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Education and ethnic communities in Bangladesh; Why are so many of Bangladesh's indigenous community students dropping out of education at an early stage? How can the diaconal concept of empowerment be used to mitigate this?

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Abstract

This study examines the phenomenon of student dropout from primary education in ethnic communities' areas in Bangladesh. School dropout is very common in different parts of the country; it is also prevalent in ethnic community areas in the country's territory. Therefore these issues of dropping out of schools need to be tackled, as dropping out of high school is a severe problem for the student's future. Dropout is an issue that affects individuals and has its overall effect on the community. Dropout students are defined as those who have entered into educational institutions but did not complete the study programme. In recent years, Bangladesh has an incredible primary enrolment rate, but the dropout rate at primary level education among ethnic community students is alarming and more acute. This study investigates the dropout reasons of ethnic students in the selected area and looks for potential solutions to this issue. Qualitative research was conducted where data were collected through interviews, and later on, data were analyzed following the thematic method. A semi-structured interview was conducted with teachers to gather qualitative data concerning the dropout situation to find attributions for dropout behaviour and discover other possible factors that may play a role that had not previously been considered. The study revealed poverty, socio-economic status of families, religious and cultural complexity, the distance of schools, siblings' influences, and lack of awareness among parents as considered the most influential factors which are functioning dropout situation. This study also shed some light on the way outs of problems from a diakonal perspective.

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List of Acronyms and Abbreviations

BBCH – Bangladesh Baptist Church Shangha (Council)

B. area- Bagaicchori area

CHT – Chittagong Hill Tracts

ECE – Early Childhood Education

IRIN - Integrated Regional Information Networks

LWF - Lutheran World Federation

MJF – Manusher Jonno Shongho (Humanitarian Organization)

NSD - Norsk senter forskningsdata/Norwegian Center for Research Data

SDG – Sustainable Development Goal

WHO – World Health Organization

WCC – World Council of Churches

UGC – University Grant Commission

UNDP – United Nations Development Programme

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Chapter 1: Introduction

1.0 Introduction: An overview of the research

Each and every type of development, from health advancement to agricultural innovations or public administration to private sector growth, for any country in the world depends largely on potential human mind and there is no other option to meet these development goals than education (King, 2011). The aim of education is not merely giving a chance to be educated, it is a human rights. Education has been confessed as human rights since the adoption of the Universal Declaration of Human Rights in 1948. In article number 26 of Universal Declaration of Human Rights clearly stated that

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (Human rights, 1948)

The goal of Human Rights based approach to education is to assure every child a quality education and respects her or his right to dignity and optimum development. Now, this is high agenda of international community. The second Millennium Development Goal of United Nations was to achieve universal primary education by 2015. However, according to UN, 57 million children of primary school age were out of school in 2015 (United Nations Millennium Development Goals, 2015). After analyzing national test data from a number of countries such as Bangladesh, Brazil, Ghana, Pakistan, Philippines, these show a majority of primary school dropout students to be getting underneath their countries minimum benchmark and opportunities.

Bangladesh is the world's eighth most densely populated country, and about 170 million live within a small territory. Despite the massive population in a small space, Bangladesh's economy remarkably vigorous in recent years. Consequently, it is the first growing economic nation in the south Asian block. As one of the developing countries in South Asia, Bangladesh has been remarkably increased its literacy rate over the past few decades. In 1991 the countries attainment rate was 35%. On the contrary, in 2011, it was nearly 80% (population census – 2011). Tremendous progress has been made in the education sector. UNESCO's data shows the net enrolment ratio in elementary school more than 90%, wherein

the 1980s, it was 60 %. The adult literacy rate increased from 35% (1991) to 73% in 2017(2017). Although Bangladesh has an incredible rate of primary enrolment, the dropout rate at primary level is also alarming and the condition of dropout among indigenous students is considered more acute. The dropout rate of primary education in Bangladesh is a matter of great concern although the ratio steadily decline every year. Moreover, the percentage is much higher among ethnic community areas. In 2016, the overall primary level dropout rate was 19.2%, while it was a bit higher in 2015 (20.4%) (Education Watch, 2017). There are some consequential reasons behind the dropout situations in ethnic community areas. The research here will be working on the dropout reasons of ethnic minority students, which will be the key findings for this project, and it will try to provide some possible recommendations to overcome the situations as well as suggestion for further research

1.1 Research Question:

In short, this paper seeks an answer of two significant questions:

1. What factors are functioning to early dropout from the primary level education of ethnic community students at Chittagong Hilly areas in Bangladesh?
2. How can a diakonal concept of empowerment mitigate these challenges?

1.2 Possible Hypothesis

However, a useful starting point is to ask first what factors are actively escalating the dropout ratio of ethnic community student's education at an early stage. Coleman's report (1966) shows that families may play even more important roles in student's academic achievement than schools and communities. The empirical research on family background and children's achievement has found that the family's social-economic status may affect children's academic achievements more than the impact of schools (Coleman, 1966).

1.3 Significance of the study:

This research will identified the causes of dropout minority students, the policy makers especially the high authority of the government would realize the reasons behind the dropout situations and hopefully try to solve the problem by taking various measures. Educationist would find valuable information about the real life situations of the minority community and they would then try to include the students in the education arena by recommending the possible inclusion proves to the government. I am positive that future researchers and the

teachers will get the accrual scenario of the area and will then implement the knowledge in their research and classroom teachings.

1.4 Limitations of the study:

The study was limited to only four schools from selected area, others two were faith based institutions. Students were not to be a part of this study, only teachers were the representative from each school. The sample population did not include all the teachers in study area and data collected from teachers were subjective. Data collection procedure had done by phone conversation instead of face to face interrogation that's why this study would not provide more in depth understanding about life and culture of indigenous communities.

1.5 Other existing literature:

As stated above, the primary education enrolment ratio has been increased hugely in recent years, but the situation in rural regions is not good enough. It is worse in the hilly forest area, especially the northern part of the country. In 2005, a report published in the BRAC journal demonstrated that elementary education enrolment ratio in hilly areas is far behind the national level because of inadequate school infrastructure, difficulty to rich, lack of consciousness about child education among parents, and the socioeconomic status of children family. Many classes are overcrowded, and the teachers are poorly trained. For those who start schooling, fewer than 8 % complete primary education while 2% complete secondary education according to a survey Dhaka-based research group, Human Development Research centre (2015). Whereas nationwide percentage was 55 to 94 percent of children who finished their primary education from 2005 to 2015, based on various UN surveys. A study of five ethnic minority communities in Chittagong Hill Tracts (CHT) found that provision, access, and standard of primary education were worse among the ethnic minorities than the national figure (Nath - 2001).

1, 6 Thesis outline:

The study is organized into seven chapters. Chapter 1 consists of five sections, including an overview of the research, research question, possible hypothesis, significance of the study, limitations of the study, and other existing literature.

Chapter 2 presents a review of the context, including background information about the ethnic community in Bangladesh and their literacy ratio, primary school education system in Bangladesh, study area, and location.

Chapter 3 illustrates the theoretical framework of this research. There will be brief explanations of the theories implemented in the research.

Chapter 4 reveals the research methodology, which consists of research design, sampling, participation, participation, data collection method, data analysis, interpretations, ethical consideration, and the factors affecting data collection.

Chapter 5 present the data those were collected from interviews. The data presentation chapter tries to focus on causes the dropout situations in the context of the selected study area from the views of informants' observation.

Chapter 6 briefly discuss the aspects of chapter 4 and 5 which seeks to interpret the data connected with the theory.

This study will be concluded in the chapter in chapter 7. The conclusion section summarises the whole research, whereas the recommendation section discusses the scopes for further research.

Chapter 2: Overview and context:

2.0 Chapter introduction:

The purpose of this chapter is to reflect the research in context with a short introduction of Bangladesh ethnic communities and history, with an overview of the primary education policy in this landscape. This chapter also illustrates the education system in primary school and faith-based educational approaches.

This chapter reveals an overview of the research and context.

- Background of the Study
- Ethnic Communities literacy rate in Chittagong Hilly Areas
- Primary school education system in Bangladesh
- Study area and location

2.1 Background of the Study

Different ethnic communities of Bangladesh and their colourful lifestyles have remarkably enhanced the entire cultural heritage of Bangladesh. At least 476 million people worldwide are considered indigenous, and in Bangladesh, about two million indigenous people of different distinct communities live throughout the country (Hossain, 2003). These people with distinctive social and cultural practices, languages, and customs are commonly known as '*Adivasis*' by themselves. '*Adivasi*,' or '*Adibashi*,' is a term generally used to refer to Bangladesh's indigenous peoples (Sarker & Davey, 2009). The dominant groups have characterized them as unique with their comparatively more isolated habitation in the hilly and forest areas and their different socio-economic and cultural lives. Bengali is the leading ethnic groups in Bangladesh. About 2% of the country's population belong to small ethnic communities reported as 50 in number. (Khaleque 1995,). They live in four different areas of Bangladesh: the north-western part of the country (North Bengal), in the north-central plain lands, in the hilly north-eastern region, and most notably in the Chittagong Hill Tracts (CHT) in the southeast. The indigenous peoples of the country are diversified by ethnic origin and religion. They are mainly Proto-Austroloid and Mongolian. Anthropologically, the Santal and Oraon groups resemble the Dravidians, whereas the Chittagong Hill Tracts indigenous people have certain Mongolian features in their appearance (Khaleque, 1998). These groups are of Sino-Tibetan descent. They contrast significantly with most people in Bangladesh (Mohsin, 2003; World Bank, 2008). By religion, the indigenous peoples of the Chittagong

Hill Tracts are predominantly Buddhists, while the Bawms, Pankhus and Lushais are Christians. The other indigenous peoples have retained their original religion, animism, or have affiliated with Hinduism, such as the Tripura's, Manipuris, and Hajongs (Mohsin, 2003).

2.2 Ethnic Communities literacy rate in Chittagong Hilly Areas:

Chittagong Hill Tracts (CHT) areas are located in the south-eastern part of the country. This region is different from other parts of the country because of its location and distance. All most ten to twelve indigenous communities lived in CHT areas. The region is still one of the country's most disadvantaged areas in terms of developmental indicators, including access. (Barkat, 2009). The school enrolment ratio is meagre comparatively than the national average. This scenario is much more evident, mainly in remote rural areas. According to the Socio-Economic Baseline Survey of CHT by UNDP–Chittagong Hill Tracts Development Facility (CHTDF), this region's school enrolment rate was 73%, whereas the national average of 99.4%. Moreover, the early school leaving ratio was at 65%, which was higher than the national level. The survey data also demonstrated that only 7.8% of all household members done primary education, and only 2.4% completed secondary education. Around 54% of the household head had no formal education, whereas 9.4% finished primary education, 4% completed secondary education, and 2% had higher education. Compared to Bengali students in CHT area, only 8% of indigenous students completed primary school education while the number of Bengali students was 11%. The situation is worse in female people; about 77% of females had no formal education while only 11% attended primary school but didn't finish their primary school education (CHTF-UNDP, 2012). There are grave impacts of lack of primary education in a country like Bangladesh. Social and economic development of a country greatly hampers for lack of primary education as the people cannot even think of their own business due to lack of education (Cooke, 2013). According to Rezai Karim Khondker, an economics professor at Bangladesh's Shahjalal University of Science and Technology, said, "*The rate of literacy is far lower among the ethnic minorities than it is nationally*". More than half of all household members (55.2 percent) have no formal schooling in Chittagong hill tracts ethnic community areas on the report of survey data by Khondker.

Another study conducted by Manusher Jonno Foundation (MJF) in 2013 revealed that 44% of household members had no formal education; in contrast, only 17% of family members

were low-literate. On the other hand, the primary school enrolment rate was 95%, but the early school leavers at the primary level were 59%, and the secondary level was at 24%. The study is identified that the language barrier is one of the main impediments for this situation, along with other factors such as remoteness, poverty, lack of school, inadequate infrastructure, and transportation facilities(MJF).

2.3 Primary school education system in Bangladesh:

The education system in Bangladesh is divided into three major stages. Primary, secondary and tertiary education. Primary education is a eight-year schooling program, and the children in Bangladesh start early education at the age of five or six. Primary education is compulsory by law. Children of the ages from six are provided primary education, which is free of cost. The Constitution of Bangladesh has also allowed equal rights to all citizens regardless of sex, age, class, caste, ethnicity, and religion. According to constitutional obligations, the *Primary Education (Compulsory) Act (1990)* specifies that:

- (i) no child is deprived of education for lack of teachers, learning materials, or adequate space
- (ii) no child is subjected to disparities of access to primary education arising from gender, age, income, family, cultural or ethnic difference and geographic remoteness,
- (iii) the quality and relevance of primary education programs are improved and supplied, and that all possibilities are acted upon to enhance learning contents and materials to enhance physical facilities and to carry out necessary reforms in the primary education system.

Different types of schools provide primary education in Bangladesh, and the government is also trying to create an environment to provide basic education to the children. The Education Board of Bangladesh recognized 11 types of primary educational institutions that come up with primary schooling. Moreover, recognized institutions such as registered non-government organization schools, private kindergarten, various religious schools, community schools, and satellite schools play an essential role in Bangladesh's education sector. There are 78 private universities and 35 public universities in Bangladesh, including 3,756 affiliated colleges, 38000 government primary schools,6000 faith based educational institutions(Madrasah). The total number of students enrolled in those institutions at the tertiary level is 20,20,549 in Public Universities and 3,28,736 in private universities (UGC - Universality grant commission, 2013).

However, more than 65% of the students admitted to government primary school while others preferred different institutions. According to a recent figure, the government has been accelerated more than 38000 primary institutions in the country. In 2005, the average student-teacher ratio was 1:52, but in contrast, it's fallen sharply in recent years. (Bangladesh Education Statistics, 2005)

The government also takes some initiatives to increase primary school education enrolment. 'Food for Education' was a government-funded educational program to compensate poor parents cost for sending their children to school. This program enhanced the children's school enrolment, attendance rate, decreased dropout ratio, and child labour intercept. Later on, this program has been replaced by the 'Cash support Stipend' scheme, where the poor students' parents received a monthly amount for sending their child to the school. This program is continuing, especially in the rural areas. (Human development research centre – 2015). A few years back, the dropout rate at primary and secondary education was noteworthy, luckily with proper care, Bangladesh Government has succeeded to minimize this rate but in the mean time the number of drop out students in ethnic community areas is in an alarming situation. For a couple of years, primary school enrolment is about a hundred percent ensured, which is an extraordinary achievement among the developing countries in the world.

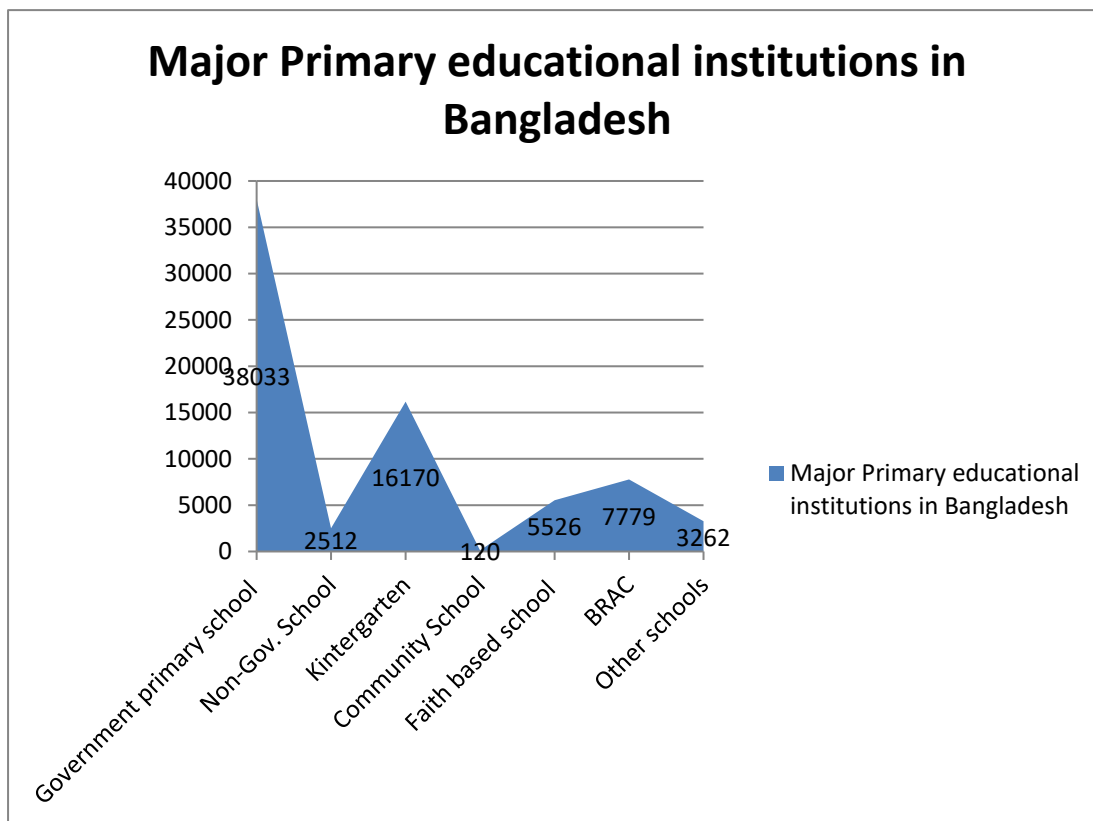


Figure-01, Bangladesh Education Statistic- 2016

2.4 Study area and location:

This area is a part of Chittagong Hill Tracts (CHT) and has a natural beauty and cultural heritage. Previously, it was a sub-division of Chittagong and turned into a district in 1983. It is not clear about the origin of 'Rangamati'. Many people believe that this word comes from 'Radish Soil,' which Bengali means 'Rangamati.' It is surrounded by India on the north-east side, the south enclosed by the Bandarban district west by the Chittagong Districts. The area's total population is nearly six hundred thousand, where half of them are Buddhist, and the rest of the people are Muslim, Hindus, Christian, and others. An indigenous community such as Chakma, Santal, Marma, Manipuri belong to this district. *Rangamati* district has ten Upozilas(sub-city), one municipality, 1344 villages, and Baghaicchori is the largest sub-city of Rangamati district(Population and Housing census,2011). According to census 2011, Baghaicchori (refer as B.) Upazila (sub-district) had nearly 20,171 households and a population of 96,899, and 10.9% of the population was under the age of 5(census -2011). Baghaicchori has been chosen to conduct this project because the hilly areas are the most unprivileged part of the countries where most ethnic peoples live there. Five to six ethnic groups live in this area and are primarily selected as a study area of this research. These people are different from the mainstream Bengali people regarding their ethnic origin, language, cultural heritage, religion, and socio-economic position. With the lack of facilities and insufficient opportunities, access to the education of ethnic children of this area is much more challenging than mainland people.

Literacy figure of Ethnic Population in Baghaicchori Upozela(sub-district)

Upozila (sub-city)	Total Population			Population					
	Total	Male	Female	Literate			Illiterate		
				Total	Male	Female	Total	Male	Female
Baghaicchori area	72837	37350	35317	22377	13939	8438	37962	17173	20789

Figure – 02, (population census 2011)

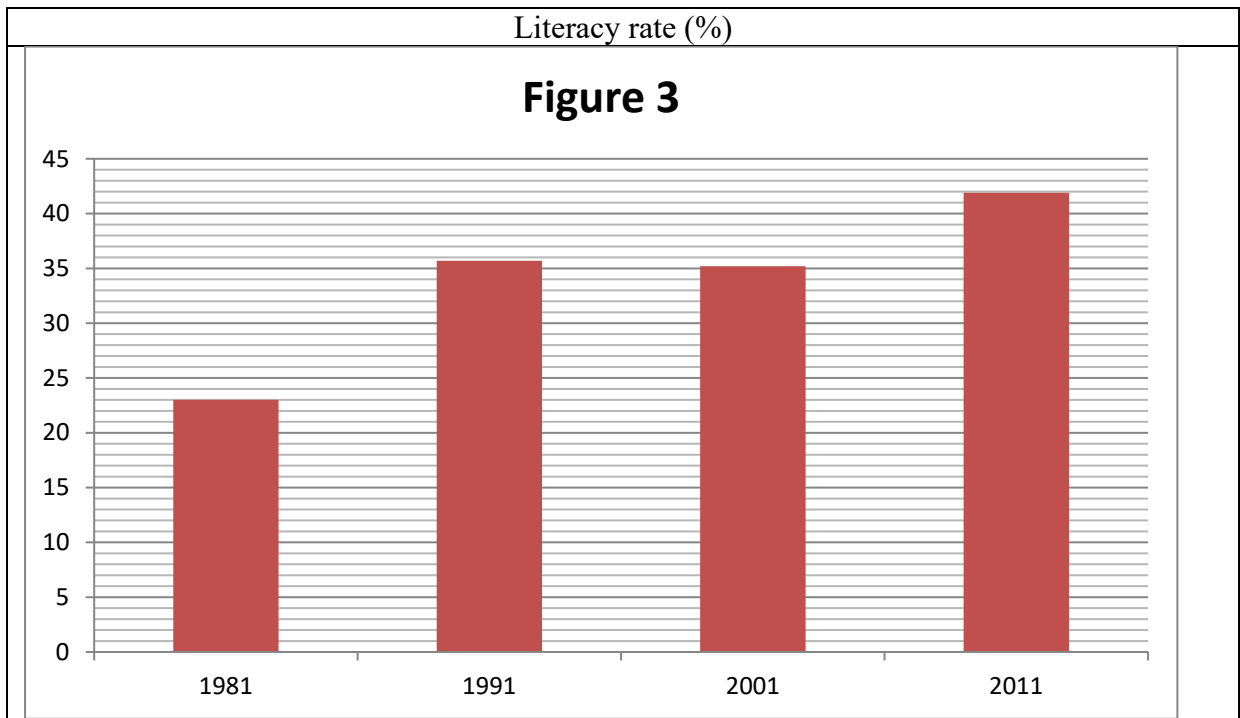


Figure 03 - Literacy rate of Bagaichhori area from 1981 to 2011(population census 2011)

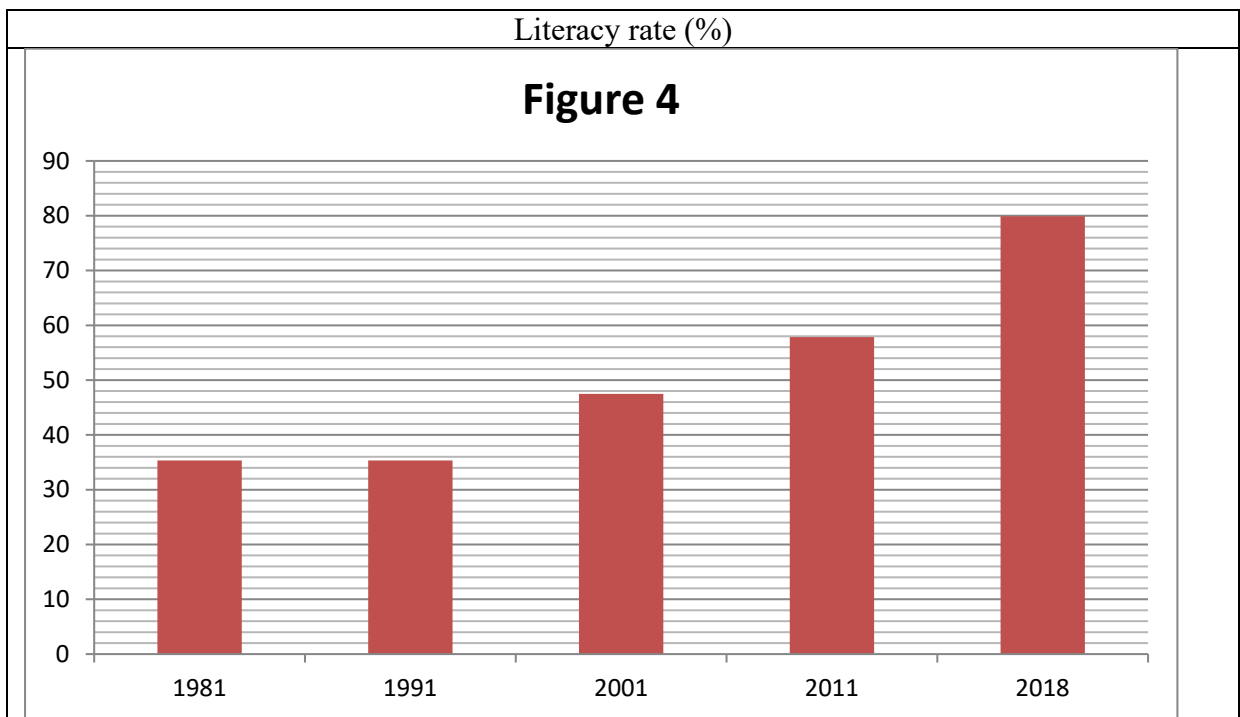


Figure 04 - Literacy rate of Bangladesh from 1981 to 2011(population census 2011)

According to the above figures, the selected study areas' literacy rate is lower than the national level. In the year between 1991 to 2001, B. areas literacy rate was almost the same whereas the national level percentage increased vastly. This figure shows the difference between the mainstream Bengali and minority people literacy rate in the education sector. While calculating the changes on the educational rate, especially on Bagaicchori areas, there has been found a slow increment in the educational sector between 2001 and 2011. During this decade the educational rate has been increased only 8% to 9% which can be taken quite low compared to national level.

Chapter 03 – Theories

3.0 Chapter Introduction

This chapter will give a theoretical framework that will be implemented in this master's thesis. Early school leaving factors among indigenous community students will be discussed through Pierre Bourdieu's "Social reproduction theory," which is the most significant amplification in this research field. This chapter explains the core concepts of Bourdieu's theory of practice which include capital, habitus, field, and symbolic violence. In order to establish a link to the context of education, at first, the concept of Bourdieu's theory explains briefly and then connects the core elements in two different ways,

1. Connect the theoretical concept in the context of Education
2. Linking the theory in relations to the dropout students.

Diaconal concept of 'empowerment' and *Pedagogy of the Oppressed*: Paulo Freire's concept on education will also be considered theory and explained briefly that how the theory of empowerment could make a transparent bridge to isolate the dropout factors and mitigate challenges.

3.1 Bourdieu's Social reproduction theory:

In the year of 1977, the French sociologist, Pierre Bourdieu, developed Social *reproduction theory* commonly known as *theory of practice* to explain the divergence in the education sector that exists in various social classes. This theory gives an obvious look to find the research question's theoretical perspective in this paper and hopefully provides a very distinct viewpoint. Social reproduction theory is the combination of four theoretical concepts. There are:

1. Capital
2. Habitus
3. Field
4. Symbolic violence (Outline of a Theory of practice, 1992)

Social reproduction theory asserts that the social structure of inequality is the product of unequal distribution of resources. This theory has attracted considerable interest in education

attainment, particularly given attention to the cultural autonomy of the school, school culture. It identifies schooling as a primary means for the dominant's cultures, values, and power. The ability to access school is closely constrained to the dominant people of any territory, contributing to marginalized formation. An *Outline of a Theory of practice* book explained capital, habitus, field, symbolic violence as core terms or fundamental phases of any class society, especially for lower-class or marginalized people. Bourdieu (1993) mentioned, "*the educational system transforms social hierarchies into academic hierarchies*" (p 23). He later modified capital into four different sections, which collaboratively refers to a social reproduction theory. These four concepts are a theoretical framework of this research that functions together in an interdependent way to demonstrate how the schools, students, and teachers participate in social reproduction. The discussion follows by a brief explanation of the core components of this theory afterword an exploration. Also, how these theoretical concepts fit in all together in the education sector.

3.1.0 Capital:

Capital is one of the most prominent theoretical concepts of Bourdieu's work. He clarifies abstract social factors such as beliefs, ideas, and habits by using economic metaphors which are the component of capitalistic assets. Bourdieu defines capital as "*Accumulated labor, which when appropriated on a private basis by agents or groups of agents, enables them to appropriate social energy in the form of living labor*" (Bourdieu 2011,p. 83)

"Capital represents a struggle for power, and both individuals and groups who have the desirable form of capital hold an advantage over others who do not possess it" (Swartz, 1997).

Capital is a desired commodity that provides certain facilities to the individuals and groups who hold it. On the contrary, it's a disadvantage for those who do not have it. It also can be considered a form of currency that can be interchanged among other individuals and groups. So, it transmitted individuals to individuals and groups to groups but not possible to equally interchange. "*The value of capital is sensitive, and "the interchange is not equally possible in all directions."* (Swartz 1997:80).

Bourdieu (1986) argued, "*Different types of capital carry different weights*". Bourdieu categorized his concept of capital into three components which undergoes :(Bourdieu, 1986),A) Economic capital, B) Social Capital, C) Cultural capital

3.1.0.1 C) Cultural capital:

Cultural capital is one of the main concepts of *the theory of practice* laid by Bourdieu (1977). According to Bourdieu, cultural capital is an essential mechanism through which social reproduction takes place. Furthermore Bourdieu portrays his views on cultural capital in a wider range which reads as,

Cultural capital includes the verbal facility, aesthetic preferences, attitudes, beliefs, education credentials, values, tastes, and behaviours of an individual or group, which differ from those of other individuals and groups (Bourdieu, 2011).

As social reproduction takes place in every society, "*Society is composed of different fields: the subsystem in which the different types of capital carry different weights*". (Bourdieu, 1986). And to the *weights*, Bourdieu (2011:84) explains it in terms of cultural goods which states, "*Long lasting dispositions of the mind and body in the form of cultural goods that present themselves in the form of embodied, objectified, and institutionalized*"

Beside the weight as exposed by Bourdieu, the perspective of the cultural capital can be presented as, "*wealth in the form of knowledge or ideas, which legitimate the maintenance and status of power*" (Byun, 2007:14). In connection to education, Bourdieu argued, "*academic success is directly dependent upon cultural capital and the inclination to invest in the educational sector.*" (Bourdieu, 1977, page 504)

C) Types of cultural Capital:

Bourdieu described three types of cultural capital in his theory. He determined that cultural capital exists in three forms.

- a) Embodied
- b) Objectified
- c) Institutionalized

a) Embodied:

According to Bourdieu, *embodied cultural capital refers to the capital that is bound within the mind and body of an individual*. (Bourdieu, 1986, p. 243). Swartz presents a specific view of embodied cultural capital which reads as, "*The ensemble of cultivated dispositions that are internalized by the individual through socialization and that constitute schemes of appreciation and understanding*". (Swartz, 1997, p. 76).

Embodied culture refers to the embodied form of cultural capital, which consists of knowledge, language, skills, social norms, values, behaviours. People acquire embodied form of culture from society but cannot obtain it as a gift. It also cannot be directly transferred to other individuals or groups (Victor, 2016).

b) Objectified:

Bourdieu (1986:243) clarified, “*objectified cultural capital refers to cultural goods such as pictures, books, dictionaries, Instruments, machine etc*”. Objectified cultural capital contains some physical objects in society that are acquired using economic capital and can be directly transferred to others or individuals. Embodied cultural capital is necessary to understand the objectified culture. For instance, a painting means a lot for those who appreciate its significance, especially in a particular society or context. Still, it become meaningless for those groups or individuals who do not have embodied form of cultural capital. Aliens of any society cannot understand the importance of native people’s culture because they don’t have embodied cultural capital. So, we can say, objectified cultural capital consists of material objects which refer to some cultural goods in any society which has been carried out since the establishment of the society.

c) Institutionalized:

According to Bourdieu (1986, p. 88), institutionalized cultural capital which is related to academic credential is “*Sanctioned by legally guaranteed qualifications*”. The academic credential of individuals or groups is one kind of cultural capital where institutions provide such qualification in terms of condition. This qualification is legally guaranteed or authorized by institutions. Institutions are a social organization which has a structural format in a society which enhances an individual's value or status. For example, a bachelor student gets an institutional credential when he/she accomplished his/her degree in terms of the condition such as study timeframe, credit, academic performance, etc. This level of status is institutionalized cultural capital that confers him/her with a value of qualification.

Moreover, Victor (2016:65) argued, “*Institutionalized cultural capital plays an essential role in the lower classes of people in a society that gives enough force to break the upper class's invisible boundaries.*” Similarly, in connection to the view of Victor (ibid), Swartz (1997) illustrates, “*Examining the role that education plays in providing a vehicle of upward mobility for the lower classes is critical*”

“The acquisition of cultural capital occurs primarily within the home” (Bourdieu, 1977). Cultural capital is primarily formed in the family. Family is the first institutional organization of any society or civilization. An individual learns a particular form of culture, such as attitudes, language, behaviors, beliefs, faiths, social norms, and moral values in a family.

It's an utmost and a primary source for the systematic cultivation of cultural capital. Cultural capital *“requires the investment of time by parents, other family members, or hired professionals to sensitize the child to cultural distinctions”* (Swartz, 1997, p. 76). The home is the crucial part of social reproduction because, at first, the process begins with the family. Family is the starting point of the socialization process of children. The child learns social norms and values from parents or other family members. Parents implement their values and aspects of cultural capital to the child. The children slowly acquire those forms of cultural capital and cultivate them into his / her own perception. This is a continue process that runs from generation to generation.

Most notably, if the family belongs to mainstream society, then the child quickly adopts the socialization process from the family and the dominant culture of community. It would be beneficial for the children because most people within the same social periphery consist the same cultural capital. For instance, an individual who owe children, the form of cultural capital that the family had will be then transmitted to their children and it would be similar to the forms he/she acquired. So, the children quickly improvise and adopt themselves to acquire cultural capital. On the other hand, if an individual has a form of cultural capital that does not follow mainstream society; he/she will be deprived of the social advantages because the individual doesn't have *embodied cultural capital*, which the majority of people possess. This lead the disadvantageous group will take time to connect with the cultural capital of the native society.

3.1.1 Habitus:

'Habitus 'is the second theoretical concept of Bourdieu's theory. In this concept, he explained the regularities of behaviour that are associated with social structure. Although the embodied social system in habitus does not reflect the predetermined behaviour, it's an individual's activities following the social pattern shaped to carry by organized practices.(Bourdieu, 1992). Bourdieu(1992) argues that individuals are not necessarily aware of specific habitus because it occurs below the awareness level. Therefore, different classes, most specifically those living below the poverty line, are usually unable to identify their distinct habitus

because they are experiencing social progress below the awareness level. He explained, lower classes have least aware of their class mobility because they have a minimal amount of consciousness due to their prior marginalized position.

3.1.2 Field:

The field is the third theoretical concept of the “*theory of practice*” formulated by Bourdieu. He described, field as “*a network, or configuration, of objective relations between positions,*” (Bourdieu 1992, p. 97)

3.1.3. Symbolic Violence

Bourdieu used this concept in his theory as a term by “Symbolic violence,” which refers to social inequality. According to his explanation about symbolic violence, “*every power which manages to impose meanings and to impose them as legitimate by concealing the power relations which are the basis of its force*” (Bourdiue , 1977 p. 4).

We are very often well-known for a term named "physical violence." However, Symbolic violence is much more different from physical violence. It's commonly known as 'Soft violence,' which usually reflects the various forms of discrimination or oppression in a society where the victims accept those forms of differentiation without any interrogation or questions

3.2 Implementing the theoretical concept in the context of education

As the above theoretical aspects, we can see that there are four core elements in Bourdieu's theory. If we inter-connect the cultural capital concepts and implement it in the education sector, it would be evident that all ideas play a crucial role in children's school achievement level. A child acquired cultural capital from the family, and the weight or amount of capital depends on the family's social class. All different kinds of cultural capital collaboratively participate in reforming a habitus. When habitus is formed, parents transmit unique forms of habitus to their children.

Bourdieu (1984) demonstrate a formula which is, $\{(cultural\ capital)(habitus)\} + Social\ field = practice$

Moreover, different kinds of cultural capital create different habitus in the field. Hence, all the capital not equally important to a particular society or field; it depends on whether the

individual or groups possess or cultivate the culture according to their context. When individuals or groups do not occupy the forms of capital proffered in a particular field, they are marginalized. Then the symbolic violence has been formed in society. So, we can say a marginalization is a form of symbolic violence that refers to social inequality. Education and culture, language are the integrated part of any society. In connection to minority class's linguistic competency level, Bourdieu quoted, "*the minority classes are voiceless and powerless because they lack fluency in the language of power*" (Bourdieu, 1984, p. 461). This factor is crucial because minority classes have their own linguistic pattern which is different from the mainland community. Victor stated, "*Linguistic competency is an embodied form of capital if the particular fields are neutral or no sign of symbolic violence; this capital can be acquired*". (2016:70).

However, embodied cultural is a form of cultural capital. So, we can implement embodied cultural capital concepts in education sector. According to this concept, we can link a bridge towards the research question of this paper. Ethnic community people maintain their cultural heritage and cultivate embodied forms of cultural capital from generation to generation. It's a widespread feature in an ethnic community area that they always try to keep their cultural core elements by practicing it among them. Transmission is quite tough for minority people because they still prefer to live in a remote area and keep a keen distance from mainstream society. Ethnic community people usually choose remote regions because of their embodied cultural form. It occurs not only in Asia or Europe but also all around the world. For example, in Mexico, some indigenous peoples have been consistently excluded from that country's opportunities scheme because they live in too remote areas. The household survey data needed for the targeting process is lacking (Ulrichs and Roelen, 2012). This thing happens because of their distinct cultural divergence platform. So, parent's cohort embodied cultural capital towards their children, and it's going on from generation to generation. Pierre Bourdieu's concept of cultural capital is one of the most prominent explanations in the research area of why inequalities in education and socioeconomic outcomes persist over generations. The concept demonstrated that in which system the parents transmit cultural capital in the educational system, and as a consequence, families who possess culture have an advantage that helps them reproduce their privileged socioeconomic position. (Bourdieu 1977, 1984; Bourdieu and Passeron 1990).

Moreover, there is a general perception among all classes that education is autonomous and natural. Education enables members of all classes to enhance their prosperity based on skills

and knowledge. We can simply implement it in mainland society's students. The children from different cultural backgrounds (minority students) enter the school with various forms of cultural settings (capital), which in some perspective may not be compatible with institutional settings. Hence, the educational platform and cultural code originate from the dominant class, so the dominant class's child gets advantages because of the same cultural background that he/she cultivates and possesses from the family. In contrast, the children who come from the non-dominant class do not cope with the cultural format and silently drop out the school.

3.3 Diakonal theory:

Diakonia a term which is means service among others and its roots in the Christian scriptures. Nordstokke (2014) stated that. "Diakonia as Church or faith based practice, especially in the form of service delivery within the areas of health care, social work or education, at the level of local congregational or professional social institutions." From a diaconal perspective, service can have a variety of meanings and nuances depending on the context. It also refers to service as a permanent activity of the Church throughout its history and among those who involved in the service ministry. Reflections on Core Aspects of Diaconal Theory, a theoretical chapter written by Stephanie Dietrich (2014) expressed that "*Diakonia is a term which is used frequently and increasingly in the ecumenical world, describing the Church's social action and engagement locally, in society and globally*".(p: 45).

The concept of Diakonia has developed over the last decade, especially within the ecumenical movement, where it explores as integral parts of the Church. Three main features have taken places in the paradigm shift: Diakonia was earlier perceived only by the professional diaconal workers, but now it emphasized that Diakonia belongs to the nature and mission of '*being church*.'It confers that diaconal action must be taken as a holistic view where the physical, mental and spiritual dimensions are the primary concern. *It enhances marginalized and suffering people's solidarity, moving away from the tradition of conceptualization Diakonia as humble service.*(Dietrich, Karsrud, Nordstokke Jorhensen, 2014:2),

A study document name *Diakonia in context: Transformation, reconciliation, empowerment* published by the Lutheran World Federation in 2009, gives a fundamental concept of Diakonia as:

One is that Diakonia is a theological concept that points to the very identity and mission of the Church. Another is its practical implication in the sense that Diakonia is a call to action as a response to challenges of human suffering, injustice, and care for creation. (P: 08

So, the root of Diakonia in theological reflection in so far as care and empowerment is concerned, and the need for prophetic expression of Diakonia that wrestles with structure and cultures of injustice that generate vulnerability, suffering, and marginalization.

The Church of Norway Plan for Diakonia, a written article, gives a distinct view of Diakonia as: *“Diakonia is the caring ministry of the Church. It is the Gospel in action and is expressed through loving your neighbor, creating inclusive communities, caring for creation and struggling for justice.”*

This statement points out two fundamental basements of Diakonia.

1. Gospel in Action
2. It enriches the spaces of diaconal work as caring neighbours and constructs inclusive communities struggling for justice. Here, inclusive communities reflect as diaconal concerns when people experience social, economic, or even religious exclusion.(Church of Norway)

So, it indicates that Diakonia is the faith-based approach and its action focused on right-based praxis. Dietrich (2014) explores that Diakonia can be seen as helping each other because we are a part of a community of human beings called to share with each other. (Dietrich, 2014: 46). Diagonal theory reflects on the understanding the care, emphasizing the care which should not depend on professionalized and institutionalized but also motivate people personally when it is embedded. Diakonia of the United Church of Canada is a national organization for the diaconal ministry where it provides some 'statement of purpose' that emphasized on:

Through education, service, social justice, and pastoral care, diaconal ministry in The United Church of Canada, encourages a growing faith, speaks truth to power, seeks mutual empowerment, proclaims prophetic hope, nurtures life-giving community, fosters peaceful, right relationship, within the church and the whole of creation wherever the Spirit may lead.(United Church of Canada)

After the above discussion, we can say diakonia is a service in action followed by a faith-based motion and right-based practice. It also focus on marginalized and deprived people's solidarity through the response of human sufferings, where it also emphasizes poverty and inequality between the community and nations in any landscape, which gives us a transparent diagonal platform towards this research. This project will implement the diaconal perspective and other core elements of diakonia (empowerment) as a theory and try to determine the research question's possible outcomes.

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3.4 *Pedagogy of the Oppressed*: Paulo Freire's concept on liberating education

Empowerment theory is closely associative with the classic work of Paulo Freire (*pedagogy of the oppressed*) in the field of education, which elevated education in a wide range. Paulo Freire was one of the most influential philosophers of education. His goal was to eradicate illiteracy form the society and his concept was rooted on the rule of education of the poor. .He was a Brazilian educator and was a director of the Department of Education and Culture in the Brazilian state of Pernambuco. Later on, he worked various adult literacy programs and developed his ideas further, published a number of books .The most renowned book was *Pedagogy of the Oppressed*(1970). *Freire emphasized that the moral potential in a transformative education- the potential to liberate.* His idea, life and work served to improve the living condition of oppressed people. . Freire (1970) argued that “*The oppressed are not only powerless, but reconciled to their powerlessness, perceiving it fatalistically, as a consequence of personal inadequacy or failure.*”(1970:30).In his analysis, he insisted that the term oppressed for those whose own voice are silenced because they are forced to speak with a voice that is not their own.

In *Pedagogy of the Oppressed*(1970), he addressed that education is suffering from “*narration sickness*” (1972,p-45), which means the relationship between teacher and students tends to be overwhelmingly homological: The teacher narrates the subject matter to students who are expected to passively receive, memorize and repeat the content of the narration. Freire addressed it as the “*Banking Model of Education,*” where teachers deposit the idea towards the students, and the students possess it through the depositors (teachers). He quoted, “*Banking education is inherently oppressive; it regards students as adaptable, manageable beings which are fundamentally antidillogical*” (p. 47). So, students are treated as “*automatons*” to control both thought and action where knowledge becomes static and lifeless. In the Banking education system, the teachers assume an authoritarian role where

social reality is less important. The whole system is thus (from Freire's point of view) thoroughly dehumanizing. He emphasizes that a democratic relationship between teacher and students is necessary in order to initiate awareness process.

On the other hand, Freire advances a theory of "Problem posing" or "Liberating Education," which begins with "*the resolution of the teacher-student contradiction*"(p.53). Here, dialogue between the teacher-students is the pivotal point of access where the teachers also relearn with the students. With reference of dialogue Freire (1970) suggests "*without dialogue there is no communication, and without communication there can be no true education*". In this system, the relationship between teacher and student is horizontal or parallel rather than hierarchical. So, the teachers-students are participants in the educative situation and come to know through dialogue with others. Under the banking system, ideas are deposited by teachers in a pre-packaged form. In liberating education, learning occurs through "*the posing of the problems in relations with the real world*" (p.52). So, the objects of the study are not owned by anyone where it becomes to focus on all participants (teacher-students) engagement to reflect and pose problems. Problem-posing education is concerned with "*the emergence of consciousness and critical intervention in reality*" (p. 54). Moreover, in this system, teachers and students begin and think "*holistically and contextually*"(p. 56). A new relationship creates in-between "consciousness," "action," and "world" through critical dialogue. Where under the banking system, social reality is "*posited as a fixed inevitability, through problem-posing education students confront, explore, and act purposefully on a dynamic, ever-changing world*"(p. 56). As participants enter into dialogical relations with others and discover the dialectical interaction between consciousness and the world, they begin to sense that dominant ideas can be challenged and oppressive social formations transformed. According to Roberts(2000) , "*Problem-posing education reaffirms human beings as Subjects, furnishes hope that the world can change, and, by its very nature, is necessarily directed toward the goal of humanization*" (p. 57). In problem-posing education, where the narrative banking education system replaced by consciousness acts in the views of the real-world situation and performed by cognitive actors (teachers and students).In *Pedagogy of the oppressed*, Freire develop his concept on liberating education which consists in acts of cognition. These cognitive process involve thinking, knowing, remembering, judging and problem solving where language, imagination, perception and planning also include. This type of education breaks the existing pattern of banking education and can fulfil

the main purpose through dialogue. In addition to this, he addressed that banking model treats students as objects where liberating education makes them critical thinkers.

3.5 Empowerment: Diakonal perspective

Empowerment is widely used as theory and practice within all areas of social science. It has various forms and patterns that are relevant to the social work and also relates within the context of social work. According to Lutheran World Federation's (LWF) study document *Diakonia in context: Transformation, reconciliation, empowerment* reveals that empowerment is a core aspect of diaconal theory and praxis. It can be addressed as:

As a theological aspects concept, empowerment refers to the biblical understanding of creation that every human being is created in the image of god, with capacities and abilities, independent of their apparent social situation (LWF,2009:40)

As previously mentioned that, there are different approaches and theories on empowerment which influenced by specific values. Dietrich (2014) emphasized that empowerment is a key concept of diakonia and its understandings should be developed within the concept of Christian Anthropology. Furthermore, her views on empowerment in a wider range which reads as: *"The concepts of dignity ,autonomy, community and interdependency also play a profound role for the understanding of the theory and practice of empowerment within diakonia as Christian social service"* (Dietrich, 2014:21)

She explains empowerment as a 'multi-dimensional process' which helps to gain control of their various aspects of life as well as participation of the community with dignity. Here, 'multi-dimensional process' refers to a social action which boosts the power in people for use in their own lives, communities and society. J. Rappaport(1985), one of the most influential authors in the field of empowerment, defined the term as:

(Empowerment) suggests a sense of control over one's life in personality, cognition and motivation. It expresses itself at the level of feelings, at the level of ideas about self worth, at the level of being able to make deference in the world around us.(1985: 16)

Rappaport(1987) added," *conveys both a physiological sense of personal control or influence and a concern with actual social influence ,political power and legal rights"*(1987:121).

D. Solomon defines empowerment as:

A process whereby the social worker engages in a set of activities with the client that aims to reduce the powerlessness that has been created by negative valuations based on membership in a stigmatised group. It involves identification of the power blocks that contribute to the problem as well as the development the implementation of specific strategies aimed at either the reduction of the effects from indirect power blocks or the reduction of the operations of direct power blocks.(1976:15-21)

There are different aspects and approach on empowerment theories which gives the enforcing power of community people to increase control over their lives. Stephanie Dietrich (2014) argued that empowerment can be described at three levels: Personal level – which refers to gain control and influence in daily life and community participation. Small group level where empowerment involves in the shared experience, analysis and influence of groups on their own efforts. Community level which means community empowerment and development work .In 2013 WHO defined community empowerment as:

Community empowerment refers to the process of enabling communities to increase control over their lives. ‘Empowerment’ refers to the process by which people gain control over the factors and decisions that shape their lives. It is the process by which they increase their assets and attributes and build capacities to gain access, partners. network or a voice, in order to gain control.(WHO, 2014)

Moreover, it also gives much emphasis on social and political change of any community which implies by community ownership and action. It’s a systematic process to gaining control and renegotiates power in order to overcome the societal factors and finding solutions.

3.6 Implementing diaconal concept of empowerment in the education sector

The concept of empowerment has been widely used in the education sector, which is often implied in educational psychology. It can be seen as a strategy of the educational institutions' learning process and gives a structural context to update, reconstruct, and implement education policy.

Ham (2014) addressed,

The notion of empowerment is a dynamic process that enables and inspires, that enhance people's skills and self confidences, it is a movement by which person are liberated, to take back and develop the power within, in order to unlock their immense potential and to boost their skills, self-confidence and self assertion. It is a development towards positive change in the situations where they live, by creating justice, inclusiveness and participation towards transformation and fullness of life. (2014, 111).

Carlos E. Ham (2014) also argues that "*Diakonal empowerment concept fully focused on surroundings reality and the challenges in society which seek for an empowerment action that regenerates the lives of people*" (2014:113). Diaconal vision on empowerment addresses that to identify the needs of people, both locally and globally. He also addressed that "*the Colombo conferences had a clear purpose and actually achieved integration of the different ecumenical efforts to serve people in need bringing voice from the periphery of the churches and society*" (2014:116). In this perspective, society reflects the some specific groups of people like indigenous people, person living in disabilities and other marginalized people. So, empowering diakonia gives special focuses on vulnerable people especially for women, children, people with disabilities, the aged people where the need not only to analyze the challenges critically, but also find salutations in a proactive and prophetic manner. The Colombo statement also mentions the role of churches "*Some of the larger institutional expressions of diakonia must be affirmed for their role in enabling human resources development, meeting human need in crisis situations , and for advancing the causes of justice and economic development of vulnerable people*"(WCC, 105).

So, empowerment focuses on the participation and collaboration process of individuals or community people within an organizing structure to gain controlling power and access to resources in their lives. It is how individuals and groups gain power, access to resources, and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals. In connection to education, Conger & Kanungo (1988) addressed, "*empowerment build-up a relationship between the individuals within specific social, organizational, educational environments.*" They added, "*Empowerment means to counteract feelings of powerlessness among particular groups of individuals including women, certain ethnic population and individuals with disabilities.*"

Moreover, empowerment can be a way for marginalized or community people to gain control, confidence, and power to stand up for their fundamental rights. People of ethnic backgrounds usually deprived of fundamental human rights because of their different cultural platforms. Moreover, education is the potential power to improve consciousness and resources; through this, people can improve their quality of life, boosting their confidence and ability to contribute to the country's development. Drawing attention to the situation in a minority area, people who face marginalization to earn can be lifted with extra force towards transformation from the current situations through empowerment. It is commonly known that a student dropout from school in certain kinds of factors actively force him/her to take such decisions where either family or other conditions play a prominent role. The empowerment can motivate the risk students and their parents towards a self-realization process that education is the greatest capital in the future and will be hindering the future without conceiving it. Becker addressed, education today will generate a return on investment tomorrow (1994, p.78). Educational institutions can play a prominent role in this regard. However, the family is the first institutional organization in a society or small community. In this perspective, parents are the primary mentors of a child at an early age before learning formal education at school. Educational institutions can improvise empowerment concepts towards the parents by taking some initiatives (community empowerment), policy, and parents can possess the process to their child. If the child and parents adopt the process, then the early dropout situation can be overcome. This self-realization motivational process can be a way to eliminate the barriers of early dropout factors and mitigate the challenges.

Chapter 04: Methodology

4.1 Chapter Introduction:

This chapter illustrates the research methodology that elaborates the design of the study, sampling procedure, data collection, analysis methods, and ethical consideration. Those core elements will provide an overview of the process that is supposed to be carried out to conduct the research.

4.2 Research design:

Creswell (1998) defines, “*Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem*”.

Creswell added, “*Qualitative research examines how groups and individuals understand a particular social or human problem*” (Creswell & Creswell, 2018: 4).

The advantages of doing qualitative research (Conger, 1998; Bryman , 1984)

- Flexibility to follow unexpected ideas during research and explore processes effectively;
- Sensitivity to contextual factors;
- Ability to study symbolic dimensions and social meaning;
- Increased opportunities to develop empirically supported new ideas and theories; to for in-depth and longitudinal explorations of leadership phenomena; and for more relevance and interest for practitioners. (Conger, 1998; Bryman , 1984)

According to Shank (2002) , “*qualitative research as a form of systematic empirical inquiry into meaning*”(2002:5). Here, systematic reflects planned and ordered rules by the members of qualitative research analysis community. Moreover, empirical inquiry means the types of investigation which is grounded in the world of experiences where researchers try to figure out how others are thinking of different experience. Merriam addressed “*Qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world*”. (Merriam, 2009, p. 13).

Sonia Ospina (2004) stated in her "Qualitative Research" article about the reasons to use qualitative research.

- To understand complex phenomena that are difficult or impossible to approach or to capture quantitatively
 - To understand any phenomenon in its complexity or one that has been dismissed by mainstream research because of the difficulties to study it or that it has been discarded as irrelevant, or that has been studied as if only one point of view about it was real.
- (2004, 09)

Above those clarification, definition, and features of qualitative research, this methodology is suitable for any societal issues or problem which exists in a particular group or society and provides:

- A very distinct outlook of people's thinking.
- Approaches.
- Attitudes of in-depth understanding of the topic.

It helps to gather detailed information to find out the logical and possible answers to the research question.

4.3 Sampling

With purposive sampling, the persons interviewed were chosen based on their positions within the organization and institutions and who possessed reliable information and experience relevant to the study (Bryman, 2012, p. 418).

In this research, interviews were conducted with six persons from the same categories (by profession) of the study area. Primary school teachers of the B. area were the main participants of the study. At first, I have contacted the local education ministry to collect teachers' contract information, and one of my friends also helps me build communication with the participants. Every school separately has one headmaster who is assigned by the education board. So, four schools were primarily selected where the student enrolment ratio was low (District statistics census-2019) than other institutions. In this sampling procedure, two headmasters had been selected from two different institutions, and the other two participants belong to different institutions. Semi-structured interview questions were

prepared and asked the participants to participate in the study by signing a digital consent paper. All rules and regulations had been followed, and interview data was stored in a voice recorder to ensure data accuracy and further thematic analysis. The interview questions were based on isolating the early school dropout factors among ethnic community students and how this situation can be changed according to participant perceptions.

4.4 Participants:

There are in total seven primary schools and one faith based institutions situated near the study area where four are primary schools and three are non-government schools, one is Madrasah (Muslim faith based school). Primary school teachers are the main participants of this study. Pre-questionnaire interviews have been taken from three primary school teachers, one NGO (non-government organization) school headmaster, one Madrasha teacher and a priest (local Church) followed by all protocols as well as pointing out their freedom to withdraw from the process at any time.

Schools	Male teacher	Female teacher	Total
Govt. funded primary schools teachers	2 (1 headmaster)	1	3
NGO school	1 (headmaster)		1
Madrasah	1		1
Church	Priest - 1		1
			Total - 6

4.5 Data collection Methods: Interview

There are many methods to conduct qualitative research to have and thoroughly understandings of any issue by textual clarification, such as case study, semi-structured interviews, participant observation, and focus group discussion. Documents analysis can also be used to gather and examine relevant documents, which would help follow up the research. Among all the data collection methods, interview is the widely used and the most common format of data collection in qualitative research. According to Oakley(1998:31), qualitative interview is a type of recorded framework where the practices and standards be achieved, challenged and as well as reinforced.

An interview is a conversation between two or more persons with the intent to gather information or unearth data, and is believed to be one of the mostly widely used methods in qualitative research (Bryman, 2012).

Qualitative research interviews are mostly based on semi-structured, un-structured or in-depth. Semi-structured interviews are the most common whereas un-structured interviews are usually conduct to do long term filed work. Patton (1987) notes that

Reveal the respondents' levels of emotion, the way in which they have organized the world, their thoughts about what is happening, their experiences, and their basic perceptions. The task for the qualitative evaluator is to provide a framework within which people can respond in a way that represents accurately and thoroughly their point of view about the program.

In contrast, semi-structured interviews are those in-depth interviews where the respondents have to answer preset open-ended questions and thus are widely employed by different professionals in their research. Semi-structured, in-depth interviews are utilized extensively as interviewing format, possibly with an individual or sometimes even with a group. These interviews are conducted once only, with an individual or with a group, and generally cover 30 min to more than an hour. Semi-structured interviews are based on a semi-structured interview guide, which is a schematic presentation of questions or topics and need to be explored by the interviewer. To achieve optimum use of interview time, interview guides serve the useful purpose of exploring many respondents more systematically and comprehensively and keeping the interview focused on the desired line of action. The interview guide questions comprise the core question and many associated questions related to the central question, which improve further through pilot testing of the interview guide. In this research, at first semi-structured interview question was made with a clear focus of the research question and tried to concentrate on the specific purpose. Some core questions have also been asked concerning the central question in order to get a comprehensive answer

4.5.1 Secondary Sources:

Many international organizations conducted their research in the education sector of ethnic community areas in Bangladesh. The survey data, statistical analysis reports, literacy and illiteracy ratio, and the economic situation used during this project were taken from the

internet and various literature books, articles published by researchers. Those kinds of data will give an overall view of the statistical analysis in this research.

4.6 Data analysis and interpretations:

Mouton (2001, p. 108) expressed that, Data analysis is the process of breaking down data collected into themes, patterns, and trends that are manageable and that will help to guide the researcher to identify relationships between concepts or theories. Interpretation then seeks to find meaning that explains the observed patterns or themes, thus applying theories to the data to bring new insights.” After the interviews had concluded, the audio-recorded participant responses were transcribed, and the qualitative raw data were analyzed using a manual coding (deductive) process. Transcripts were highlighted as a common theme, and the observations were also written down in a thematic order. Thematic analysis is probably the most common qualitative data analysis method employed in the social, behavioural, and health sciences. The process consists of reading through textual data, identifying themes in the data, coding those themes, and then interpreting the structure and content of the themes. (Guest, MacQueen, & Namey, 2012)

"A rigorous thematic analysis can produce trustworthy and insightful findings" (Braun & Clarke, 2006). Braun and Clarke (2006) argued that thematic analysis should be a foundational method for qualitative analysis, as it provides core skills for conducting many other forms of qualitative analysis. *"As thematic analysis does not require the detailed theoretical and technological knowledge of other qualitative approaches, it offers a more accessible form of analysis, particularly for those early in their research career"* (Braun & Clarke, 2006). Thematic analysis is an approach to conducting qualitative analysis to isolate people's views, opinions, knowledge, experience, or values from a set of qualitative data. The thematic analysis follows two different approaches, which are inductive and deductive. The inductive theory is used to develop an idea where the deductive aims to test an existing theory. Deductive thematic analysis is a structure or predetermined framework that is usually used in qualitative raw data to identify the research question's main themes, just imposing the theory on the data. In attempting to interpret large chunks of data, coding is recommended as a starting point. Coding is the process of placing data into organized segments that seem related and assigning labels or themes (Creswell & Creswell, 2018, p. 193). The deductive thematic analysis approach gradually narrows down the text (data), focuses on the main themes, keywords, phrases, and then divided them into groups. The deductive approach

always starts from a theory; it is applied to a set of texts, commonly in the interview transcript. It closely identifies the data based on common themes, ideas, and patterns, which helps arrange data sets more easily by sorting them into groups. That coded format of data was analyzed as a part of an interpretation. Key findings were summarized following similarities, differences, and trends, which were then discussed according to the proposed theory. In this project, after conducted all interviews, an audio recorder was used to store the primary data and then transcribed the information in written format separately, sorting the data into groups and then identified the research question's central theme. Thematic analysis is a predetermined framework for analyzing the raw qualitative data and easy to impose the theory on the data. So, in this paper, thematic analysis was used to analyze the narratives more comprehensively and exhaustively to summarize the findings according to the proposed theory.

4.7 Ethical consideration:

Data protection and privacy of the informants was a key concern before conducting the interviews, and several steps have been taken an account in this regard. First of all, it was a pre-oriented semi-structured questionnaire and interview questions were carefully asked, so unnecessary and redundant personal data had been tagged outside. Moreover, the purposes of the study and personal data collection procedure have been approved by Norwegians Centre for Research Data (NSD) with cooperating in the rules and regulations in accordance to the university. The mandatory consent form was prepared and sent to participants before taking the interview. Because of the current pandemic situations worldwide, interviews have been conducted over the phone by allowing participant oral agreement that the conversation will be recorded in a voice recorder for further analysis. They were further informed that all the data will be removed after the completion of research. A translated form of responses will be sent according to the participant's wish.

4.8 Factors affecting the process of data collection:

In this research, all the interviews had been conducted over the phone rather than face to face conversation. The participant's facial appearance and body language had not been taken an account in this regard because of long-distance online conversation. One headmaster started his talk using a strange phrase that *“This Government always provides all educational support for minority students than the previous government and takes many initiative steps to*

reduce dropout ratio in hilly areas”. I assumed that it happens because of the consent form that I sent to individuals before taking the interviews. Somehow, it seemed like they were mandated to admire governmental work in the education sector, which their superior authority (education board) might clearly instruct them to follow the procedure. Then, I confirmed them this interview questionnaire would not be revealed by their name and ensure them that anonymous school names will be used. Even one participant worried about the voice recorder when I asked him to record our conversation for data accuracy and analysis. Only one female teacher who lives in a remote area informed that the internet is not available in this region. She has no email id and does not know how to use the internet. One teacher asked me to translate the consent form into the Bengali language. Moreover, I didn't get much data about some specific question which was relating to empowerment aspects. Probably, participants did not understand this or not much notion about this term word. So, I didn't get insightful data about empowerment and other core-related questions. However, besides all challenges, every interview length was approximately 30 minutes. At first 10 minutes, I did not get much data. However, later on, participants provided very insightful information about the current situations of minority students and key affecting factors behind the scenario (early dropout) and shared their ideas, views, perceptions.

Chapter 05: Data presentation

5.1 Chapter introduction:

In this chapter, collected data will be filtered and analyzed using a thematic deductive approach where all conducted interviews were transcribed in written format and segment into a separate sheet. The following code will be used to identify anonymous participants: HD1 and HD2 for Headmaster or leader of the selected school, MT for male teacher, FT for a female teacher, MDT for Madrasah Teacher, and CP for Church Priest. Quotes and excerpts from the participants' responses have been included to substantiate the analysis and provide the reader with a better understanding of the findings (Patton, 1987). Relevant secondary data will also be presented in connection with the primary source as well.

5.2 Dropout factors and impact: In the views of participants

After transcribed all interviews, a separate sheet has been created and decorated by deductive approach for isolating some common phrase, theme, and points that directly reflect the research question. Most participants used common themes or terms that actively affect primary school students to continue study according to their views. These themes or points have been considered a potential dropout factor in the selected ethnic area and analyzed the data in a semantic deductive approach. The approach will generate the themes or points that reflect the research question and review the themes using secondary data. This section will present primary data by participant's perceptions about dropout issues and how this problem can be sorted out in their views. Moreover, secondary data here act as supportive elements.

5.2.1 Pre-primary schooling: Religious and contextual issues

The average age of most primary school-going indigenous students is similar to the age of mainstream students. Students generally start their primary school life at the age of six in Bangladesh, where the Bengali students get an opportunity to enrol in pre-primary education before starting their elementary education. In coincide; ethnic students do not get this facility usually. There is only one pre-primary school available for students in the "*Bagaicchhori*" (refer to as B.) area. Moreover, this is a Church-based 'Sunday School' run by 'Bangladesh Baptist Church Shanga (Council)' giving the facility to start school earlier.

In contrast, most of the community people belong to the 'Buddhist' religion. So, parents usually do not intend to enrol their children in Church-based schools because of religious differences. One of the respondents who is the in-charge of Rangamati Baptist Church, when asked about the role of Sunday school, he addressed that,

The importance of primary education is the foundation of a person's morality, character, and intellect. Sunday Schools play an essential role in children's Christian upbringing and even children from non-Christian families like to take part in Sunday schools if their parents grant permission. (CP)

So, non-Christian students are welcome to Sunday Schools, but permission is needed by their parents. CP added,

Only Christian students have regularly attended Sunday Schools along with their parents. We hardly try to convince non-Christian families to attend their children at Sunday Schools, but they think differently. Except for the Christian students, other religious background students do not intend to come to Sunday schools, and their family does not want to send them because there is a misconception about the Sunday schools that other religious backgrounds people think the Sunday schools only for Christian Students .If we invite them, they don't show up any positive response . Faith-related issues are involved in these circumstances. We try to convince non-Christian families to send their children to Sunday schools but unfortunately did not get proper feedback. Our Sunday school is the only elementary school in the B. area.

As mentioned earlier (in the theory chapter), ethnic community have their cultural norms and values. According to Social reproduction theory, the family is the first institutional organization, and parents are the primary mentors. Parents possess their embodied form of culture to their child and generation to generation it is going on. So, in the context of B., it can be evident that faith-based educational institutions provide their service regardless of the religious identity of students. However, community people think it differently, and it happens because of their distinct cultural patterns and belief system.

On the other hand, St. Joseph School (conducted by Brothers of Holy Cross), situated in Dhaka (Capital of Bangladesh), is one of the most prominent and prestigious educational institutions in Bangladesh, where most students are Muslims belong to mainstream students. Bengali people also have embodied forms of culture, but they are the dominant society in the

country. So, educational platforms and cultural codes play an essential role in this regard, and parents of the children easily cope with these settings. In mainland society, parents do not hesitate to send their child to Christian missionary schools because there is a general perception that education is autonomous and natural where the quality of education is the primary concern.

5.2.2 Education level of parents/family members in minority area

The rate of literacy is far lower among ethnic minorities than it is nationally. According to the Socio-Economic Baseline Survey of Chittagong (CHT) by UNDP–CHT Development Facility (CHTDF), the survey data demonstrated that only 7.8% of all households members had completed primary education, and only 2.4% completed secondary education. Around 54% of the household head had no formal education, whereas 9.4% finished primary education, 4% completed secondary education, and 2 % had higher education. The situation is worse in female people; about 77% of females had no formal education while only 11% attended primary school but did not finish their primary school education. HD1 quoted,

Minority people are low literate compared to Bengali people. Most of the household members have no formal education, and many are illiterate. However, nowadays, the government takes the necessary steps to increase the primary school enrolment ratio among ethnic students and launched an Aged Education system for uneducated older people.

HD2 addressed,

People from a minority background usually live in a very remote region and are not adequately literate, and most do not have formal education. When the child enrolls in primary schools, it is tough for them to learn where everything becomes unfamiliar. We find many difficulties in the classroom and understand that students are not participating actively.

MT, added, “*In our time, it was rare to find out school-going students. However, the situation is going to be changed now, and most of the uneducated parents in our village do not want to see their children like them*”. A study conducted by Manusher Jonno Foundation (MJF,

Humanitarian Organization) in 2013 revealed that 44% of household members had no formal education; in contrast, only 17% of family members were low-literate in CHT area.

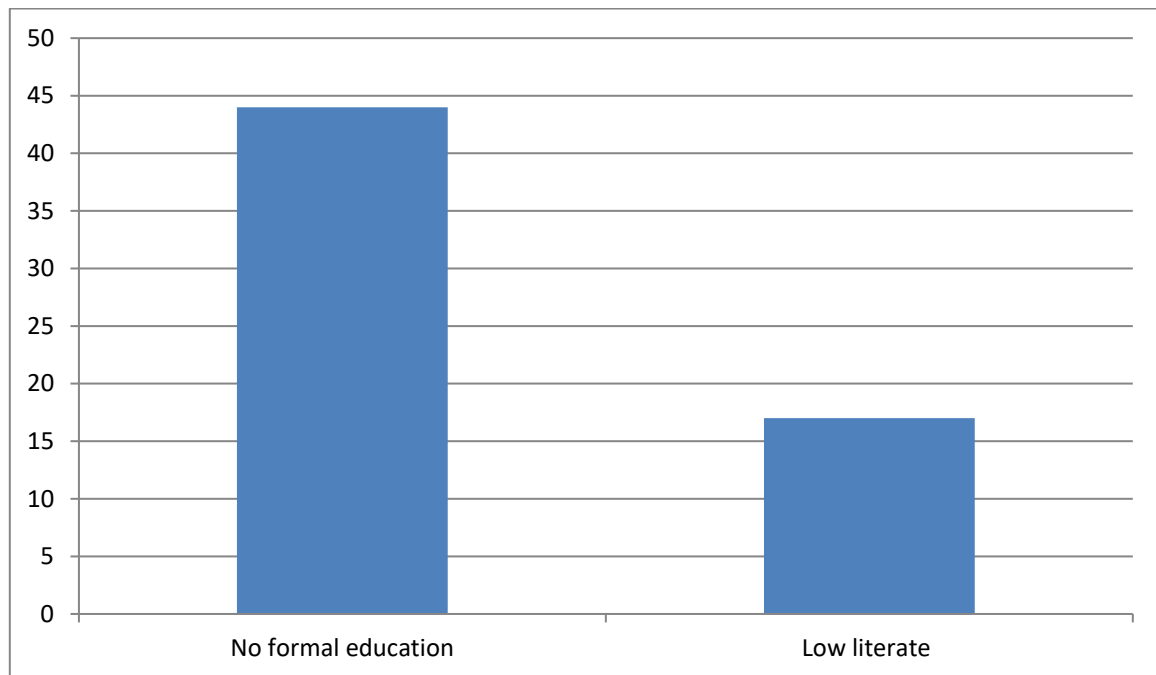


Figure – 06

5.2.3 Familial circumstances

In this study, participants emphasized some potential factors that fractioned the dropout ratio in the area. Familial factors are one of them. It includes parents' education, parents' disinterest in schooling, sibling influences, poverty. One participant of this study also clearly emphasized the socio-economic vulnerability of minority people, which reads as, *“Ethnic people live on a survival economy. Agriculture is their only option to meet their needs, and production is entirely dependent on nature. Students usually drop out of school because of household poverty”*. HD2

Although, elementary education at the age of six in grade one has made compulsory by the law of Bangladesh in 1990. Many awareness programs have been implemented nationwide since then. Besides this, primary education is free in Bangladesh, which means no tuition fee is charged to the students where the government also provides free textbooks. In addition to this, HD2 addressed that,

Each family has many family members in the B. community area, where a high poverty ratio also plays a vital role in making this problem acute. Lack of food, illness, unemployment, unpaid labour, high cost of education, lack of parents' awareness and indirectly affect the students. Usually, ethnic people are poor, and they live in rural areas where education is not their priority. Poverty is their primary concern that ultimately forces the student to seek employment or take care of their siblings while their parents at work, and in this process, they stop going to school.HD2

So, in minority areas, most families live in a specific (*field*) area and lead their lifestyle in a traditional way (*habitus*). Their earnings and livelihood depend on nature which leads to uncertain financial outcomes. If this situation formed in any family, it would create a barrier to support other basic needs like education, health, etc. The family where a student belongs faced household poverty and could not afford educational expenses. Thus, after considering the primary and secondary data, it is visible that poverty is responsible for parents to pull their children out of school which enhancing the dropout ratio. Parent's education and their lack of interest in sending their children to school are other familial causes for dropout at an early age. Sharif (2014) considered the lack of parent's awareness of child education and lack of supportive home environment as two of the leading causes of dropout among young children. Siblings influence is also another crucial matter of concern in the BC context where MT added that,

Sometimes children follow the path of their siblings, especially of elder ones. If the children's elder siblings left the school at an early age, he/she would follow the route. It is a very trendy phenomenon in this area. Parents' lack of awareness, lack of child's interest, and poverty are responsible for this.

5.2.4 Linguistic issues

Most indigenous communities have their own native language, and they usually communicate with each other by their mother tongue. The use of the mother tongues of the indigenous people at home varies from 80 to 100%. Speakers sometimes use another indigenous language besides the mother tongue and Bangla while communicating. (Rafi, 2006).MT also clarified that*Almost every child used their native language at home.* However, Bengali is

the country's national and official language where it is used as the medium of instruction in educational institutions, mode of communication, workplace, public meeting, and media. The constitution does not mention about the other language of the country. The Constitutions of Bangladesh declare Bangla as the country's 'state language' (Article 3, Government of Bangladesh,1972). Article 9 of the constitutions defined,

Bengali nationalism as the unity and solidarity of the Bengali nation, which deriving its identity from its language and culture, attained sovereign and independent Bangladesh through a united and determined struggle in the war of independence, shall be the basis of Bengali nationalism (Government of Bangladesh, 1972).

Besides this, the English language is considered a second language in the country. It offers significant economic opportunities for the speakers and links with the socioeconomic class as it is used in the home and many social settings among upper-class families. (Hossain & Tollefson, 2007, p. 255). Moreover, HD1 emphasized that

Difference in the language is one of the most compelling reasons for dropout among primary school children in general. According to my observation, It can be identified in the classroom where most of the time students who are from ethnic background could not fully understand my lecture or its tough for them while the medium of instruction in the Bengali language. The children usually speak their native language at home, even in the classroom.(HD1)

Compared to other faith-based instructions like Madrasha, MDT informed that the students (Muslims) less likely to face linguistic problems in primary education. At the same time, Arabic and Bangla are the media of instruction in Madrasha education. The students are well known about the languages but after the elementary educations students are fronting much difficulty in English and other major subjects. MDT points out that,

All students are Muslims, and they know the Bengali and Arabic languages well enough. It is common in Muslim Society to learn Arabic from their childhood because they practice religion through the language. Parents also teach their child in this language at a very early stage. Then, the students can easily understand Arabic letters or forms in classroom learning. Maktab (pre-schooling Mosque-based Madrasah education) also provides elementary education for Muslim students to focus on

Islamic norms, values, rituals, and practices. Children under ten can enroll in this program without any fees or educational costs.

However, after primary education, students faced many problems integrating towards national curriculum, especially in English and other scientific subjects. Bangladesh Baptist Church Sangha (BBCS) is also running its Sunday Schools following the protocols of national curriculum. CP points out, "*Almost all the churches conduct Sunday schools for children, and the central Sunday schools committees manage it. Maximum teachers are voluntarily working with us.* In connection to this, CP mentioned a term '*Linguistic Structure of text*'. He added,

The language used in the textbook is Bengali; it is basically designed for mainstream Bengali students who have a good competence level in the Bengali language. In my perception, the textbook (class 1 to 5) linguistic structure is literally tough for ethnic students to understand while they are not usually practicing this language in their daily conversation. Family members communicate with their child by native language, not Bengali language. If the textbook's linguistic pattern is easy to read and understandable, it would be perfect for ethnic students. At least students somehow complete their primary education.

In addition to that CP continued,

Most catholic schools follow the national curriculum; some schools provide supplementary values education at the primary level, usually for Christian students. Nowadays, most catholic schools use English as a medium of instruction, as they think it is an asset or capital for students

5.2.5 Schools related aspects

5.2.5.1 School distance and transportation problem

This factor can be placed as potential affecting factors of primary dropout students in this region. In the study area, the nearest schools are 5-6 km away from the community area. One teacher MT mentioned that he

"usually uses a bicycle to go to school, but it has become muddy and risky in the rainy season. Because of the hilly path, there are no specific transportation systems in this area. The student attendance ratio reduces significantly in this season."MT

People are usually used to with this type of roadways in hilly region. HD1 also addressed that *“it is not a problem at all, we are habituated with the path, and it becomes normal for us.”*In the rainy season, the muddy road becomes slippery, and any accident could happen. However, it is typical for adults, but for six to seven years old students, it would be a challenging and risky task. On the other hand, Sunday school is not far enough from the local area. CP quoted *Sunday school students do not face the problem with distance and transportation.*

5.2.5 .2 Teachers training facilities

In one government-funded school in the BC area, there are in total 11 teachers; among them, four are from an ethnic background, and only one of them is female. In connection to the teachers training facilities in BC area, HD2 informed that,

All teachers are qualified and experienced. They had B. Ed (degree) and someone had the upper degree. Nevertheless, most teachers are not entirely familiar with online teacher training facilities, which have just been implemented in primary-level education two years ago. We are not teaching the students online, but we get educational training on the internet, which is not familiar to my colleague. We do not have any computer operator in our school and have not the necessary equipment. HD2

Moreover, FT addressed that *“I do not have any email address and have little idea about the internet. Sometimes, mobile networks would not be available in my area. There is no electricity in my area”.*

So, according to their statement, it is evident that teachers' training facilities over the internet are not compatible in remote regions where electricity has not even been reached in some areas. The government might have been providing the teacher training facility all over the remote areas because of the long-distance problem of hilly areas but this policy is useless according to the BC context. FT points out that,

Most of the time, there is no electricity available in this area, and the classrooms are dark on a sunny day. Students usually sit on the floor in the classroom ”. On the contrary, HD1 technically skipped this question; he addressed "we have enough sitting places for the students in the classroom and have a child-friendly environment." However, MT, CP informed that most schools in the BC area have the floor sitting position for the students. FT

5.2.6 Empowerment and education

It is a belief that education is a tool that can empower the people in society. Empowering through education can increase the awareness level of community people. Drawing to the BC area situation, HD1 emphasized *that "empowering the community people towards education can be a good alternative way to reduce dropout situation in this area. We are trying to build a community engagement program with the guardians and minority people."* On the other hand, HD2 addressed, *there are no weekly or monthly cooperative work or discussion sessions with parents in school.* That indicates that the school also fails to empower the students and guardians, and there is no sign of enough strong bonds between the parents and teachers in school, which directly affect the student, which further provides sufficient evidence that the upbringings cannot get motivational advice from their parents. MT added,

Parents of ethnic background students are not motivated and concern about their child's education. Empowering them effectively and adequately could enhance the possibility of changing their thoughts, ensuring prosperous life for the potential school-going kids. Empowering community people in formal education is necessary; at least they can able to understand the true benefits of it and have a positive attitude that education is the only way to lift up their present situation. MT

Schools can play a prominent role in this regard. *Most notably, Fortin, Lessard, and Marcotte (2010) argued that "schools should foster a cooperative environment that includes parental participation."* School culture must be aligned with students' perception of the real world to emphasize communication skills and collaborative work. (Kent, Jones, Mundy, & Isaacson, 2017). Schools with greater social capital reveal that the students who engage themselves in an activity like: coming to the classroom after preparing themselves for a class and completing their homework seems an influencing act that supports the positive morality of the students. Schools also must provide a positive and motivational environment in which the students are treated with respect and supported transition through personal changes.

Wang, Kiuru, Degol, and Salmela (2018) stated that the strong influence peers exercise on the students' attitudes, beliefs, values, and behaviors. These assumptions have essential effects on their behavioural, cognitive, and emotional commitment to academic achievement and success. Therefore, CP added, *"empowerment and motivation should be considered as incredibly important as a strategy that can be a way to reduce the school dropout ratio in a remote area.* In general, differently, three participants of this study admire that ethnic

community students do not actively participate in school-related activities like sports and cultural activities and have weaknesses in some particular subject. MT addressed that *“Ethnic students are generally introverted because of their ethnicity and usually less interact with Bengali students. They keep silent in the classroom and have a great tendency to flee away from the school”*. So, ethnic people are socially alienated in main society because of their different cultural *practices*. Their embodied form of *cultural capital* gives a distinct outlook of their introverted and shy behaviour, and children also sophisticated these cultural core elements in the classroom. MT clarified that

Nevertheless, I noticed that most ethnic people try to keep their traditional lifestyle and believe one myth that the ancestors will be angry if they changed their customary way of life. In those circumstances, more awareness rising camping’s have to be arranged to gear up to mitigate this kind of belief system. MT

It is clearly specified that community people believe in some myth that may hinder them from changing their usual lifestyle. Participants expect that awareness rising program could bring a revolution to change their belief system and the way of thinking. This program could be in the form of financial, social, or motivational.

Chapter 6: Discussion

The main purpose of this chapter is to discuss the collected data from the participants of this project and try to answer the research question with focus on theoretical perspective. Primary and secondary data and other related sources are combined to analyze and discuss this chapter with a distinct viewpoint of the research question. The discussion is based on primary data findings and point out other project-based studies within the mind of the theoretical perspective of this research and focus on the research question. Thus, this chapter reveals the multiple factors that do play side-by-side with others which enhance the dropout ratio. This chapter is divided into two parts; where the first points out the actual reasons behind the scenario, and the second part reflects how to deal with the situation and possible strategies to overcome the challenges.

6.1 Identifying the factors responsible for Dropout situation

After presenting the data, it is essential to state which reasons led to dropout situations in the study area. The participants of this research already informed their views, perceptions (Chapter 5) about the dropout situation in the selected study area. They pointed out some isolated problems in this matter that have also been found in the other study or project-related work conducted by various institutions, organizations, and researchers. So, primary, secondary and statistical data might provide a perceptible outlook to find why the school children drop out early from the primary level education in ethnic minority areas of BC.

6.1.1 Religious and cultural factors:

Through the thematic analysis process, this project points out some keywords based on primary data. CP stated religious and contextual issues that create a barrier for minority students to enter the pre-primary school session. Participants (CP) confirmed that there is only one pre-primary school in this area. Moreover, this school is a Christian faith-based educational institution. In this perspective, non-Christian families do not intend to send their children to Church-based institutions where they believe in other religions. However, the community people also believe in some specific kind of myth which drastically creates a barricade to change their thinking (MT). When we imply Bourdieu's social reproduction theory in education, it significantly impacts the family's cultural capital. The parents proceed distinct cultural form to the child and are passed down from generation to generation through the family members. If we imply this concept, it is visible that non-Christian families in the

B. area have a distinct embodied form of culture, which gives them a message that Christian schools are supposed to be for Christian students, not for everyone (CP).

On the contrary, in the city area where most students are Muslims, enrol in various reputed Catholic and Christian schools to get better educations and learning. Bourdieu addressed that families in advantaged socioeconomic positions tend to possess more cultural capital than those in less advantaged positions. From this perspective, Bengali people are the dominant society in the country and comparatively have a better socioeconomic position than minority people. Moreover, Bengali parents do not have any negative reflection to send their child to Christian missionary schools Bourdieu clarified better socioeconomic position be likely to possess more cultural capital. The parents possess advance level of cultural capital towards their child; that is why mainstream Bengali students easily cope with different cultural and religious settings. On the contrary, minority people do not show any positive response (CP) towards faith-based educational institutions. Bourdieu argued, "*academic success is directly dependent upon cultural capital and the inclination to invest in the educational sector.*" (Bourdieu, 1977, page 504). Minority students face these culture-related aspects and faith related issues in the BC context and because of decorated cultural settings and religious aspects pulls out the children from pre- primary education. We can now point out the socioeconomic position of ethnic minority areas in B. area because cultural capital and socioeconomic position are directly interlinked with each other.

6.1.2 Socio-economic factors:

Ethnic society's socioeconomic status is a social issue across the world, including Bangladesh. Likely, Bangladesh is a democratic state wherein four religious communities (Muslims, Hindu, Buddhist, and Christian) and over 50 ethnic community people live in a small region side by side. Over the last three decade, cultural and cross-cultural studies suggested that most minority groups are the poorest of the poor (ADB, 2011). Most of them are landless, although the land is the basis of indigenous people's livelihood in Bangladesh. Many of them are illiterate. They do not have formal job skills and formal educational training. As a result, their annual family income is lower than the dominant groups. So, minority groups could not maintain their livelihood according to their societal goal and suffer from poverty and health-related issues (HD2). Family socioeconomic status is creating a block of social structure in any society. Through the socioeconomic process, people across

the social systems occupy a specific socioeconomic position in a class-based society and acquire certain power, privileges, and resources that they need in daily life.

When we imply Bourdieu’s theory of practice in education, it shows significant indications on socio-economic inequalities among the different social classes. Bourdieu (1993) mentioned, “*the educational system transforms social hierarchies into academic hierarchies*” (p 23).

In the context of Bangladesh, indigenous peoples are represented as the poor and most backward groups in the society where they live within the country's territory as a citizen. However, they cannot get the civil and fundamental rights of the citizen. Most of the ethnic people are farmers, sharecroppers, or wage labourers. More than 85% of the ethnic people who live in the CHT (Chittagong Hill Tracts) area are landless, and the literacy rate about only 9 % (The daily Star-2016). Overall, the livelihood conditions of the ethnic people are much worse than the mainstream community. One study revealed that hardcore poor and absolute poor among indigenous people are 24.6% and 59%, compared to 17.9% to 29.5% on the national average (Country report of ethnic peoples of Bangladesh, CHT - 2011.)

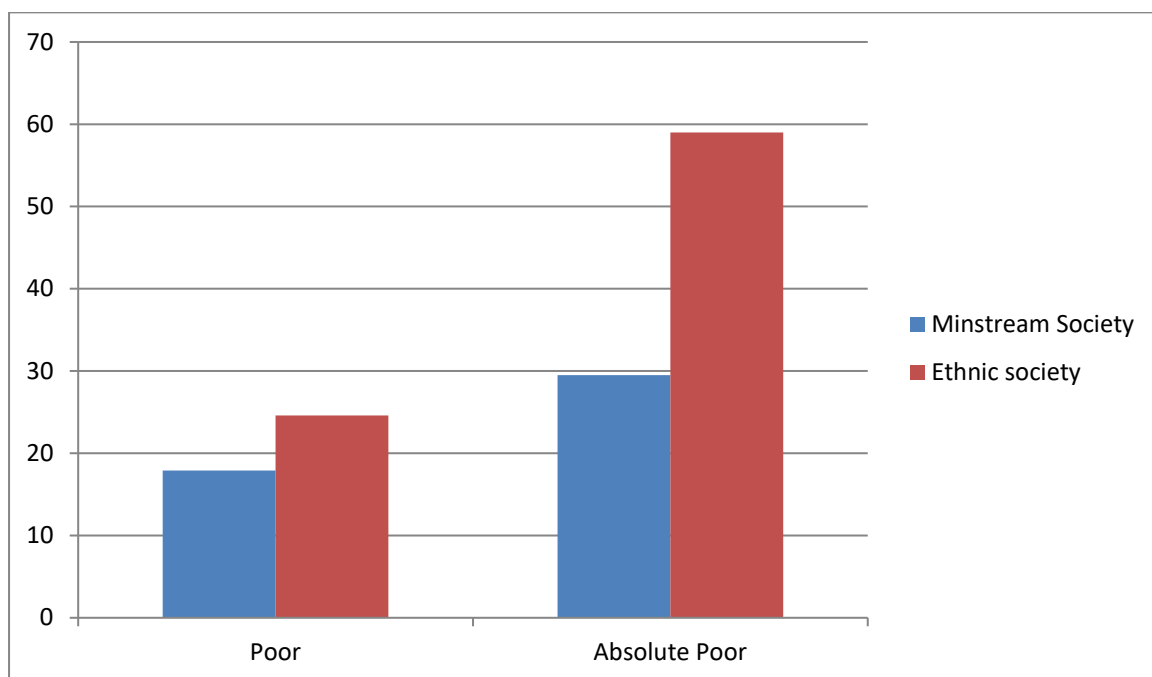


Figure -5, Country report of ethnic peoples of Bangladesh, CHT – 2011

This bar chart clearly illustrate that the poverty in CHT is highly pronounced, and the absolute poor ratio was almost double compared to mainland society’s figure. This report also

revealed that 62% of households in regions live below the poverty line while 36% are hard-core poor.

In terms of educational attainment, it is a fundamental aspect of family status in any society. Educational attainment acquires a certain social status and gives access to earn money for livelihood in the family by formal labour force participation. In the BC area, informants (HD2) informed that most of the family earnings depend on the agriculture sector, and they cultivate crops to manage their daily expenses as well as their earnings totally nature depended. As many of them are landless farmers, so they work as day-labor at a very cheap rate because of their low education, proper lack of skills, landlessness, and poverty.

Another study also reveals that poverty affected minority students drastically. Sharif (2014) identified poverty as one of the significant causes for dropout in his research. In a study by Asian Development Bank, "*financial problems are presented as the leading cause leading dropout among primary school students in hilly areas*" (Asian Development Bank -2011). Moreover, Sarker and Davey (2009) addressed poverty as responsible for dropout for *Santals* (an indigenous community) students who live in the north-western side of Bangladesh. In many parts of the world, economic factors play an essential role in dropout reasons. High poverty rates always pay to force poor people to stop their children's education very quickly. "*Such problem can be exacerbated if students have to undertake responsibilities such as working to support their families at an early stage*". (Dunne & Ananga, 2013).

Although primary education in Bangladesh is universal and mandatory as well as free of charge. Usually ethnic students are not motivated for education because of their family's socioeconomic position. They are used to do traditional agricultural work, and from their childhood, they know how to cultivate crops in land. As one informant (HD2) also commented that education is not their primary concern because many ethnic people are living below the poverty line. Consequently, children involved traditional economic system at their early stage to support the family income. Many researchers point out that poverty is one of the significant reasons behind the dropout of children in minority areas in Bangladesh. In addition to this, Das (2011) addressed that most of the minority students never went to school because of their mass poverty and structural deprivation, and cultural penetration to them which similarly provides evidence to HD2 when the family struggle for their livelihood.

In connection to Bourdieu's explanations, he argued that educational achievement depends on the parietal's socioeconomic status. The educational success and achievement of children are influenced by cultural capital, which they achieve from the family, and it depends on the family's socioeconomic position. His cultural capital approach presented that students who possess the value of cultural capital are rewarded with high academic achievement and influential positions within the society. Those who do not have to possess those are supposed to fall into a subordinate status. He argues that parents have a stock of cultural capital, transmitting it to their children. Thus, children acquire cultural capital through two channels; parents are actively imposing their cultural capital on their children or acquiring it via other objective ways. The child's developing cultural capital also depends on the family resource like the parent's socioeconomic source. According to Bourdieu, the academic achievement of children in any society directly depends on cultural capital, and afterward, cultural capitals rely on the family's socioeconomic position and Coleman (1966) report also emphasized that families socio economic status may affect children's academic achievement. So, in the B. context, minority people live in a survival economy (HD2), and also, statistical data (chart) showed the same configure, confirming that these groups are marginalized people and belong to lower socioeconomic status positions in the country's territory. These marginalized people cannot possess a higher amount of cultural capital towards their children. As a result, the students are far apart from their academic achievement at school levels, and consequently, they left schools at a very early stage.

6.1.3 Linguistic factors

Language for indigenous minorities in Bangladesh is a complex issue. IN connection to B. context; participants also emphasized the linguistic problem in the classroom (HD1, MT). Informants clearly indicated that ethnic students could not fully understand the Bengali language, where this language is the medium of instruction in the classroom. Moreover, the ethnic students usually practice their native language in the classroom (HD1). Participants of this study also mentioned (HD1) that this specific issue clarified that the students faced many difficulties with the language used in classroom activities. Besides this, there are 50 groups of the ethnic community in Bangladesh; approximately two million people (National Encyclopaedia of Bangladesh, 2006) speak over 30 different languages other than Bangla. So, it is clearly evident that most of the minority classes have their own language in Bangladesh. They are isolated because of their different cultural divergence from the mainland community. Consequently, children are unfamiliar with the Bengali language

because the family possesses their native language towards them (HD1). In a minority family, when parents possess linguistic capital to their children, it is expected that they always use their native language rather than other languages. Whereas in schools, the medium of instruction is closely aligned with dominant social classes' linguistic capital (CP). In addition to this, CP criticized the linguistic structure of the primary textbook, which is designed for mainstream Bengali students. As a result, most children enter the schools and are taught in the Bengali language they do not know much. So, when an ethnic child enters the schools, they struggle to understand the Bengali language, where they are not developing linguistic competency levels from their childhood. It means that the students who have enough language competency level will demonstrate better in school than those who do not have it. So the individuals who have the linguistic capital are offered to enroll in schools; those who do not have it are tagged outsiders. According to Social reproduction theory, Bourdieu expressed that minority people are voiceless and powerless because they do not have much linguistic competency. So, his concept is relatively matched with the BC area, where the community people do not use the mainstream language (Bengali) as a medium of conversation (MT). Ethnic student's linguistic capital is different from the mainland society, and the schools tactically skip their (Students) social reproduction system. Schools demand very distinct types of linguistic capital from students, which are not usually available to indigenous students. This factor is crucial, especially for minority students who typically hold different linguistic capital in a specific field. This factor installed in social structure and plays a prominent role for early school leaving among ethnic community students. So, lack of linguistic competency level in the Bengali language, the minority student's education has been affected drastically, which smoothly escalates the early school dropout ratio. The lack of fluency in Bangla and lack of understanding due to language differences are interpreted as evidence of their academic achievements, leading to the dropout situation.

Benson (2006) argues that to “*make education more inclusive for all children, children's mother tongue as the medium of instruction is crucial*” (Benson, 2006). Save the Children (2007) conducted a project work in ethnic community child education in CHT(Chittagong) area which revealed “*that most ethnic children are disadvantaged by an education system that does not recognize their native language and culture*” (Save the Children, 2007). The majority of the population (98%) speaks Bangla as the first language, which is called Bengali, and the English language is considered an opportunity for better earnings. Bangladesh's nationalism is primarily symbolized by the country's national language, Bangla, whereas the

indigenous languages are part of the national heritage and culture. In addition to this, Hossain (2007) addressed that "*Language in education policies and planning activities since in 1971 has focused on the development and promotion of the Bangla language and culture, ignoring the multilingual mark up of ethnic groups*"(Hussain,2007).Moreover, the 1974 Education Policy Commission report recommended that Bengali, which represents the Bangladeshi nation and Bengali culture, to the medium of all schools' instruction, and English is the language of higher education. Neither the 1974 commission report nor the National Education Policy 2000 considered the education of the ethnic minorities in their respective mother tongues. Islam (2006) addressed the mother tongue issue that "*the teacher is obliged to use Bangla in the classroom since it is an official language; they do not allow the children's mother tongue to explain ideas or instruction*" (Islam 2006:25). After that, in 2009 government implemented a mother-tongue educational policy for the ethnic people, but the policy faces several challenges for its implementation.

On the other hand, most of the ethnic languages in Bangladesh are oral only, without any written structure or grammar. Few groups have written scripts and structural, grammatical format. As mentioned above, more than 50 ethnic groups are currently living in the country's territory, where 30 different languages are used as their mother tongue. So, it is a matter of concern for the minority people that which language should be used for the first language. Dewan (2001) expressed that rather than other script or their languages; "*English would be a better option as a medium of instruction. It becomes more accessible for the students to learn English quickly*"(Dewan – 2001). So, controversy has taken place in this regard that either mother tongue is effective as a medium of instruction at the primary level or Bangla, English would be more advantageous as a medium of language. Malone (2007) emphasized that "*using mainstream language allows the children to acquire knowledge faster and quicker than other languages*" (Malone, 2007).

Many researchers tried to focus on this crucial problem in their study. Azim & Hasan (2014) concerned that "*primary education without a mother tongue is a significant threat for dropout among indigenous students*". Selim (2015) also highlighted "*the lack of textbooks in their mother tongue*", which mainly fuelled dropout as the student cannot understand the instruction and, consequently, left the school. In connection to this, Sharif (2014) spotlight on Santal (Minority group) students where he elaborates that "*language of the classmates, teachers, and texts and the language of instruction create problems in understanding lessons and participating in the classroom activities*". According to the IRIN, a humanitarian news

agency explicitly revealed that “*teacher-student relationship is one of the leading causes of dropout in hill track primary schools students where the students cannot communicate in their mother tongue with the teachers in the classrooms*”. This organization also added that “*Cultural difference with the teachers and extreme poverty are other significant causes for dropping out from the school*” (IRIN, 2011).

6.1.4 Lack of pre-primary school: Early Childhood Education (ECE)

In Bangladesh, one-year pre-primary education is compulsory for students at the age of five. Pre-primary schooling, here as ECE, is part of the primary school structure, which helps to enrol children into schools at an earlier age. There are many kindergarten schools available for students in mainland society, and the parents enrol their children at an early age. On the other hand, there is only one kindergarten school in the BC area, a Church-based educational institution. Another is *Maktab* which is not accelerated as a school where Muslim children learn about the Arabic word, Islamic culture, norms, values, and religious phases.

Maktab usually runs by the local Mosque (Muslim place of worship), where almost all the students are Muslims (MDT). So, in the study area, no formal pre-primary educational institutions are available where one informant (HD1) clearly expressed the importance of pre-schooling and its crucial for minority students.

Moreover, Asad-Uz-Zaman (2008) argued that ECE is vital for the “*holistic development of a child*”. He includes holistic development refers “*to emotional, intellectual, moral, social, and physical development, which positively influences school performance and academic achievement of children in schools*” (Asad, 2008). As mentioned above, there are no formal ECE schools in the BC area that means students are not getting holistic development forms at an early stage. Only faith-based institutions provided their teachings, but the parents usually do not intend to enrol their children in religious-based institutions (CP). So, the students are deprived of the ECE scheme, which focuses on the socialization process through child-friendly games and extra curriculum activities like reciting, drawing, alphabets, numeracy. After that, when the child enters primary schools, it is tough to cope with the socialization process where the cultural settings are entirely different from their cultural context.

6.1.5 Transportation problem:

Interviews with the teachers revealed that certain conditions prevalent at the school level influence early school leavers in the BC area. According to the primary data set, informants

(MT) addressed that *schools are usually situated near the market area where most people are Bengali or mainstream society*. However, ethnic people always prefer remote regions and usually keep a keen distance from mainland society. They prefer to live in hilly mountain areas. So, in the study area, children had to walk long distances to access nearby schools. There is no specific transportation system in the BC region where people usually used shortcut walkway road through the forest, which becomes very risky and dangerous in the rainy season (MT). One participant informed that student attendance fell sharply in the rainy season because of transportation problems (MT). The infrastructural facilities at the Government primary schools are not that much adequate.

6.1.6 Incompatible teacher's training facility:

It is universally known that teachers are an essential and integral part of any education system. In 1974, the first Education Commission Policy of Bangladesh emphasized that teachers are the heart of any education system, and quality of education wholly depends on the quality of teachers and the efforts they take. The global community also highly emphasized the teachers' roles, responsibilities, and teachers' training facilities to create a learning society. According to census 2011, there are no teachers' training institutions in CHT hilly area. In contrast, the two are situated in the Chittagong city area, which is not enough to cover a whole proportion of the teachers. Although, the government of Bangladesh has made various initiatives to spread teachers' training facilities to use ICT. The use of ICT to improve the quality of education has been given importance in the National Educational Policy, 2010. However, these initiatives are aligned with the city area schools where the internet is available to use while teachers have their ICT devices like smart phones, laptops, or desktop computers. One of the participants (HD2) informed that the school does not have any ICT equipment and teachers are not familiar with this, although the educational board already implemented this policy in the BC context. According to Education Watch (2019), “the use of ICT in teachers' training is not yet prevalent in primary educational institutions in remote areas in Bangladesh, where teachers faced various types of obstacles, and some are unwilling to use those” (Education Watch .2019). In this regard, teachers in the BC area would not get these facilities adequately, which consequently makes a barrier to reach curriculum goals and the border perspective of national education policy, which subsequently hampered the following student.

Moreover, in the modern era, Christian education has been highly influenced by ecumenical movements by forming regional and national conferences (Lanham: Rowman & Littlefield. 2015). Apart from the national educational system, Churches also focus on moral education and Christian character formation, where they run a variety of educational programs for disadvantaged and marginalized populations. A study (BCEBT, 2008) found that Catholic schools had a 96% pass ratio in secondary school certificate exams compared to national average of 70%. Catholic schools are the second-largest providers of formal education and are managed by Bangladesh Catholic Education Trust. Most catholic schools follow the national curriculum; some schools provide supplementary values education at the primary level, usually for Christian students. Nowadays, most catholic schools use English as a medium of instruction, as they think it is an *asset* or *capital* for students. (CP)

6.2 Freire's liberating education: in the context on Bangladesh

Paulo Freire, a Brazilian humanitarian educator, suggested a plan for empowering and liberating the oppressed people of the world through education. In terms of literacy, Freire saw it is about reading the world rather than reading the words only. His pedagogy of oppressed theory vastly influenced progressive educational practice around the world. Freire's *Pedagogy of the Oppressed* (1970) texts strongly endorsed the learner's ability to think critically and recognize the problems and experiences in the social context. This type of ability is defined as consciousness which leads towards the power and know-how to empower by liberating education. Freire insisted that education should be a process of dialogue in which teachers and students engaged in mutually respectful learning and emphasized that knowledge is not a set of a commodity. Learners must construct the knowledge, and the teachers also must learn how the students understand the world, and in this way, the teacher understands how the students can learn. He also gives some distinct notions of educational approach in today's world and clarified that education suffers from narration sickness and identified it as "Banking model education" approach where teachers traditionally deposit the knowledge towards the students and the students possess it thoroughly. According to his clarification, the banking model educational platform inherently oppressive. He then introduced "liberating education," which begins the dialogue between the teacher-student relearn processes. He addressed that liberating education should allow the oppressed people to regain their sense of humanity and overcoming their situation. He also clarified that oppressed people's voice is silenced because there are obliged to speak another voice which is not their own.

The education system in Bangladesh now faces a wide range of challenges which can be imputed to inadequate quality of education and limited resources. UNESCO (2017) revealed that over eight million Bangladeshi young aged between 15 and 24 years do not complete primary schooling and are left out of school. This figure put the country among the top five nations in the world that have most young people without completing primary education. (UNESCO, 2017). According to the Banking model education system, teachers deposit the knowledge where learners can be seen as receivers. This kind of educational approach is visible in Bangladesh, where teachers are the main depositor of the knowledge and students are the receivers. There is excessive use of memorizing the textbook rather than the understanding of what is being memorized. Through the banking model system, education takes the learners as passive minds, adapted to the existing order and leading them to be controlled and dominated by the oppressors. The more passive minds, the learners will adopt more, and their creativity will diminish gradually. In the context of Bangladesh, it was formerly part of British India. So, the education system has been hugely shaped by Great Britain, where the British were the local administrator of this territory by then. According to Freire's explanation, this existing colonial education system is designed for elite and mainstream people rather than oppressed or marginalized people where learners are treated as objects. Consequently, this type of object-oriented education still exists in Bangladesh's national educational policy, which is the oppressive banking education system and does not reflect real problems. However, B. area schools also following the national curriculum that is a pre-packaged form of the education system, which might be a factor in dropout situations.

6.3 Diaconal perspective to mitigate the challenges

Bangladesh's educational challenges involve explicit and implicit factors that relate society's ethics and most importantly, religious and moral values. In Bangladesh, religious communities run significant educational institutions (Islamic and Catholic) and because of this, the national and public educational system impart on religious teachings. Although, religious education at primary education provides foundation of values to the young people and is essential for each society. A general understanding of the faith based educational institutions provides a unique opportunity to explore and address of diversity, inclusion and modernization in the day-to-day teaching and learning process. Diaconal perspective is a innovative approaches for religious education that acknowledge and embrace in any context's religious diversity as well as offer pathways towards common themes not only for Christian people but also for other to whom they take each and every people as image of God.

In 19th and 20th century, Christian missionary movement shaped the education landscape of Bengal in significant ways. From 1816-1818, Christian missionary established more than 100 elementary schools in Bengal (reference). In this modern era, it can be observed that Christian education has been highly motivated by ecumenical movements through the various regional and international conferences. Apart from secular education, those schools are the major parts of the national educational systems. Christians in contemporary Bangladesh area are scattered in small minority people of the total population. Moreover, Christian communities have significant social influences in the country's development especially in the health and education sector. Apart from Christian missionary institutions, several large Christian development organizations actively participate in education programs in Bangladesh. Caritas, a Christian development organization, is working to promote education rights and inclusive quality of education for ethnic community people and marginalized populations (Church of Bangladesh). In 2017-18, Caritas providing access to primary education for 47,866 children through 1139 educational centers as well as conducting teachers training program for 147 teachers and 1236 youths on morality and values (ibid). Another leading Christian humanitarian organization, namely, Vision Bangladesh provides early childhood development programs and literacy support to the children for the vulnerable ethnic communities in Bangladesh. Heed Bangladesh, The World Mission Prayer League, National Christian Fellowship of Bangladesh, all of those Christian organization provide literacy support towards minority people through Sunday schools, pastor training programs and youth engagement programs in cooperation with the Board of Education in Bangladesh. After above all discussion, it's clearly illustrate that Christian organization impart quality education not only for Christian students in this landscape but also provide educational support and do so in an inclusive manner towards the non- Christian students as well. Christian schools and organizations are serving child education from all types of religious background. Moreover, in the modern era, Christian education has been highly influenced by ecumenical movements by forming regional and national conferences (Lanham: Rowman & Littlefield. 2015). Apart from the national educational system, Churches also focus on moral education and Christian character formation, where they run a variety of educational programs for disadvantaged and marginalized populations. A study (BCEBT, 2008) found that Catholic schools had a 96% pass ratio in secondary school certificate exams compared to national average of 70%. Catholic schools are the second-largest providers of formal education and are managed by Bangladesh Catholic Education Trust. Most catholic schools follow the national curriculum; some schools provide

supplementary values education at the primary level, usually for Christian students. Nowadays, most catholic schools use English as a medium of instruction, as they think it is an *asset* or *capital* for students. (CP)

6.4 Formal education is an empowerment tool to the minority people:

Ham (2014) stated that “*empowerment is a dynamic process that enables and inspires people’s skill and self confidences*”. It’s a strategy, movement by which person can be liberated and develop the power in order to improve self confidence. *Empowerment is considered very important in addressing the relative disadvantages experienced by indigenous people* (Whiteside 2011). Participants of this study also addressed empowerment aspects to reduce the dropout situations in B. area (HD1). Therefore, through empowerment, ethnic people can also gain the momentum to fight for their rights and take part in curving the issues hindering their wellbeing. Whiteside (2011) also added that empowerment aims to change towards an *expansion of choices, self-determination, and enhanced health and welfare*. Education has the ability to enhance people’s sensitivity to their rights and capabilities. As the Committee on Economic, Social and Cultural Rights observes in the opening lines of its General Comment No.13 “*education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities.*” (UNICEF, 2007). Therefore, through education people is able to realize fundamental needs of their life and find a way to improve their condition. In this perspective, empowering the ethnic community people would be the best possible options because it is a process to overcome structural obstacles which formerly caused of their disadvantaged position in the society. In these circumstances, empowerment also helps the community people to gain some power, have access and make a productive contribution to their economic independences as well as social development. In this research, some factors have been isolated for early schools leaver’s students in specific context where socio-economic and poverty is the main primary reasons behind this. In relations to the context, people of B area totally depend on agricultural work and sometimes because of natural disasters their economic condition fallen in worse situations in this perspective. Many ethnic communities in Bangladesh are struggling for sound life compared to mainstream Bengali people in the city because of their low levels of education, ethnic identify and as a result they cannot access good jobs and enhance their living standard. Consequently, their conditions remains poor and it force many of them towards day labour in a very low price. In some sense, government authorities lack in the management of public

welfare or implementing policies to improve their livelihood and economic conditions which drastically leads them towards vulnerable situations. Therefore, through empowerment people can raise their voices against some acts, rules and regulations which are not favourable to them and also seek proper demand for the implication of policies which can improve their situations and lead to development. Empowerment lifts the natural gifts and dignity of human beings which can escalate the spirit of power boosting reach out to the others with the love of God and therefore linked with diakonia. Nevertheless, diakonia fosters empowerment and empowerment thus believes that the education is only possible way for empowering the youth and child of a nation through which one can have access to their dignity and well being including the development of a society and nation.

It's very widespread notion that educations are the most powerful tools which helps in fostering the changes in a society and also gear development by reducing poverty line and promotes societal and economic development. So, education- development-poverty, all of these are literally interlinked and related with each other. Education helps to promote development and lowering poverty, on the contrary, in absence of this, people cannot change their livelihood and their minimal condition. So, according to Bourdieu's explanations, family is the first institutional organization of any children and family's socio economic conditions create effects on child's educational achievement and academic performance.

Because of the low income they owe which is regarded as socio economic factors (Bourdieu, 1984), the poor conditions lived by the minority people in B. area could not allow them to lead a decent and healthy lifestyle (HD1). Based on their situations, the notion of empowerment can boost their confidence and gives ability to contribute to the development of economic situations which can directly mitigate the problems of early schools leaving situations in B' area. Positive attitudes towards formal education can demonstrate the chance of being successful and assured of a good future. Participants (MT), concerned about the parents awareness in relation to child education in B area. He argued that parents are not very much aware of their child education and most of the community people think that education is that for those people who are financially stable. Because of these misconceptions, the children are most likely to drop out at very early stage. In connection to Carlos E. Ham (2014) suggestion that diaconal empowerment regenerates the lives of people. Here, when the misconception among the parents arises (faith related issues), the diaconal empowerment should act as a bridge to safeguard the educational right of the children.

It's also gives an indication that due to poverty the parents are unable to provide financial support to their children. So, in this perspective, empowering the people (especially parents) can be important tools to address the real importance of education and help them to understand that only education can changes their living and economic conditions as well as can build a bright future for children.

7.1 Conclusions and Recommendation

This chapter deals with the summary of the thesis. Some recommendations and suggestions will be followed to enhance the qualitative education in the B area. Suggestions for further research of this chapter will put the limelight on the various scope to which further research can be considered.

7.2 Conclusion

As the project deals with the factors behind the dropout primary schooling students, the project has concluded various factors that hinder qualitative education development. The ethnic groups of the people living in the BC area are in a majority number residing in the area, and most of them follow their traditional way of living and adopt the same living characteristics. It was found that the BC has only one pre-primary school, namely Sunday school organized by 'Bangladesh Baptist Church Shanga (Council).' Being Christian-based school, the minority ethnic group of people who owe a higher number of non-Christian religions defines the Christian school so that they compare their religious background to Christianity and found it difficult to incorporate. Hence, the religious background creates bias within the ethnic group as they thought the Sunday school preach and teach Christianity. Besides that, the poverty and socio-economic status of the ethnic groups were hit hard by the reality of having less access to their dreams, which led the parents not to send their children to school. Poverty becoming an issue for the poor became a key factor for the dropout ratio of BC area, which on the one hand, neglects the importance of education and, on the other hand, became a barrier in the whole education system of BC. Educational factors include linguistic and instructional problems that occurred in dropout situations in the B. area; it was found that language is a barrier for ethnic students. One of the important familial factors was found siblings influenced wherein B. area ethnic student had the siblings' influences in stopping their study. If the elder brother/sister dropped out of the study, the other siblings would do so. Another crucial factor mentioned for dropout reasons was the distances and transportations problems faced by the students and the teachers in the B. area. The ethnic people's residing area is not usually near the schools. So, the long-distance of primary schools is found the influential factor for dropout reasons. In the context of B. area, it was found that parents of schools going students are less severe and conscious about their child education. They think education is not for everyone; it is only for those with financial stability in society. Because of these misconceptions, children are most likely to drop out at every stage.

By carrying out this research, I have gained a deeper understating of the lives of ethnic community people in Bangladesh. The research has explored participant's perceptions, expectations, and experiences concerning dropout situations in the B. area. This paper has demonstrated that the factors functioning the dropout situations and illustrated that the ethnic people need adequate support from the government and other stakeholders to keep socio-economically disadvantaged students in school, providing an opportunity for a better future.

7.3 Recommendations:

Community awareness and parental involvement

Ethnic communities need information about the purpose and actual benefits of education. So, these groups of people demand strong community supports from the mainstream community people and the Government. Various awareness and empowerment programs need to be launched to motivate the parents to send their children to schools and have regularly organized courtyard meetings with the parents. An important area of involvement for ethnic parents could be in the school management committee. This strategy recognizes the importance of community participation in schools which can increase the awareness level of guardians, and through this, they can understand the absolute well-being of education. It is essential to establish effective arrangements for the active participation of ethnic parents in decisions regarding the planning, implementation, monitoring, and evaluation of educational services. Community members also need to be involved in the development, implementation, and management of the strategy program.

Include pre-primary schools session at local schools:

In 2010, the Bangladesh government launched a new national education policy for one-year preschool compulsory education. At the age of six, the child must enrol one-year preschool session. Most notably, many remote areas in Bangladesh do not have pre-primary schools session for children. So, launching the pre-primary sessions at local schools could be a possible way to reduce the dropout ratio in remote areas. In areas where there are no schools, new schools need to be established. It is also important to build new schools near the residential area that ethnic students can easily access without transportation problems.

Poverty reduction

Education is an effective tool which required to be intended to fight poverty. There is a need for the government and other stakeholders to improve the quality of education if a positive success in reducing poverty to be realized. Some initiatives need to be taken for low-income families in remote areas and provide other facilities, including training. The community can do some economic activities to improve their socio-economic status. If necessary, provide some financial support to ultra-poor families.

Mother tongue- based education

Mother tongue-based education can be a strategy at ethnic community areas in which the student's mother tongue and Bengali language are used in the classroom and begin their education in a language they understand. This system can enable the learners to gain competencies and confidence. Mother tongue-based education can be the first step with children building confidence and fluency in the oral Bengali language while developing their oral and written skills in their mother tongue. The process can be followed as:

1. Build confidence in mother tongue
2. Begin reading and writing in mother language
3. Introducing Bengali oral language
4. Continue to develop writing, reading, speaking the Bengali language.
5. Teachers of primary schools should be employed among the local ethnic people.

Some innovative ways

In the context of Bangladesh, it is evident that some marginalized groups need special care for educational development. So, taking some initiatives can be a possible way to lift their marginalized position, which can help bring education to the doorsteps.

1. Improve the quality of education through organizational development
2. Quality improvement in schools and classrooms
3. Improving infrastructure facilities at schools and capacity building of primary teachers training institutions

4. More mainstream schools should be established in the ethnic minority or marginalized areas to make every child available.
5. All primary schools, pre-schools, faith-based institutions have to be under direct support, supervision, and monitoring of the local Education Board. The government should take responsibility not only for those who enrolled in government-funded schools but also for all types of schools.

Church involvement in terms of Diakonal perspective

1. Support the local institutions for community empowerment
2. The Church can take specific measures to raise awareness campaigns of education. If the parents are not willing or not convinced to send their children to school, the Church can develop campaigns to implement specialized counselling with the parents who are not convinced to send their children to the schools.
3. Increase awareness of the importance of education through teaching and preaching sessions.
4. Implement measures to eliminate dropout situations and ensure equal access to education at all levels
5. Implement the policies to regenerate the life of ethnic community people
6. Clear out all misconceptions and faith-related myths.
7. Invite the community people for regular conversation to increase community empowerment.
8. Facilitate dialogue with the school's teachers to identify the dropout problems and find the proper way to mitigate the challenges.

Suggestion for further research:

Some of the issues emerged during the research, which can be useful to conduct more detailed research in future studies. In the Bangladesh context, how the remote area's schools can provide access and quality of education for minority students for those who come from economically and socially deprived families. The intention is to reduce dropouts and ultimately help them succeed in primary, secondary schools and continue their education.

Moreover, another critical aspect is: What kind of education would be best for ethnic people to combat poverty and support rights and personal development.

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