

# An Ethnographic Study to Assess the Adequacy and Quality of Specific Intervention Activities in the Sphoorthi Role Model Intervention in Koppal



# ACKNOWLEDGMENTS

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An Ethnographic Study to Assess the Adequacy and Quality of Specific Intervention Activities in Sphoorthi Role Model Intervention in Koppal: A Study Report

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# TABLE OF CONTENTS

---

**Acknowledgements**      **2**

**Table of contents**      **4**

**Abbreviations**      **5**

**CHAPTER-1 INTRODUCTION**      **6**

1.1 Background and rationale of the study      7

1.2 Context of the present study      8

1.3 Study Objectives      9

---

**CHAPTER-2 STUDY DESIGN AND METHODS**      **10**

2.1 Description of the study setting      11

2.2 Sample area      11

2.3 Researcher training      11

2.4 Data collection      12

2.5 Data analysis      14

---

**CHAPTER-3 RESULTS**      **15**

3.1 Modular life skill sessions      18

3.2 Thematic video production and distribution      19

3.3 Exposure visit      20

3.4 Other observations      21

---

**CHAPTER-4 CONCLUSION**      **23**

**REFERENCES**      **26**

# LIST OF ABBREVIATIONS & ACRONYMS

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APPI	:	Azim Premji Philanthropic Initiatives
CO	:	Community organizers
KHPT	:	Karnataka Health Promotion Trust
RMG	:	Role model girls
UNICEF	:	United Nations International Children’s Emergency Fund
USAID	:	United States Agency for International Development



# CHAPTER-1

## INTRODUCTION

---

## 1.1 Background and rationale of the study

It is widely accepted that education greatly benefits individuals and countries and is one of the most effective development investments nations and their donor partners can make (USAID, 2008). Education helps catalyze economic growth of a country by building human capital (Abuya et al., 2014). Countries with a higher number of educated individuals are more likely to be politically stable, have better life expectancy rates and significant improvements in health (USAID, 2008). Educating girls and boys produces similar outputs in terms of their subsequent earnings and future opportunities, however educating girls results in greater socio-economic gains, which benefit entire communities (USAID, 2008).

India is the largest and second most populous country in the world with 243 million adolescents contributing to one fifth (21.4%) of India's total population and adolescent girls constitute to 47% of total adolescent population (District census, 2011). The country has an estimated 11.9 million primary and lower secondary school-age children (6–13 years old) out of school (UNICEF, 2014b), with the proportion of girls out-of-school being higher than that of boys (UNICEF, 2014a).

The ethnographic methodology is a qualitative approach which involves the researcher undertaking observation-based fieldwork in the environment being studied. Ethnographic study is an in-depth and holistic study of naturally occurring behavior within a culture or social group (Royal Anthropological Institute, 1967). The method was initially developed and adopted by anthropologists and other social scientists and recommended as a tool for naturalistic social inquiry (Rivers, 1910). The ethnographers in this process immerse themselves in the lives of the people they study, using primarily extended observation, and occasionally in-depth interviewing to gain clarification and more detailed information. Staying and immerse themselves in the lives means, working together, eating together, partying together, having fun leisure, going to temple/church/mosque, gathering together in order to understand people in the study. In ethnographic approach, the researcher observes the events occurring in the field with an emic perspective (as a family member or community member, insider view) and later analyze the issues as etic (as an outsider or as a researcher) perspective (Rivers, 1910).

Previous studies reveals that many adolescent girls in Koppal district have heightened vulnerability and diminished quality of life because, rather than being given decent secondary education and the opportunity to participate in major decisions affecting their life, they are forced by structural factors, including poverty, schools that commonly lack one or more government-mandated facilities, patriarchal culture, and discriminatory gender norms and practices, to leave school for marriage or work. Indian society is highly patriarchal in its values and beliefs and gender discrimination often starts before a child is born (Nayar, 2011). Sons are usually preferred over daughters, a phenomenon known as 'son preference', and this can disadvantage girls throughout their life (Nayar, 2011). Although structural obstacles to education disadvantage and disempower girls in many societies, adolescent girls from marginalized families in Koppal district are exceptionally jeopardized by their community's traditions of underage marriage. This situation is a problem in that it deprives girls of their legal entitlement to education, violates their human rights and a number of Indian laws, and impedes India's efforts to realize the Millennium Development Goals. So, KHPT is implementing the Sphoorthi project to enhance the girl's education, health and nutritional level through different kind of intervention activities.

## 1.2 Context of the present study

Karnataka Health Promotion Trust (KHPT, 2017) has been implementing the Azim Premji Philanthropic Initiatives (APPI, 2017) funded Sphoorthi role model girl's intervention program in Koppal. The program aims to improve the quality of life of adolescent girls by enhancing their education, health, and nutrition status. Starting from December 2015, the Sphoorthi team has been working in the selected 51 villages in Koppal taluk of Koppal district. The program is covering 640 role model girls, their parents and there are about 3600 peer girls from 51 villages. The program has targeted the girls aged between 13-16 years, their parents, boys and the community stakeholders.

Intervention with role model girls will focus on strengthening their self-esteem and awareness of their role to enable them to make informed choices and empower them to collectively confront and overcome the issues they face. Likewise, the intervention with families, community people and boys intends to create an enabling environment for girl's education by helping families and community to understand the importance of girl child education, gender equity, consequences of child marriage, teenage pregnancy and child bearing.

The project will encourage girls to collectively demand changes in attitudes, services, and justice systems. Organizing adolescents as a strong force will help them negotiate with local governing bodies and exercise their rights. 'Champions of change' or role model girls will be identified and assisted to form support groups in their respective villages. These groups will be strengthened to engage with families and others in the community and negotiate necessary changes in attitudes, behaviours, actions, and services at the community and district level.

Group sessions with these role model adolescent girls will be conducted on periodic basis and the modules to recognize and examine manifestations of gender disparity and gender-based violence, and empower girls to call for equality and their rights, especially their rights to education and freedom from discrimination. Safe spaces will be arranged for the girls groups to meet regularly and to nurture their networks. Through these group sessions mentoring will be on issues of violence against girls, sexual and reproductive health education, and developing life skills such as interpersonal negotiation and leadership.

Exposure trips for these role model girls will be arranged to expose them to different environments and exposure is a one of the process available for the adolescent girls in which adolescent girl's groups visit grass root level organizations or movements who are working with adolescent girls and women. We expect this process is one of the best ways of learning and allows individuals to form their own opinion and differentiate the facts from fiction. It helps an individual to see, feel participate, communicate and therefore learn about communities and the related issues from the community directly and while doing so, also to start off the process of realising one's own potential as change makers in society. These processes will prepare local adolescent support groups to take a lead role in addressing the issues that are of greatest concern to them.

The intervention lead by community organizers (COs) have been conducting several activities with role model girls, which includes: forming role model girls' groups, reflection modular sessions, exposure visits, communication and leadership trainings, individual level outreach, tuition classes, linking to social schemes, linking to Sneha clinics, providing access to nutrition and sanitary facilities, training on production of videos, girls preparing the community videos and so on. All these activities were intended to increase the self-esteem, communication skills and participation in the decision-making process among the role model girls (KHPT, 2015).



The process of Sphoorthi program implementation is being monitored through a rigorous monitoring and evaluation system. The concurrent monitoring, which is quantitative have been regularly measuring the inputs, including resources and personnel involved in the program and service delivery targets and indicators on a monthly basis. However, the current monitoring system is not adequately capturing the quality aspects of intervention, and especially the quality of services and messages provided through intervention and the way girls were internalized or adopted those messages in their real life situations. Henceforth, a qualitative observation study adopting a partial/modified ethnographic approach was conducted to measure the adequacy and quality of specific intervention activities including, modular life skill sessions, thematic video production, and exposure visits for the role model girls in Sphoorthi intervention.

### 1.3 Study Objectives

The overarching aim of this assessment is to explore the adequacy and quality of specific intervention activities and to understand the social change process through different intervention activities in SPHOORTHI intervention in Koppal.

#### **Specific objectives of the present exploration are:**

1. To understand the role model girl's participation and involvement in life skill education sessions and its effect on bringing the expected change among role model girls in SPHOORTHI intervention.
2. To understand the girl's involvement in thematic video production and its effectiveness in bringing the expected changes among role model girls in SPHOORTHI intervention.
3. To assess the overall impact of exposure visits and its usefulness in bringing the expected changes among the role model girls in SPHOORTHI project.
4. To revisit the intervention strategies based on study findings to make it more effective and impactful.

# CHAPTER-2

## STUDY DESIGN AND METHODS

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## 2.1 Description of the study setting

Koppal, a new-born district of Karnataka state, carved out of Raichur District, came into existence in 1998. It consists of four taluks viz : Koppal, Gangavathi, Kushtagi & Yelburga. Koppal district is surrounded by Raichur district in the east, Gadag district in the West, Bagalkot district in the north, Bellary district in the south. Koppal district headquarters is closest to the world heritage Hampi.

As per the 2011 census the state of Karnataka in South India had 6,10,95,297 people and the present study was conducted in Koppal district where the SPHOORTHI intervention is being implemented. The district has a population of 13,89,920 people, with 11,56,216 in rural areas and rest of 2,33,704 from urban area (Koppal District, HDR,2014). The district is having sex ratio of 986 per 1000 males, literacy level of the district is 68.09% and population density is 250 per Sq. Km. Most of the households (85%) in Koppal are estimated to be living below poverty line (HDR,2014).

The region's high rates of poverty, unemployment, and illiteracy; ill-equipped and understaffed schools; feudal agrarian social structure; and pervasive gender discrimination discourage parents from enrolling girls in school and cause many girls to drop out from the school.

## 2.2 Sample area and profile of participants

The present study is conducted with adolescent girls aged 13-16 years of age group in Koppal district of Karnataka state. The study was carried out in 3 villages, one from 3 of the 6 intervention clusters, which were selected purposively. The final list of villages includes Gudadahalli, Ojanahalli, and Karkihalli in Koppal taluk.



Qualitative study indicates that in these three village girls are facing lot of challenges, and problems regarding their education and caste discrimination level is too high so, we selected these three villages to further explore those issues identifies in an initial qualitative assessment.

## 2.3 Researcher training

A two days intensive training to the researchers has been carried out at the Koppal. Two researchers (one male & one female) from social work background came to Koppal for their internship study and, we involved them into ethnographic study. The training was conducted for two days following one field visit in group and during the training of ethnographic study two researchers, a qualitative manager, district programme co-ordinator, M & E specialist who based in Koppal, adolescent learning officer, and field officers participated in the training programme.

Two researchers were trained up intensively about the SPHOORTHI programme (aims, objectives and activities) and ethnographic methods such as participant observation, informal

conversation with the girls, parents and writing of different notes like jotting, scratch notes, field notes/ observation notes.

Post- training, the team conducted the field study and interacted with the role model girls. The field study observations were then listed and the team discussed about their perceptions regarding a specific field event. This helped the researcher to understand the issue more deeply and provided clarity on the objectives of the present study.

## 2.4 Data collection

The field work was carried out for a period of one month in three selected villages namely, Guladahalli, Ojanahalli and Karkihalli). About 12 visits were conducted by the research team. In total, the team conducted 35 field trips (approx 210 hours) in the 3 selected villages and interacted with 37 role model girls, parents, boys and other community stakeholders. The researchers introduced themselves as students and took part in video production, group discussions, and exposure visits. They also had informal discussions with RMGs through playing sports, visit to local places, interactions during eating and hanging out together etc. The researchers wrote 34 observation field notes from the three villages they visited.

Considering the limited time and resources available, it was quite challenging to adopt a hard-core ethnographic approach in the present context. Henceforth, a partial ethnographic approach was adopted where the participant observation techniques were used for a shorter duration in a specified context. Three key intervention activities considered for participant's observation included modular life skill sessions, thematic video production and sharing and, exposure visits.

Both of them actively participated in all three intervention activities and took jotting or scratch notes of their observations. Soon after each events, they wrote a field diary followed by a detailed field notes with etic perspectives. The emic and etic approaches to the study had greatly helped to understand the quality aspects of specific intervention activities including the method adopted for imparting specific activities and their impact on girl's life.

The researchers closely worked and interacted with intervention team (supply side) and the role model girls and their parents (uptake side) to collect adequate information. The following check list was used as a guide for additional probing during the field work.

Intervention activities	What could be observed during ethnographic field work?	
	Supply-side (intervention)	Uptake side (Role model girls)
Modular life skill sessions	<p>Selection of safe and convenient places for conducting the sessions, convenient timings for the girls to attend the sessions, type of facilitation aids used during the sessions, average time spent for each session</p> <p>How the group sessions were organized? The facilitators preparation and rapport with children? Facilitation skills? New methods adopted to make the session interesting? Ability to connect each session to the real life situations? Level of trust? Space for open sharing?</p>	<p>During sessions: Girl's participation &amp; involvement in the activity? Personal sharing? Question &amp; answer process?</p> <p>Post sessions: Level of sharing's with parents? Sharing with other friends? Changes in attitude, confidence, and handling different circumstances? Involvement in decision making? Academics performance?</p> <p>Home visits: Frequency of interaction with parents, parental aspirations for their daughter? Changes in aspirations. Parent child communication? Sharing of work? Compare girls participated in the modular sessions with others in their neighbourhood.</p>
Thematic video production and sharing	<p>COs understanding of its objectives and technical skills in video production? System adopted to produce and share the videos? Quality of training COs received? Quality of training imparted by COs to produce videos</p>	<p>Girls involvement in video production? Selection of themes? Girls skill in handling the technologies? Changes after taking part in this activity? How these girls are different than others in the village? Use of videos in discussion with girls group, discussion with parents? Girls perception on usefulness of videos? Challenges associated with video production?</p>
Exposure Visits	<p>Rationales in choosing places/ events to be visited? How well the organizers understood the visit objectives? Follow-up measures? Efforts to make parents aware of its' importance?</p>	<p>How different is the girls who took part in an exposure visits compared to others? Changes after exposure visits? (deep look into their confidence, expressions, aspirations, academic performance, communication within family, assertiveness etc.,).</p> <p>Have an interaction with some of the girls'/family members who did not go for the exposure visit and try to understand why their parents did not send them? Whether parents don't have confidence in programme? Do they think it is not useful? Whether they don't want to send girls out of village-security issue? etc.</p>

In the present study, we adopted the grounded theory approach to ensure the quality of data and for this purpose during the data collection as part of ethnographic study one qualitative researcher visited the field and had a meeting with the researchers who involved in the ethnographic data collection process and all team members created a WhatsApp group which involves two researcher, programme co-ordinator, adolescent learning officer, field officer, Monitoring and evaluations personnel's etc.. The aim of the group was to enable the individuals to share their field notes and observations frequently amongst each other.

## 2.5 Data analysis

All field notes were written in Kannada. In qualitative studies repeated process of critically reading and interpreting the data will strengthen the quality aspect and for the present study also the foregoing process was adopted. The initial coding and analysis was conducted using qualitative matrix analysis approach. Later, the key themes were translated into English and detail coding was done using the NVivo 11 (QSR, 2011). Two bilingual qualitative researchers have read the field notes in Kannada and transcripts in English for multiple times to get acquainted with data and analysed using qualitative matrix analysis approach.



# CHAPTER-3

## RESULTS

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For the present ethnographic study researchers had interaction with 37 role model girls in 3 sampled villages (Guladahalli, Ojanahalli and Karkihalli) of Koppal district and following table reveals about brief background of the role model girl's family.

The foregoing table shows that largest proportion is that with 1 to 2 siblings (64.8%) and 94.5% (35) of them are belonged to OBC category such as Kurubar, Ganiger, Medar, Badiger, Kshatriya and Muslim. Most of the people from Northern Karnataka are basically dependent on agriculture and in the present study also shows that more than half of girl parents including father and mother (56.8% and 43.2% respectively) are engaged as cultivators. 73% of the respondents stated that they don't know about their family income and 86.4% of the girls residing with their both parents.

## Profile of the role model girls

Details		Frequency	%
No. of siblings	Single child	7	18.9
	1-2	24	64.8
	3 and above	6	16.2
Caste	SC and ST	02	5.40
	OBC	35	94.5
Father occupation	Cultivators	21	56.8
	Agricultural labours	06	16.2
	Non-agricultural labours	01	2.7
	Business	01	2.7
	Salaried employee	02	5.41
	Unemployed	01	2.7
	Father not alive	05	13.5
Mother occupation	Cultivators	16	43.2
	Agricultural labours	06	16.2
	Non-agricultural labours	01	2.7
	Business	02	5.41
	House work	12	32.4
Income of the family (Annual)	1000-2000	03	8.11
	3000-4000	02	5.41
	7000	02	5.41
	12000	02	5.41
	20000	01	2.7
	Don't know	27	73
Parents living status	Both parents alive	32	86.4
	Only mother alive	05	13.5



The socio-demographic information of 3 sampled villages indicated that agriculture was the main occupation for most families and few families depend on the skill-based occupations including, carpentry, selling clothes, making footwear, etc. Lingayath was the most dominant ethnic group in the community. A sizeable number of people in the community also belonged to other castes and religion such as Kurubar, Ganigar, Medar, Harijan, Eligera, Badigera, Kshatriya, and Muslims. All the three villages had good connectivity to the district headquarter through both public (government buses) and private transportation facilities.

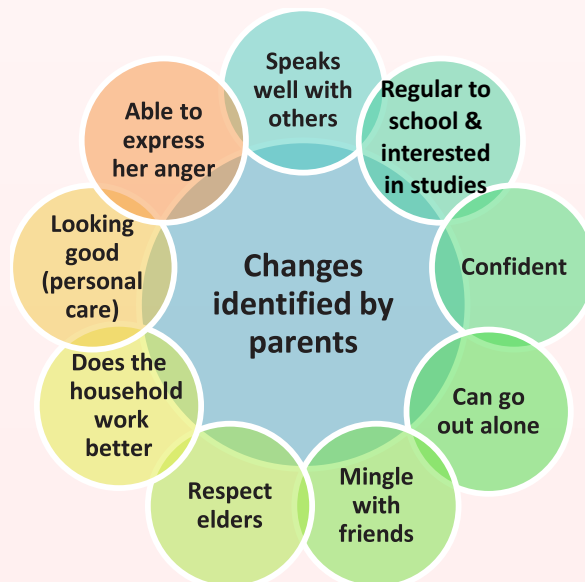
In terms of schooling, Karkihalli village has the school until 7th standard, and the Ojanahalli and Guladahalli have until 8th standard. After that, children have to travel neighboring village or the Koppal town for high schools. Our observations indicated that in all three villages families encouraged boy's education over girl's education. Parents provide an education for girls till 8th standard because after 8th class children need to go outside of their village for further education so, parents don't bother much about their daughter's education whereas they allow their son to go outside for education. During the study, researcher had conversation with the parents and they have expressed their anxiety feelings that girls may do something bad to the family like eloping with someone else, love affair and all. Parents connect the incidents they hear in TV with their daughter's life and were afraid about the safety of their girls and also, believed that sending girls to other village may result in the girl taking wrong decision of eloping with someone which will affect their family status and respect negatively.

The female researcher who had an opportunity to informally interact with the with the parents as part of ethnographic it has briefly in below quotation about their anxiety feeling about their daughter sending to school.

“Village environment is not good enough, girls are not allowed to roam around the village alone whereas boys can lead their life by selling ground nut or something but girls don't have courage (Role model parent).”

Caste plays a significant role in the Indian context both in defining expectations and in shaping interactions at and around the environment and members of the lower caste groups stay away from the upper caste people in village and schools So, the present study focuses on girls from Koppal in northern Karnataka because they face marginalization for multiple reasons like after attaining menarche girls are more likely to be married compared to boys .

Most of the families were strong followers of patriarchal norms and father being the final decision-maker on household matters. The caste system is very strong in these villages; lower caste people were neither allowed to enter temples nor to the higher caste people house. Lower caste girls are scared to enter village temples and higher caste girls home (Lingayath and Hiremath) and their entry is strictly prohibited. However, higher caste girls visit the lower caste girl's family confidently, but they don't eat anything from their house.



### 3.1 Modular life skill sessions

Modular life skill sessions aimed to nurture the self-confidence, efficacy and leadership qualities of role model girls. The modular life skill sessions adopted for this project has eight themes and 21 topics. The major themes include; life skills, gender, healthy body, health and nutrition, human rights, educational importance, and friendship and marriage. The female community organizers were responsible for conducting these sessions mainly on weekends, and the sessions are held at different places including school premises, Anganwadi centers and even the community organizers houses.

At the time of field work, nineteen out of twenty-one sessions have completed in all three villages, and the sessions on sex and sexuality were pending. Our observation part of the study has indicated that around 6 girls in all three villages have participated in all the sessions and 30 were present in more than 50% of the sessions. There are about 4 girls who were irregular to group reflection sessions. The improved attendance of role model girls is an indication for the effective mobilization efforts made by the community organisers.

Our interactions with the role model girl's parents have indicated the following attitudinal shifts among their daughters after taking part in the group sessions. The specific changes by the parents were girl's confidence to go out of the house, freely moving out with friends, respecting the elders, better communication skills, personal care, helping parents in household work, etc. More importantly, parents mentioned the girl's regularity to the school and their enhanced interest in studies.

The female researcher who has informally engaged the role model girls as part of ethnographic field work has briefly described the changes observed among role model girls below:

On 25th March 2017, few RMGs from the Guladhalli village took us for a local trip around their village. We first visited a temple....had our lunch...Later, discussed their experiences as part of Sphoorthi ....later they took us to show a power plant (a power generation unit) at the corner of their village. It is quite a big plant run by a private agency and the public entry was restricted there. However, few girls in our team visited the firm earlier and they wanted to take us inside, but the authorities did not allow. Girls made all their efforts to take us inside and their arguments with the authorities has been a great example for their confidence and negotiation skills they developed....they even gone to an extent of contacting their higher-ups over phone. I feel, these girls have confidence...more stronger when they come together and are able to execute their negotiation skills with outsider...



however they still need to develop such confidence to deal with their family members, closed ones...and specially with father. (from the ethnographic field notes by Rakshita).

Despite many positive factors, there were many gaps mainly in supply side or the way how program team were implementing the modular life skill sessions with the role model girls. First and foremost, the gap was the community organizers taking this initiative as a one-time activity which means they consider each session is as one-time activity so, they do session and they don't bother about the impact of each sessions on girls, and they lack with skills

to connect each session's objectives to the real life situations of girls. Many sessions were conducted mechanically, and facilitators are limiting the discussion to the points mentioned in training manuals. Time allocated for each session is very less, and the facilitators don't have a follow-up plan to individually support the girls on the issues they have raised during the discussion.

Apart from supply side concerns, this study has also pointed out few uptake side apprehensions in the intervention. More importantly, the role model girls participated in the group sessions were not discussing the learning with their family members. Our interactions with parents have indicated that very few girls have shared their learning with mothers and most of the parents have stated that they don't share anything with the family members. However, the observation and interactions with girls have revealed that girls have an apprehension of rejection or not acceptance by family members if they share their learning with the family members. It indicates the importance of community organizers to work as a liaison between family members and the girls. The study has also pointed out the lack of communication between adolescent girls and their fathers. Girls talk very less with their fathers and fathers knows very less about their daughter's education and other needs. Fathers are considering that girls are the responsibility of mothers and girls with father has made them to avail less support from his male siblings.

Other important findings indicate that many girls in these villages tend to fail to recall their learning's from group sessions and also from their school curriculum. Many girls who even participated in most of the sessions were not remembering the name of the sessions they ave participated and are less likely to likely to ask questions or get clarifications on their doubts. Another important observation of this study is that girls who have less participated in the group reflections sessions are more frequent absentees to the school. These girls have had very limited support from their parents, and they were not valuing the education as an important aspect of their life.

### 3.2 Thematic video production and distribution

Thematic video production and distribution were planned as an activity in the intervention area to build the capacity of role model girls to develop and share the video on thematic areas of their real life situations. The videos produced by role model girls were thought to be used as a tool for cross learning as a part of the intervention. Role model girls developing a video could engage them in discussion and critically think on different issues which they are facing on a day to day life situations, and it could also help them to find an answer amongst themselves.

The project has trained the community organizers and role model girls on making and editing the videos by using simple technologies. There are about thirty girls from three villages who have undergone the training, and few girls haven't attended the training due to their non-interest and time constraints. At the time of field work, the role model girls from three villages had produced six videos in a six-month period. Girls from Guldahalli village produced three videos on issues like child marriage, drinking water issues and the different crops they grow in their land. Similarly, the girls from Ojanahalli and Karkihalli produced two and one videos respectively on issues like cleanliness, hygiene, and concerns around child marriage.

Regardless of achieving the numerical success, the video making and sharing activity have certain concerns regarding quality and adequacy of inputs the role model girls have been receiving from the intervention. Community organizers were not adequately assisting the role model girls in selecting the topics and engaging them in the discussion process. The topics

considered for the videos were more conventional, and the videos produced were intent to educate others with minute cultural details but not concentrated to engage girls in critical thinking. The videos were loaded with entertainment contents and lack educational objectives. The tabs used for the video making mostly remained with community organizers and its' availability and accessibility to the role model girls was very limited. Tab as technology has greatly helped to build the confidence of community organizers, but it needs to transform to the girl's level.



Our observations identify the importance of considering the right themes with an appropriate discussion with role model girls and community organizers needs to facilitate the process initially. The team needs to move from conventional themes (child marriage, drinking water, etc.) to other issues which are critical for the role model girls on day to day basis. Few potential themes for the video production could be, “why do our parents worry about us? Why are we hesitant to speak with our father? How can we make our day more productive? etc.” An additional capacity building to the community organizers could help them to complete this process more effectively.

### 3.3 Exposure visits

Under the intervention, the exposure visit is being considered as an intervention strategy to expose the role model girls to different environments and contexts where they can experience and acquire the knowledge which will help them to be confident and more independent. Also, taking the role model girls parents to different settings and interactions with different people who made an impact in the society could inspire them to be more focused and keen on their daughters education. With this objective, the intervention team has planned an exposure visit to role model girls and their parents to Mysore and Mangalore. At the time of field work, there are about 19 out of 37 role model girls from three villages exposure visit to Mysore. Also, about 13 parents joined this visit and most of the parents are the mothers of role model girls.



The exposure visit could be considered as one of the successive strategy in Sphoorthi role model program for both the role model girls and their parents. who took part in the visit For most of the girls, it was the first experience in their life to travel such a long distance, and it was a dream come true feeling for most of them. Our interactions and observations indicate that, as compare to other parents in the village, the one who participated in these visits have better knowledge about their daughters including what they are studying and how they are performing in the schools. These parents are not just supporting the girls morally and economically, but they are actively engaging in their daughter studies by helping them to complete their home work or dropping them to the school whenever needed Some girls have also stated the shift in their parent's gender discriminatory attitude and said, now they are equally treating both son and daughter. Other changes among the parents who participated in the exposure visits are; they started trusting their daughter

and allowing their social mobility, and more importantly, all these parents have turned as champions and helping the Sphoorthi intervention at the local level to make an impact on girl's life.

Following quotations are views expressed by parents who participated in an exposure visit to Mysore:

We are not sure about eating food at a right time when we were at home. However, we had food at the right time on each day, and all arrangements were excellent, they took care us very well, they took us to temple, introduced the achievers and talked about the importance of girl child education and this a was great realization. Now, I am aware of my daughter education, and this helped me to send my daughter to the exposure visit without any hesitation (Father's views from the ethnographic field notes by Pavan).

We have been to Mysore palace, Ashram, Tippu's palace, Chamundi hill and it was a great experience...More than that, we had an opportunity to interact and learn from the women achievers... after this visit, I changed my mind about my daughter's education, and I decided to support to support her interests...Now I am more keen on her to continue her school school...I am allowing her to mingle and play with her friends...I will make sure to continue her school my daughters education (Mother's views from the ethnographic field notes by Rakshita).

Apart from all impressive factors, some girls in the three villages were failed to turn into the exposure visits, and the reasons they mentioned for not participated in these visits are as follows: 1. due to harvesting time and haven't o that we haven't gone, 2. Mysore is so far and I am scared to go (girls), 3. I was not well at that time, and I will go next time, 4. have vomiting problem, and I am scared to go. The other important factor the study pointed out is the importance of having follow-up measure to engage those supportive role model parents in the intervention. The intervention needs to have a proper plan to engage these supportive parents in the intervention for a longer time.

### 3.4 Other observations

Apart from focusing on the quality aspects of three key intervention activities, the study has thrown some lights on other structural issues including the quality of education and caste system which is constantly challenging the intervention strategies at different levels.

#### Quality of an education:

During the present study, we came to know that many girls studying in high school were not able to read and write the Kannada languages, and they had real difficulties in understanding English and other subjects. The compulsory system of promoting individual to next standard led the girls in higher standard but, they lack contextual knowledge of different subjects.



## Prevalence of caste system:

The second challenge emerged during the exploration was the prevalence of caste system and the way it is discriminating and demoralizing the role model girls at the village. The following case study and the photograph come across during the ethnographic field work which depicts the intensity of caste issue at the village level.

On 10th April 2017, the RMGs took us to a village temple. All RMGs entered into the temple, rang the bell...offered prayers... and took teeth (holy water) from the priest. However, Chitra & Radha (name changed) was standing outside, and they were not even ready to enter into the temple premises...When asked them to come inside, they were quite...didn't say anything... Meanwhile, other girls quickly reacted and said, don't force them and they cannot come inside... They belong to madar caste, and they don't have an entry here...Chitra & Radha were really disappointed, but they didn't say anything...For me, it was a shock, and I really felt bad.... A question came to my mind was.... how much capable we are in building the confidence of these girls in such a horrible environment...this has really bothered me (from the ethnographic field notes by Rakshita).



Finally, the Sphoorthi messages are playing a greater role regarding building confidence, creating self-awareness, finding solutions for their untold issues and preparing the girls for better academic performances. However, in an interaction with girls, the research team came to know about the girls perusing Sphoorthi as a stronger girl and believe that Sphoorthi doesn't have any problems. They have considered the Sphoorthi as super power girl, and she never fail in her life. Considering this, the intervention team needs to revisit the strategy including about how to present the Sphoorthi in coming days.

# CHAPTER-4

## CONCLUSION

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The present research project was conducted to better understand the social and cultural factors that encourage adolescent girls to drop out of school. The findings will be used to inform program design of an intervention called Sphoorthi , a program working with adolescent girls, their families, and community people in Koppal District of Northern Karnataka, which aims to enhance the girl's education, health and nutritional level through different kind of intervention activities like reflective group sessions, exposure visit and thematic video production etc.

This study helped to uncover the sensitive and nuanced information and unexpected or indirect impacts of the intervention that cannot be gleaned so easily using quantitative methods. Furthermore, this partial ethnographic work has revealed rich information about the social process that leads to particular outcomes and exposes the causal links between particular life-cycle event among the role model girls.

The study findings have greatly helped the intervention to understand the different role model girls they serve, the characteristics of those most benefited from the program and the profiles of those who may be losing out on it. Based on these findings, the intervention team could further work on the specific intervention strategies to make it more effective. This study finding is also useful for the intervention team to further focus on quality aspects of specific program activities.

Maximum number of girls (64.8%), who were part of Sphoorthi intervention programme in these three villages (Guladahalli, Ojanahalli and Karkihalli) have 2 siblings and most of them are belonged to OBC category it includes Kurubar, Ganiger, Medar, Badiger, Kshatriya and Muslim.

Most of the people from Northern Karnataka are basically dependent on agriculture and in the present study also shows that more than half of girl's father and mother (56.8% and 43.2% respectively) engaged as cultivators. Largest proportion of number (73%) of the respondents doesn't know their annual family income.

Out of 37 role model girls 30 girls, stated that they have attended the sessions but have not completed the sessions due to time constraints, household work and other reasons. Girls who have attended the sessions failed to recall about the sessions subjects, they don't have the clarity regarding the topics which were learnings in the group sessions and many of them found that they don't share about their discussion in sessions with their parents because many of tem stated that they scare of their father and few stated that they feel shy for sharing those learning with others. It shows that girl and father communication is very less Few girls and parents stated that they share their learning with her mother and few friends and mother observed some changes in her daughter in being healthy, hygienic, going to school, interactions with the people etc..

In these three villages 30 girls have undergone the thematic video production training and very few girls haven't attended the training because of their time constraints and non-interest in such training. During the field work, role model girls in these three villages had produced six videos in of period of six-months (Guladalli-3, Ojanahalli-2 and Karkihalli-1 videos produced). Girls produced the videos on issues like concerns around child marriage, drinking water issues, cleanliness, hygiene and the different crops they grow their land. Community organizers were not adequately assisting the role model girls in selecting of the topics and engaging them in the discussion process. The topics considered for the videos were more conventional, and the videos produced intend to educate others with minute cultural details but not concentrated to engage girls in critical thinking. The videos were loaded with entertainment content and lack educational objectives. The tabs used for the video making mostly remained with community



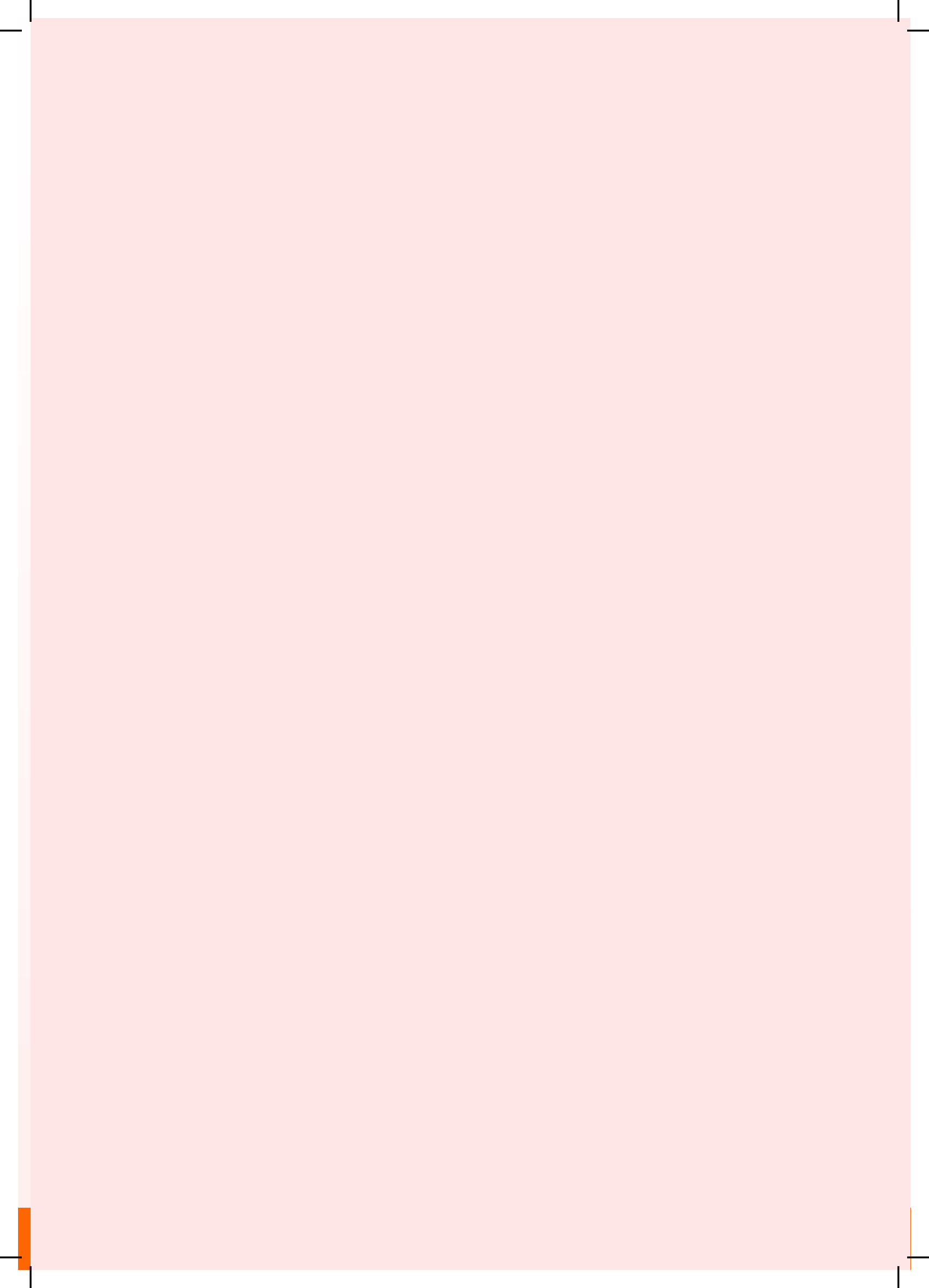
organizers and its' availability and accessibility to the role model girls was very limited. Tab as technology has greatly helped to build the confidence of community organizers, but it needs to transform to the girl's level. Our study shows that it's better to choose right themes with a proper discussion and the team should move from conventional themes (child marriage, drinking water, etc.) to other issues which are most critical for the role the role model girls on day to day basis. Few potential themes for the video production could be, "why do our parents worry about us? Why are we hesitant to speak with our father? How can we make our day more productive? etc.". An additional capacity building to the community organizers could help them to complete this process more effectively.

Amongst all intervention activities, the exposure visit is one of the one of the successive activity in Sphoorthi role model program and both role model girls and their parents whowho were exposed to a different environment. Most of the girls experienced this long distance travel is as their first experience in their life. The study indicates that, parents and girls who took part in the exposure visit think differently than others who not participated. After the visit parents are concerned regarding their daughters, their education and their performance at school. Parents are not just supporting their daughter economically but they are actively engaged in helping them in their home work or dropping them to the school whenever it requires. Few girls have also stated the changes in their parent's gender discriminatory attitude and said; now they are treating their both son and daughters equally. Then parents who participated in the exposure visits have started believing their daughter and permitting them to visit to other other villages and more significantly, all these parents have turned as champions and helping the Sphoorthi intervention at the local level to make an impact on girl's life. Few girls in the three villages failed to participate in the exposure visits due to their field harvesting time, distance to Mysore as far, so few girls were scared to go because they have vomiting problem and few were not well at that time.

Other than these 3 specific intervention activities the present study has thrown some lights on other structural issues in the village including the quality of an education and caste system which is the most challenging intervention strategies at different levels. Many girls studying in high school were not able to read and write the Kannada language properly and they had difficulties in understanding the English and other subjects at school. The Govt compulsory passing out system brought them to the higher standard but they are facing problem of understanding the subjects properly. Many of them were scared of their public exams (10th). Likewise second most challenge emerged during the study was the prevalence of caste system. In these three villages lower caste people like Hrijan, Madar, etc are not permitted to enter the temple and higher caste people residing street instead SC and ST people resides outskirts of the village which is called as Keri. This kind of discrimination is a challenge to the community organisers to get all of them together in the village.

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