

EDUCATIONAL INTERVENTION AND ITS IMPACT ON OUT-OF-SCHOOL STUDENTS: A COMPARATIVE STUDY: AN ANTHROPOLOGICAL APPROACH

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Abstract

This study examined the inclusive properties of school interactional milieu shape social identity and school participation of tribal children. Education is one of the essential requirements for Man making nation building. Education imports knowledge, skill, and character. Recognizing that education provides opportunities for permanent change in the Socio- Economic status of the tribal people. The tribal population in India 8.1 % of whole population second largest tribal group after Africa. Tamil Nadu has 7.21 lakh tribal populations as per 2011 census which constitutes 1.10% of the total population. The Literacy level of Scheduled Tribe is very low compared to the general Literacy rate. In present focus on Nilgiri tribal people viz Kattunaickan, Paniyas. The Nilgiris is one of the smallest district of Tamil Nadu. According to 2011 census Nilgiri tribal population is 32,813 in six tribal groups name like a Todas, Kotas, Irulas, Kurumbas, Kattunickan, and Paniyas, they called PVTGs groups Particularly Vulnerable Tribal Group. The present paper made an attempt to analyze the problem in the field of tribal children education and suggest measure for the development of education among the tribal in Nilgiri district of Tamil Nadu state in India. Using ethnographic approach, the data were collected using in-Participant observation, depth interviews, in a purposively selected 100 samples from Nilgiri district in Tamil Nadu.

Key Words: Educational Anthropology, Out of School Children, Comparative study,
Introduction:

Education has long been regarded as an invaluable instrument bringing about social and economic changes and stimulating development. It raises consciousness and helps propagate knowledge, ideas and beliefs of a universal nature among people. It empowers people and strengthens nations. It is a powerful equalizer, opening doors for all to be lifted out of poverty. It is critical to the world's attainment of the Millennium Development Goals (The World Bank, 2011).

The EFA Global Monitoring Report 2013/42 provides new evidence of the positive role of education in changing lives, and points in particular to the unmatched transformative power of educating girls and women. It demonstrates, once more, the key role of education in poverty eradication: education helps people access decent work and raises their incomes and, more generally, generates productivity gains that fuel economic growth. Education is also one of the most powerful ways of improving people's health and of making sure these benefits are passed on to future generations.

The aim of education is to promote personal development, strengthen respect for human rights and freedom, enable individuals to participate effectively in a free society, and promote understanding, friendship and tolerance. The right to education has long been recognized as encompassing not only access to educational provisions, but also the obligation to eliminate discrimination at all levels of the educational system, to set minimum standards and to improve the quality of life. In addition, education is necessary for the fulfillment of other civil, political, economic or social rights.

The Beginnings and Evolution of Educational Anthropology:

Education enables human beings to understand the interrelationship among the tangible phenomena surrounding them and gives skill to translate the knowledge into action. Acquisition of education helps workers to take advantage of technical changes, which increases their productivity and earnings (Ashok Basu, 2002). The provision of education creates both private benefits and spill over benefits to society. As such, education emerged as a key form of investment in human beings (Duraishamy, 2002). According to George D. Spindler (1955), 'Anthropology' as the "study of man", with its traditional interest in cultural variability, culture history - both ethnological and archaeological - language, race, and human evolution, is admittedly a prime potential contributor to a good general education. Educational anthropology, or the Anthropology of Education, is a sub-field of anthropology and mainly associated with the pioneering works of Margaret Mead, George Spindler, Solon Kimball and Dell Hymes. The main focus of educational anthropology is on the cultural aspects of education, both informal and formal education. This field of study is rich with ethnographic research into schools as cultural institutions and schooling as a cultural process.

When we discuss educational anthropology, or the knowledge-generating interplay between anthropology *and* education, it is appropriate to start by setting out a general outline of the complex web of relations linking disciplines and practices like anthropology, ethnography, and education, with concepts like 'knowledge transmission' and 'cultural transmission'. This needs to be placed in its historical, geographical, and socio-cultural settings.

Review of Literature:

A better understanding of education and development, as well as and intervention and changes among slum dwellers in Chennai city in terms of an anthropological approach to the education system, can be arrived at when our efforts

are guided by some form of theory, or a conceptual framework . This chapter describes the profile of school dropouts among Chennai's slum dwellers at the international, national, state, and district levels. The term "dropout", when applied to education, has an unfamiliar ring to it and educationists may object to it as depersonalizing what is, essentially, an individual growth process. School drop-out is worldwide problem. The realization that a basic education is both a necessity and a fundamental human right has long been recognized by the international community. The problem of dropouts is pervasive in the Indian education system. Many children who enter school are unable to complete their secondary education, and multiple factors are responsible for children dropping out of school. Risk factors - including grinding poverty, low educational levels of parents, a weak family structure, the pattern of schooling set by siblings, and lack of pre-school experiences - begin to add up even before students enroll in school. Family background and domestic problems create an environment which negatively affects the value of education. Further, students could drop out as a result of a multitude of factors at school such as an uncongenial atmosphere, poor comprehension, absenteeism, the attitude and behavior of teachers, failure or repetition in the same class, and the influence of peer group pressure. When students experience failure at school, they become frustrated with their lack of achievement, end up feeling alienated and excluded, culminating in their eventually dropping out of school. It is vital to carefully design preventive measures and intervention strategies that could be adopted to help all adolescent dropouts. Certain preventive measures can be implemented throughout the target population, while others must take into account the diversity of dropout profiles (Sunita Chugh, 2011).

George Payne (1928) published the book, *The Principle of Educational Sociology*. In this book, he threw light on the effect of education on social life, and of social life on education. He considered social interaction a key element in social progress. He propagated the belief that the principal aim of education, apart from the all-round development of the personality of the individual, could only be achieved successfully when the influences of social forces over humans are deeply studied. From this viewpoint, the development of an individual is dependent on the reaction of the said individual to his social environment.

Quillen James (1955) declared anthropology to be a resource for conceptual knowledge and research methods which can contribute directly to the improvement of education. He posited that education is the instrument through which cultures perpetuate themselves, and the process through which the members of a society assure themselves that the behavior necessary to continue their culture is learned. Since education is a cultural process, it is fundamental for an educator to have a clear conception of the meaning of culture.

Spindler (1959a) pointed to an anthropological perspective in learning. He argued that since virtually all learning is culturally influenced, it is vital to discover to what extent the teacher's cultural background is similar or antagonistic to backgrounds represented by students, and what means of communication are therefore opened or

closed. In his Burton Lecture at Harvard, Spindler (1959b) argued that skill in cultural analysis can be developed during the training period and in service years. Training in culture analysis would use, as its basis, material derived from classroom observations by the anthropologist for the purpose of dissecting and specifying the teacher's personal culture as it relates to the larger American cultural context. Such training, Spindler suggested, is a means of reducing eventually the negative side effects that teachers often create and foster in their attempts to transmit American culture [Spindler (1959a) (1959b), cited in Theodore Bramei D. and Edward B. Sullivan (1963)].

Margaret Mead's (1959b, 1960) observations had significant theoretical implications for schooling. An anthropologist with vigorous educational interests, Mead sought to redefine education in terms of a "lateral" as well as a "vertical" transmission of knowledge; she argued that, especially in secondary education, informed persons should teach the uninformed, regardless of age. Writing of the future high school, she viewed it as an "adolescent centre" with special concern for the behavioral stages of development and with much less rigidity with regard to "age chronology" than obtains at present [Cited in Theodore Bramei. D and Edward B. Sullivan (1963)].

Narendra Kumar Shukla and Manish Sharma (2000) revealed that the schooling is mainly an economic problem and in depth study of causes and results of the literacy or education. Among the tribal society or non-tribal society living in the tribal dominated society of same geographical areas reveals that there is a need of a well planned policy of upgrade the literacy level beside infrastructure, there is an urgent need of motivation among tribal population for education, particularly for the female literacy rate. It is also found that, the parents are complaining about the teachers that they do not want to have more students and for that they do not give admission to new entrants.

India advocates inclusive growth, but owing to lack of education and skill development, the marginalised sections are not becoming part of the inclusive growth. To ensure inclusive growth, the Constitution has empowered the backward classes with reservations in education and jobs. For this purpose, the Constitution of India has earmarked certain special provisions to enable the SCs and STs to access education. These special provisions were adopted through the amendment to the Constitution in 1951, and a special clause was added to article 15(4). This clause empowers the state to make special provisions for the educational development of the SCs and STs (Sahoo 2009). These special provisions too have failed to bring impressive impact on their literacy level as many tribals have their own peculiar and vernacular language different from the common language spoken in the state where they reside.

Pradhan and Sanjay Kumar (2011) describe that despite special initiatives like Ashram schools, introducing vernacular at primary level, and teaching in local dialects, the tribals are still lagging behind the non-tribals. Under such circumstances, the government and policy makers should put best efforts to improve their educational status. Arun Kumar Ghosh's paper (2007) provides in-depth literature on the tribal

education in Jharkhand and West Bengal. He says that few tribals are badly in need of special attention for literacy and basic education. He discusses the causes for low literacy among the tribals of “Ho” and “Mahali” in Jharkhand and “Lodha” in West Bengal. He observes that the female enrolment ratio of the tribals is much lower among these tribals than that of their males. A further sharp decline of enrolment was observed immediately after the primary education, and this trend continued among males and females. During the cultivation period, the drop-out rate is more because children are required to assist their family members in sowing, weeding, plantation, and harvesting activities. Economic hardship is also a major factor for the drop out of the tribal children. To achieve gender equity in education, a number of suggestions have been given by the author such as motivation of parents to send their daughters to school, curriculum to be customised to the needs of tribal children, separate toilets for girls.

Pradhan, S. K. (2010) says that education is the most effective instrument for ensuring equality of opportunity but the tribal people are lagging far behind non-tribals due to one or more reasons. The problem associated with education of the tribal children in India is manifold, complex and inter-related. Factors like poverty, apathy of the parents and children, superstition and prejudice, lack of suitable teachers, alien language, inadequate facilities in the educational institutions and wastage and stagnation causes’ major hindrance in the process of education in the tribal schools, school located in tribal areas and spread of tribal education.

Objectives of the Study:

- To determine the socio-demographic characteristics of slum-dwelling, and Tribal children who drop out of school, and their families.
- To identify the reasons for drop out of the slum-dwelling and Tribal school children to continue to stay drop out of it.
- To analyse the status of employment of the slum-dwelling and Tribal school children.
- To understand the children who are out of school and their perception towards school.
- To compare whether any differences exist between tribe and non-tribe school dropout children.

Material and Methods:

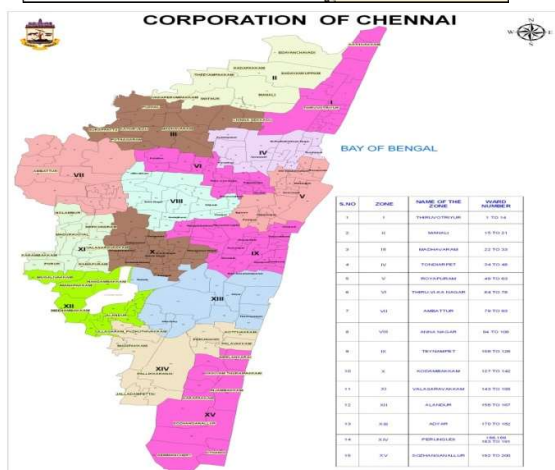
Research Methodology is a systematic and refined technique employing specialized tools, instruments and procedure in order to obtain a more adequate solution of problem, than could be possible under ordinary wheels. Its starts with identifying the problem, collecting data or fact, analyses these critically and reaches decisions based on actual evidence or facts. It shows how research is done, how we find out about things, and how knowledge is gained. In other words, methodology is about the principles that guide our research practices. Methodology therefore explains why we’re using certain methods or tools in our research; it encompasses concepts such as quantitative or qualitative techniques.

Descriptive research studies are those studies which concerned with describing the characteristics of a particular individual or of a group. More over description is made on the

basis of scientific observation; it is expected to be more accurate and precise than casual. It implies for fact finding with adequate interpretation.

The tool used for this study is the Open-Ended and Closed –Ended questionnaire. For collecting the data Participant observation, In-depth interview methods were used for this study. The Researcher used administered interview schedule to elucidate the data required for the study. While designing the interview schedule the researcher made conscious effort to include all the elements that facilitate the study with proper, precise and accurate position of education status of primary respondents. The principle methods employed in this study are quantitative and qualitative methods.

Study Area: The Nilgiris is the one of the smallest district of Tamil Nadu. For administrative purpose the district divided into six taluks viz Udagamandalam, Gudalur, Pandalur, Coonor, Kotagiri, and Kundah.



District Administrative Map

In Nilgiris District there are 265 Government primary schools and 167 private primary schools, 32 Government higher primary schools and 58 private higher primary schools. Under Tribal minimum needs programme, the Government of Tamil Nadu as a first step, for upgrading the levels of education in tribal areas, has established the Government Tribal Residential schools in tribal areas with required infrastructure facilities at schools. In Nilgiris district, the AdiDravidar and Tribal Welfare Department, under the supervision of the District Collector, is

running 25 Government Tribal Residential schools. (Tribal education status documentation, Tribal research centre, 2007). In 2001, Nilgiris District has one Government college, two aided colleges and oneself financing college. In this college 3754 students are enrolled of which 1860 are males and 2394 are females and 49 teachers are employed. Nilgiris District has one engineering college located at Ketti, where 833 students are enrolled in 2005-2006 and 70 teachers are employed. There are 9 institutes offering professional education, comprising polytechnic college, college of pharmacy, ITI engineering college. It has also got teacher training institute and hotel management college. According to 2001 Census the number of literates in Nilgiris District were 5,76,799 of which 3,03,249 were males and 2,73,550 were females. The overall literacy rate was 85.65 percent, male literacy rate was 92.15 percent and female literacy rate was 79.44 percent.

As of 2011, there were 354 Corporation schools with 4,422 teachers employed therein. Today, the Corporation runs 360 schools: 27 Higher Secondary Schools, 36 High Schools, 1 Urdu High School, 1 Telugu High School, 124 Middle Schools (Tamil, Telugu & Urdu), 141 Primary schools and 30 Kinder Garden schools with an overall enrolment of 1,42,387 Students and 4,062 Teachers. The teacher-student ratio is decent at a maximum of 1:40. This is in perfect tune with the national average ratio of 1:40.2 students in 2002-03. The teacher-student ratio in India seems not to fluctuate greatly, and was very close to this very figure at 1:40.2 in 1995. At times, the national ratio is bettered in certain classes which might be able to show a 1:35 in teacher-student ratio.

Analysis and Data Interpretation:

The questionnaire that follows aimed to understand the underlying cause/s for children dropping out of school. The responses were collected from 400 samples (school dropouts) from various slums in the city and tribes from Nilgiris. Basic information about the slum – such as the name, location, area, age, surroundings, physical location, district and taluk - were collected from the respondents, since samples were taken from different slums.

Socio-economic status of the respondents' out-of-school members of the family (the men/the fathers)

A profile of every respondent's family was measured using variables such as age, gender, education status, occupation and income. In each case, the respondent's father was approached for the purpose, and the information obtained as follows.

Father's educational qualifications:

Response	Count (n=400)	Percentage (%)
Illiterate	37	18.5
Primary	38	19.0
Secondary	78	39.0

Higher secondary	17	8.5
College	30	15.0

From, we infer that only 18.5% of the respondents' fathers were illiterate, while the rest had had at least a primary school education (19%). 39% of the respondents' fathers had completed secondary school, and 8.5% higher secondary. 15% of the respondents' fathers also had a university degree.

Father's occupation:

Response	Count (n=400)	Percentage (%)
Daily wages	103	51.5
Private	53	26.5
Public	5	2.5
Unemployed	39	19.5

The majority of the respondents' fathers worked on a daily-wage basis, accounting for 51%. The reason behind this could be a lack of education. Only 2.5% of the fathers worked in the public sector and around 19% were unemployed. 26.5% worked in the private sector.

Education status of the respondents:

Enrolled in school:

Response	Count (n=400)	Percentage (%)
Yes	277	69.2
No	123	30.8

We infer that out of 400 respondents, 277 had enrolled in school (69.2%). Whereas, 123 respondents constituting (30.8%), had dropped out from the school.

State the reason/s for dropping out:

Response	Count (n=400)	Percentage (%)*
Corporal punishment	17	4.25
Problems with reading and writing	94	23.5
Not interested in studying further	241	60.25
Parents' decision	34	8.5
Family encouraged my looking for work	12	3.0

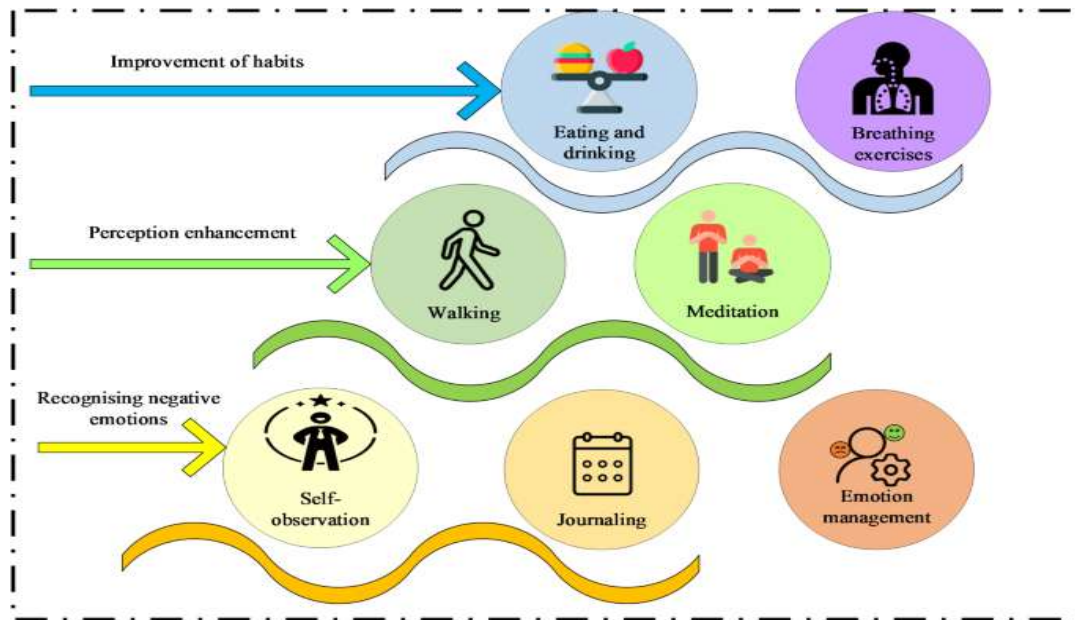
Did not like a particular teacher	2	.5
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****multiple response question***

The respondents were asked the reason/s for their dropping out of school, and the results were as follows: 17 out of 400 respondents cited corporal punishment and 241 (60.25%) considered their lack of interest in studying further sufficient reason to quit. 23.5% had problems with reading and writing, while 3% disclosed that their families encouraged them to quit school, actively look for work and support their respective families financially. A substantiate percent (0.5%) of respondents reported that they did not like a particular teacher.

Summary & Conclusion:

Education is a systematic process through which an individual acquires knowledge, skill, experience, values, beliefs and habits. It is a stimulant for development and is regarded an important instrument for bringing about social and economic change. It not only raises consciousness but helps to propagate knowledge, idea and belief of a universal nature among people. It empowers people and strengthens nations. It is a powerful ‘equalizer’, opening doors for the under-privileged to bring them out of poverty. Education is critical to the world’s attainment of the Millennium Development Goals (The World Bank, 2011). Education brings an individual nearer to perfecting his nature through the development of character and innate capacities. Capacities are understood to be permanent attributes, in the sense that these are universal, which distinguish man and other creatures (Shankar, 1991). Education contributes to the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities (Dewey, 1960) and is the single most important factor in achieving rapid development and increasing a social order founded on the values of freedom, social justice and equal opportunity (Planning Commission, 1961–62). Therefore, education helps an individual to develop a distinct personality as well as acts as an agent of socialization, a channel of social mobility and an instrument of social change (Gore, 1981). It is important to note that in the new millennium, the prosperity and quality of all nations will be determined today by its school going population and their ability to solve the problems faced by them, their families, their communities and their country. In other words, basic education is the key to building human capital – the vital ingredient in building a nation (Haq&Haq, 1998). According to Sen (1995), education is valuable to the freedom of a person in at least five distinct ways such as: intrinsic importance, instrumental personal roles, instrumental social roles, instrumental process roles and instrumental tribute roles. It trains every human being to live in society. Thus, a perfect education is one that trains up every human being to fit into the place he or she is to occupy in the social hierarchy (Huxley, 1928).



According to UNESCO (1971), a drop-out can be defined as a child who enrolls in school but fails to complete the relevant level of the educational cycle. Drop-out represents a huge loss of the nation's resources and expenditure, human learning, infrastructure and equipment, and the labour of teachers. The problem lies in children's premature school leaving and in unemployable school leavers.

- 1) In failure of a system to provide universal education: The Declaration of the Rights of the Child (1959) includes the child's right to education and any country that fails to provide education for its total child population is failing in its duty.
- 2) In failure to recruit children into the system: It is the demand for education usually being greater than the supply and the existence of the legal age at which children should begin school together reduce the incidence of the second source of wastage at the primary and secondary level.
- 3) In failure to hold children within the system: The voluntary and compulsory sectors in the educational system depend on external and internal factors. An example in point would be where schools are helpless in retaining children due to their social and economic conditions.
- 4) In failure to set appropriate objectives: The education system fails to set appropriate objectives to achieve the goals of a country's development and the even more powerful influence in modern education is the concept of the nature of childhood itself.
- 5) In inefficiency in the achievement of objectives: The existence of individual differences and the kind of learning lead some countries to adopt a different mode of setting objectives to assess the achievement of children and take consequent action as a follow up to the assessment. The failure of children admitted into a part of the system to achieve the standards set for them is also marked. But systems differ in their mode of recognizing the achievement of objectives within established school practices.

The main causes of slow progress in Literacy are I. Poverty of the parents, II. Contents of education III. Inadequate educational institutions and supporting services IV. Absenteeism V. Medium of instructions VI. Education policy VII. Lack of interest conducted a study on Quality of working life in the Insurance sector "having 400 employees and found out that Poor work-

life balance leads to many disastrous things like tardiness, bad performance, lack of motivation, more errors, absence of work and so on. Employees of the Insurance sector reported that many personal and professional life spillovers impact their quality of work life intention to quit the job due to work life balance issues has reduced the work performance (Vigneshwaran et al., [2022](#))

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