

EDUCATION IN CULTURE: AN ANTHROPOLOGICAL APPROACH

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Abstract:

Education is the process, either formal or informal of acquiring knowledge and skills leading to the development of understanding attitudes and values. Formal education is organized instruction of undertaken of society. The education system can be divided into two broad categories such as formal and informal education system. , Educational Anthropology involves the use of anthropological theory, data, and methods to study educational practices, institutions, and problems in their proper cultural contexts. The range of educational institutions studied varies from highly formal school systems in industrialized societies to very informal systems in which important cultural knowledge is passed down from generation to generation by kin through such means as storytelling, experiential learning, and peer interaction. Now a day's some of the most interesting research is being done in ordinary classrooms, where ethnographic methods are used to observe interactions among students, teachers, administrators, staff, parents, and visitors. And many contemporary studies are not confined to the classroom, but rather follow students into their homes and neighborhoods, because learning must be viewed within the wider cultural context of family and peers. Educational Anthropology is a way of examining educational systems from a cultural anthropologist point of view and is a sub-field of anthropology and the main focus of educational anthropology is on education, although an anthropological approach to education tends to focus on the cultural aspects of education, including informal as well as formal education. Schooling as an institution and the issue of transmission of culture and

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symbolic communication has been explained taking various perspectives. The major as well as crucial theoretical concepts are Cultural Transmission, Enculturation, Socialization, Schooling and Inequality.

Key Words: Education, Anthropology, Culture, Cultural Transmission, Educational Anthropology, Educational Ethnography.

Preamble:

The word 'Education' comes from the Latin e-ducere meaning —to lead out. Webster defines education as the process of educating or teaching. Educate is further defined as —to develop the knowledge, skill, or character of... (Singh, 1992). Kottak (2002) refers to the acquisition of more formal knowledge and normally occurs in a place called school. Education exposes certain-not all people in a society to a body of formal knowledge. One can assume that the purpose of education is to develop the knowledge, skill, or character of students. Education is the instrument through which culture perpetuate themselves. It is the process through which the member of a society assures themselves that the behavior necessary to continue their culture is learned. Since education is a cultural process (Sharma, 2004). Education is the process, either formal or informal of acquiring knowledge and skills leading to the development of understanding attitudes and values. Formal education is organized instruction of undertaken of society. The education system can be divided into two broad categories such as formal and informal education system. The formal education system refers to Schooling an organized system of training (i.e. which includes the syllabus, teacher, institutes, and period of time, examination and certificates) for development of knowledge, skills, mind, character etc. of individual. On the other hand informal education emanates from an individual own experiences and continuous throughout his/her life (Duary, 2010).

Anthropologists also recognize that many patterns of human behavior are universal. The universal distribution of certain cultural traits suggests that humans everywhere have similar biological requirements and tendencies that influence behavior. Thus, anthropologists have been engaged in exploring both the diversity and the similarity of human cultures throughout the world (Scupin, 2012). Culture plays a vital role in man's life. Education of various elements of

culture can help man in the adaptation to the natural and social environment, development of individual's personality, socialization of the individual, proper use of leisure, and understanding other cultures and proper meaning of liberality. Education in culture is imparted mainly by the family, society and the school. Considering the importance of culture in man's life and the role played by education in the socialization and acculturation of an individual, it is worthwhile to analyze the changes that have taken shape in our culture. Education has tremendous scope as an instrument of social and cultural change. One should bear in mind that through education not only knowledge is imparted, but skills, interests, attitudes, aspirations and values are developed, social and cultural progress is facilitated, and at the same time social and cultural level of the people is raised. Education brings cultural changes which may result in many transitions and alterations in the society in many forms. This may be observed in every aspects human culture like variations in norms of values and thinking modes, changes in material culture, ideas, family relations, political culture, patterns of administration at the local, state, regional and national level, involvement in social activities, change in abilities and attitudes of personnel; in short in every aspects of human activity (IGNOU,2013).

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Education is a process whose function is to bring individual behavior into line with the specific requirements of a culture. When we considered education, we must again take into account the important place specialization plays in machine culture. The significance of integration and distinction between education and schooling is grasped when we learn that every people must train their children and young, the cultures in which any substantial part of their training is carried on outside the household. Educational techniques used by nonliterate people vary as widely as any other aspects of their cultures- overt training by elders, emulation of older children, goes about hi/her daily tasks. Educational system includes the integration and inculcation of moral values and conduct by direct instruction. Within the family education is principally carried on by the members of a household. The varied techniques of teaching and disciplining the children and young found in nonliterate societies make a point that controverts two stereotypes about the relation between parents, children and teachers etc.

Some aspects of education are universal. Every people condition the infant to control his bodily functions. All encourage linguistic communication, and to see it that the semantic values of the words in a language are probably used and understood during teaching and schooling. The widespread emphases in the education of the young in a great many nonliterate cultures are touched primly on with relative lightness by literate peoples; particularly by those societies possess the western educational system or steam. Education carried on by means of schooling in the hands of specialties cannot be overlooked in considering the framing of the children and others among pre-individual peoples.

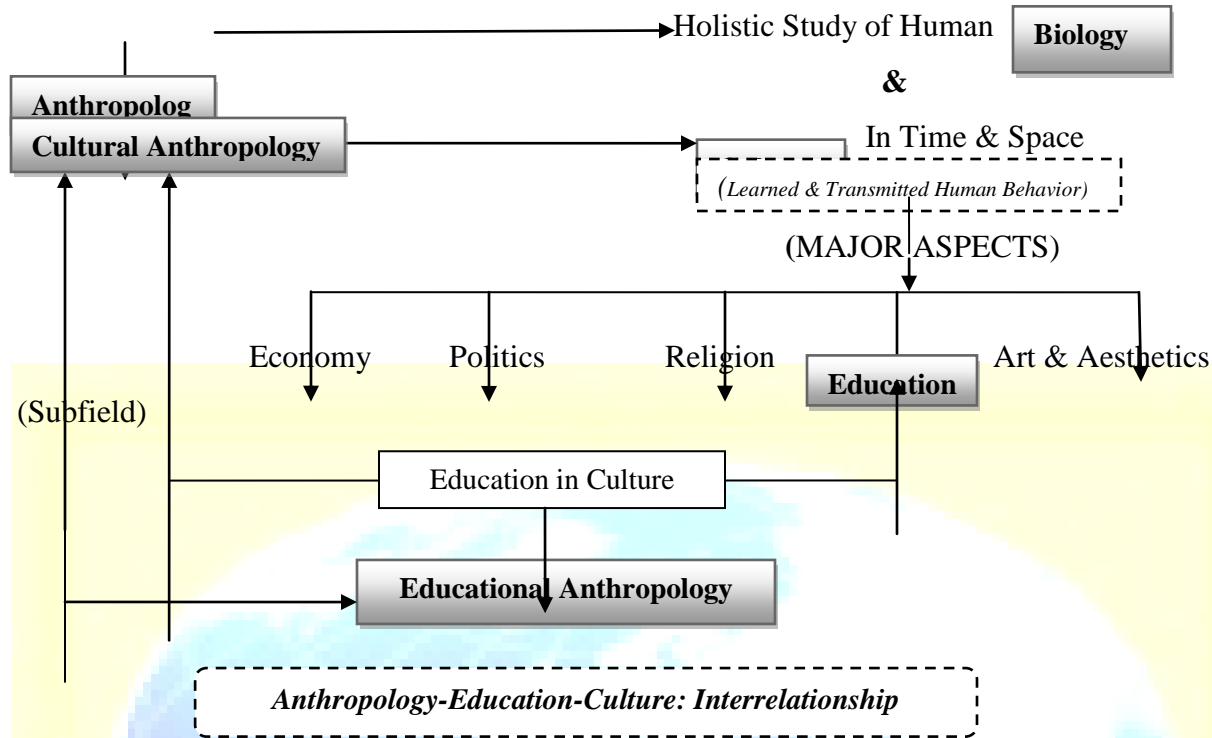
Therefore, the education of nonliterate peoples, then, must not be thought as reaching its completion with the assumption of adult status, not even formal teaching and educational system ends them. But in the sense of education as the process whereby the knowledge of a people is passed from one generation to next, a man or woman is fitted to carry on in his/her culture at an earlier age and without the prolonged institutionalized training that exists where writing and the machine technology condition modes of living (Herskovits, 1955).

Educational Anthropology: A Brief Overview

In a general sense, Educational Anthropology involves the use of anthropological theory, data, and methods to study educational practices, institutions, and problems in their proper cultural contexts. The range of educational institutions studied varies from highly formal school systems in industrialized societies to very informal systems in which important cultural knowledge is passed down from generation to generation by kin through such means as storytelling, experiential learning, and peer interaction. Now a day's some of the most interesting research is being done in ordinary classrooms, where ethnographic methods are used to observe interactions among students, teachers, administrators, staff, parents, and visitors. And many contemporary studies are not confined to the classroom, but rather follow students into their homes and neighborhoods, because learning must be viewed within the wider cultural context of family and peers (Ferraro & Andreatta, 2010). Educational Anthropology is a way of examining educational systems from a cultural anthropologist point of view (Spindler, 1987) and is a sub-field of anthropology and the main focus of educational anthropology is on education, although an anthropological approach to education tends to focus on the cultural aspects of education,

including informal as well as formal education. The formal education refers to structured and directed teaching and learning primarily under the control and direction of adult teacher who are professional “knower”. It is usually what happens in the classroom. The informal education defines that learning as a result of limitation, experimentation and respective practice basic skills. This is what happen when children role play adult interaction in their games (O’Nill, 1997, anthro. Palomar.edu/tutorials/menu).

Educational anthropology is centrally concerned with cultural transmission. Cultural transmission involves the transfer of a sense of identity between generations, sometimes known as enculturation and also transfer of identity between cultures, sometimes known as acculturation. George Spindler (Stanford University) describes, studying not only what goes on in schools, but looking at everything else that humans (must) learn in the course of their maturation, and how formal schooling can be viewed as an interruption, even an intervention, in this learning process (Spindler, 1976). Educational anthropology offers jobs in public agencies and private institutions. Some roles of educational anthropologists include advising in bilingual education, conducting detailed observations of classroom interactions, training personnel in multicultural issues, and adapting teaching styles to local customs and needs. Many modern nations, including those of Europe and the Americas, are becoming more culturally diverse due to immigration. As a response to this trend, an increasingly important role for educational anthropologists working in North America is to help professional educators understand the learning styles and behavior of children from various ethnic and national backgrounds. Persons trained in both linguistic and cultural anthropology are especially likely to work in educational anthropology (Peoples and Bailey, 2012).



Educational Anthropology: A Brief Historical Genesis

The history of educational anthropology before 1970 is largely social rather than academic. The first part of this social history lasted from 1900 to 1960; the second period covered 1960 to about 1970. During the first period, anthropologists refuted “false theories” about the learning disabilities of the immigrant, minorities and lower class children in U.S. public schools and native children in colonial territories. They suggested alternative explanation for the children’s difficulties in school, proposed “solution” to the school problems, and conducted research to provide better knowledge for solving for solving the school problems.

Ironically, one theory that Franz Boas, Bronislaw Malinowski, and other anthropologists needed to refute came from anthropology. Anthropologists concerned about the school problem of immigrant, minorities and lower class children- and the problems of the native children in colonial territories- accepted the evolutionary theories of Lewis Henry Morgan and Herbert Spencer and thought that the children came from lower cultures. Therefore, the children difficulty learning things taught to them in higher Anglo-American culture. Another theory posited that the children earning difficulties arose from their biological inferiority. Evidence of their inferiority was said to be found in their stature, weight, head size, teeth, and IQ test score

which differed from those main stream Anglo-White Americans. The geographical habitats and occupations of the nonmainstream populations were also given as reasons for their school problems.

Boas and Malinowski were among the anthropologists who addressed these issues. Boas (1928), who has been called the father of modern American Anthropology, was a professor at Columbia University. He expressed his views on the educability of non-Anglo populations and rejected the cultural evolution explanation. Instead, he stressed cultural relativity, arguing that there was not yet enough anthropological data to rank cultures as superior and inferior. He also rejected biological geographical and occupational explanation. Boas used both physical and cultural anthropological data to argue that differences in stature, weight, head size, teeth were not due to the biological difference. With cross-cultural data from Russia, Italy, the United States, and other countries, he suggested that the differences were due to difference in socio-economic backgrounds, because children of the well-to-do classes in the diverse cultures tended to developed more quickly than those of the poor of the same cultures and that the children of the affluent classes attained certain psychological stage earlier.

Malinowski, a pole who was naturalized as a British Citizen, addresses similar problems of formal education of colonial people of formal education of colonial period in Africa. He presented his view at two international conferences, one in Pretoria, South Africa (1934), and the other at Fisk University in the United States (1940). Like Boas he criticized the schools of undermining the culture integrity of the natives. He argued that difference in IQ test between Africans and Europeans were not due to racial or genetic differences; rather Africans did poorly on IQ tests because they were given inferior education.

Anthropologists then provide an alternative explanation of the school problems of immigrants and colonial people. They said that the problems were caused by “cultural discontinuous” children of the lower classes, immigrants, minorities and native people acquired their own cultural heritage at home and community. But they encountered a different culture at school. Under this circumstance, the experienced learning difficulties in school anthropologists proposed

a two-fold solution to the problems of cultural discontinuities: a cultural relativistic approach to schooling and multicultural education.

Ethnographic research designed to provide better knowledge for solving these school problems began in the 1950s. Among the pincers were G.D. Spindler and Jules Henry, who conducted research in the United States, Theodora Brameld in Puerto Rico Laurence Wylie in France, and Margaret Mead in Africa. In addition anthropological interest in education grew in 1950s, partly because of a conference (1940) jointly sponsored By the anthropological Association and the school of education and the development of anthropology at Stanford University and funded by the Cambridge Corporation Work by Spindler.(Krishna Rao,2007)

Anthropological Approach to Education: Theoretical Issues

A brief overview of the major theoretical perspectives in the anthropology of education and enculturation and socialization may be appropriate at this stage. Schooling as an institution and the issue of transmission of culture and symbolic communication has been explained taking various perspectives. The following are crucial theories:

Cultural Transmission

The most obvious goal of education is cultural transmission, in which major portions of society's knowledge is passed from one generation to the next. In relatively small, homogenous societies, in which almost all members share the culture's norms, values and perspectives, cultural transmission is a matter of consensus and requires a few specialized institutions. In a complex, pluralistic society such as ours, with competition among ethnic and other minority groups for economic and political power, the decision about which aspects of the culture will be transmitted is the outgrowth of a complicated process.

Schools are one of the most important means of cultural transmission. The view emerged that for a society to hold together, there must be certain core values and goals – some common traits of culture – that the different groups shared to a greater or lesser degree. This core culture may also be open to change. A school's curriculum often reflects the ability of organized groups of concerned citizens to impose their views on an educational system, whether local, statewide, or

nationwide. Thus, it is a political process. Since India's independence, multilingual education has become an educational and political issue. Proponents believe that it is crucial for children whose primary language is not English to be given instruction in their native tongues. They believe that by acknowledging students' native languages, the school system helps them make the transition into the all-English mainstream and also helps preserve the diversity of Indian languages and cultures. Others see a danger in these programmes. They believe that many multilingual education programmes never provide for the transition into English, leaving many youngsters without the basic skills needed to earn a living and participate in our society. In the end, the debate centers on how closely our sense of whom we are as a nation hinges on the language our children speak in school. Pro tempore, the only agreement between the two sides is that language is the cornerstone for cultural transmission.

Education, Enculturation and Socialization: A Functionalist View

In the broadest sense, all societies must have an educational system. That is, they must have a way of teaching the young the tasks that are likely to be expected of them as they develop and mature into adulthood. If we accept this definition of an educational system, then we must believe that there really is no difference between education and socialization. As Margaret Mead (1943) observed, in many preliterate societies no such distinction is made. Children learn most things informally, most incidentally, simply by being included in adult activities. Traditionally, the family has been the main arena for socialization. As societies have become more complex, the family has been unable to fulfill all aspects of its socialization function. Thus, the formal educational system must extend the socialization process that starts in the family. Modern industrialized societies draw a distinction between education and socialization. In ordinary speech, we differentiate between socialization and education by talking of bringing up and educating children as separate tasks. In modern society, these two aspects of socialization are quite compartmentalized. Whereas rearing children is an informal activity, education or schooling is formal. The role prescriptions that determine interactions between students and teachers are clearly defined, and the curriculum to be taught is explicit. Obviously, the educational process goes far beyond just formalized instruction. In addition, children learn things in their families and among other peers. Schools, as formal institutions of civilization, emerged as part of the evolution of civilization. However, until about 200 years ago, education did not

help people become more productive in practical ways; thus, it was a luxury that a few could afford. This changed dramatically with the industrialization of Western culture. Workers with specialized skills were required for production jobs, as were professional, well-trained managers. When the industrial revolution moved workers out of their homes and into factories, the labour force consisted not only of adults but also of children. Subsequently child labour laws were passed to prohibit children from working in factories. Public schools eventually emerged as agencies dedicated to socializing students, teaching them proper attitudes and behaviour, and encouraging conformity to the norms of social life and the workplace.

Theories of Schooling and Inequality

There are several theoretical perspectives on the nature of modern education and its implications for inequality. Bernstein: Language Codes One approach emphasizes linguistic skills. In the 1970s, Basil Bernstein argued that children from varying backgrounds develop different codes, or forms of speech, during their early lives, which affect their subsequent school experience (Bernstein, 1975). He is not concerned with differences in vocabulary or verbal skills, as these are usually thought of, his interest is in systematic differences in ways of using language, particularly contrasting poorer and wealthier children. Bernstein's ideas help us understand why those from certain socioeconomic backgrounds tend to be „underachievers“ at school. The following traits have been associated with restricted code speech, all of them inhibiting a child's educational chances:

- The child probably receives limited responses to questions asked at home, and therefore is likely to be both less well informed and less curious about the wider world than those mastering elaborated codes.
- The child often finds it difficult to respond to the unemotional and abstract language used in teaching, as well as to appeals to general principles of school discipline.
- Much of what the teacher says is likely to be incomprehensible, using language in a way the child is not accustomed to. The child may attempt to cope with this by translating the teacher's language into something s/he is familiar with – but then could fail to grasp the very principles the teacher intends to convey.

- While the child experiences little difficulty with rote or „drill“ learning, s/he may have major difficulties in grasping, conceptual distinctions involving generalization and abstraction.

One of the most controversial writers on educational theory is Ivan Illich. He is noted for his criticisms of modern economic development, which he describes as a process whereby previously self-sufficient people are dispossessed of their traditional skills and made to rely on doctors for their health, teachers for their schooling, television for their entertainment and employers for their subsistence. Illich argues that the very notion of compulsory schooling – now accepted throughout the world – should be questioned (1973). He stresses the connection between the development of education and the requirements of the economy for discipline and hierarchy. Illich argues that schools have developed to cope with four basic tasks:

- (a) The provision of custodial care
- (b) The distribution of people among occupational roles
- (c) The learning of dominant values
- (d) The acquisition of socially approved skills and knowledge.

In relation to the first, the school has become a custodial organization because attendance is obligatory, and children are „kept off the streets“ between early childhood and their entry into work. Much is learnt in school which has nothing to do with the formal content of lessons. Schools tend to inculcate what Illich called „passive consumption“ – an uncritical acceptance of the existing social order – by the nature of the discipline and regimentation they involve. These lessons are not consciously taught; they are implicit in school procedures and organization. The hidden curriculum teaches children that their role in life is „to know their place and to sit still in it“ (Illich 1973). Illich advocates “deschooling” society. Compulsory schooling is a relatively recent invention, he points out; there is no reason why it should be accepted as somehow inevitable. Since schools do not promote equality or the development of individual creative abilities, why not do away with them in their current form? Illich does not mean by this that all forms of educational organization should be abolished. Everyone who wants to learn should be provided with access to available resources – at any time in their lives, not just in their childhood or adolescent years. Such a system should make it possible for knowledge to be widely diffused and shared, not confined to specialists. Learners should not have to submit to a standard curriculum, and they should have personal choice over what they study. Bourdieu: Education and

Cultural Reproduction Perhaps the most illuminating way of connecting some of the themes of these theoretical perspectives is through the concept of cultural reproduction (Bourdieu 1986, 1988). Cultural reproduction refers to the ways in which schools, in conjunction with other social institutions, help perpetuate social and economic inequalities across the generations. The concept directs our attention to the means whereby, via the hidden curriculum, schools influence the learning of values, attitudes and habits. Schools reinforce variations in cultural values and outlooks picked up early in life; when children leave school; these have the effects of limiting the opportunities of some, while facilitating those of others.

Researchers in the field have identified three aspects of anthropological inquiry that characterize the approach to education. Lambros et al, (1978) suggests that anthropological approaches to education, may be,

- I. First, related to the insistence that educational phenomenon is to be examined in a cross-cultural framework. As such, anthropologists are not content with mere ethnography of one setting, but wish to place particular settings and behaviors in comparative cross-cultural frames either implicitly or explicitly. Such comparisons are usually broader than those found within “comparative education”, where as the
- II. Second aspect of anthropological approach to education is the methodology brought to bear on the problems researched. Cultural, social, psychological, and other branches of anthropology, all share a dedication to the efficacy of a variety of techniques subsumed under the label “participant observation.” By participant observation we mean not one technique, but rather a mélange of strategies aimed at producing an accurate model of the behaviors of particular people (including the related problems of how people justify their behaviors to themselves and how they describe them to others). Participant observation is often called a qualitative methodology when, in fact, it is a blending of qualitative and quantitative techniques.
- III. A third anthropological orientation that sets anthropology apart from other disciplines studying education is that it takes a very broad view of education, insisting that it not be confused with just schooling. This approach is due to the number of ethnographic studies showing education by parents or peers when no schools are present, as well as the prevalence of theoretical orientations stressing that education must encompass both formal and informal learning. Anthropologists’ definitions of education have been as broad as to encompass nearly

everything that is learnt by a person through a lifetime, whereas definitions used by educators have occasionally been narrow and limited to what a child learns through the formal curriculum of a school.

IV.

Educational Ethnography- A New Dimensional Approach

Ethnography originates from the Greek word 'ethnos' which means people or folks and 'graphis' which means writing. As a noun, the term "ethnography" means 'portrait or description of a people' or description of a culture or a piece of culture. Ethnography involves much more than using ethnographic methods such as participant observation, taking field notes, or conducting interviews. A true ethnography is a long-term project, involves participant observation as well as other methods, and aims to describe the participants' perspectives (Kelly & Lesh 2000). Ethnographic research is especially appropriate when:

- If we want to know "why" people behave in a certain way over a period of time
- If we want to understand a phenomenon in its natural setting
- If we want to know how, when and why people behave the way they do when they interact with others in a particular setting or situation (i.e. social interaction)
- If we want data to support your understanding of the complexity of society

Ethnography has a focus on natural, ordinary events in natural settings, so that it can help us to understand better the latent or hidden or non-obvious aspects of a people's behaviours, attitudes, feelings and so forth. It uses multiple data collection methods focusing on the cultural aspects of people studied over reasonably sustained period, so as to reveal the complexity of how and why things happen. This is different from a quantitative study which captures snapshot of glimpse of behaviour. Furthermore, ethnography with the emphasis on people's lived experiences is well suited for locating the meanings people place on the events, processes, and patterns of their lives (Miles & Huberman, 1994)

Significance of Ethnography in Educational Research:

Ethnographic research represents a distinct break from the more traditional forms of research found in educational research. Ethnographic study permits the observation of daily life in classroom, the collection of data on classroom life, and interviews to inform further the data that

have been collected. The knowledge gained from ethnographic studies can conduct to provide a richer and more complete understanding of the teaching and learning in inner environments.

Ethnographic methods can help to the researcher to raise issues that the participants may not have been aware of themselves. For example, in uncovering the breakdown of minorities that drop out of high school, one main goal was to describe events from the point of view of the participants. However, another aim was to describe the environmental principles underlying the negative activities, even if the participants themselves might not identify these principles. In using ethnographic methods to study learning in classrooms, it is important to keep in mind that we are conducting observations not only across cultures, but also across ages and educational experiences.

The other principal technique for ethnographic data collection is that of the interview. The two major forms of interviews available are the unstructured and informal interview, or the more formal and structured interview. The more formal interviews may be conducted at various points in the research process. In most instances the more formal interviews will be conducted away from the research site either in a geographical sense, when the participants are interviewed away from the classroom, or in a temporal sense, when the interview is conducted outside of class time.

Interviews can be used to supplement, clarify, or validate the data gained from other sources. Accordingly, they can be employed to gain access to teachers' and students' impressions, beliefs, assumptions, and justifications of observed events. For example, the use of "reward systems" in early childhood classrooms is a relatively common phenomenon, but less common in junior secondary schools. The researcher may observe this "fact," but needs to ascertain why teachers adopt this practice, or why they think that this is an appropriate action (or inappropriate, as the case may be). Similarly, teachers may adopt practices that are teacher-directed pedagogies. By asking questions regarding the rationale for such actions, access to information about teaching, learning, knowledge, history, and so on can be accessed. Having conducted such interviews, it is then possible to represent participants in a way that will be seen as fair and true.

The use of data collected from interviews allows different perspectives to be brought to the research process. It is expected that students will have different perspectives from teachers and researchers, so the role of interviews is to bring forward these different perspectives in order to develop a better understanding of the classroom. The students' perspective as to why the teacher adopts a specific method for teaching, rather than what could be described broadly as a constructivist approach, is often quite different from that of the teacher or even the researcher. Similarly, a broad question such as "What is education?" would yield substantially different responses from different cohorts of participants. Yet it is important that such differences (or similarities) be made known through the research process if a deep understanding of the culture of classrooms is to be achieved.

In developing ethnography of a classroom, it is possible that the questions asked of the various participants will be different. In interviewing students, it may be necessary to access information through a variety of questions, because students will not have well-formed or articulated concepts related to the focus of the research. Hence, to access what students experience as the culture of education, questions which ask them to describe a typical lesson will be needed: what students see as the reason for getting a high school diploma; how long they expect to go to school or be a student; and so on.

However, we should also keep in mind the disadvantages of the ethnographic method. The most uncomfortable aspect of the ethnographic method is that it is time consuming. Some scholars suggest that ideally, it should take at least six months to two years. Within this period, there are so many things that might happen, from personal to professional issues that can jeopardize the study. It is also risky in terms of access to the group of people or organizations. It needs highly creative approaches to have enough access to the culture or group of people under study. (Eckert, 1989)

Tribal-Rural-Urban Context: Areas of Consideration

Societal contexts of a country like India are broadly divided into tribal, rural and urban societies on the basis of their geographical environs and socio-cultural characteristics. Tribal live in relative isolation marked with distinct culture, language and religion. On the other hand rural

societies are village societies which are namely caste, attachment to the past as well as having agricultural economy. Urban societies are based on non-agricultural occupation like the industries and other service sector. However, a continuous interaction is always going on between these three kinds of societies.

The tribal are coming in the contact with advance culture, they have got modern outlook of development; People as a civilized world act as change agents. Therefore they advocate for an ultimate integration of the tribes into the mainstream of their life in order to build up a purpose nation. Actual network of social relations stretched out of a village in every direction; villagers were connected to wider universe. Anthropologists understood this fact which is valid for both rural and tribal village.

Educational Anthropologists never dishonor the indigenous way of life and culture of the tribes and want to develop the communities without hampering their original mode of life but now a day By dint of their professionalism, they search out the problems specific to the people before prescribing a salutation. Educational Anthropologists try to eliminate the elements that destroy the tribal and rural people's social solidarity of along with their freedom. This approach is conflicting from the non-anthropologists to anthropology. Educational anthropology will get enough opportunities to get closer to the heart of complex and changing society through these contexts.

In 1960s urban societies and cities came to the attention of social cultural anthropology. Urban societies include towns, cities and metros with a specific way of life. An urban society can be defined as an area having high density of population, people mostly in occupation other than agriculture or domestication of animals having a distinct ecology and culture different from that of the large societies' culture. Cities have important cultural roles in preindustrial societies. Rural people come to cities seeking jobs and the social, material, and cultural advantages they perceive to be related to urban living. They are forced out of rural areas by high population levels, inability to acquire land, environmental degradation, and sometimes violence.

Seven decades ago Mead drew a contrast between children's learning in homogeneous, pre-literate societies, as compared to compulsory formal schooling in technology-dependent, pluralistic societies. (Lancy and Grove in 2010) In preliterate societies, Mead asserted, there is a continuity and agreement on the kind of knowledge needed, so children are taught skills and principles that young and old alike regard as worth learning. This implies that learners in non-technological societies seek to learn the very things adults want to teach. Recruiting students willing to learn is not an issue, and sanctions to enforce learning are not necessary. By comparison, Mead considered that formal schooling, found in pluralist, rapidly changing, technology-driven societies, implicitly seeks to proselytize and convert students towards a particular way of knowing, one that is backed by the mature and powerful and not necessarily taken as relevant by the young.

Conclusion:

Education is the most effective instrument for ensuring equality of opportunity in society and open view in link to the total culture. Culture is an idealized cognitive system—a system of knowledge, beliefs, and values—that exists in the minds of members of society and anthropology holds that endlessly. Culture is the mental equipment that society members use in orienting, transacting, discussing, defining, categorizing, and interpreting actual social behavior in their society. While, in its broadest sense, education spans the ways in which cultures perpetuate and develop themselves, Anthropology may be seen as the discipline in exploring and defining the educational space, as well as assessing and reforming the active framework of education, and, moreover, forming knowledge about how change happens in the general educative frame.

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