as providence would permit. The Tribals also perform rituals in their marriages. The leader of the tribe is all powerful who sits in judgment on matters concerning the personal life of the members of the community. If one wants to negotiate a second marriage he or she is free to elope with the spouse and after spending a few days they can come back and live as husband and wife. It is provided by remitting a fine as prescribed by the moopan. Girls are allowed to marry only after attaining puberty. Among some communities talikettu or tying of the bridal thread while the girl is very young is practiced as a very important ritual. This is done by a boy who would normally marry the girl when she attains puberty. On the death of a wife, the husband is made to lead a strict life of penance. He has to shave

his head. He is not allowed by the Moopan to take bath, change the dress or even to smile for one complete year. If he breaks these rituals, the Moopan has the authority to punish him with the same austerities to be observed for yet another period. Among the Kurichyar communities, bow and arrow are treated as symbols connected with all important events in a person's life. When a male child is born, an arrow is shot by relatives as a ritual, signifying the addition of a new member to the community. At the marriage function the bridegroom holds a bow and arrow. When the bride appears for the marriage ceremony, a very strange and cruel question is put to her by the elders to know if she had sexual relationship with anyone in the past. It is believed that the tribal girl on such occasion will speak only the truth.

Paniyar is other important tribes. They believe that souls of their dead always live with them and keen an incessant watch over them carrying for their well-being. The members of the Paniyar community conduct a ritual known as Nikalattam, the shadow dance of the dead. The dead soul will express its desires either through a member or the senior man of the community. The Paniyars do not cremate their dead. They believe that the dead person will be unable to withstand the burning. The song of the crows (kakkappattu) is important for the dead. This is a common belief with many communities. The dead are supposed to come in the guise of crows to receive their share during the yearly ritualistic obsequies.

Religion :

Conversion to Christianity never made any remarkable change in their social status. so they have lost their belief in their traditional value system. But they haven't developed value system developed for modernity. Their rituals and practice have lost the social meanings. So they are adopting an urban way of life in many areas. It created new cultural problems, housing problems and even communication. Religions in Kerala are a mixture of different faiths, most significantly Hinduism, Islam and Christianity. Kerala has a reputation of being, communally one of the most tolerant states in India. According to the 2011 Census of India figures, 56 per cent of Kerala residents are Hindus, 25 per cent are Muslims, 19 per cent are Christians, and the remaining follow other religions including Sikhism, Jainism, Buddhism, and Judaism. Various tribal people in Kerala have retained various religious beliefs of their ancestors. Hindus

constitute the majority in 10 districts except Malappuram, Kottayam, Pathanamthitta and Idukki. A religion is an organized collection of beliefs, cultural systems and world views that relate humanity to an order of existence. Many religions have narratives, symbols, and sacred histories that aim to explain the meaning of life, the origin of life, or the Universe. From their beliefs about the cosmos and human nature, people may derive morality, ethics, religious laws or a preferred lifestyle. Many religions may have organized behaviours, clergy, a definition of what constitutes adherence or membership, holy places, and scriptures. The practice of a religion may include rituals, sermons, commemoration or veneration of, gods or goddess, festivals feasts, trances,. Initiations, funerary services, services, meditation, prayer, music, art, dance, public service, or other aspects of human culture. Religions may also contain mythology.

Daugird, Debra; Everett, Marlena; Jones, Mary; Lewis, Lisa; White, Angel (2015) conducted a study on "diversity and inclusion in social media" A case study of student behaviour freshman student posts on her social media account remarks that reflect intolerance and bigotry. Fellow students and faculty are upset, and disciplinary action follows. Was the student's right to free speech ignored or were the rights of others to a welcoming and inclusive environment infringed upon? This case guides the reader through some of the issues associated with the currently confusing world of social media as it intersects with diversity issues. Discussion prompts and activities will prepare faculty and administrators to consider institutional culture, professionalism, and equity issues in an educational setting.

Windsor, Liliame Cambraia; Shorkey, Clay; Battle, DuWayne (2015). Conducted on "The Diversity and Oppression Scale" (DOS) is a standardized instrument measuring self-reported student learning about diversity and oppression based on requirements of the Council on Social Work Education. DOS was tested with social work students in 2 major North American universities. Factor structure was examined using exploratory factor analysis ("N" = 329). Predictive validity was tested with a confirmatory factor analysis and paired sample t-tests ("N" = 329). Construct validity was tested by examining correlations between DOS and existing scales measuring social justice, oppression, cultural competence, counselor burnout, empathy, and social desirability bias ("N" = 87).

DOS has 4 factors: cultural diversity self-confidence (“a” = 0.90; 11 items), diversity and oppression (“a” = 0.69; 8 items), social worker/client congruence (“a” = 0.84; 3 items), and social worker responsibilities (“a” = 0.61; 3 items).

Conclusion :

The present study which aimed the social diversity and self-concept among tribal students at secondary level in Kerala state. The result of the study brings much constructive feedback to the teachers as well as students following are the major implications of the study. The result of the study shows that the secondary school Tribal students possess above average social diversity. There for the teachers and parents, should plan for a new programs help to develop their social diversity. At the same time the result of the study is questioning the existing educational system which claims as good enough to develop the social diversity of the tribal students. The result of the study shows that the secondary school tribal students possess average level of self-concept. So the teachers and parents, their society, should plan some new programs helpful to develop their self-concept.

The relationship between the social diversity and self-concept among tribal students is high. The result gives challenge to teachers and parents to help them to maintain their social diversity and self-concept among tribal students across the tempting situation and life status. The implications of the present study is that it throw light on the need of enrichment classes on importance of social diversity and self-concept among tribal students. Us, disabilities, their culture, customs, language ,and religion. And look around them. It helpful to develop their situations and life status. The result also showed that the students from self-concept will help a person to think about himself. So the tribal students should think about their life status.

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