

**ENCULTURATION AND EDUCATION AMONG THE
ARUNTHATHIYAR COMMUNITY: A STUDY IN
ARUNTHATHIPURAM, PUDUCHERRY**

*Project Work Submitted in Partial Fulfilment of the
Requirements for the Degree of*

MASTER OF ARTS

In

ANTHROPOLOGY

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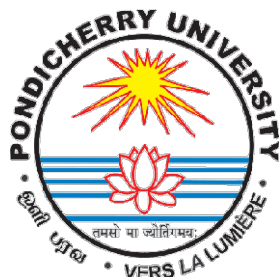
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This is to certify that the project entitled *ENCULTURATION AND EDUCATION AMONG THE ARUNTHATHIYAR COMMUNITY: A STUDY IN ARUNTHATHIPURAM, PUDUCHERRY*, being submitted to Pondicherry University in the partial fulfilment of the requirement for the degree of **MASTER OF ARTS** in **ANTHROPOLOGY**, is a record of original project work done by **Mr ABHIRAJ BIBHAR (Reg. No. 21349001)** of Department of Anthropology, Pondicherry University, Puducherry, under my supervision. The above work has not previously formed the basis for the award of any Degree, Diploma, Association or Fellowship on any other similar title to the candidate. This independent research work of the candidate is an original contribution towards the discipline of Anthropology.

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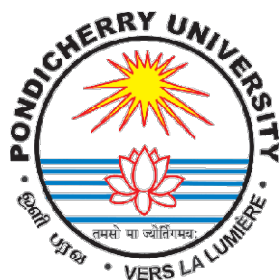
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DECLARATION

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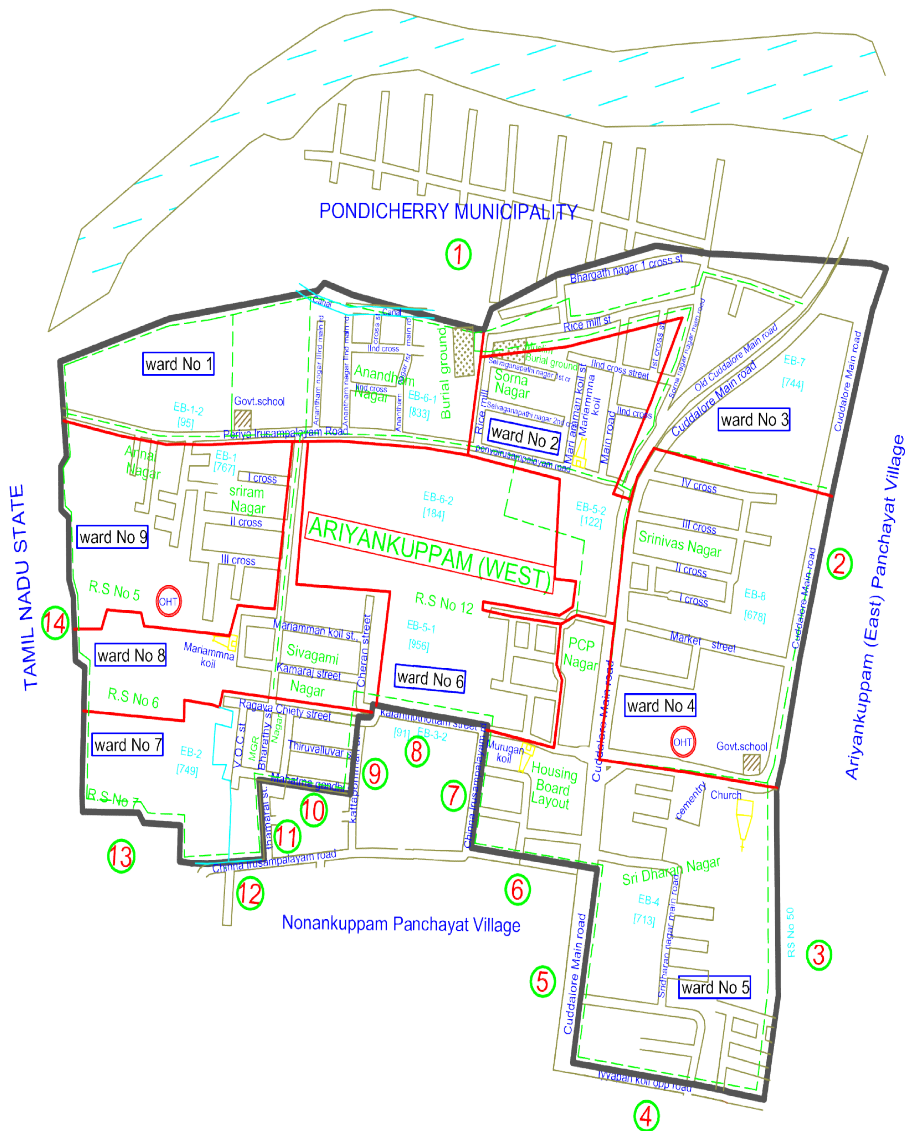
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CHAPTER I

INTRODUCTION

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INTRODUCTION

The sociocultural capabilities of human beings to lead a happy and satisfied life depend on how they have grown up, the society they are surrounded by and the culture that has moulded them to lead that life. Enculturation and education are essential for transforming human social and cultural disabilities. The anthropologist has long been aware of enculturation and education's importance in human life. From its inception, anthropology has been concerned with transforming an infant with indefinite potential into an adult with a particular role in a particular group (family, society, class, Nation etc.). To achieve adulthood, an infant must learn, and much of that learning depends on how the adults around them organise themselves. A child's education occurs not only in schools and other formalised institutions but also through the unfocused processes that inform family and community life. This investigation into the psychological processes will lead us to how they have been encultured and the upbringing processes involved in ensuring that the various human roles that form the web of a complex society are reproduced over the generations. Hence, it is evident from the above notes that an increased degree or grade of excellence in enculturation and its opportunities at all levels has resulted in a rise in the Educational Level by creating more educated and skilled human resources. That is why no one cannot deny that the necessary condition to have a high educational level in a community depends on the essential and distinguishing attribute of enculturation and vice versa.

The Enrichment of social and cultural heritage in a society or in a culture mostly depends upon its growth of education. Progress of a community is possible only when its members are dynamic, disciplined, and responsible. Without such members, the progress of a community cannot be achieved in any field. Education and enculturation assist in creating such types of members. These are the prime factor in achieving stability and well-being in the Community.

1.1 SCHEDULED CASTE IN INDIA

At the beginning of the Twentieth Century, a significant transformation took place in the social life of the people of India. A serious attempt had been made to pursue society's age-long ills and anomalies. This alteration had been felt throughout the length and breadth of the sub

continent. It was due to several factors, both foreign and native. Westernisation or modernisation is the most popular terminology for the changes brought about in Eastern countries by indirect or direct contact with Western nations. The composite State of Madras was a home of conservatism and orthodoxy where caste had taken deep root, and its ramifications were numerous. Each caste widely differed from others in the mode of dress and the way of life. The higher caste Zealously preserved their traditional styles of life, even to the extent of cooking or serving food in a particular manner. (Beteille, 1970)The modern political development had divided the Hindus of Peninsular India into three groups, the Brahmins, the Non-Brahmins and the untouchables. The most dismal aspect of the Varna system of the Hindu society is that the people who performed certain essential economic tasks in agriculture were considered outcastes. They were described by names such as untouchables, unapproachable, Depressed classes, Adi Dravidas, Panchamas, Scheduled Castes and soon. They also called themselves the "Fifth Varna" Harijan, the glorified crème nomenclature coined by Gandhi in 1933 to describe the total body of Depressed classes. The term scheduled castes are standardised in the constitution of the Republic of India though the Simon Commission first coined this name.

This Community, which comprised nearly twenty percent of the population, suffered from many social disabilities. They were forbidden to cross a street in which Brahmins were living. (O'Malley, 1974) Entry into Hindu temples was denied to them. Nevertheless, they were not prevented from making offerings to the Gods. Attempts by the untouchables to alter their style of life or to assert their civic rights were often resented rather than opposed by the upper castes, particularly by the present dominant castes in the rural areas. Consequently, they developed a spirit of discontent towards the entire traditional order.

The discriminated and subjugated people of lower castes today are called "Dalits". The Dalits are given a mixed list of titles or names, untouchables, unseeable, unapproachable, panchamas, outcastes, depressed, oppressed, polluted, exterior castes, Scheduled Castes and Adi-Dravidas etc., are other nomenclature used to denote the Dalits. Pallar, Parayar and Arunthathiyar are the three major Dalit groups in South Indian State, especially Tamil Nadu. Among them, Arunthathiyar is considered to be the lowest. The term Arunthathiyar is supposed to denote persons belonging to the different caste groups that are part of the Arunthathiyar community.

Indian society is highly stratified based on caste hierarchy, religious affiliation, linguistic diversity and regional loyalty. Caste has the most potent historical root. In India, Hindu society is divided into thousands of castes, which cast back socioeconomic, educational and cultural disparities. Caste-based social division, since its initial, has acquired solid sociocultural dimensions. Three of the significant socioeconomic categories defined by caste combinations in the Indian constitution are Forward Castes (F.C.s), Scheduled Castes and Scheduled Tribes (SC/ST), and Other Backward Castes (O.B.C.s). However, the Indian government has been making concerted efforts since independence to inculcate scientific temperament and cultivate the mind of all groups. S.C.s have remained socially, economically and culturally deprived because of their specific occupational and societal conditions.

Today, untouchability is outlawed by Article 17 of the Indian Constitution. The Indian Constitution recognises these groups to be especially disadvantaged because of their past history of inferior treatment and are entitled to certain rights and preferential treatment.

The SC population, numbering 138 million in India, accounts for 16.4 per cent of the total population of the country and has now increased to 166 million and accounts for 16.6 per cent of the total population of the country, which shows that there has been an increase in the S.C. population, in the last decade. The States with a higher concentration of S.C. population are Uttar Pradesh, Bihar, West Bengal, Andhra Pradesh and Tamil Nadu. These five States together account for around 58 per cent of the total S.C. population of the country.

The Department of Education continued to emphasise the Education of Scheduled Castes. The National Policy on Education (N.P.E.), 1986, updated in 1992, lays special emphasis on removing disparities in educational opportunities by attending to the specific needs of those who have been denied equality so far. The policy and its Programme of Action (P.O.A.), 1992 contain clear directions and measures for the educational upliftment of the Scheduled Castes. (Kumar, 2006)

The little progress that the Dalits have made during the six decades of the post Independence period has started dwindling during the liberalisation and modernisation period of the last two decades. This process of dwindling has been taken in the form of a sociocultural scenario, and it has happened since the previous century when S.C.s or the Dalit's assertion

took place. It may be in the phase of Sanskritisation or claiming their cultural heritage as pure and beautiful. Here we can find a clue to trace the then Chakkiliyan and their reclamation of Arunthathiyar Identity.

1.2 ARUNTHATHIYARS: AN INTRODUCTION

The Arunthathiyars mainly comprise the Chakkiliyan in Puducherry. Their traditional occupation is making leather products. The villagers compensate for their services by giving them a fixed grain quantity. They are also rearing pigs, goats and sheep or working in industries, construction and other kinds of manual work in the urban area. Their occupations are much more varied today, including jobs in many industrialised fields. Despite implementing various educational and developmental programmes, they have made little progress and have a literacy rate of only 15 per cent, which is very low compared to the total literacy rate of Puducherry. Regarding Puducherry, the total population in the U.T. of Puducherry was 244,377, of which 1,96,325 were S.C.s.(2011 census data). Among S.C.s, the total population of Arunthathiyar is about 2,490, who live primarily in Ariyankuppam Commune Panchayat.

The occupation of these people for ages has been cleaning dry toilets, drainages and public places, cobbler work and bonded labour in farmlands in villages. Arunthathiyar people are categorised as below all castes and all Dalit castes in Tamil Nadu. The caste system forbade them from owning land and property for thousands of years. They are landless and traditionally associated with cleaning up dead animals, scavenging the village, and working related to animal skin and leather. Many Arunthathiyar children below fourteen years are part of the unfortunate working force in these industries. They are least educated when compared to people belonging to other Dalit Castes. Less than one per cent of Arunthathiyars is in government employment. Of all Arunthathiyars, ninety per cent live below the poverty line, and seventy per cent suffer the teeth of private money lenders. The population Pie chart describing the composition of Arunthathiyars in Arunthathipuram is mention above. According to the 2011 Census of India, the total population of Ariyankuppam was 20,387, and the Scheduled Caste population was 3,176. Total population of Arunthathipuram (Nov 2022) according to the data gathered from Anganwadi, the total population is 5,419 with male population of 1,197 and female population of 1,222. And the population of the scheduled caste of Arundathipuram (Nov 2022) was recorded as 466 with a

male population of 222 and a female population of 244. The household survey also revealed similar results of gender distribution with 52.5% females and 47.5% males.

1.3 VARIOUS NAMES AND LANGUAGES SPOKEN BY ARUNTHATIYAR

In Puducherry, Arunthathiyar Dalits are called Chakkiliar, Thoti, Pagadai, Panchama, and Chakkiliyan. They mostly speak Telugu or Tamil at home but go to Tamil schools and follow Tamil customs. Only a few per cent of the Arunthathiyar population owns a small piece of land. Most of them are landless labourers. They work as a construction worker and daily wage labourers for low minimum pay. Due to the prevalence of poverty, they get into debt. Alcoholism is a major social problem among both men and women. Most Arunthathiyar Dalit adults are addicted to intoxication. Consumption of intoxication leads to deterioration of health, negligence of child care and continuation of poverty.

1.4 CHAPTER SCHEME

The first chapter covers the introduction after briefly discussing schedule caste's status in India. We will jump to a brief introduction to the Arunthathiyar community. The language they speak, and their population. In this section, we will also review the earlier literature on the study, the study's objective, and the research methodology. The second chapters deal with the ethnographic profile of the Arunthathiyar people. The third chapter outlines some child-rearing practices prevalent in the Community. The fourth chapter will deal with the Impact of Education on Enculturation and impact of the process of bringing up at the Educational level, following the last chapter, i.e., the conclusion.

1.5 SITE OF THE STUDY

The present study is based on the data collected from the Arunthathiyar settlement of the Ariyankuppam West of Puducherry, which come under the Puducherry Dist of Puducherry UT. Puducherry District comprises 71 Village Panchayats, five communes, two blocks, and two municipalities—the area surrounding Arunthathipuram, which primarily comprises the Arunthathiyar population. The North Ariyan Kuppam River beautify the beauty of the site. Towards the west Tamilnadu border merged with the Arunthathipuram—one side of the area surrounded by the Bay of Bengal sea beach.

1.6 STATEMENT OF THE PROBLEM AND NEED OF THE STUDY

Enculturation, socialisation, and child-rearing practices are the major factors that change cultural values and social norms. They are not just unconscious processes; Rather, they are constructed and reconstructed by the member of a culture every day. The cultural construction of Social behaviour and adjustment to the culture relies on the parent and Community's awareness. A community having high illiteracy depends on the intellectual class for guidance and lifestyle; due to the social stratification of Indian society, cultural practices are sometimes trivial for the group who lived in the upper strata. They believe their way of lifestyle is civilised and modest. This study explores the enculturation process, especially the child-rearing practices of Arunthathiyar and their educational status. It also tries to make a relation between the academic level of individuals and the grade of child-rearing practices they follow, how education influences child enculturation and the impact of enculturation on the Education level of the Individual. This kind of study can significantly aid in creating awareness among parents and the importance of enculturation in Child Education. We will try to find out how the lack of attention to the child's upbringing impacts the child.

1.7 THE OBJECTIVE OF THE STUDY

- To Study the ethnographic profile of the Arunthathiyar in Ariyankuppam commune Panchayat, Puducherry.
- To observe the Child Rearing Practices prevalent in the Community.
- To understand the notion of the Arunthathiyar on Education and Their educational level.

1.8 RESEARCH METHODOLOGY

This study is a qualitative research conducted to study the customs and habits of another society and culture. As a qualitative researcher, my principal stress was to find how reality is socially constructed. I used Participant observation to understand the emic perspective. Observing a society while interacting with its members offers an opportunity to attend various social customs and traditions firsthand, which otherwise may not be available to the fieldworker.

Establishing rapport with the members of the Community is also extremely important as it makes the subjects feel comfortable sharing information they usually do not communicate with

outsiders. During this process of rapport formation, the researcher develops a positive and healthy understanding with some members of the Community who may be more receptive and responsive than others. These persons are called key informants, who may be able to give all the necessary information about the Community. An unstructured interview with open-ended questions was conducted to get a greater depth of data. Questions were asked regarding the type of family, literacy level, occupation, income, standard of health, age at marriage practices, etc. These questions were asked to understand how the various aspects of life influence people's education and vice versa.

Secondary data was collected from various sources like census reports, books and articles on enculturation, child-rearing practices, behaviour and upbringing practices, and published and unpublished writings on the Arunthathiyar.

1.9 REVIEW OF LITERATURE:

The study of child rearing practices in Anthropology has a limited literature. However Anthropology has a good depository of literature on Enculturation and Education. Anthropology itself has started as a discipline studying different culture and their behavior. Anthropology has gathered diversified information about the child rearing practices and enculturation. National character studies emerged as a set of anthropological studies conducted during and immediately after World War II. This involves the identification of people, ethnicity, and races according to specific, indomitable cultural characteristics. In her book "The Chrysanthemum and the Sword"

Ruth Benedict very well illuminate the Enculturation process of the German. How in the childhood the children were treated calm and soothingly like treating a tender flower and tough behavior after teen. Anthropologist Margaret Mead in 1925 in her book "Coming of Age in Samoa" has very well illuminate the upbringing of adolescent in samoan society and how it is different from American society.

Anthropologist in India describe caste and untouchability very well and encapture it very well. So many literature are their describing it.

Specially for Arunthathiyar many book has been authored by different scholar describing their culture, belief to economy. These books are primarily written in Tamil language, this may

be a barrier to understand them for person who doesn't know Tamil. I have been through some unpublished works done on Arunthathiyar in different university of Tamilnadu that can be find easily on Shodhganga website.

“Socio economic and cultural life of Arunthathiyar community in Tamilnadu A study” (P, 2017) by Seenisankar P Of Madurai Kamraj University in 2017 elaborately describe about the social, economic and cultural life of Arunthathiyar.

“Challenges of Arunthathiyars in the process of empowerment a sociological study in tamilnadu” (Krishnan, 2021) form another best analysis of challenges face by Arunthathiyar community in India. The research has been done by K. KRISHNAN of Madurai Kamaraj University in 2021

“Impact Of Education On Employment Among The Scheduled Caste Arunthathiyars Scas Of Erode District In Tamil Nadu” (Subramanian, 2013) the work scrutinize minutely how education is impacting the life style and helping them to secure a reliable employment. This work has been done by C. Subramanian in 2013, Bharathiar University.

CHAPTER II

ETHNOGRAPHIC PROFILE

CHAPTER II

ETHNOGRAPHIC PROFILE OF ARUNTHATHIYAR

Qualitative research that involves immersing yourself in a particular community or organisation to observe their behaviour and interaction up close is known as Ethnography. Ethnography is the building block of anthropology. It is the fundamental doctrine and discipline of anthropology. The term ethnography has its root in 'ethno' a word-forming element meaning "race, culture" from the Greek 'ethnos', "people, nation, class, and tribe; a number of people accustomed to living together. Graphia is the Greek word express in modern English as Graphy; word forming meaning "process of writing or recording" or writing a description. In sum, it is the scientific description of peoples and their culture from a to z, in an emic perspective. Ethnography involves fieldwork. It is the written account of a particular culture. In this section, I would like you to understand the term ethnography. Following are some definitions given by various scholars in Anthropology and social research.

Ethnography scribes the "ethos of culture" famous anthropologist Clifford Geertz in his testimony "The Interpretation of Culture", defines the ethos of culture as the less tangible aspect of culture, such as values and norms. Geertz argues that ethnographers should use elements in a phenomenological approach, tracing not just the doings of people but the cultural elements themselves.

Ethnography is about telling a credible, rigorous, and authentic story. Ethnography gives people a voice in their local context, typically relying on verbatim quotations and a "thick" description of events. The story is told through the eyes of local people as they pursue their daily lives in their communities. The ethnographer adopts a cultural lens to interpret observed behaviour, ensuring the behaviours are placed in a culturally relevant and meaningful context. The ethnographer is focused on the predictable, daily patterns of human thought and behaviour. Ethnography is thus both a research method and a product, typically a written text. Ethnography is "the art and science of describing a group or culture" (Fetterman, 2009)

Ethnography describes the group's history, location's geography, kinship patterns, symbols, politics, economic systems, educational or socialisation systems, and the degree of

contact between the target and mainstream cultures. 3 Specialised ethnographies may focus on specific elements of socialisation of the young or the role of a significant person, such as the principal (Wolcott, 2003).

Ethnography is a research process in which the anthropologist clearly observes records and engages in the daily life of another culture- an experience labelled as the fieldwork method and then writes accounts of this culture, emphasising descriptive detail. These accounts are the primary form in which the fieldwork procedures, the other culture, ethnographer's personal and theoretical reflections are accessible to professionals and different readerships (Marcus and Fischer 1986).

COMMON CHARACTERISTICS OF ETHNOGRAPHY ARE:

- 1 A focus on a discrete location, event(s) or setting.
- 2 A concern with the full range of social behaviour within the location, event or setting.
- 3 Various research methods may combine qualitative and quantitative approaches, but the emphasis is on understanding social behaviour inside the discrete location, event or setting.
- 4 An emphasis on data and analysis, which moves from the detailed description to identifying concepts and theories grounded in the data collected within the location, event or setting.
- 5 An emphasis on rigorous or thorough research, where the complexities of the discrete event, location or setting are of greater importance than overarching trends or generalisations.

An Ethnographer's Prime objective is to comprehend its subjects' social and cultural world to understand their behaviour, value and the meaning they engive in their socio-cultural phenomena.

2.1 THE ARUNTHATHIYAR:

The Arunthathiyar are the socially and educationally deprived community of south India. They can be found in most South Indian states, from Andhra Pradesh to Kerala. The majority of

the SC population of Tamilnadu constitutes the Arunthathiyar. Arunthathiyar is a collective term given to them to recognise and identify them in a dignified way cause their then names were believed to have a derogatory mark.

Different names know for the Arunthathiyars. The Chakkliyar itself signifies those who are scared of getting beaten up. Chakku means beating, and Kili implies fear. Chakkili expresses the meaning of chicken-heartedness, which means one who is innately fearful and not daring. "Chakkiliya" is derived from the Sanskrit word 'Shatkuli' which connotes the eater of dead beef or excessive flesh. Even today, eating beef is very common among the Arunthathiyars. But they feel insulted when called by this name, which is identified with their food habit. Thurston stated that the Chakkiliars are the leather workers of the Tamil districts corresponding to the Madigas of Telugu districts.

Pakadai is a dice used in gambling and symbolises conquering enemies with cunningness. The Arunthathiyars are compared with these dice because they are being exploited cunningly by the high castes to achieve their ends. Since this name denotes their substandardness of being without self-esteem, self-assertion and personality, they do not like it too. Pakadai also means producing leather apparatus to make announcements, again proclaiming them enslaved people to the high castes.

Mathari means useless, proud and arrogant. This meaning does not match their behaviour concerning the high castes. This title is also unacceptable to them because it elucidates their boastful character. Instead of these names, they prefer to call themselves Arunthathiyars (Mark, 2001). Singh (1995) confirms that the Chakkiliars of Tamil Nadu call themselves Arunthathiyars, which is considered more respectable than the other names.

Thoti is another name used for the Arunthathiyars, which means to dig or tott. i.e., to go round, as the Thoti conveys news and summons people to appear before the village council.

2.2 GEOGRAPHIC LOCATION:

The community under study resides in the village Arunthathipuram(Ariyankuppam West), which comes under the Commune Panchayat Ariyankuppam, Puducherry, India. Ariyankuppam is located at 11.54° N 79.48°E. Ariyankuppam is 5 km From Puducherry city. It

is between Puducherry and Cuddalore on [NH-45A](#). One can reach Ariyankuppam by any local bus from Puducherry to Veerapattinam. Also, you can catch any bus to Cuddalore, Bahoor or Madukarai from Puducherry running via Ariyankuppam.

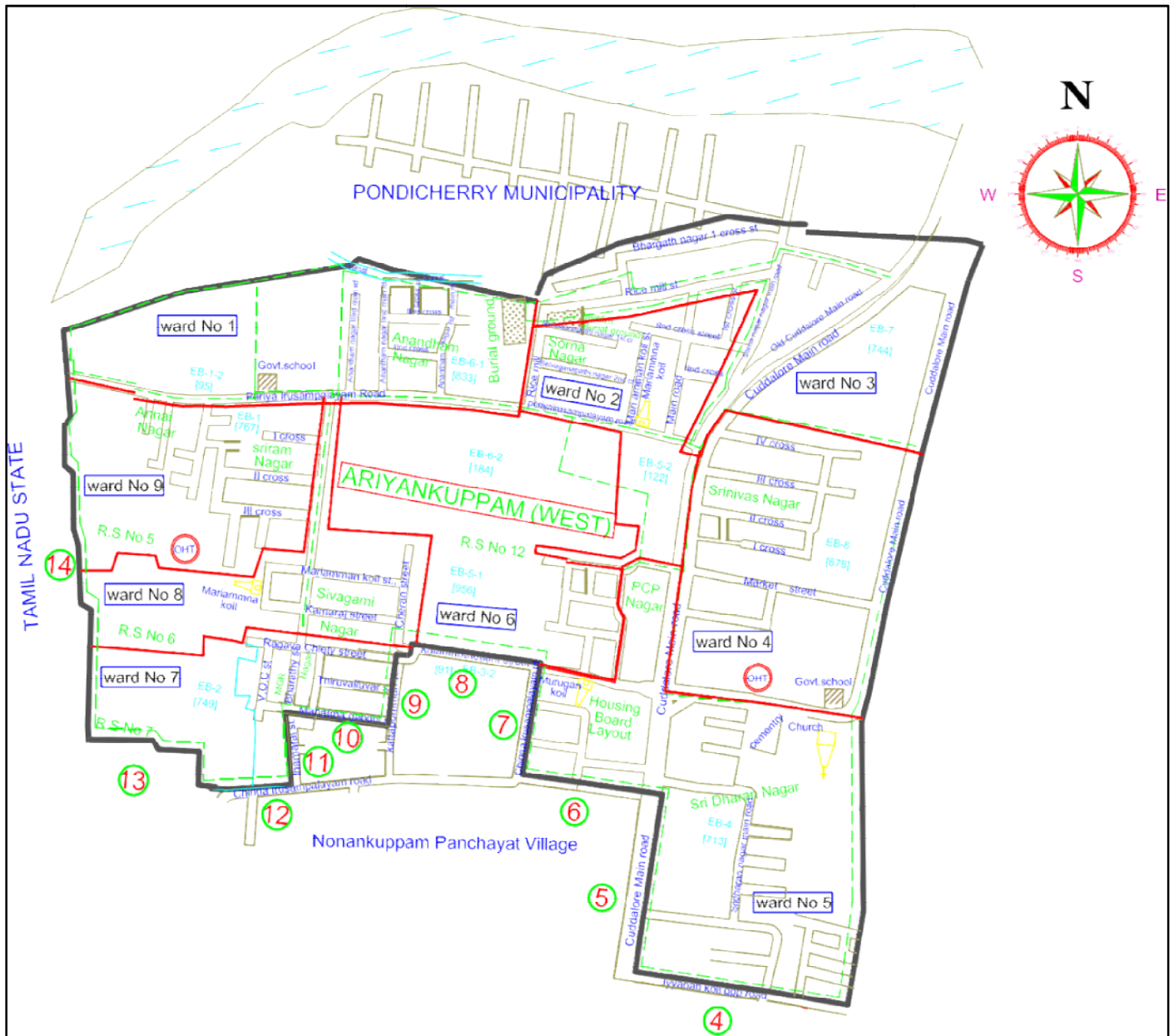


Figure 1 Administrative Map of Aunthathipuram

2.3 HISTORY OF ARUNTHATHIYARS

Arunthathiyar or Sakkiliyar are people from lower castes living in Sri Lanka and Tamil Nadu. They are called Dalits. They are believed to have been settled in Tamil Nadu by the Vijayanagara kings during the Vijayanagara rule with the Telugu -speaking people from Andhra Pradesh. During the reign of Viswanatha Nayakar (1529-1564), many Telugans settled in Madurai. Arunthathiyar might have come with them. Another reason for the displacement was that the Mohammedans asked the woman, and carpenters did not want to give women to Mohammedans. At the same time, they could not resist. Under these circumstances, the Mohammedans left Tamil Nadu. In another situation, Hyder Ali Tipu Sultan invaded Tamil Nadu. At that time, Kannadaspeaking Arunthathiyar was brought in to make bears for soldiers. Athiyar is also among the Tamil Nadu Veliyar divisions. They ruled the Thakadur region (present-day Darumapuri). The Athiyar later got the name Maruvi Arundhatiyar. The best king of the Athiyar clan is called Ma + Athiyar = Mathiyar. Mathiyar is another name given to Arunthathi (Mark, 2006).

2.4 ORIGINE OF ARUNTHATHIYAR

Sakkiliar/ Chakkiliyar or Arunthathiyar are among the most marginalised social groups or castes from Tamil Nadu and Sri Lanka. Along with Pallar and Parayar, they form the largest Dalit group. "Arunthathiyar" is more preferred and considerate than "Chakkiliyar".

The name "Sakkili" is hypothesised to be derived from Sanskrit to mean beef eater or someone who eats more meat. It is also said to tell someone afraid or blind. However, it has been suggested that the word is a corrupted form of two words, "Sakya" (clan of the Buddha) + "Kular", used derogatorily on the people of "Shramana" Buddhist faith, when Buddhism and Buddhists were persecuted in India. Several prominent Buddhist monks and rulers may have shared their lineage with this caste before subjugation.

In the caste system, although they were traditionally associated with leather work for agriculture and war equipment, they were associated with scavenging (janitor) due to forced labour upon them by the ascriptive system of caste domination. Hence, their social status is artificially depressed below other Scheduled Castes, suffering from a lack of social, political and

economic empowerment. Though they are classified into the Scheduled Castes group, they are considered untouchable by other Scheduled Castes.

Sakkili as a Derogatory Term Sakkili is a term used by certain Flame Warriors from Sri Lanka, partisan to the Sinhalese nationalistic cause in the current civil war to describe all Sri Lankan Tamils and has been noted by sociologists. Due to the negative connotation associated with this word coined by others, the community has chosen its name to be Arunthathiyar using Sanskritisation based on the text of Vedic origin from a wife of a mythical Brahmin-Vashishta sage of the highest order, named Arunthathi, known for her unparalleled beauty and loyalty. Arunthathiyars are addressed in Puducherry in names like Thottis, Sakkilian, and Madigan. Among these, Sakkiliyan is the most popular term to handle these people. Hence, those who are associated with menial jobs are addressed as Sakkiliyan. Hence the term "Sakkiliyan" should be replaced by Arunthathiyars. It is believed that the word "Arunthathiyar" refers to a woman known for her purity and virginity. Since they are coolies and daily wage labourers, they often depend on others for their daily food. It was often noted as a cause for concern that the Sakkiliyars had not similarly organised themselves as Pallars or Paraiyars. The Sakkiliyar community is spread across Tamil Nadu, and the majority reside in the Western part of Tamil Nadu.

2.5 MYTHICAL ORIGIN

The community has been given a common name, "Arunthathiyar", using Sanskritization myths from Arunthathi, a daughter of the mythical Brahmin Sage Karuthamar. From childhood, Arunthathi was a devoted servant of sage Vasishta contemporary of Karuththamar. She grew into a chaste woman and desired to marry Vasishta. But Vasishta laid down a condition for the marriage. He wanted to test her chastity. One day thirty sages came to the hermit's cottage. He took milk in a small vessel and asked Arunthathi to serve the guests. She did not ask any questions, even though she did not think that that small pot full of milk would suffice for 30 sages. She poured it and boiled and served them to their satisfaction. She did not have an idea of doubt over the possibility of such a feast. Though Vasishta was pleased, he was not satisfied. He decided to test her further. He gave mango nut to Arunthathi and asked her to feed them with fruits. She went to the garden, planted the seed, watered it and came inside the house and returned with a basket. What a miracle. There was a mango tree with honeyed fruits. She distributed the fruits to the sages. Fully satisfied, Vasishta married her. Their married life was

pleasant, blessed and prosperous. They were blessed with one hundred children. The first of them, following his father's footstep, become sage. The other Ninety Nine were married, and their descendants became known as Arunthathiyar.

The fame of the chastity of Arunthathi spread throughout the world and even to heaven. Indra, the lord of Devas, the sun God and the god of fire came to know about Arunthathi, and they decided to test the statement's veracity. All three of them descended to earth and took the form of old Brahmins who went to the hut of Arunthathi. They wanted her to give them drinking water to quench their thirst. She took a vessel and proceeded to fetch water. But they stopped her. With their godly powers, they filled three fourth of the vessel with water. Thus one-fourth of the vessel remained to be filled with water. They demanded that one-fourth of the vessel be filled with water created out of the powers of her chastity. Only then would their thirst be quenched. She understood the visitors. Then she proved herself equal to them in the miracle meeting by filling the remaining part of the vessel with water. They were astonished. They could not believe that a human being that took a Woman could pass such heavenly powers. They began to worship. Men who worship a god are called Thothi, while vice versa is called Arunthuthi. In due course, Arunthuthi came to be known as Arunthathi.

On their return to heaven, they passed on the information to Siva, the supreme god, with the desire to test her himself. Siva also descended to the earth, reached the hut of Arunthathi in the form of rishi, and asked her to serve him food without any dress in her body with the power of her chastity. She changed him as a child and fed him. After that, she transformed him again into a sage. Seeing this, Vasishta got angry and suspected her; Siva revealed himself to the couple and made her a heavenly star on the northern side of Sabtharishimandala. The Arunthathiyar live this as a truth. This myth serves as a charter for their identity. (Mark, 2001)

2.6 FOOD HABITS

The daily food habits of Arunthathiyar constitute staple food made of rice grain. They consume whole rice two times a day and processed rice grains once. In Puducherry, they had moulded their food habit according to the environment. Curd-rice, Iddli, and Dosa are famous rice grain items. Their working hours have severely impacted their consumption pattern. They take proper meals only twice a day. They usually eat rice or idli in the morning, with vegetable

curry or sambhar. After having their morning meal, they leave for work and return to their homes only in the evening. In the afternoon, while at work, some ate packed food prepared in the morning and kept in tiffin boxes. They love tea when they are tired from work. Their evening meal consists of either rice or curry. Men sometimes skip the second meal of the day because they return home drunk after work. According to them, alcohol Relieves them from the tiredness of a day's work. But it kills their appetite, and they sleep most of the night without food. This is one of the leading causes of their poor health. They eat non-vegetarian food, Beef meat, though they have the stigma they love to consume it. They say beef curry is the best taste among the meat curry. Due to the stigma, they mostly hide it from outsiders and sometimes feel ashamed of it.

2.7 SETTLEMENT PATTERN

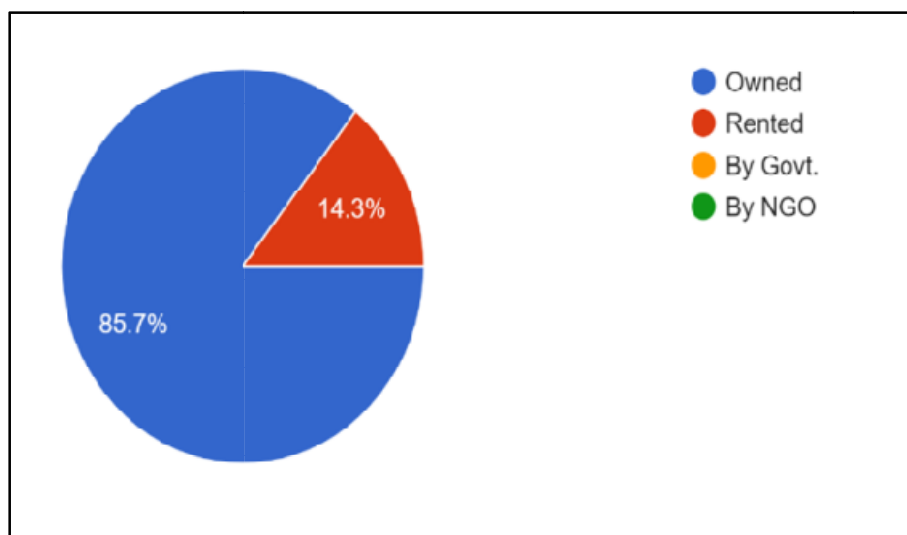


Figure 2 House Ownership of Arunthathiyar

The village Arunthathipuram which was my study site has 101 houses in the paperwork of the administration. However, we find only 56 proper households arranged in single rows with sub-rows in some areas. Most of the people have their own house. The majority of 85.7% of respondents are living in owned houses, 14.3% rented houses. Houses are properly built, 38.1% houses are thatched, 42.9% are tiled and 19% have RCC-type houses. Some have high standard Cemented houses with tiled. There are at least two rooms in each house. These rooms are divided

into various sub-parts by them according to their requirements. The first room, the living room cum bedroom, has a partition; on the other side of the partitioned wall, they have a small kitchen. The second room is used as a bedroom. However, some houses use the second room as

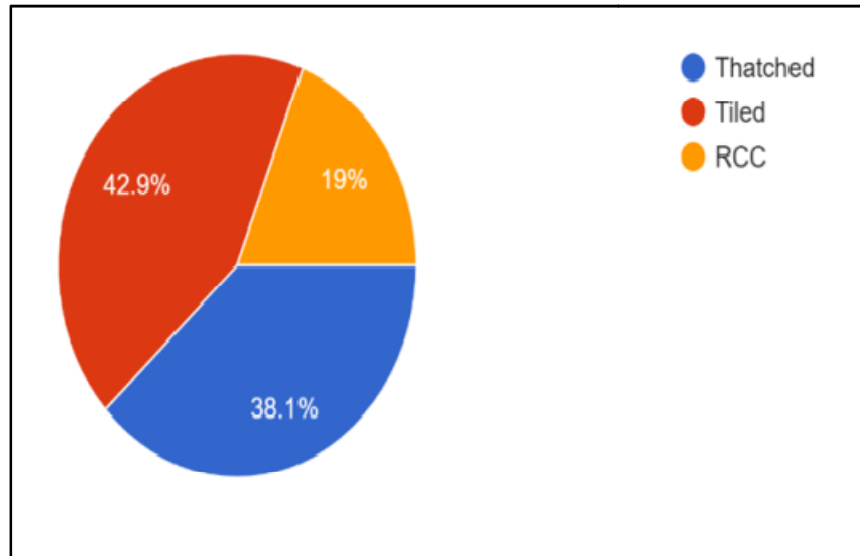


Figure 3 House Type of Arunthathiyar

the kitchen and the first as their bedroom. Every house

has a bathroom made by the locals for bathing and storing water in containers. All the houses are connected with tap water through a governments scheme.

2.8 RELIGION

The religious organisation of Aunthathiyar revolves around ancestral worship. They believe that their ancestors are always with them in their day-to-day activities. With the Adoption of Hindu culture, their traditional practice of ancestor worship is slowly withering away. Arunthathiyar has two community gods known as Madurai Veeran and Ondi Veeran. They believe their Gods and Goddesses dwell in the settlement area, protecting them from evil spirits. They pay great reverence to Mariamman, another diety Having their Deity these days. They have developed an excellent devotion to Hindu Gods and Goddesses like Shiva, Parvathy, Mahalaxmi, Krishna, Muruga, Ganesha, Masaniamma, Mariyamma, and Bhadrakaliamma. They enjoy going to the neighbouring Hindu pilgrim centres.

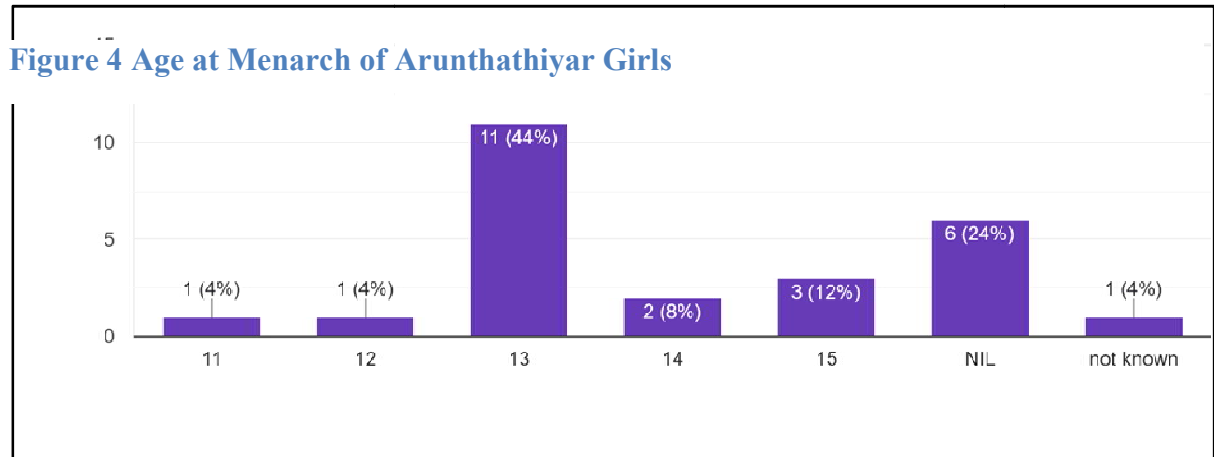
2.9 LIFE CYCLE RITUALS

Arundathiyars, also known as Chakliyors or Chakkiliyors, have unique life cycle ceremonies observed during various stages of their lives. Following are some of the significant rites de passage :

BIRTH CEREMONY

When a child is born, the family performs a "Punyakavatham" or "Thavalai" ceremony. In this ceremony, the child is bathed and shaved off their hair. The child is dressed in new clothes, and a feast is held for relatives and friends.

PUBERTY



Majority of 44% girls attain their menarch at 13 age. 4% attained at 11, 4% at 12, 8% of them at 14 and 12% attained at 15 of your age. When a girl reaches puberty, she undergoes a ceremony called "Kalyana Veethi". In this ceremony, the girl is adorned with new clothes and jewellery and is presented to the community. The community members bless her and offer gifts.

MARRIAGE CEREMONY

Arundathiyar marriages are usually simple affairs. The groom's family offers a proposal to the bride's family, and if the proposal is accepted, the wedding takes place it is arranged one. On the wedding day, the bride and groom exchange garlands and are married according to Hindu customs.

FUNERAL CEREMONY

Arundathiyar funerals are simple affairs. The body is bathed and dressed in new clothes. It is then taken in a procession to the cremation ground. After the cremation, a feast is held for relatives and friends.

ANCESTRAL WORSHIP

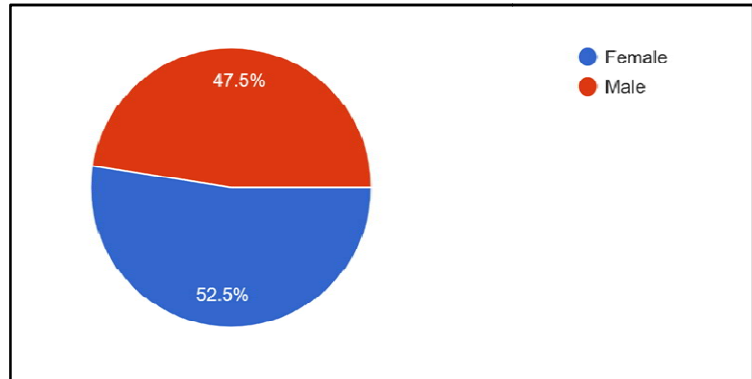
Arundathiyars also worship their ancestors. They believe that their ancestors protect them and bring them good fortune. Ancestral worship is usually performed during the month of Aadi (July-August) and Thai (January-February).

2.10 POLITICAL ORGANISATION

To regulate social laws, Arunthathiyar has developed a kind of village political council traditionally known as Nattukoottam. It has a council board known as Nattukoottam. Four to five council members preside over the committee, known as Nattamar. This council member primarily plays a role in managing social control. The traditional system of social control involves the traditional Nattukoottam(Panchayat). Nattukoottam consists of all members of the communities, and Nattukoottam happens in front of the Mariamman temple. During the 'Aadi' Masam Mariamman temple festival, the Nattukoottam arrange the festival every annum. The other functions of the Nattukoottam are to decide and enlist marriage-related matters in the community and resolve them. The Nattukoottam solves all the political disputes with the different communities and within the community in front of the Mariamman temple—Nattukoottam enumerates the gifts given to the newly married couple. The process of selecting Nattamar is not only complex but also a year-long process. The children were allowed to see the Nattukoottam at the near. They use a simple dialect of Tamil and Telugu. The children watching will grow with the values by generation after the replacement of the elder Nattamar, the new young Nattamar will be in charge. Mariamman temple plays a vital role; however, it is not fixed, council should always sit there. Apart from these, they are obedient to the Indian Republic and its state mechanism.

2.11 SOCIO-ECONOMIC PROFILE OF ARUNTHATHIYARS

Among which this study is conducted in puducherry districts. It was found that 52.5% of population are female and 47.5% are male. female respondents were easily approachable and were also able to respond to the questions in the data collection. Most of the teenage girls felt shy and they disembodied themselves from responding to the interview. The economic activity in this village revolves around the Daily wage; however, many individuals these days are getting jobs



In different sectors. Almost all of them, including women, work on daily

Figure 5 Population Ratio (Male and Female)

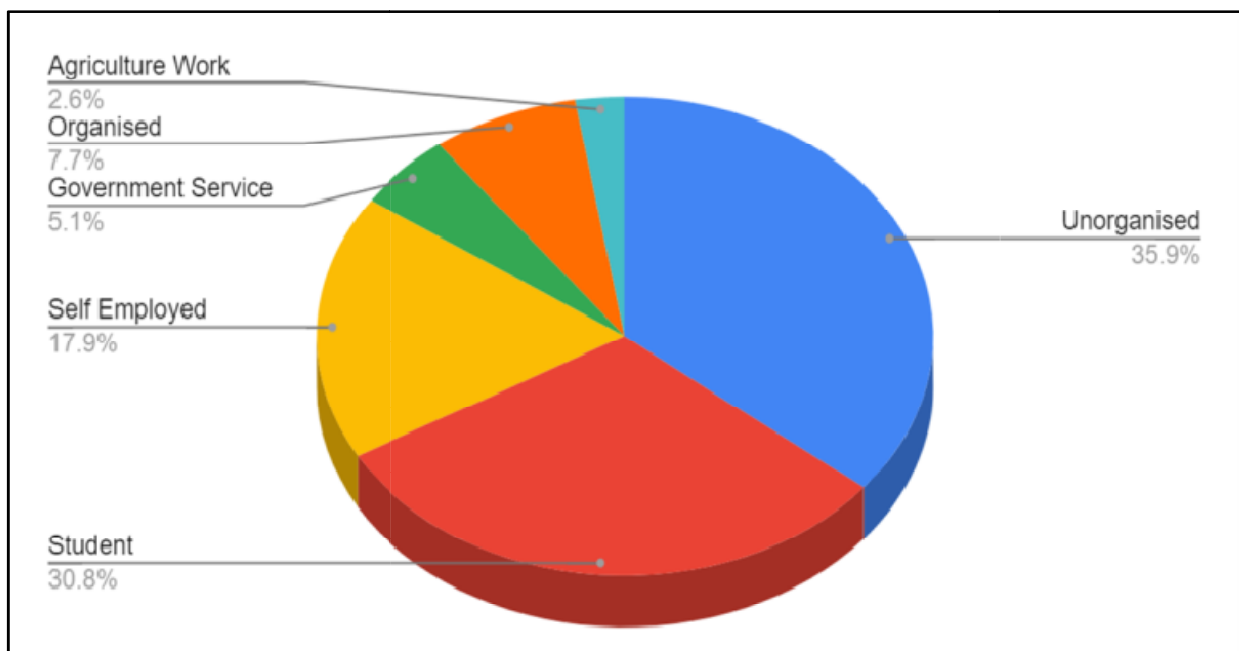


Figure 6 People Working On Different Sector

wages. Their working hours vary from 8-12 hours a day. They work six days a week. Sunday is a holiday for them. Most of them don't have livestock. Following is a given pie chart representing the working population. Approx 36 % of people work in the unorganised sector, such as construction workers as labour, government project, housekeeping, washing utensils etc. Only five per cent population is represented in the government sector. However, the percentage of the

population pursuing education is increasing daily. They are getting more aware of schooling. However, they have been working as manual scavenging, cleaning toilets and working related to dead animals. They are trying to maintain aloofness from it. They are progressing. Even after all this, those not getting the opportunity to walk ahead are still learning the practice related to leather work and the implication of science on their earning. The use of modern equipment for leather work and a sharp shift has been noticed from making shoes to making sofas.

2.12 MONTHLY INCOME OF THE ARUNTHATHIYARS

As most of the Arunthathiyars were not placed in Government and professional jobs, the average monthly income earned was also not more than 20,000 rupees. The majority of 37% of respondents have their family income below 5,000 rupees per month. The family requires an income in some form or other to meet their daily needs, not all the respondents in the study were having a regular income source. 2.13

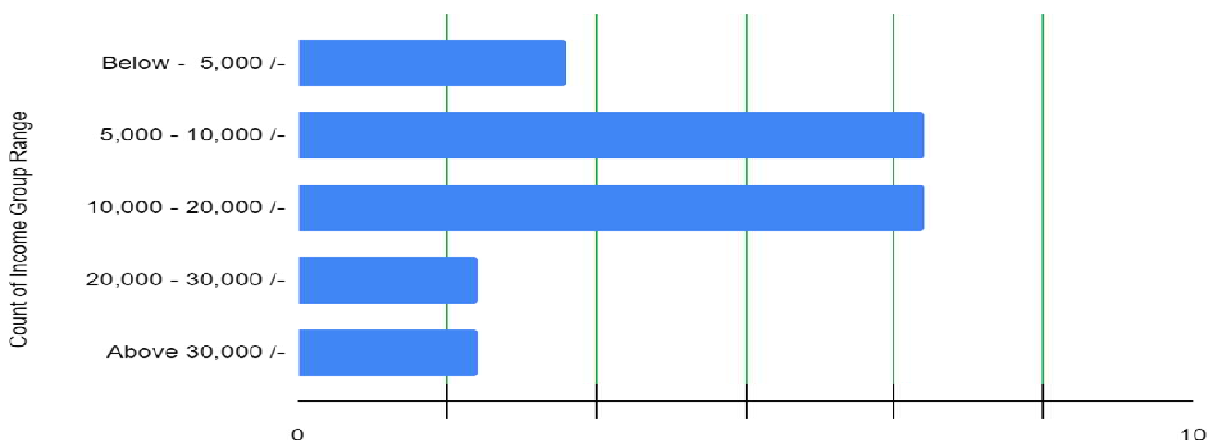


Figure 7 Monthly Income of The Arunthathiyar Family

2.13 EDUCATIONAL FACILITIES

These days s, almost all the children of this village are enrolled in Government Primary Schools, Arunthathipuram, and Govt. High School, Ariyankuppam. Schools are within walking distance. Students can easily attend school and pursue education. They all have to suffer for higher education due to their economic backwardness and proper guidance. Children are

provided with mid-day meals in schools, which helps not only lure the students to attend school every single day but also helps them maintain their nutritional status. The literate adults in this village have a secondary and primary education, and sending children to school started just recently. Before this, only a few people acquired education in formal institutions as they were bound to feed their bellies.

2.14 MARITAL STATUS

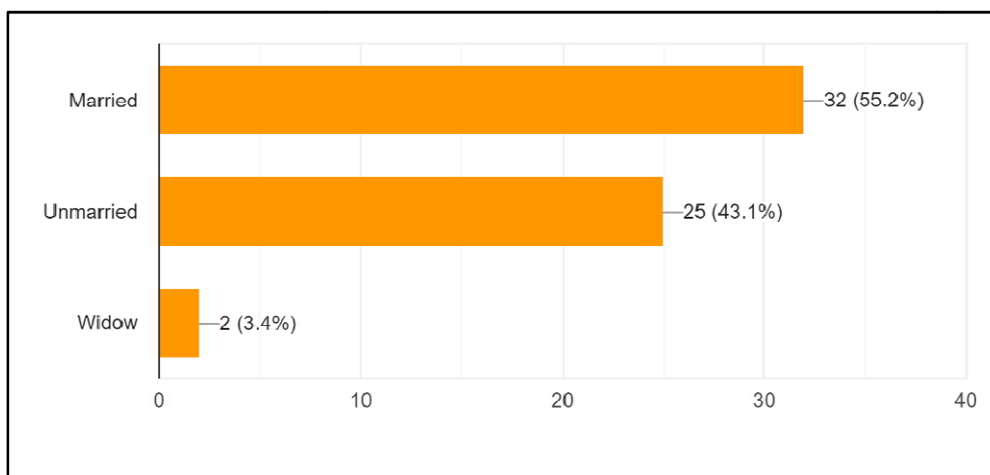


Figure 8 Marriage Status

The majority of 55.2% of respondents are married, 43.1% are unmarried and 3.4% is a widow. The majority of the respondents were married and lived in families. Being in a joint family system they were able to adjust with each other easily and so the rate of divorce was comparatively low among the Arunthathiyars. Apart from this 68.6% have done arranged marriage and 31.4% has done love marriage.

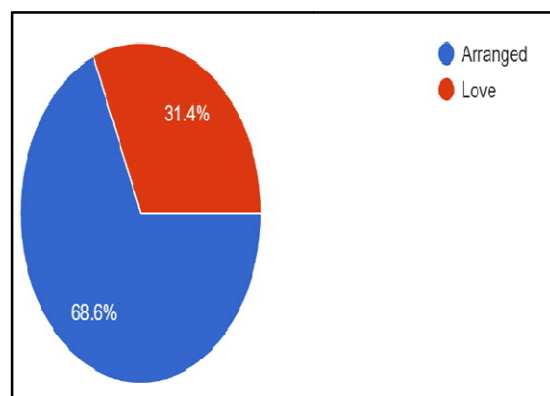


Figure 9 marriage Type

2.15 HEALTH CARE FACILITIES

There is a good set-up of government health set-up. From the lower ASHA serving the people to the JIPMER, India's famous Government hospital and college is a reachable distance.

There is a proper Ambulance service. Even some of the Arunthathiyar were and are working in the hospitality service in the Hospital. The Aganwadi system has a significant role in maintaining childhood education pre, schooling and distributing medicine, Polio vaccination etc. The health care facility is very well in the area.

CHAPTER III

ENCULTURATION AND EDUCATION

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ENCULTURATION

Humans are social animals. What makes Homo sapiens special from the rest of the animals and declared a social being. Learning makes the human species a social animal. Learning is the process of training oneself to participate in cultural practices. In this process, a more knowledgeable community member extends support to their fellow being. During this process, learners develop their participatory knowledge and skill and grow to be constructive, active member of the Community (Vygotsky, 1978). This process of learning in Social Science, especially in Anthropology, is called enculturation. Enculturation refers to the process of learning and internalising rules, values, and expectations of one's culture. However the process of enculturation is regarded by sociologist as socialisation.

Arunthathiyar is one of the scheduled caste communities as per the Indian Constitution. Primarily they are the inhabitants of the Southern part of India especially to the state of Andhra Pradesh, Tamil Nadu, Kerala, and Puducherry. Among the various cultural Practices, Child Rearing Practices are among the foremost in the Process of Enculturation. Famous sociologist and Structural Anthropologist Talcott Parsons spoke of the birth of new generations of children as a recurrent barbarian invasion. He said that because human infants do not possess culture at birth. They have no conception of the world, language, or morality. In this sense, Parsons uses the word "barbarian" in reference to infants. They are uncultured, unsocialised persons. All an infant needs to live and cope within the cultural context awaiting him is acquired through this process.

Enculturation can be classified into two binary copulates one consists of Formal and Informal Enculturation, and another is Conscious and Unconscious Enculturation. Formal enculturation entails learning and acquiring knowledge about the culture in an institutional setup like school, college, etc. In contrast, informal implies the cultural means to teach the culture's values, norms, and traditions. Conscious and unconscious enculturation is about the cognitive activity taking place in the process of learning. Suppose an individual learning certain cultural

values knowingly can be considered conscious enculturation. However, if an individual is not aware that s/he is learning something without the awareness of it, it is Unconscious enculturation.

Child-rearing practice is the process by which a child learns how to behave and react to the environment and people. It is a pattern of raising children specific to a particular society and environment. Child rearing varies from society to society regarding the method of discipline, expression of affection, and degree of permissiveness. Child-rearing decides how a child will thrive in society and the surrounding environment. There are enumerable no child-rearing practices in different parts of the globe. Among those, India is one of society's diversified cultural amalgamations. In every corner of India, you will find a fascinating way of child upbringing. The southern part of India possesses a culturally enriching enculturation mechanism. "One example that I found is if the child is not able to walk even after one year, which is the average age in India children start walking, people take the child to the sea beach and dig sand to cover the child to the knee. Sand in this process helps the child to stand properly and makes them walk."

This chapter will focus on the child-rearing practices prevalent in the Arunthathiyar Community. We will start our analysis from the birth of a child to the teenage. Humans though lifelong learners never stopped acquiring knowledge and information; I have limited myself to only the foundational period of human learning. Teenage children are apparently old enough to take care of themselves. Most anthropologists believe the learning process begins at the weaning stage when mothers start to keep their children away from milk feeding. .

3.1 SEGREGATION OF SEX AND CHILDREN'S PARTICIPATION IN ECONOMIC, RELIGIOUS, AND CEREMONIAL ACTIVITIES

Gender symbolises the social, psychological, cultural, and behavioral aspects of being a man, woman or other gender identity. Gender since the beginning of human civilisation has been used to make a demarcation for social, economic, religious and ceremonial activities in different society. May it be a ancient society or modern society. Tokenising a specific gender based on individual sex personify societies ability to arrange society and its activities, it make a segregation between the work individual is assigned in a society ; in other terms it is called the

Gender Role. Most culture use gender binary, which distinguished into two categories, individual is considered part of one or the other. One considers the male sex in the formation of boys/ man and the other associates with the female sex that construct the idea of girls/ women. Those who are outside this binary form a coalescence of non binary. Different term has been used for this non binary people; LGBTQ is the Modern society's Nomenclature for those individuals who are outside the gender binary. Whether the Gender binary is Legitimate or not, whether it is right or wrong is the task for those who are having Great insight on this matter. Our concern will lies between the ethnographic monograph on the Arunthathiyar community and what is the segregation of Gender and children's participation in different activities in the society passively or actively.

Beginning in childhood, children spend most of their time playing with same-gender children and form same-gender friendships. This tendency is referred to as gender segregation and may arise because children of the same gender share interests and interact with one another in similar ways. The different experiences that girls and boys have in their same-gender groups (e.g., more talking and affiliation behaviours among girls; more roughhousing among boys) promote gender stereotypical behavior and increase children's identification with their own gender. (H.A. Priess, 2011, pp. 99-108).

A sharp gender role or segregation of sex can be noticed in the Arunthathuyar community of Puducherry UT. This process of segregation based on sex begin short after children learn to verbalise they feelings and start to talk with fellow people(around the age of 3-4). Scholar believed when we start to teach children the way their speech should be to different sex in their formation years they learn this and this lead them to spend more time with same gender.

During this period of 3 to 5 year children in Arunthathiyar community learn to play and start to take part in daily activities passively. Girls child stay with theirs mothers at home most of the time, they see what their mother's are doing all the day. They developed interest in home chores, cooking and etc. However they are physically not able to do so. In that situation Arunthathiyar community encourages girls child to play with cooking stuffs made for kids. They noticed what the women counterparts are doing in the whole day. Whereas boys encourage to spend their time with their male counterparts grandfather, father, brother etc. They are

encouraged to play outside the house. In the starting phase they played in the courtyard of the house and later they are send to play in the public ground and fields . The girls where as bucked up to play indoor games boys are to play outdoors game. This process continues and during their puberty both the gender are taught about reproduction, sexual Relation etc. Initiatives to teach about puberty and peripheral knowledge adult/elder in the Arunthathiyar community come forward. For girls it is done by mother or any elder female of the community. Albeit in the childhood children from Arunthathiyar community participate and enjoy the ceremony passively. They start to take part activity in their teen. They participate as per their willingness in the ceremony however certain ceremony is compulsory for them.

Arunthathiyar community is a schedule caste community and possesses low resources as compared to the other community in India. Children at their teen start to take part in economic activities and learn the family occupation. During the initial stages they passively participate and actively later. Arunthathiyar are very well aware of education and dignity in their life. They send their children for school. When they became unable to send their child due to financial or any other issues they tried to educate them in informal education. Their traditional economic activity encircles cobbler work. The complex division of labor in the modern society has encouraged them to participate in different types of jobs available in their circle. Form primary sector to tertiary sector they Arunthathiyar communities participation can be notice.

Gender segregation In Arunthathiyar community is a pervasive and powerful social phenomenon. Children learn about the "culture" of their gender group from spending time with same-sex peers: that is, they learn how members of their sex communicate, they activities they like, and the ways they behave. Anyone can notice a very well labour participation of women in Arunthathiyar communities. In other words Women are encouraged to take part in economic activities.

3.2 THE STAGE OF WEANING IN ARUNTHATHIYAR COMMUNITIES

Mother milk is the most nutritious, full of vitamin and other necessary minerals that neonate's need from birth to four weeks. Breastfeeding is the only way for a infant to receive all the necessary vitamins and nutrients for growth. This stage of depending on mother milk is know as suckling. Suckling is the breast feeding of a infant specially to the stage of weaning. Weaning

Is the stage where babies are introduced to food generally to liquid food. In an Ethnographic research DANA RAPHAEL depicts weaning as a process occurring over time, during which mothers gradually introduce their infants to culture-specific, indigenous or manufactured fluids and solids while continuing to breastfeed. (Raphael, 1984)

Arunthathiyar communities of Puducherry practice a three stage of weaning as following:

Stage 1 – Introduction of solid foods – from around 6 months.

Stage 2 – More textures and tastes – from around 8 months.

Stage 3 – Wider variety and family food – from around 10-12 months.

In the above stages introduction of solid food doesn't take place in sudden, however a pattern of food from breast milk-formula -semisolid-solid food. And method of food delivery can also be very well note down, breast to bottle (due to modernisation), bottle to bowl, bowl to spoon and from spoon to own hand. In the first stage they introduced the liquid food made up of rice and different food available in the surrounding. Rice being the staple food is used most often. Due to the impact of modernisation modern food are being encouraged to use different nutritional replacement like biscuits and Horlicks etc. In the second stage they introduced semi solid food different vegetables. In the last stage they introduced full solid food; this time baby is ready to digest the culturally available food. The full weaning process end between two and half year to three. It depends on the health of the child and the awareness of the family on the significance of mother milk. Cause it has been observed that weaning as period full of overtones. It is a dangerous time, scholar says, in developing countries when the infant is most at risk from weight loss and, in developed societies, when the child is prone to excessive weight gain.

Rites or event take place during the first weaning. In Pondicherry Arunthathiyar celebrate a Government co aid ceremony in the first day introduction of food to the child as Annaprashan. And as per the choice of the family members they celebrate ceremony on the different stage. Arunthathiyar use certain way to keep a child form suckling. That are predominant in India society. One is they send the children to relatives house making a habit for the child to stay away from mother milk. Another includes the smearing of Neem leaves paste in breast nipple. In some

cases they use the bogymen concept and try to make the baby to practice abstinence from mother milk.

3.3 SPEECH AND LOCOMOTION OF CHILDREN IN ARUNTHATHIYAR COMMUNITIES

Arunthathiyar communities encourage children to talk and express themselves freely. They start to teach speech or utterance of one syllable word like Amma, Appa, Tata etc. It fulfills two intention of the community; first is to teach the child how to speak and another is to teaching the child about the kinship terminology. Stage by stage according to the ability of the child on based on physical development child learns the speech. Now in Pondicherry Arunthathiyar communities predominantly speak Tamil language and Children learn all the Tamil kinship terminology accordingly.

Following is the stages involved in locomotion of a child:

Stage: 1

Crawling and Creeping: The series begins with the thrusting out of one knee forward beside the body by about the age of 28 weeks. The median age for crawling is 34 weeks ; it is, generally, the time when a child starts moving about with its abdomen in contact with the floor. The locomotive skill in crawling is perfected by the time of 49 weeks.

Stage: 2

Sitting: Ability to assume the sitting posture is not the result of some reflex action. The ability to sit, develops very early. A child of say, 3 or 4 months, can be seated with support, for a short stint. By the age of 7 or 8 months, the child can sit without support. Once the child has achieved this ability, the skill to do it develops rapidly. A 8-month-old child can keep sitting independently for a long time. Arunthathiyar communities are very well aware of the support needed for training a child to sit properly. They basically use pillow and mattress for support. Culturally they don't possess any kind of peculiarity in this.

Stage: 3 Standing and Walking: The child matures gradually till he is able to walk. To be able to stand with support is the first stage in the direction; and it is achieved by about the age of 38 weeks.

Several cultural interventions can be notice in this stage.

The elders help the child to step on forward, of course, supporting it with a finger. When the child is 62 weeks old, it tries to stand alone independently. It may be taken as the last stage in the development of motor skill; and another two weeks or so (by 64 weeks of age) the child able to walk – with no support of any kind required.

Environmental conditions should, of course, not be impeding the course of nature. Practice can also help in the natural course of locomotive development. It is a fact that if there is nothing to thwart the course of neuromuscular development, the child would achieve the capability to sit, to stand and to walk, even if no special training for the same is imparted to it, to have the skill for these motor activities.

Arunthathiyar community and adjacent region people follow a training method exclusive to sea shore Locality. When I heard about it, I was amazed. The method assist children who are unable to walk even after they attain the standard age of standing and walking. What they practice is, in every morning they takes the child to beach and dig it as both the leg of child will fit into it and support the child to stand. After sometime they being back the child to home, wash their legs with leftover water from soaked rice. They repeat this process till the child learn to stand and in result to walk.

3.4 FOOD AND BODILY HABIT

As children adopt to solid food, the process of learning about taboo food and food that they are allowed to consume learns. The endeavor to achieve better status has forced the community to follow sanskritization. As we are aware of the fact that they were known as chakkliyan a term consider as derogatory one. Recently their agitation has bear fruit; they are know recognised as Arunthathiyar. They traced a relation to Arunthathi a lady from Hindu Scriptures. They follow the taboo food enlisted and obeyed by Hindu social system. Children learn to practice the Hindu "code of conduct" e.g. respecting elder, how to behave with different

relation, observing rituals etc. However apart from the ideal culture we can notice the prevalence of beef consumption, alcoholism etc.

Controlling of the impulses of the children lies on the parents and society. To manage aggression and to sooth children they are very polite and gentle. They respect the childish nation of children. In some instances they use force to teach the children about wrong deeds and righteousness.

3.5 IMPACT OF MODERNISATION, GLOBALISATION AND WESTERNISATION IN CHILD REARING

Arunthathiyar Community is in continuous churn. The impact of modernisation and globalization on Arunthathiyar society and culture, ethical and moral values system can be notice **legibly**. Arunthathiyar family are evolving from joint family system to nuclear families, the role of partners in marriage is undergoing continuous evolution. Children's are getting addicted go modern devices. Use of Smartphone has paved the way to learn so many ideas and evolved children rapidly. They are learning about things that are cannot be discussed in open platform, there school curriculum etc. Through Internet platform like Google, YouTube and so on. Cartoon Animation has taken place of Outdoor games. All this major impact can be noticed.

EDUCATION

Education and enculturation are the two sides of the same coin. Combined, both lead to a society's rapid cultural enhancement and socio-economic well-being. While enculturation teaches the individual how to react/behave to a certain condition in a society, basic education helps the masses cultivate a scientific mindset, enabling them to perform cultural and social deeds very diligently and make them aware of the actual happenings. It enables people to synchronise with the latest changes and allows them to cognise the changes that are taking place. It is, therefore, not by accident that the provision regarding the education of the masses forms an integral part of the Constitution of India, enforced on 26th January 1950. The Constitution provides free and compulsory education to all children aged 6-14 years, up to a minimum level. Primary education constitutes a significant part of the entire structure of education. At this stage, the child starts going to a formal institution, and formal education begins. And it is at this stage that child empowerment starts to build up.

Education is considered a core component of growth and development. Both are regarded as inputs to the aggregate production function. Education is essential for satisfying and rewarding human life and well-being. Moreover, education improves human capital and raises productive capacity. Every kind of social disability and anomaly can be fixed by providing improved education facilities and Quality Enculturation.

3.6 SCHOOLS AT ARIYANKUPPAM

There are two schools in the locality. Govt. Primary School (GPS) Arunthathipuram was established in 1971, Govt. High School(GHS), Ariyankuppam, was established in 1925, and the Department of Education manages it. It is located in the BRC-2 block of the PONDICHERRY district of Puducherry. GPS, Arunthathipuram consists of Grades from 1 to 3, while GHS Ariyankuppam Consist of Grades from 1 to 10. Both schools are Co-educational, and they have attached pre-primary section. This school is approachable by an all-weather road. This school academic session starts in April. The school is Provided but not Prepared in School Premises, providing mid-day meals. An NGO does it know as Akshayapatra.

3.7 EDUCATIONAL QUALIFICATION OF THE ARUNTHATHIYARS

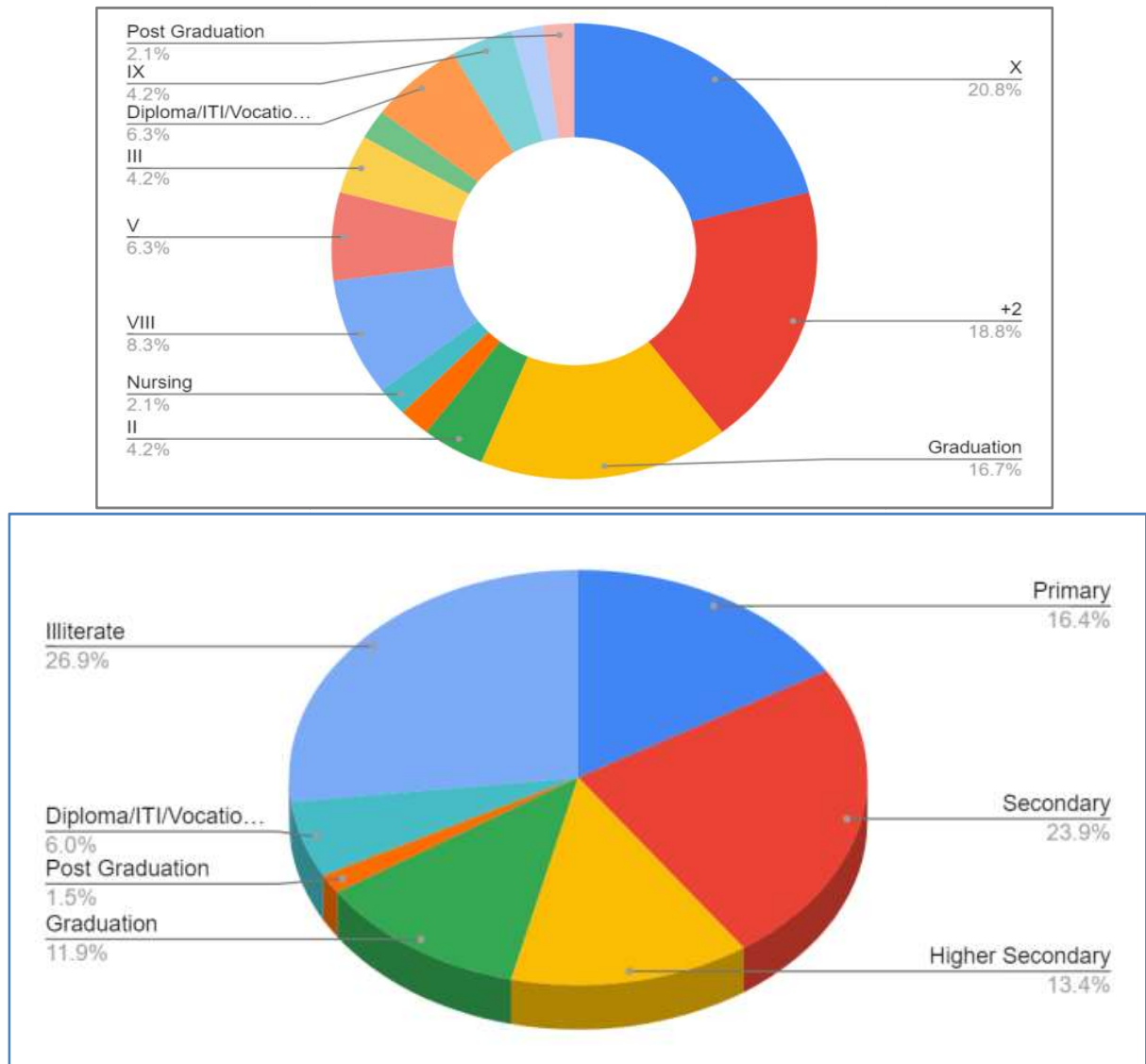


Figure 10 Educational Status Based On Level and Std

Their educational qualification was analysed, and 26.9% of the respondents were illiterate. Among literates, 16% have attended primary schools and were able to read and write. 23% have attended secondary education 13.4% have attended Higher Secondary. 11% have attended the graduation. Post-graduation is 1.5%. 6% population has done professional courses and diplomas. Education provides social and economic support to lead their life. The study reveals that there is a great need for sensitisation and awareness creation regarding education and

It's positive consequences. Education is the need of the hour for the emancipation of the deprived community. 69.8% of Arunthathiyars have children who are attending schools.

Compared to the early days, Arunthathiyars have stepped forward to send the children to schools. When we zoom into the literate data and try to calculate the percentage of people who attended Educational Institutions gives us a different image. As we are heading towards higher education, we are witnessing a drastic decline in enrollment, an obvious question pop-up, why? Do they are unable to send their children to school due to financial backwardness? Does their social backwardness pushing them back to take higher education? Is there only one cause, or are there so many reasons?

3.8 ARUNTHATHIYAR STUDENTS ATTENDING GPS, ARUNTHATHIPURAM

Classes	Boys	Girls	Total	Percentage
LKG	1	3	4	25%
UKG	1	2	3	18.75%
I std.	2	1	3	18.75%
II std.	3	3	6	37.5%
III std.	-	-	-	-
TOTAL	7	9	16	100%

Table 1 Number of Students attending GPS, ARUNTHATHIPURAM

As the school has LKG to III std. no of students attending school from Arunthathiyar community are 16 among this girls are higher in no. comprising 56.25% (9). The Number of boys are seven representing the percentage 43.75. They are good are study, Academic record shows that they are competing very well with their classmate from other community. Due to the financial and social backwardness they are facing many hurdle in their studies. It has been notice that those having a quality enculturation are performing very well in their academic record. Their classmate from other community says that they eat beef and come to school and mock them. Beside all these they are performing very well.

3.9 ARUNTHATHIYAR STUDENTS ATTENDING GHS, ARIYANKUPPAM

Classes	Boys	Girls	Total	Percentage
IV std.	-	-		
V std.	1	2	3	15%
VI std.	2	-	2	10%
VII std.	1	1	2	10%
VIII std.	1	1	2	10%
IX std.	2	2	4	20%
X std.	3	4	7	35%
Total	10	10	20	100%

Table 1 Number of student attending GHS, Ariyankuppam

Same state of Arunthathiyar students in high school also they comprises only 20 student among 292 students (from LKG to 10th). Seven students in X std, four students in IX std, VI std - VII std – VIII std have two students in each class and three students in V std. One Student from Aunthathiyar community studying in High School (probably 9th or 10th) is a state tennis player. When I asked him about school, he says that school help them to go play in tournament and program. After tenth those who can afford go to good collage. Many students discontinue their higher education after intermediate. They are forced to work due to their backwardness. I asked the same student who is a stet tennis player, what you want to be in future- his answer was Sub-Inspector. Again I asked do you know to become a SI he was looking the sky. It seemed that he didn't know. Later he answer I will learn when I will go to college. That is the state of Education among Arunthathiyar.

3.10 IMPACT OF COVID - 19 ON EDUCATION

COVID-19 pandemic affected educational systems world-wide leading to closure of schools, colleges and Universities. Indian education system also saw the largest disruption in history affecting nearly 32 crore students population enrolled in various schools/colleges and Universities. The sudden closure left very little time for the system to prepare a strategy and transition to distance learning. The crisis exacerbated pre-existing education disparities by reducing the opportunities for many of the most vulnerable children, youth and adults. It also posed challenges for schools/colleges/Universities to shift to digital mode of teaching with technological tools due to interruption of face to face (one-on-one) conventional teaching mode. Neither the teachers nor the students got enough time to prepare themselves for the new online education system, which had to be adopted hastily in this unique situation to continue the stream of education unabated. Lack of Technological knowledge and apparatus Arunthathiyar students faced many problems accessing digital education. Though they are staying in a town they don't have Smart Phone for Personal use. Even the teachers are not well equipped with digital knowledge. Lack to access digital education many of them were forced to work for family. Discontinuation from education makes them unable to grasp the information of higher class when the school reopens after covid-19. Covid -19 has caused a great destruction to intellectual property especially of students across developing and Underdeveloped country.

CONCLUSION

CONCLUSION

This study delineates the process of enculturation and their education level among the Arunthathiyar, a schedule caste community living in the Ariyankuppam commune panchayat of Puducherry. Like any other community, Arunthathiyar also own rich cultural legacy. The cultural heritage of Arunthathiyar contains several inter-wined traits. These traits are of both material and non material types. Material culture traits include there dress pattern, food habits, tools, instruments and so on. While non-material traits include beliefs, values, morals, norms, and religion. Thus culture constitutes all the tangible and intangible aspects of life. The process of enculturation forms one such integral part of inculcating culture into individual mind.

Education and enculturation are interrelated concepts crucial in shaping individuals and societies. While education is primarily concerned with the acquisition of knowledge and skills, enculturation is the process of internalizing cultural norms, values, and beliefs. Education is a broad term that encompasses various forms of learning and training. It includes formal education, such as attending schools and universities, and informal education, such as learning from experience, observation, and interaction. Education is essential for the development of individuals, communities, and nations. It equips individuals with the knowledge, skills, and competencies necessary for personal and professional success and contributes to economic growth and social development. Education is not only concerned with the acquisition of knowledge and skills but also with the development of critical thinking, problem-solving, and decision-making abilities. It helps individuals to think independently and to evaluate information critically. Moreover, education allows individuals to interact with people from different cultures and backgrounds, which promotes cultural exchange and understanding.

Enculturation, has internalized cultural norms, values, and beliefs. It starts from infancy and continues throughout an individual's life. Enculturation involves learning the cultural practices and social norms of one's society. It includes language, customs, rituals, and beliefs that define a particular culture. Enculturation plays a significant role in shaping an individual's identity, personality, and behavior. It influences the way individuals perceive the world, interpret events, and interact with others. Moreover, enculturation helps individuals to adapt to their social environment and to function effectively within their society.

Education and enculturation are closely related and influence each other in various ways. Education is a means of transmitting cultural values and beliefs from one generation to another. It plays a crucial role in reinforcing cultural norms and values and preserving cultural heritage. Moreover, education helps individuals to understand and appreciate their cultural heritage and to develop a sense of pride and identity. On the other hand, enculturation provides the foundation for education. It prepares individuals to learn and understand the knowledge, skills, and values essential for personal and professional development. Moreover, enculturation helps individuals appreciate education's importance and develop a lifelong commitment to learning.

The impact of education and enculturation on individuals and society is significant. Education allows individuals to improve their standard of living and contribute to the economic and social development of their society. It enhances individual productivity, creativity, and innovation, which is essential for economic growth and competitiveness. Moreover, education promotes social mobility and reduces social inequality. It allows individuals from disadvantaged backgrounds to improve their economic and social status and participate fully in their society. Education is essential for promoting democratic values and principles and building a tolerant and inclusive society.

Enculturation, on the other hand, plays a crucial role in promoting social cohesion and stability. It helps individuals understand and respect their society's cultural diversity and live harmoniously with people from different backgrounds. Enculturation also promotes social norms and values essential for social order and stability.

However, education and enculturation can also negatively impact individuals and society. Education can promote individualism and materialism, leading to social fragmentation and erosion of social values. Moreover, education can reinforce social inequality and perpetuate discrimination and exclusion.

From Birth to Death Arunthathiyar are always following their ancestral foot step. After the birth of child to teen age they is following a different enculturation process that emphasize the importance of ethics and humanity, after teen age they are becoming responsible to their individual deeds. They are enculturing themselves throughout their life. They are having a good belief system on ancestor. They worship them in their houses. Women workforce cab be witness

In the day to day life style.

Arunthathiyar are spreading awareness about the importance of education. How they can use their education to combats social evil and discrimination they are facing. The educational status of Arunthathiyar has increased in last two decade. Some of them are doing jobs and sending their child to private educational institution. Education for Arunthathiyar is not only a means to achieve their ends, but also a means to salvation from the age old caste discrimination. It is a guide for them to live a happy life.

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Annexure: Photo Gallery

A traditional cottage in
Arunthathipuram, Pondicherry



Tools Use For
Leather Works

Ceremonial Feast
Organized by Arunthathiyar



		BOYS			GIRLS		
		DEBC	SC	TOTAL	DEBC	SC	TOTAL
2+6=8	LKG	1	1	2	3	3	6
4+5=9	UKG	3	1	4	3	2	5
4+4=8	I-Std	3	2	5	1	1	2
5+2=7	II-Std	1	3	4	1	3	4
1+2=3	III-Std	1	0	1	2	0	2
16+19=35	TOTAL	9	7	16	10	9	19

Student Enrollment Board,
showing the number of
student have enrolled in
the academic year 2022-
2023,

Govt. Primary School
Arunthathipuram



Interaction with
the students of
GPS,
Arunthathipuram



Athul and I
Interacting
with the
students of
Govt. High
School,
Ariyankuppam

