CHAPTER II

REVIEW OF THE RELATED LITERATURE
The importance of the survey of related literature cannot be denied in any research. The related literature works as a guide post in regard to the quantum of work done in the field. According to Best (1963), "familiarity with the literature on any problem helps the students to discover what is already known, what others have attempted to find out, what methods of attack have been promising or disappointing and what problems remained to be solved". Youley (1964) while stressing the importance of related literature states:

"The review of the related literature promotes a greater understanding of the problem and its crucial aspect and ensures the avoidance of unnecessary duplication .... The published method is a source of fruitful hypothesis."

Good, Parr and Cates (1941) point out that the survey of the related studies:

1/ shows whether the evidence already available solves the problem adequately without further investigation;

2/ helps the researcher to avoid the risk of duplication;

3/ provides ideas, theories, explanations for
hypothesis valuable in formulating the problem;
iV/ suggests methods of research appropriate to the problem;
v/ locates comparative data useful in the interpretation of the results and contributes to the general scholarship of the investigator.

According to Sonal Ary (1972) the survey of related literature makes the investigator familiar with the research techniques and tools which have proved useful and the tools which are to be ignored for any further study. The related literature provides better understanding before hand for the interpretation of ones own results.

A number of studies have been conducted by researchers in India and abroad to find out the constraints in the educability of the communities inhabiting various regions of the country exploring the multiplicity of the factors, out-school as well as in-school, in terms of their being either facilitating or creating hindrance in the extension of educational facilities or evaluation of the programmes of compulsory and free elementary education. These factors, as investigated by the researchers, can be categorised variedly on the basis of certain approaches adopted by them to evolve a general policy of education, especially for such groups designated as, tribes, castes or other weaker sections.
In this chapter, therefore, it is proposed to review the related literature under the following headings:

2-1 IN-SCHOOL FACTORS

2-1.1 Socio-economic and geographical

(a) Poverty
(b) Illiteracy
(c) Occupations
(d) Family size.

2-1.2 Low Aspiration and Motivation of Parents.

2-1.3 Mobility of Parents.

2-1.4 Apathy of Parents.

2-1.5 Parental Deprivation.

2-1.6 Lack of follow-up in enrolment drive.

2-1.7 Non-availability of Scholarship.

2-2 OUT-SCHOOL FACTORS

2-2.1 Inadequate provision in schools,

2-2.2 Curriculum and teaching material,

2-2.3 Medium of instruction,

2-2.4 Social distance between teachers and students;

2-2.5 Repeated failure;

2-2.6 Absenteeism,

2-2.7 Lack of motivation among students.

2-3.1 Socio-economic and geographical

Chaudhary (1974) and Sachchidananda (1974) are of the view that socio-economic conditions cause
hindrance in the education of tribal children in Rajasthan. According to Neisian (1962) and Bassow et al. (1967), the low socio-economic status leads to educational retardation and early drop out. In the context of tribal education in Andhra Pradesh, Ratnaiah (1977) reported:—

(i) In any isolated backward region, the geographical and communication factors are important constraints in modernisation and the spread of formal education because the children in the age group of 6-11 find it difficult to go to other village, crossing the difficult geographical barriers.

(ii) Lack of communication facilities constrain educability, was further confirmed in the study as it was found that there was positive association between the roadside situation of the village and the enrolment of children. Provision of communication facilities carry with them certain other facilitators. One of such facilitators is the exposure of the community to the outside forces which would have their impact on the attitudes and habits of the people in the communities. Also, in the road-side village schools the attendance of teachers was found to be more regular than in
the interior villages.

(iii) The tribal living in developing - urbanising villages have not improved their education so it was found that the tribals were more satisfied with immediate pecuniary gains than with the long range benefits of education.

(iv) It was found that the children from the upper socio-economic status group were utilizing the valuable educational opportunities more than the middle and lower socio-economic status groups. In spite of the fact that free boarding and lodging, scholarships and other facilities are provided to the tribals on a liberal basis, the socio-economic structural constraints have been operating in the diffusion of education in the tribal societies in the same way as they operate in the non-tribal societies.

(v) Unfavourable geographical conditions and low socio-economic level of the families act as constraints and as such there is more educational wastage among those living in the interior areas and among the lower classes. Family customs and traditions also turn out to be a barrier in educability of children (rivastava, 1982).

In case of girls, while Naik (1961) expressed 'early marriage along with setting of puberty' as one of
The important reasons for drop out, reported that it was not customary to send girls to study beyond the grades locally available with Patel (1984) pointing out that children are withdrawn immediately from school irrespective of the session whenever the services of the children are required at home.

(a) Poverty

Poverty amongst the people, both among high or low caste groups, has been reported to be main cause of non-educability of children (Naik, 1961; Dharm and Upadhyaya, 1969; Dua, 1970; Shandekar, 1974; Nath, 1974; Naik, 1975; Reddy and Shat, 1977; Lewis, 1978; Venkata Subramanyam, 1970; Shreshthar Swami, 1980; Shaniyala, 1982; Sathy, 1982; Charze, 1983; Shah, 1984; Sud, 1985; and Panda 1985). Some studies conducted on tribals suggest similar results. Naik (1969) evaluated the educational facilities being extended to tribes in Nadya Pradesh and reported that parents with low and middle economic status do not send their wards to schools. Poor economic conditions lead to drop out among caste students (Chandra Sekharaiah, 1969). Scheduled castes and Scheduled Tribes Commission 1971-72 and 1972-73 has also observed:
"For a tribal family to send its grown up boy or girl to school is an economic proposition and entails dislocation in the traditional pattern of division of labour. Girls give every kind of help to their mothers in the work at home. During the agricultural season, tribal boys work in the fields with their parents. At other seasons, they are busy in collecting minor forest produce and firewood, grazing, watching the crops, bringing water, hunting and fishing. Many parents just cannot afford to send their children to school".

Deossaonkar (1980) in his study 'Problems of Development of Tribal Areas' observes:—

"The second difficulty in educating tribal children is poverty of tribal families. Extreme poverty compels tribal children to help their parents in gainful work even from the age of 10 years. Naturally, they cannot attend school. Even children below 10 years have to look after their younger siblings and do household work. This is particularly true in respect of girls. It is indeed very difficult to spread education among tribals without at first reducing their poverty".

 Rao (1980) in his study 'Implications of backwardness' has observed:—

"Another significant point that emerges from the study is that economic backwardness is mainly responsible for absenteeism and also large scale drop-outs in schools'.

Toppo (1979) in her detailed study 'Dynamics of Educational Development in Tribal India', comments about poverty:—

"Another important reason is the poor economic condition of the Ors. Even if the parents feel the importance of education, they are compelled by the circumstances to detain their children at home for helping them in economic activities. In spite of the Governmental financial help many
a time the tribal children have to purchase books, exercise books, pencils and a few other things required for their class work and home work. But the parents can't afford to purchase these things for their children. The poor children see that only the children of rich parents bring all the requirements in their class and feel that the teachers have, therefore, a favourable attitude towards the children of rich parents. Poor children naturally feel more and many of them stop going to school out of disgust”.

Toppo (1979), Sachavram and Khurana (1982) and Sharma (1983) in their respective studies attributed poverty to be one of the important causes of slow progress of education among tribals.

In a recent study Verma (1986), remarks that illiteracy and poverty of the parents, household work like farming, wood cutting, taking cattle for grazing, indifferent attitude of parents towards education of their children, poor home environment and cold climate were considered to be the main obstacles in the enrolment and retention of the children in the schools.

The parents whose children were not attending the school were of the opinion that poverty is the main hindrance for universalization of education in the age group 6-14. They also point out that the services of the children are utilized in the household as well as in the fields for
farming and grazing of their cattle. Further, the custom of early marriage of girls was also mentioned as one of the main obstacles in the enrolment of their girls in schools.

It has also been revealed by Verma (1966) that most of the members in the families, selected for the sample, were illiterate and the number of children who never attended the school was higher in illiterate group of families. Also, the rate of drop out was higher in the illiterate group as compared to the literate group with majority of them being girls. Moreover, the tribal parents were found to have negative attitude towards the education of girls. As majority of these families are below poverty line and are engaged in agriculture in traditional manner, they seek the help of children for carrying out various odd duties instead of sending them to school.

A few studies (Lewis, 1978; and Sharma, 1983) do support the above observation that poor material conditions or economic position adversely affect the educability of different groups, especially the backward communities and scheduled castes and scheduled tribes.

(b) Illiteracy

Illiteracy of parents is also one of the
factors which is posing a strong hindrance in educability of children in general (Reddy and Bhat, 1977; Venkata Subramanyam, 1979; Trivastava, 1982; Shah, 1984 and Handa, 1985). In a comprehensive study on scheduled Caste and Scheduled Tribe students of secondary schools in eastern Uttar Pradesh, Finch et al. (1974) reported that the literacy of the parents of the scheduled Caste students was also poor; sixty eight percent of the scheduled Caste students were in economically difficult conditions; a number of cases of humiliation, exploitation, terrorization and victimization were reported. Seogre (1975) also found scheduled caste parents to be illiterate to know about the importance of education for their children and facilities being made available to their children.

Dineshiah and Ramaswathan (1974), Kumar and Surale (1979), Trivastava (1982) and Bijuji (1983) too found illiteracy of the parents to be a major handicap in spreading education among the communities.

Reddy and Bhatt (1977) found the influence of education as all pervasive remarking:

"Drop out is found to be not only an educational problem, but also economic. The level of education is found to be
influencing not only their occupational status, but also their attitudes, orientations, behaviour etc.

(c) Low status occupations

The low educability among different groups of people has been reported to be more severe among those engaged in low status occupations like labour (Rable, 1977). Also the drop out, one of the main causes of slow progress in mass literacy campaign has been found to be much higher among the Scheduled Caste and Scheduled Tribes, especially those who were engaged in traditional occupations or agriculture (Ryan and Chaudhary, 1970; Reddy and That, 1977; Desai and Parmaji, 1979; Sachavanam and Nisane, 1982 and Sanda, 1985).

(d) Family size

Large family size is reported to be one of the barriers in the educability of the children (Pivatava, 1982 and Harma, 1983) contrary to the findings of Saik (1969) who reported that more children from large families were in the school than from small families.

3-1.2 Low aspirations and motivation of parents

Low aspirations or motivation of the parents has been found to be another important factor creating hindrance in the educability of children.
(Chandrasekharaih, 1969; and Shah and Thakur 1974).

According to Rath (1977) the constraints for the spread of education among the tribals arise from their low level of motivation and aspirations. Parents and children have low motivation and low educational aspirations. Students would like to study up to matriculation level only and only a few of them wanted to go to college. The prime motivation for study was to secure 'some employment'.

2-1.3 Mobility of Parents

Mobility of parents was identified by Vyas and Chaudhary (1970) to be another handicap in the educability of the children. This also found support from Verma (1986) who reported lesser enrolment of children from amongst mobile tribes, namely, Gaddis in comparison to other communities.

2-1.4 Apathy of Parents

Further, assistance in household or occupational activities by the children in the school going age group is responsible for drop out. Such a situation involving children in the school going age group may be ascribed to parents' apathy or indifference to schooling or education (Elwin Committee, 1960; Gupta,
1963; and Achchidanananda, 1967). Beegamonkar (1980) commenting on the apathy of parents observes:

"The apathy of tribal parents discourages even intelligent tribal children from joining and continuing education in schools. The majority of the tribal children belong to the first generation learners. The atmosphere at home is mostly unsympathetic to studies and in some cases even actively hostile. Parents look upon education as a sort of luxury which only the non-tribals can afford".

Be Bebello (1981) also found similar results in his studies.

There are a few studies reporting non-enrolment or drop out due to autocratic behaviour of parents (Tiwari, 1970) or absence of good relationship between father and son (Gable, 1977).

Unfavourable attitude of parents towards modern education is another important factor responsible for low educability among scheduled castes, (Chandra, 1969).

2-1.5 Parental Deprivation

Parental deprivation, when the children reside in hostels away from parents, was also found to be a strong factor for low achievement of denotified tribal students of Uttar Pradesh and hence a cause of withdrawing from school without completing any stage of education (Khan, 1979).
2-1.6 *Lack of Follow-up in Enrolment Drive*

In another study Sachchidananda (1967) finds that the efforts are made to enrol the children in specific age group but lack of follow-up activities create problems in retaining them for desirable period. In spite of slogan of free education, it is found that parents feel education to be too expensive because of charging of fee in terms of donations, library funds and sports fee etc. (Chandra Sekhar Singh, 1969; De Rebello, 1981; and Pravastava, 1982).

Toppo (1979) while conducting comprehensive study pertaining to the development of education in Oraon tribe of Bihar observes:—

> "The other reason is the lack of continued interest of the teachers in the students who get themselves admitted in their school. They have to persuade the children as well as the parents for the continued attendance of the students at the school."

2-1.7 *Non-availability of Scholarship*

The non-availability of scholarship (Pravastava, 1967; and Verma, 1968) has been found as the important factor hindering the enrolment of tribal children. The students who are regularly attending the school, report that scholarships available to them are neither adequate nor available on time (Pravastava, 1969; Rajagopalan, 1974; Rath, 1974; George, 1975; Singh, 1975; and, 1985 and Rania 1985).
Thus they are compelled to withdraw from school as their parents are unable to provide the necessary books, stationery and even uniform for them. On the other hand, the withdrawal of the child is beneficial in terms of minor economic gains.

The fault lies in the system of education that is adopted in the tribal areas. The books, the information contained in them, the terminology employed in the expression of ideas, the very ideas themselves are entirely alien to the tribal culture and hence totally irrelevant and unfamiliar. The vocabulary does not include even a modicum of words in the tribal languages. This is made more difficult by the fact that these languages do not have a script. Effective steps, therefore, must be taken for the development of the tribal education system similar to the primary education system prevailing in non-tribal areas". (Kogonkar, 1980).

Verma (1986) commenting about In-school factors remarks:

"There was no provision of scholarship, free text books and uniforms to all the tribal children, lack of adequate staff and equipment in the primary schools, bad condition of the school buildings, defective curriculum, lack of mid-day meals and other incentives regularly and throughout the session".

The case studies by the same author revealed following important factors:

"The parents whose children were studying in the elementary schools expressed that the presence of school in every village, provision of scholarships and mid-day meals are some of the factors which are instrumental in sending their children for schooling".
Aathnaiah (1977) in his detailed study of structural constraints in tribal education lays a special stress on in-school factors and remarks:—

"Added to this if the school does not evolve suitable mechanisms to retain the children, the wastage would be further enhanced. Hence in the schools in the tribal area under study, the rate of drop-out was phenomenal. This was found to be due to many factors:—

(i) Incomplete school was found to be the most important reason for this phenomenon. This restricted instruction provided for in these schools leads to educational wastage in the sense that the children after completing their education in their village school do not go to another village for continuing their education. It was observed that in this region the economic cycle, the ritual cycle and the attendance cycle roughly corresponded with one another. But the school timings, holidays and vacations were not set according to the local needs. They are planned according to the general pattern followed in the non-tribal region all over the state. Hence such a large scale absenteeism prevails in the schools in the tribal area.

(ii) Another kind of constraint in education
stems from the medium of instruction. The non-tribal teachers do not have the knowledge of the language and culture of the tribes.

(iii) It is amazing that the same Telugu text books as used in the plains are prescribed for the tribal children. Students and teachers find it difficult to follow and digest the Sanskrit-ized Telugu vocabulary used in the text books.

(iv) Owing to the alien nature of the contents of education, language and the poor quality of instruction at the primary school level, most of the tribal students (81%) were experiencing difficulties in certain subjects like English, Mathematics, General Science etc. These students were finding it difficult to cope with the routine class work, when they were taught along with non-tribal students at the secondary level. No special coaching facilities were available to help the tribal students except in one school.

(v) Even the co-curricular and extra-curricular activities organised in the schools in the area do not seem to have any relevance to the tribal culture and tradition.

2.2.1 Inadequate Provision in Schools

Inadequate provision in schools in the areas inhabited by the tribals or backward communities
has been noticed as hindrance in the progress of education in earlier references (Backward Classes Commission, 1956; Scheduled Tribes Commission, 1962; and Srivastava, 1967). The situation has improved a lot but still it has not been possible to provide schools for elementary education within easy approach of the children. Further, the existing schools are reported to be incomplete without ancillary services like school meals or books and stationery etc. (Saik, 1961; and Premi, 1977).

2-2.2 Curriculum and Learning Material

The curriculum and learning material, provided in the context of state policy on education, is not relevant to the needs of these groups (Banerjee, 1962; Srivastava, 1967; Nayak, 1978; Deogarhkar 1980; De Reliolo, 1981), Santha Kumari discussing about in-school factors observes:

"When we examine the school based factors hindering education of the Scheduled Castes, we find that distance to school was found to influence the age of enrolment of the Tulayas and the Kuravas but not of the Chandana. Facility for continuing higher education in the same school was found to be a factor in the continued education of the respondents after passing out from the last class in each level (primary, upper primary and secondary)."

Deogarhkar (1980) suggesting about curriculum states :-
any change of pattern of education should include the following informations regarding religion, culture, history and about the ancestors of the tribal races; replacing the words in the mother tongue; conversion tables of the metric system into the local system followed; inclusion of information regarding forestry, small scale industries, such as, bead, money, gum, leather goods, making of brooms, mats etc. will certainly help them in their practical life. Provision of excursions twice a year to places of religious importance, introduction of prizes, medals, scholarships to inculcate interest in education, free supply of books and other materials necessary, five days a week education and introducing the tribal names for schools, shops and their institutions in the villages, declaration of holidays during festivals of tribes and vacation for "ashabara instead of Beewali will help."

according to the same author the curriculum is not related to tribal life. Most of the text book lessons are related to urban life and to middle class or upper middle class life. Often tribal children cannot simply follow the so-called simple concepts in these lessons.

2-2.3 Medium of Instruction

Medium of instruction in the primary schools in the language other than the mother tongue hampers the educational progress. (Reisman, 1962; Passow et al., 1962; Bose, 1962; Srivastava, 1967; begaonkar, 1960). remarking about medium of instruction, begaonkar observes:-

"The percentage of illiteracy is very high compared to that of the non-tribal population. Education is imparted in a language script other than the mother tongue. The teachers employed to teach these tribal people are
generally from non-tribal areas, often commuting long distances. Communications and transport become difficult in these areas because of the difficult terrain.

Noppo (1979) ascribes unfamiliarity of the children with the medium of instruction as the reason for dropping out among Oraon Tribal children in Bihar. Students are unable to follow their lessons and also the contents of the text books. The Oraon students do not find any interest in reading these books and, therefore, they drop out or fail in the examinations.

2.4 Social Distance Between Teachers and Students

Ambasht (1970) has shown that there exists social distance between the teachers and the pupils in the tribal areas and reports preference of children for tribal teachers as they belong to their own community. This may be prevalent due to the fact that the system of education is antagonistic to the interest of the masses (Naik, 1975) and that non-tribal teachers possess negative attitude towards the dis-advantaged students irrespective of the fact that some of them (students) are highly talented and many more have average intelligence and achievement (Kath, 1976).

Regarding distance between teachers and "scheduled caste, Scheduled Tribe students, Deogaonkar (1980) observes:-

"The cultural isolation of tribals is another factor that hinders their education. Most of the tribals are culturally isolated from non-tribals. They are suspicious of non-tribal teachers. Non-tribal teachers on their part treat tribal children with a sort of contempt towards their manners, dress etc."
Discrimination of the caste or tribe child as reported by Chandrasekharaih (1969), Singh et al. (1974) and Pratap et al. (1982) is another important aspect of non-educability among these communities. Talking about caste and tribe discrimination Santhakumari observes:

"However, the attitude of upper caste classmates was discriminatory as was indicated by the pattern of singling of high caste students towards the former. In this the upper caste boy was governed by consideration of social distance between the communities prevailing in the society".

Charna (1983) also explains the phenomena of low literacy in terms of feeling of alienation by tribal students from original and adopted social circles and tempting to leave the studies, while studying in line with the results of Reddy and Pat (1977) who too reported alienation to be major cause of students remaining out of school.

Along with studying the environmental factors like poverty and backwardness of the parents and school factors like location, its adequacy in terms of infrastructural facilities, learning material, medium of instruction or relevance of curriculum to the needs of these communities associated with the educability of these communities, student factor has also been explored by a number of researchers.
2-2.5 **Repeated failure**

The repeated failure of the students at lower grades or inability to grasp the subject matter in the class has been reported to be one of the main causes of not completing the primary stage of education in some earlier studies (Naik, 1961; and Nayar, 1975), as well as in a recent study (Foul, 1985). Heterogeneity in age amongst classmates has also been reported to be hindrance in the education of young children (Naik, 1961). Illness of child or mental retardation were the factors identified by Sharma and Yapra (1969), Shab (1984) and Foul (1985) associated negatively with the performance of the children in the school causing disinterestedness among them which compels such cases to drop out from the school without completing their elementary education.

2-2.6 **Absence**

Absence or irregular attendance of children, as revealed by Sachchidananda (1967),/social commission (1962), surveys conducted by Tribal Research Institute (1970), Rao (1980) and Shadwal and Pud (1985) due to either disinterestedness of the children or compulsion of parents to utilize their services for domestic
and occupational activities in a way creates some feeling to be out of school without completing their education.

Toppo (1979) too reports that children are economic assets to parents in various agricultural operations. “many a time it is the parents who ask their children not to go to school but to assist them in their economic activities.

Rathnaiah (1977) while discussing about absenteeism remarks:

“another constraining factor in the tribal education was found to be the large scale absenteeism in the schools in the area. Absenteeism was found to be more during the seasons of agricultural operations and on the occasions of socio-religious festivities and rituals.”

2-2.7 Lack of motivation among students

Indi (1975) attributes the reasons, lack of awareness of future prospects of education and low level of aspirations for technical and professional education to the slow progress of education among the dis-advantaged groups of scheduled castes and scheduled tribes. Lack of motivation or low motivation is equally responsible for the same (Hofman, 1961; Rassow et al., 1967; Rathnaiah, 1977; Toppo, 1979; and Chadwal and Rud, 1985).

A review of the aforementioned studies leads us
us to conclude that slow progress of education in the
country in general and among the deprived groups of
Scheduled Castes and Scheduled Tribes including women
in particular, is mainly attributable to:-

(i) Poverty prevailing amongst different communities especially in rural and remote areas;

(ii) Illiteracy of the parents and children at home;

(iii) Socio-cultural taboos and compulsions of the family to engage the children in household or occupational chores in traditional style;

(iv) Irrelevance of education to the needs and aspirations of the people;

(v) Inadequate schooling facilities including lack of incentives;

(vi) Curriculum and medium of instruction bringing about alienation among the children attending schools;

(vii) Indifference of the teachers towards the children belonging to caste or tribe groups;

(viii) Poor teacher-student relations; and

(ix) Unsatisfactory school-community relations.

Thus it is quite evident that these factors play an interactive role amongst themselves in thwarting the
efforts of the Government for mass education of the people. The situation is more acute amongst backward communities as well as scheduled Castes and Scheduled Tribes.