

Factors affecting the academic performance of Paniya Tribal Students

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Abstract-This study investigated how social, familial, peer, school, cultural, personal level variables affect the behavioral patterns and academic performance of Paniya tribal students. There were 50 participants, who were part of a screening for inclusion in an in-depth and structured interview from the adjacent Paniya tribal hamlets in Sulthan Bathery Municipality, located in Wayanadu district of Kerala. Purposive sampling strategy was used to recruit the participants for the interviews from the selected Paniya tribal students studying in 8th, 9th, and 10th standard. Results showed that there is significant relationship between the social, familial, peer, school, cultural and personal factors affect the inhibited behavioral patterns and poor academic performance of Paniya tribal students. All variables have significant relationship; however, school and society strongly affected the academic performance of Paniya tribal students.

INTRODUCTION

Education is the basic requirement for the human development and the academic performance indicates the educational level of an individual. School is the social institution for the formal educational processes designed by the society or the state and it plays a major role in moulding the basic ideas, habits and attitudes of the children, with a view to producing well balanced individuals. High academic performance is linked to positive attitudes to school, well-achieving children experience less stress, have better mental health, are less likely to skip school or drop out of it in later years (Caprara et al., 2000; Malik & Shujja, 2013). Education can no longer be limited to a single confined environment, such as the classroom. Teachers need to "establish an environment that is free from intimidation and rejection, high in acceptable challenge and where the learner experiences active participation and relaxed alertness "(Dwyer,2002). The academic performance will be affected when the learners anxiety about their teachers, home, friends, society, physiological needs and self esteem, it's

because current concerns are driving the learner's behavior (Sarah E. Burluson and Andrew C. Thoron,2017). The development of social anxiety in adolescents is a complex and poorly understood process and it can have severe consequences including poor academic performance and school drop-out. Behaviorally inhibited children show physiological and behavioral signs of fear and anxiety when introduced to unfamiliar persons and situations. Their own behavior seems to elicit negative reactions from others. They often go on to develop internalizing problems, such as depression, anxiety and low self-esteem (Suzanne R. Hornbuckle 2010). Behavioral inhibition is a personality type that shows a tendency toward distress and nervousness in new situations. Behavioral inhibition in children includes shyness around unfamiliar people and withdrawal from new places(Arlin Cuncic, 2018). Behavioral Inhibition characteristics are used to determine the potential for developing anxiety by examining behaviors in children like fear, shyness, or withdrawal in new or strange situations and environments. Social anxiety can be an overwhelming mental illness with severe negative effects. Early identification and intervention are important to improve quality of life and to prevent other conditions like depression. An essential part of the assessment is the process of data gathering. Behavioral inhibition is a personality type that shows a tendency toward distress and nervousness in new situations. Behavioral inhibition in children includes shyness around unfamiliar people and withdrawal from new places(Arlin Cuncic, 2018). Behavioral Inhibition characteristics are used to determine the potential for developing anxiety by examining behaviors in children like fear, shyness, or withdrawal in new or strange situations and environments. Social anxiety can be an overwhelming mental illness with severe negative effects. Early identification and intervention are important to

improve quality of life and to prevent other conditions like depression. An essential part of the assessment is the process of data gathering. The Scheduled Tribes often experience passive indifference that may take the form of exclusion from educational opportunities, social participation, and access to their own land. Without collecting good information, it will not be possible to understand the students' problem(s), and consequently his or her collaboration and trust may be compromised.). Higher social acceptance was associated with lower classroom disruptive behavior and less help-seeking behavior for academic problems. The relation between higher social acceptance and lower absenteeism was significant in the fall, but dropped out in the spring (Melissa E. DeRosier and Stacey W. Lloyd, 2011). These results indicate that it is necessary to investigate the factors affecting the behavioral patterns and academic performance of Paniya tribal students in more naturalistic and less structured settings to diagnose the factors affecting the behavioral patterns of Paniya tribal students to facilitate positive changes in their academic performance

The Paniya community is the Kerala's largest tribe, constitutes a little above 90 thousand population, and shares 22 percent of the total tribal population in the State. They live over a wide area of erstwhile Malabar regions, particularly in three districts, Wayanad, Kannur and Malappuram. They are one of the earliest inhabitants of the highlands of northern Kerala. The etymological meaning of the term '*Paniyan*' indicates that they used to earn their livelihood from labor. Traditionally they were engaged in bonded labor under the local chieftains and land-lords. Today, the Paniya are primarily laborers except for a few families who possess some land holding. They still stand at the lowest level of socio economic and educational development. To quote Panoor (1999): "All Tribes are misfortunate. However, Paniyan is the most misfortunate among the misfortunate". No remarkable change could be located even now and they still stand as one of the least powerful sections in Kerala polity (Kerala Institute of Local Administration 2015).

Inspires of various measures for the education of the Scheduled Castes and Scheduled Tribes by the government, it had been at various forums that these students lagged behind in their educational, social and professional achievements in comparison to the general students. Tribal students have different

backgrounds from their non-tribal schoolmates and even the teachers, who are normally outsiders, do not understand the tribal students. To the teachers, tribal students appear untidy, reinforcing their biases against tribals. These biases are expressed in various forms of discrimination. Tribal youths also feel that teachers endeavor to undermine the attitudes toward their own customs, mannerisms, language, or, toward their cultural heritage in general, (Bhuriya, mahipal, 2017). An important reason in addition to poverty was that these socially and educationally disadvantaged were not psychologically geared to take full advantage of changing conditions or increased opportunities. (Das, Rasmita2014).

However, Kerala has historically failed to ensure benefits of this education to its tribal population, since tribal students are considerably abstaining and dropout from schools and engage in rural labour force (e.g., Economic Review, 2011; Human Development Report, 2005; Nithya, 2013; Menon, 2013). The literacy rate among the tribal students are significantly less as compared to overall state literacy rates. Tribal students' school dropout rates are significantly high, which lead to increased rate of social disadvantage in tribal groups (Menon, 2013; Paul, 2014; Joy & Srihari, 2014). There is a growing nationwide realization, that education as a means for integration and assimilation of tribal students in mainstream, life is an ailing project. It is because; education has a limited usefulness in overcoming prejudice, discrimination and marginalization of tribals in our society. Equity in education needs to be viewed from social justice framework, which would go beyond the traditional concerns of equity in the context of school access, participation and learning outcomes to how educational experiences shape personal and social identities, self-worth and future life chances (Secada, 1989).

According to 2011 census, Wayanad district of Kerala had a total literacy rate of 89.32 percent and for the tribal population; it was a mere 60.74 percent. Among the tribal group in Kerala, the Paniyas constitute the largest group (22 percent). Most of them are coolie workers owning no cultivable land of their own. Their literacy rate is 43 percent. For centuries they were bonded labourers. They have a strong belief system, life-cycle tradition, social system and health system. It is being slowly vanished from their community due to negligence, lack of support and influence of main

stream cultures (Amutha S. and Tomy K. O.2017).In upper primary section and high school, Wayanad has the highest dropout rates with 1.05 per cent and 2.88 per cent respectively. The higher drop-out rate may be attributed to the higher population of Scheduled Tribe students in this district of Kerala during 2014-15 academic years. Psychologically, the Scheduled Tribes often experience passive indifference that may take the form of exclusion from educational opportunities, social participation, and access to their own land. The dropout rates are especially high among most underdeveloped and numerically significant Paniya and Adiyani tribes (Paul, 2014), they have strong feeling of marginality, of helplessness or powerlessness, of dependence and inferiority (Lewis, 1968), General educational backwardness (Hunt,1966. and Goldberg,1963), Low aspiration and a low motivation for change (Wheat, Slaughter and Frank,1967), Low self-esteem and poor mental health (Amutha S. and Tomy K.O.2017).

The socio economic and educational backwardness of Paniya tribal community and the indifferent attitude of tribal students towards the existing system of education shows that the governmental policies and the amount of money spent for the upliftment of the tribal people have less impact among tribal people. From2010 to 2015, approximately the dropout rate of last 5 years in Wayanad district among tribal students was 6374 and the total drop out was 9523. During 2006-2007 it was 1624 against the total drop out was 2876. During 2005-2006 it was 1020 against total drop out was 2528. During 2004-2005 it was 1490 against 3043 total drop out (According to Wayanad district Education office, Kalpetta).

METHODS

This is a status study of descriptive nature made on the basis of data gathered through field investigation. So the method, to be more exact, followed in this investigation was said to be the “Descriptive Survey”.

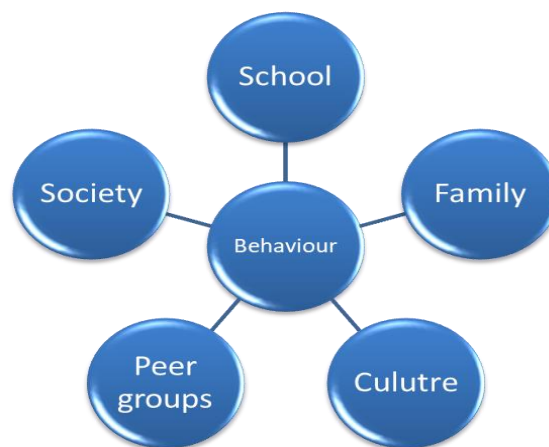
PARTICIPANTS

There were 50 participants (-----), who were part of a screening for inclusion in an in-depth and structured interview from the adjacent Paniya tribal hamlets in Sulthan Bathery Municipality, located in Wayanadu district of Kerala. Purposive sampling

strategy was used to recruit the participants for the interviews from the selected Paniya tribal students studying in 8th, 9th, and 10th standard.

PROCEDURE

The researcher prepared a questionnaire and based on five components to identify the behavioral patterns among Paniya tribal students.



Research Setting: This qualitative phenomenological study was conducted in the adjacent Paniya tribal hamlets in Sulthan Bathery Municipality, located in Wayanadu district of Kerala. Purposive sampling strategy was used to recruit the participants for structured interviews from the selected Paniya tribal hamlets studying in 8th, 9th, and 10th standard. The interviews conducted during the month of July (2018) school year. The structured interview questionnaire was applied to secondary school Paniya tribal students, Participants filled the questionnaires in their regular residential settings, in-depth interviews and participant observation were also used for data collection.

In-depth interview: Qualitative in-depth interview helped in exploring the participant’s perspectives on the behavioral patterns.

Participant Observation: The participant observation method was used to explore the behavioral patterns, which is based on the assumption that, there are multiple factors to affect academic performance. The researcher belongs to the study area and has previous research experience with tribes, thus participant observation was performed with relatively less duration.

Measures

Sl. No.	Dimension	Score	Average	total
1	Family	312	6.24	750
2	Society	248	4.96	750
3	Peer	346	6.92	750
4	School	221	4.42	750
5	Culture	229	4.58	750
6	Personal	263	5.26	750
	Total	1619	32.38	4500

DATA ANALYSIS

Data Analysis: All data from questionnaire, in-depth interviews and field observations were transcribed and later translated in English. This helped to arrive at patterns of meaning across categories. Data analyst was consulted for agreement on qualitative inferences developed out of the categories and patterns of similarities, differences and relationships arrived at. There was an effort to arrive at consensus through modification, corrections, deletions and reframing of meaning units as part of the consultation.

DISCUSSION

The current study identified the factors affecting the academic performance of Paniya students. Specifically, we found that high level behavioral inhibition exists with these students. Familial, social, cultural, school, personal components were associated with core factors of the study. Paniya tribal students are afraid of talking about unequal treatment they face at schools in the forms of verbal abuse, physical punishments, avoid touching by teachers from dominant castes. Children from the dominant castes do not invite or include tribal children to play with them and intermingling is extremely limited outside the school milieu (Kaul, 2001). Studies show primary teachers openly expressing their biased opinion about the '*ineducability*' of tribal children. Middle and secondary school teachers, although less, express such biased opinions (Subramanian, 2005). In addition, poor quality of infrastructure and teaching, foreign, non-contextualized and culturally insensitive teaching curriculums that do not reflect the socio-cultural reality and lived experiences of tribes have cumulatively contributed to community disengagement with schooling at large (Sedwal & Kamat, 2008). Poor quality of elementary education that did not help the educated tribes to acquire

rewarding job opportunities with demonstrating effect on others which demoralize them, from educating their children.

The existing studies have examined the access barriers to schooling among Paniya tribal students' discriminations, distancing, differential treatment and social exclusion at schools and their relationships with school participation, abstinence and dropouts. Further, little is known about how structural, familial and personal level factors of triadic actors shape school interactional milieu. The nature and characteristics of triadic interactions and relationship salience within school milieu between teachers, tribal and non-tribal students are critical to examine in order to address this knowledge gap (Jose, 2016). In addition, it is interesting to explore how triadic interactions and relationship salience shape social (ethnic) identities in tribal children, and resultant coping responses viz., personal meaning making and avoidance coping strategies finally leading to identity consolidation and poor school participation. The study revealed that factors like family, school, peer groups, culture, society have influenced the behavioral inhibition of Paniya tribal students. A person's self-esteem also is a significant element affecting their learning and mode of life and well-being. With good self esteem, people do constructive things for themselves and with poor self-esteem, avoid doing such things (Prajina.P.V , Dr.J.Godwin Premsingh 2014). The socio economic status and the prolonged period of bonded labor system reduced the self esteem level of this community (Tomy K. O., Semichan Joseph & Xavier Vinayaraj N. V.2017).

In schools, teachers often organize school Parent-Teachers Association (PTA) meeting, especially after quarterly and midterm evaluation results are declared. Conventionally, this is a platform where parents, students and teachers gather for discussing learning related concerns of students. However, in all schools the involvement of tribal parents were extremely less or even rare. In a lower primary school, the teachers made special effort to bring tribal parents for PTA but they come but remain silent. Evidently, they felt disempowered to participate in par with parents of non-tribal children. Whereas, considering this, the school started organizing special PTAs for tribal parents. Teachers reported that such an approach was much more efficient since exclusive PTAs give more

confidence to tribal parents to involve, participate and discuss the issues pertaining to their children.

Evidently, some tribal children lack motivation to go school though most of them are not dropouts. Many abstain from schools with tokenistic school participation. Such children go schools occasionally due to parental and teachers' compulsions. In some instances, teachers and tribal students reach to a consensus that they go school occasionally, when there is an inspection by district education authorities. Otherwise, they abstain from school most of the days in a week and receive school attendance even in their absence.

Paniya children grow older into later childhood and adolescence, they cognitively appraise and associate their relative subordinate position within school milieu that distances, discriminates, exclude and marginalize them. Their newly gained self-awareness that school milieu is no longer a safe and nurturing place for them. A teacher said:

"Children do not have restrictions at their homes and in community. In tribal families, both parents use alcohol. Children do the same in their younger age with their parents. At this stage, parents do not know the consequences of alcoholism in children as they used to use alcohol when they were young. So, they don't feel anything wrong about that..." Though less in frequency, used to engage with non-tribal students in the playgrounds. However, such engagements are characterized by inequity in power positions. Tribal children are subjected to peer victimization since they face with blame for group failure. Tribal students, especially in higher grades appraise these discriminations are based on their tribal group affiliation; thus develop a sense of 'otherness.' This differentiation of self as 'we vs. they' substantially shape ethnic tribal identity.

A 17 year-old Paniya boy said:

"...Sometimes some students tease us that we belong to Adivasi community, we are unhygienic and something they tell...It happens during the playtime. The community students were in a group but we do play with other students. Unnecessarily they blame us! they never compromise If any problem arises. I used to quarrel with them! Why should we compromise or sacrifice? If they cannot manage the situations, they blame our Adivasi community..."

A teacher said:

"...Non-tribal students have usual conversations with tribal students. They [tribal students] never say about their likes and dislikes including their interesting plays. They simply listen what others say. After we [teachers] take initiative, they [tribal students] started to talk each other about these matters...They [tribal students] are very sensitive in nature, so we need to make them comfortable then only we can reach them..." As students achieve high grades in schools and attain their teen ages, the teacher student relationships often characterizes through tensions and conflict salience. In teen age, students look for more freedom and acceptance as persons who constantly improve autonomy. Teachers need to be extraordinarily flexible enough to show acceptance and being inclusive (Jose, 2016; Cherayi, 2014; Sedwal & Kamat, 2008; Kaul, 2001). The findings reveal tensions and conflict salience in the relations between tribal students and teachers. Teachers use coercive strategies to manage tribal students in classroom such as scolding and insult in front of other students whereas students aspired for personalized mentoring in a manner consistently ensuring respect, privacy and personal autonomy. Teachers seemed relatively less sensitive to these psychological needs for privacy and respect for 'self' in students, including individualized feedback on learning related activities. Tribal children were more susceptible to negatively appraises tensions and conflict salience in teacher-student relations, partially due to the social distance between non-tribal and tribal social groups. Tribal students consider themselves responsible for their inadequate academic performance; nonetheless, they do not prefer teachers shouting, scolding and other forms of aggressions, especially without ensuring privacy.

A 17 years old teen girl said:

"I know she is doing it [scolding in public] because I took leave!"

A 15 year old, 10th grade Kurichya girl said:

"Two teachers are very supportive but they used to scold me when I take leave on school days. I feel so sad when they scold me before my classmates. I know that they are good, they are scolding because I took leave. But if they scold me when I am alone I don't have any issues, unfortunately they scold me always in front of my class mates. I felt hurt many times". Some tribal students are ambivalent in comprehending their experience with teachers in the school milieu.

Teachers seemed to be supportive in academics but

poorly understood them within their socio-cultural milieu. Teachers constantly involved in providing advice and educating about the occupational prospects if acquire educational qualifications. When teachers engage in these roles, they seemed to be appealing to tribal students. Nonetheless, the teachers constantly engage in comparison of tribal students with better performing students (who are often non-tribal students), which further aggravate sense of inferiority and 'less good self' in relation to 'others'. Further, tribal students form poor comparative self-image within school milieu through comparing self in relation with others, during teacher-student interactions.

A 15 year-old Paniya girl, at 10th grade said:
I do not know why I am taking leaves quiet often. Actually, I don't want to go in this school. I told my parents that I need to change this school. They are telling you are studying in 10th standard. So this is your last year in the school, next year onwards you can go some other school and till then I have to manage there!

A teacher said:
"No...no... tribal students have no confidence, especially when they are in a [mixed] group [therefore] they perform relatively less well. [But] when they are in their own groups, they always move in groups [so] other students do not involve much with tribal students..."

A father of Paniya girl said:
"You know she [daughter] is having everything here. Whatever she asks I used to bring for her. I wanted only one thing that she has to study well. But, she keeps on saying that she is not going to the school and wanted to change the school."

The social relations in school milieu between tribal and non-tribal students are extremely inequitable and social dominance oriented (Jose, 2016; Thorat, 2002; Sedwal & Kamat, 2008). Evidently, there was not a single instance where a tribal child articulate his or her positive engagement with non-tribal children within school milieu, though many teachers were able to express their inclusive and considerate attitude to tribal children. The tribal and non-tribal students interactions within school milieu is characterized through extreme forms of inequity, social discrimination, dominance orientation and devaluing tribal origin in such a way that reinforce tribal students' inferior social position within school milieu

and beyond. The expression of separate [ethnic] identity expressed in terms of 'We [tribal] vs. They' have frequently surfaced in conversations. The nature of social relationship salience viz., social disconnections, distance and conflicts embedded within school milieu significantly shape and solidify tribal identity in tribal students.

A 15 year-old Paniya girl, at 10th grade said:
"I can't do well enough like others," I feel isolated in school, so I would not talk anyone... I just want to finish [schooling] as soon as possible."

A 17 year-old Paniya girl said:
"...I don't like the attitude of my classmates. They [non-tribal] are thinking that 'we are tribes; we are different people and [are] good for nothing! They have an attitude that we are not able to perform in studies. I feel they are not considering us are human being!"

A 14 years-old, Paniya girl said:
"...In school, I feel isolated and lonely! I think a lot about my life, I want to go from this place and settle some other place where no one can recognize us! Then I won't get these teasing and blaming anymore."

A 17 year-old Paniya boy said:
"...I have many friends [but] I am not close with anyone in the school. I really like to be in the school, especially the atmosphere, friends and teachers. I don't know why, but often I get afraid in the school without any reason..."

A 17 year old Paniya boy said:
"...we are not slaves! I don't understand what people are thinking about us. Sometimes, I also think we are good enough like other people that's why we are born in forest and lives in such worst situations..."

Tribal children's relations with non-tribal children show considerably ambivalent and confusing to them. Tribal students report they have friendships with all students in schools but at the same time, they reiterate that all intimate, considering and personally meaningful friendships they enjoy are from their own in-groups. With non-tribal students, though they report they have friendship, such claims seem to be superficial since any such claim was followed by a direct intimation that they do not share intimacy and warmth with students of other social groups. There is an evident in-group preference among tribal students and this preference is exclusively for one's own tribal group while they exclude students of other tribal groups from intimately engaging with trust. The students perceived and internalized socio-cultural

distance between non-tribal students, which is largely shaped through the social interactions occur within the school milieu.

A 14 year-old Paniya girl said:

"...My friends help me in my studies. They like me very much and I also like them very much. I have many friends in my school. Everyone is my friends. But a few are close to me. I talk to them and we use to have fun. All my close friends are from my community..."

A 14 year-old Paniya girl said:

"I have only few friends in school, I don't feel comfort to make friendship with everyone. I think I have some starting problem, but my friends are very good, I really enjoy with them. Sometimes some students make problems to me, they tell some stupid stories to teacher".

A 17 year-old Paniya girl said:

"...I have friends from other community, I am a bit afraid of getting close to them [non-tribal students]. I don't know, but in previous school where I have completed till 10th standard, my friends teased me when they get angry on me or in some matters"

A 17 year-old Paniya girl said:

"...Once I get into a job, I will go from here. We will stay a place where no one can recognize us. But I don't know any place other than this. Anyway, let us hope for the best!"

The schooling available to tribal children devalues their cultures, histories and undermines their sense of self and community identities (Sedwal & Kamat, 2008). Teachers and non-tribal students are insensitive to the socio-cultural needs of tribal children at schools (Banerjee, 2013), which included the significant amount of coping resources need of tribal children in order to accommodate the formal school systems, peer-groups, content of learning, pedagogy and integration with non-tribal community environment in schools (Jhingram, 2000). Evidently, tribal students increasingly recognized their sense of *otherness* from the dominant non-tribal teacher-student dyad within school milieu, because of the socialization within the school milieu is structured in a way, which consistently reinforce the sense of otherness. As Phinney (1991; 1992) postulates, this sense of otherness induces the formation of ethnic tribal identities that unfolds a process of identification of self and others, who share same/similar social group memberships and develop a sense of belongingness,

commitment and pride for being a member of tribal groups. The identity formations within school milieu is shaped through dominant normative and value systems that are inherently biased against tribal norms while favour dominant groups. This influences tribal children to develop a sub-ordinate and often inferior social identity. Nonetheless, this does not mean that children always identify and affiliate self negatively. Children who enjoy involved parenting and family support reject this discriminatory and evaluative consensus of the dominant groups either completely or partially. Those children who completely reject these negative attitudes develop relatively more positive self-concept and self-identity in relation to their respective social groups (Verkuyten, 2005; Major & O' Brien, 2005). Tribal children who negatively perceive the 'otherness' seems to internalize negative self-image and internalize the discrimination as the result of their personal failures. As a result, these children are likely to develop devalued tribal identity.

A 17 year-old Paniya boy said:

"Sometimes, I think we are good enough like other people that's why we born in forest and lives in such worst situation. You know sometimes teachers also support them [for undue claims]. I was fed up with that school that is why I left from there..."

Additionally, since tribal identities are personalized as inferior and sub-ordinate, it devalues and disgraces them, which in turn induce their psychological distress. As an effort to manage this distress, they distance self, anticipate and avoid distress inducing situations, which are potentially stress provoking, leading to disgrace attached to tribal group affiliation. Many tribal students frequently use avoidance as coping strategy to reduce potential anticipated threat to self. Parents remain unresponsive to children's discriminatory experiences and levels criticism against students for abstaining from schools. Further, tribal students found passive to some explicit attributes of tribal ethnic groups like skin colour and physical structures that are not amenable and uncontrollable to individuals. However, the implicit nature of tribal life like family relationships, food habits and life styles are concealed within school milieu. As Verkuyten (2001) suggests, students need considerable level of parental and familial support to cope effectively with social identity based discrimination since social support substantially buffers the negative effect of ethnic identity.

Besides, the schools reproduce dominant ideas about gender, introduce gender based differentiating or categorization of roles and tasks (Holloway & Volentine, 2003). The caste and gender intersections significantly contribute unique and context specific vulnerability in school going girls. Social norms as well as the familial situations constrain parents to restrict their girl children to restrain from schools. Nonetheless, the role of gender within school milieu is overlooked even in the background of multiplicity of research evidences on gender and education (e.g., Bagai & Nundy, 2009; Nambissan, 2009; Sedwal & Kamat, 2008). Evidently, mainstream gender norms regulate school interactional milieu, where gender norms specific to tribal groups receive little attention and respect in school interactional milieu. As a result, tribal children are forced to follow the dominant mainstream gender related norms (Bagai & Nundy, 2009; Jose, 2016). In order to address the conceptual concerns, this study explored the structural, familial and personal factors constituting school interactional milieu, which further determine the nature and characteristics of social relationship salience, shaping ethnic identities in tribal children, invoking coping response and school participations.

Teachers need to "establish an environment that is free from intimidation and rejection, high in acceptable challenge and where the learner experiences active participation and relaxed alertness" (Dwyer, 2002). It is very important for learners to feel relaxed and safe in the learning environment. U.S. Department of Health and Human Services (1999) says People with a lifetime occurrence of social phobia are almost twice as likely to fail a grade or not finish high school as those who have never had the condition. It is therefore imperative that socially anxious students be provided with appropriate consultations and treatment so that they can improve their quality of life through integrating better with social institutions.

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