CHAPTER II

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The accumulated research in all the disciplines for the past twenty years has encompassed a host of sub-areas within the field in each discipline and interdisciplinary fields, with the result that the present day researches seem to be altogether different from the studies which were conducted in the past. Therefore, a review of the previous literature, for the development of objectively based hypotheses and enunciation of the new research designs has become essential. According to (Tuckman 1972), the purpose of literature review is to expand upon the context and background of the study, to help further, to define the problem, and to provide an empirical basis for the subsequent development of hypotheses. The length of the review depends upon the number of relevant articles and the purpose for which the research report is being written.

Keeping this criterion in mind, the present investigator surveyed a sizeable amount of the studies reported in the field of educational opportunities available to the slum areas children and the same has been documented as under:

Ahmad, N. (1980):

“Allama Iqbal Library
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“Educational Opportunities and Socio-Economic Changes Among the Muslim Backward Classes, Non-Muslim Backward Classes and Scheduled Castes of Faizabad District during the Post-independence period a Comparative Study.”

(1. See the list appended to the chapter at this number for full reference).
The objective of the study was to find out the impact of education on attitudes towards certain social institutions, occupations, income, adoption of family planning, children education, leisure-time activities and friendship patterns among Muslim Backward Classes, Non-Muslim Backward Classes and Scheduled Castes.

An attitude scale constructed by the investigator was administered to a representative sample of 360 rural and 360 urban respondents. The urban and rural respondents were categorised into four groups on the basis of their educational status. Educational and occupational status was converted into numerical values with the help of Kuppuswamy’s socio-economic status scale. Pareek and Trivedi’s scale served to convert caste groups into numerical values. The findings of the study revealed that:

i) the education exerted a favourable influence in changing the attitudes of both the rural and the urban respondents of the three communities towards social institutions like family, religion, marriage caste, education, status of women and family planning.

ii) the Muslim Backward Classes were more conservative than Non-Muslim Backward Classes to Scheduled Castes.

iii) the rural Muslim Backward Classes were more conservative than urban Muslim Backward Classes, but there was not significant difference between the attitude of rural and urban Non-Muslim Backward Classes and Scheduled Castes.

iv) there was a positive correlation between educational status and education income of the three communities, and was highest for Scheduled Castes.
v) the average of Scheduled Castes was significantly higher than that of Non-Muslim Backward Classes and Muslim Backward Classes of similar educational status.

vi) the urban Muslim Backward Classes spent more on the education of children than rural Non-Muslim Backward Classes and Scheduled Castes.

vii) the educational status helped in the development of the bonds of friendship transcending the barriers of caste and colour.


The study included the utilisation of educational facilities available in the school to Muslim girl students, the role of the parents in this regard and the factors that abstract Muslim girls students from getting school education. Questionnaires, an interview schedule and observation guides were the tools used for collection of data. The samples were taken from both Hindu and Muslim girls studying in classes IX, X, & XI in 14 girls higher secondary schools.

It was found that Muslim girl students use educational opportunities to a lower extend than Non-Muslim girl students. They also lag behind in academic achievement. The problems faced by them are, the long distance of schools from their residence, lack of Urdu Medium Schools, conservative social attitude and the presence of purdah.

Bernstein, Basil hold that lower class children's difficulties in school stem chiefly from their poor language development due to insufficient and defective verbal communication in the home where parents are uneducated and have little time or ability to develop the necessary language skills among their children through conversation, answering of questions and explanation of various phenomena. When new concepts and transactional terms are to be acquired verbally i.e. by definition and context from speech and reading rather than by abstraction from direct and concrete experience, the lower class child would suffer from the paucity of obstructions in the everyday vocabulary of his elders, from the rarity of stimulating conversation in the home, from the relative absence of books, magazines and newspapers and from the lack of example of a reading adult in the family (Ausubel 1964).5.


Bhoyar, worked on the expectations of the parents of the school children from the teachers and their wards, and the bearing of these expectations on the educational achievement of the students. The study was based upon data collected from parents of 450 students taken from class X urban, semi-urban and rural schools in Nagpur Division.

The findings revealed that parents expected the teachers to regularity give home work to the students, to go through their homework and acquaint them with the progress of their wards. The teachers were also expected to understand the difficulties of parents and not insist on books, exercise books and uniforms, and to supply the same from the school. They were to work with devotion and honesty, give individual
guidance and hold extra classes for students free of cost. They should not allow unfair means in the examination nor should they engage in similar practices themselves. They should also organise extra-curricular activities like discussions and competitions. They should give more attention to quantitative progress, reduce the importance given to examinations and keep continuous contact with the parents.

The parents also had a number of expectations from their wards. They were to go to school regularly, pursue their studies seriously and participate in different school activities, and help their siblings in their studies and the parents in their household work. They were expected to keep good company, respect elders, get education to earn money, stay at home after school hours and earn money during holidays. They should not watch television and movies. They should not participate in politics, or use unfair means in the examinations. They were expected to read newspapers and good books.

_Bloom, B. S. (1965)_7: “Compensatory Education for Cultural Deprivation.”

_Bloom_, has shown that more than half of the differences in performance on conventional intelligence tests found at the end of high school could be accounted for by differences at the age of 6 i.e. at the beginning of regular schooling. In other words, these differences are there when children first enter school, and what is more, they go in increasing progressively with the passage of time eventually causing a cumulative deficit.

_Chinnappan G. (1987)_8: “Equalisation of Educational Opportunities.”
The objectives of the study are:-

i) To assess the extent of disparity in income distribution within and between caste groups;

ii) To assess the extent of disparity in the distribution of human capital (particularly education) within and between caste groups;

iii) To identify sources of inequality income distribution;

iv) To estimate the effect of various factors, such as human capital related factors, labour market related factors and family background related factors on the income distribution of scheduled as well as non-scheduled castes;

v) To find out the extent to which disparity in earnings was reflected over the life-time of an individual;

vi) To pin-point the amount of variation in earning that could be solely ascribed to differential and endowment of human capital, and that due to discrimination in the labour market;

vii) To estimate the functional relationship between one’s family background, educational attainment, occupational attainment and income and the deduce the cumulative contribution of the education. Variable to one’s economic success, and

viii) To analyse the influence of education on social mobility.

The required data were collected through a labour forces survey conducted by the investigator in Madurai District, Tamil Nadu. Madurai District shares a border with Kerala. Scheduled Castes are 15.33% of the total population of the district. The percentage of working of population
in Madurai District is 43.9%. The percentage of Scheduled Castes in the labour force is 51.9% in the District. From the list of villages of Madurai District, three villages from each Taluka were selected randomly for the study. Besides, all the three Taluka headquarters and two city areas of Madurai city were included in the sample. In addition, three more villages from other Talukas of the District and one more town were added to the sample. About 20, 5 and 2 percent of households were contacted in the selected villages, towns and city areas respectively. Individual survey schedules were administered to wage earners in the households. The survey did not include the self-employed, businessmen, farmers, landlords and unemployed, whose earned income could not be easily ascertained. In all, 1180 individual survey schedules could be collected. The survey schedule contained question relating to the individuals characteristics, his occupation, the labour market condition in which he worked, his family background, his residence and the quality and quantity of schooling. The major findings of the study are:

i) the percentages of persons earning below Rs. 400.00 per month were 54, 44, 23 & 13 among SC, DC, OBC and FC respectively.

ii) the average monthly earnings of SC, DC, OBC and FC were Rs. 631.00, Rs. 910.00 and Rs. 1051.00 respectively. Thus there was a pronounced degree of disparity between the income distribution of SC’s and NSC’s.

iii) the proportion of uneducated workers were 44, 25, 12 & 13% among SC, DC, OBC & FC respectively. The average level of schooling in these groups was 5.9 years, 7.4 years, 10.4 years and 11.4 years respectively. The average level of schooling of NSC’s as a whole was much higher than the average level of schooling of SC’s.
iv) the average level of experience attained in the labour market of SC’s did not differ very much from that of NSC’s. The difference in the average level of experience between SC’s and WSC’s according to different levels of education was also not significant.

v) the social advancement of the caste groups and the level and the shape of their income distributions were correlated. A similar relationship was observed between the social advancement if the caste groups and the level and the shape of their educational distributions. There was inverse relationship between the social advancement of the caste groups and their inequality and direct relationship between the social advancement of the caste groups and the level of their educational distributions.

vi) the structure of income distributions and the pattern of educational distributions were very closely associated. A high degree of income inequality was related to a high degree of educational inequality.

vii) the variations in earnings were largely explained by individual differences arising from the nature of employment, size of the employing firms, endowment of human capital and occupational attainment. Through the family background did not have much direct influence as earnings, it did have a significant indirect role to play in the economic success of SC’s as well as NSC’s by determining their educational and occupational attainment.

viii) the average earnings of SC’s were less than those of NSC’s due to main reasons. The differential endowment of productive economic characteristics and the existence of discriminators in the labour market.
ix) the education was a crucial factor that explained income inequality between SC’s and NSC’s. In the case of NSC’s is higher levels of education were followed by higher returns of education. On the contrary, higher levels of education did not yield very high returns over lower levels of education in the case of SC’s. The pattern of occupational distribution, which was primarily the result of educational distribution, was another cause for the earnings gaps between SC’s and NSC’s.

x) the parents education level and the educational attainment of children was closely associated.


Section 40 of the Civil Rights Act of 1964 (U.S.A.) provided that the U.S. Office of Education should undertake a Survey of Educational Opportunity so as to ascertain the lack of availability of equal educational opportunities for individuals by reason or race, colour, religion or national origin in public educational institutions at all levels in the U.S.A., its territories and possessions and the District Columbia. It was entrusted to a team headed by James S. Coleman. The report was released two years later in July, 1966 (Coleman et al. 1966).

A series of achievement tests and questionnaires were administered to more than 6,00,000 students of grades I, III, VI, IX, XII & XIII in 4,000 elementary and secondary schools. The achievement tests comprised standardised measures of non-verbal ability and tests of reading and mathematics for all grades. From grade IX onwards, a test of general information was also used. Since the verbal ability test scores should more variation than other test scores, they were selected as the chief measures of academic ability. In addition to these tests, questionnaires were administered to pupils on a series of variables
related to themselves, their parents and their studies. Questionnaires were also administered to the Superintendents, Principals and Teachers of the school in the sample. The findings of the study revealed that:

i) the minority groups students scored less than whites in grade I. Their scores went on decreasing as they reached higher standards. This meant that the initial deficiency of minority groups children increased progressively with the rises in the educational level.

ii) the S.E.S. of children bore a strong relationship to their achievement. Within each racial group, the strong relation of family and economic and social status to achievement did not diminish over the period of the school and actually it did increase over the elementary stage.

iii) the differences between schools accounted for only a small fraction of differences in pupil achievement. Most of the variation in school achievement lay within the same school and only very little of it between schools.

iv) the academic achievement, especially in case of minority students, was strongly related to the educational backgrounds and aspirations of other students in the school. The student body composition had again the strongest effect on between school differences. A strong ‘sense of control over environment’ had the greatest effect on achievement than all school factors combines.

v) the racial integration where minority group students were not a majority seemingly improved the level of achievement for them without lowering it for others.

vi) the neighbourhood schools in slums which came closest to taking full advantage of their student inputs were those with generally
greater resources, higher per pupil instructional expenditure, a more challenging curriculum, more laboratories and more activities.

vii) the school facilities and curriculum were much less related to achievement than were the attributes of a child’s students in the school.


The objectives of the study were to find out whether:

i) The Muslim students enrolled in the schools were proportionate to the strength of the Muslims in the total population of the locality which the school served;

ii) The percentage of Hindu and Muslim girls enrolled in schools was proportionate to the strength of Hindus and Muslims, respectively, of the locality which the school served;

iii) The prescribed textbooks contained elements which alienated the Muslim students from the school;

iv) The school culture discriminated between the students of the two communities;

v) The absence of mother tongue as the medium of instruction created any unfavourable reaction in the Muslim students and parents;

vi) The proportion of Muslim students decreased as they went up the ladder of education;
vii) The school culture, absence of mother tongue and medium of instruction, contents of the textbooks, and absence of facilities of teaching urdu discriminated between areas with high and low proportion of Muslims, and also affected the attitudes of the parents towards schooling, and also their relationship with the achievement of Muslim students.

The study was conducted on one hundred and eleven schools from four Districts of Utter Pradesh one hundred students and 100 parents (Muslims) were also interviewed from the selected schools in the four Districts. Data were collected by using a school information blank, and two interview schedules, one for the students and one for the parents. The students were from classes VI to X. Data were collected through personal visits by the investigator. The data analysis made use of frequency distribution, chi-square, and phi-co-efficient of correlation. The results revealed that:

i) in the four Districts under study, the distribution of Hindu and Muslim population was 79 and 21, respectively, whereas the enrolment ratio between the communities was 93:7.

ii) the pass percentage of Hindu’s as compared that of the Muslims in each District and in the total sample was higher and the difference was statistically significant.

iii) the text books in Hindu, compulsory Sanskrit and Social Studies in all the classes between VI and X contained contents which might not be liked by the minority community because of certain religious overtones.
iv) all the Muslim students and parents interviewed expressed their desire to have Urdu as the medium of instruction while all the sampled schools had Hindi as the medium of instruction.

v) in all, only ten out of the sampled 111 school had facilities for teaching Urdu.

vi) from the ten schools, 165 Muslim boys and three Muslim girls appeared for exam, the pass percentage was 100% for the girls and 97.5% for the boys, no Hindu student offered Urdu as a subject.

vii) the drama, prayers, the use of pictures and paintings, the writings on wall in Hindi, the invitees and visitors to the schools indicted a culture bias towards the majority.

viii) the contents of the textbook, the school culture, the lack of facilities for learning urdu and the absence of mother tongue as the medium created disinterest in parents to send eligible children to school.

ix) there was a decrease in the enrolment of Muslims in classes VI to VIII whereas in classes IX & X the decrease was for both Hindus and Muslims.

Hunt, J. Mcvicker (1961): “Intelligence and Experience.”

The results revealed that the deficient home environment seems to be the principal reason for underdeveloped intelligence and low academic achievement of slum children among whom the range of intellectual potential should be as normal as among other children. Intelligence grows out of experience with objects and people, but lower
class homes fail to provide a variety of objects, play things and stimuli to the child’s sense of sight, hearing, touch, feeling and so on.

*Jencks, Christopher (1973)*\(^{12}\): “Inequality : A Reassessment of the Effects of Family Schooling on America.”

The purpose of the above study seems to be ascertaining the ineffectiveness of educational opportunity as a means of equalising income. In the 1960’s, a war on poverty was declared in the U.S.A., the basic strategy of which was to give comparable cognitive skill through schools to everyone entering the job market so that nobody would end up very high or very poor.

The basic assumptions behind this strategy were that poverty can be eliminated by helping poor children, who lack basic cognitive skills like reading, writing, computation and communication, acquire them through school reform comprising common schools for all, compensatory programmes for the disadvantaged, and involvement of the parents and the community.

*Jencks* and his associates studied the above assumptions by means of secondary analysis of data collected earlier for a number of previous studies like the *Coleman* study of Equality of Educational Opportunity, the project talent, the veterans study of 1964, *Sir Cyril Burt’s* Study of Identical Twins, *Ducan’s* studies of Occupational Change and Socio-economic structure, and so on. The findings of the study are:

i) the access to school resources was quite unequal. Utilization of school resources was even more unequal. While access to white middle class class-mates was also quite unequal, most students were in the curriculum of their choice.
ii) the both genetic and environmental inequality played a major role in producing cognitive inequality. Those who started life with genetic advantages tended also to get environmental advantages like treatment from others. No evidence was found that difference between school contributed significantly to cognitive inequality, nor could specific genetic or environmental determinants of test performance be identified.

iii) the family background has much more influence than I.Q. genotype on an individual’s educational attainment which depended partly on SES and partly on social and cultural characteristics. The effect of cognitive skills on educational attainment was significant. Qualitative differences between schools played a very minor role in determining how much schooling people eventually get.

iv) the occupational status was to be quite closely tied to educational attainment although there was much variation between the status of persons with equal educational attainment. Both family background and cognitive skills influenced occupational status. This they did largely by influencing the amount of schooling one got.

v) the variation in income was harder to explain than variation in occupational status. Educational credentials influenced the occupations men entered, but credentials did not have much effect on their incomes afterwards. Family background and cognitive skills had an over all moderate influence on a persons income. Genes, too, had very little effect on income. Therefore, it could be safely said that there was as much income variation among men who came from similar families, had similar credentials and test
scores as among men in general. This suggested either that competence did not depend primarily on family background, schooling and test scores or else that income did not depend on competence.


The results revealed that the causes of poor academic performance of disadvantaged children have been attributed to children themselves on their homes. However, there is ample evidence that the learning difficulties that these children suffer have their origins in the home as well as in the school. While the slum child is unable to perceive, cognize, communicate verbally and behave socially as the middle class children do, his academic performance and problems may be viewed as function of the inability of the schools programmes to relate to his particular type of cognitive functioning. The cognitive, metric and social behaviour exhibited by educationally deprived children are appropriate by educationally deprived children are appropriate and adequate for the home environment, but are inadequate for a middle-class oriented curriculum. These children will not show evidence of low cognitive functioning when their instructional programming needs are met.


Equality of opportunity in education and equality are areas of investigation which have received considerable amount of attention. Indeed the debates are by no means closed. But one important aspect
and one very relevant for policy purposes is the system of financing education for achieving objectives like efficiency, equality or diversity and this has not received the attention due to it.

The main objectives of the investigation were:

i) To study the system of financing education for achieving objectives like efficiency, equality or diversity; and

ii) To focus on problems arising out of inequalities in education in different Districts.

The major findings of the study were:

i) there were inequalities of many kinds within Utter Pradesh and Kerela to a lesser extent in Kerala than in Utter Pradesh. However, both the states, to some extent, inequality was reduced as indicated by the fall in coefficient of variation from 69.7 to 50.6 in Utter Pradesh and from 27 to 14 in Kerala.

ii) for the country as a whole, the per capita expenditure had gone up from Rs. 48.7 in 1979-80 to Rs. 81.00 in 1993-84. The coefficient of variation had gone down from 56.3 to 46.7. The coefficient of variation for Utter Pradesh had gone down from 69.7 to 50.6 and for Kerala during the same period standard deviation had moved from 7.35 to 9.6. The coefficient of variation had gone down from 27 to 14. The per capita expenditure in Kerala had gone up from Rs. 26.81 in 1970-71 to Rs. 63.38 in 1976-77, while for Utter Pradesh it had linked from Rs. 11.77 in 1970-71 to Rs. 29.82 in 1976-77. Utter Pradesh still had the lowest per capita expenditure on education and had a great deal of disparity in educational expenditure by Districts.
iii) In Kerala there was a tendency towards greater equality at all levels of education due to various reasons like the long tradition of free primary schooling, spread of literacy extension of free schooling to the high school stage and not beyond, supply of free meals to some categories of students, the broad base of the educational system and the structure of higher education. The pattern of expenditure in terms of sectorial composition as well as by items for Kerala had been such that it has resulted in greater equality and the educational system was performing better. Consequently, the limit to achievement, at least in terms of ensuring a minimum level of education a great majority of the population, thus appeared to have been reached in Kerala.

iv) A comparative study of the pattern of expenditure and revenue both for us and Kerala indicated that in 1983-84, Kerala had the highest non-plan revenue expenditure of 35.1% and highest per capita expenditure @ Rs. 110.15 while Uttar Pradesh had 25.7% @ Rs. 46.72 as per the capita expenditure. Kerala expenditure in education as a percentage of its own total tax revenue and sales tax mere 57.6% and 91.4% while for up it was 52.2% and 94%. A comparison of the central assistance to the two states showed that up had not come out very favourably, thereby indicating need for greater equality consideration in central assistance to states.

v) As regards inter-district variations in educational expenditure in Uttar Pradesh, in 1976-77, out of the total expenditure on all recognised educational institutions, the percentage share was the highest in Allahabad with 6.2% followed by Varanasi with 5.8% Kanpur 56% and the lowest in Utterkashi 3% per capita expenditure in Uttar Pradesh in the same year was Rs. 27.10. The range of variations in all the Districts was between Rs. 11.70 in Unnao to Rs. 79.90 in Nanital. In 22 Districts per capita
expenditure was more than the state average. In the other 34 Districts, it had been less than the state average.

vi) cost per student in primary schools varied from Rs. 306.70 in Utterkashi to Rs. 40.80 in Deoria. For the state in 1976-77, it was Rs. 64.50 and in 30 Districts it was more than the state average.

The major policy conclusions of the study are to the effect that there is need for regionalisation of financial policies of states in the matter of releasing grants and funds to the Districts. There has to be greater concern with the need of the individual region at all levels and appropriate planning and financial procedure changes.

A comparative study of educational financing in Haryana and Kerala and also in Utter Pradesh and Kerala (NIEPA, 1986) provides institutions insights on educational financing and the equity and equality. The studies conclude that free education will have a limited impact on equity and that in more effective compensatory finance measure is necessary for a break through inequity and inequality. Examining the pattern of educational financing in Kerala (with a higher level of equality in educational opportunities), and that in U.P. (with extreme inequalities), the NIEPA study points out that central assistance has also a role to play in achieving greater equality and that central assistance in the case of CIP in far from satisfactory.


The main objectives of the study were:

i) To explore the nature and extent of educational opportunity for the slum children in Delhi;
ii) To find out whether the educational facilities were adequate for the slum children and commensurate with their needs;

iii) To study the utilisation of educational opportunity by the slum children;

iv) To study the similarities and differences in schooling facilities obtaining in slum and non-slum areas;

v) To find out the factors related to differential achievement to the slum and the non-slum children, and

vi) To suggest needed improvements in educational inputs in slum schools for equalising educational opportunities for the slum children.

The input variables studied were facilities for schooling, school resources and curriculum, teachers and pupils. The output variables considered in the study were academic achievement and certain non-cognitive outcomes of education.

The sample comprised three sub-samples of schools, teachers and pupils. The sample of schools was selected on the principles of stratified, proportionate, random sampling. In, all 50 primary schools, 110 teachers, and 445 pupils of class V were included in the sample. The tools for data collection were the schools questionnaire, the teacher questionnaire, the pupil questionnaire, and achievement tests in Hindi and Mathematics. The study was a descriptive survey utilizing statistics for data analysis.

The major findings were:
i) the schools facilities provided by the Municipal Authorities of Delhi were almost adequate for the slum children. However, their utilization by the slum-dwellers was very much below than by the non-slum dwellings.

ii) the quality of educational facilities for the slum children was very much inferior to that which the non-slum children enjoyed.

iii) in the matter of school resources, the slum schools were not at par with the schools in non-slum areas. There was much discrepancy between the slum and the non-slum schools in respect of school buildings, equipment, curriculum and teachers and pupils.

iv) the physical and material resources of the schools in the slum area were inferior and inadequate, the curriculum was inappropriate for the slum children's needs and level of ability, and teachers of low capacity and having less interest in teaching were found in the slum schools. The children of the slum schools had less favourable conditions and facilities for studies at home, less parental support, lower self-concept and motivation for achievement and much lower aspiration for educational and occupational carrier.

v) in academic achievement, the slum children lagged behind the non-slum children and so also in personality development.

*Qadri, B. N. F. (1981)*: “Availability of Educational Opportunity to and their utilization by the Muslim Community of Pilibhit District of Utter Pradesh.”
The objectives of the study were:

i) To assess the educational facilities (quantitative and qualitative) available to the Muslim students from classes I to XII in comparison to the non-Muslim;

ii) To find out the reasons that hindered the utilization of educational opportunities by the Muslims; and

iii) To suggest measures that should be taken to help the Muslim children utilize the available educational opportunities.

Data were collected from 300 heads of institutions, random samples of 200 Muslim and 200 Non-Muslim students and 500 Muslim parents of Pilibhit District. Specially designed questionnaire and schedules were used for the survey.

The major findings were:

i) the number of schools exclusively for the Muslims was insufficient.

ii) the enrolment of the Muslims at the Primary stage was 28% of the total enrolment, which was satisfactory, because the Muslims constituted 28% of the total population.

iii) the proportion of the Muslim teachers at the higher stages of education was very low, being only 8% of the total number of teachers.

iv) the quality of education as evidenced by school buildings, co-curricular activities, teachers aids employed, scholarships to the deserving and the salary of teachers was below standard for both the Muslims and the Non-Muslims.
v) the important elements in the society which hindered the utilization of educational opportunities were illiteracy and low socio-economic status of parents, non-availability of urdu as a medium of instruction, urdu books and the Muslim schools, discrimination in higher classes, lack of confidence in the Muslim students, hesitation of parents to send their daughters to co-educational institutions and their wards to institutions situated in predominantly Hindu areas, alienation of the Muslim children from their religion by some practices of the present system of education, e.g. holding hands at mass prayers, participation in non-Muslim religions functions.

Rath, R. (1972)\(^{17}\) : "Cognitive Growth and Classroom Learning of Culturally Deprived Children in Primary Schools."

The results revealed that the important source of the lower class child’s failure is the teacher. Because of the tremendous influence that teachers have over the instructional programming of children, they represent the dominant variable effecting the school performance and behaviour of children in general and of educationally deprived children in particular. However, middle-class-oriented teachers tend to when children unfavourably who do not dress neatly and are unable to show socially desirable behaviour according to middle class standards. Also they may succumb unwillingly to thinking that lower class children are unable to learn and hence they would waste effort trying to teach them.

Rath, R. (1976)\(^{18}\) : "Problems of Equalisation of Educational Opportunities for the Tribal Children."
The study revealed that the lower class home, conspicuously lacks home environment with obvious results.


The major objective of the study was to find out the participatory behaviour in schooling in slum areas and the utilisation of educational facilities by those slum-dwellers who participated in the schooling process.

The study was conducted in Bangalore city. A total number of 20 slums and a sample of 1,000 children, 500 drop-outs and 500 regular children, were selected at the rate of 25 drop-outs and 25 regular children from 50 households per slum by the stratified random sampling. Data were collected through interviews.

The following were the major findings:

i) the total drop-out rates at the end of standards I, II, III & IV were 46.2, 24.20, 19.00 & 9.60%, respectively.

ii) the mothers in unskilled occupations contributed the highest percentage of drop-outs, while housewives contributed the highest percentage of drop-outs, of regular children. However, it was observed that the size of the family was an intervening factor.

iii) the percentage of drop-outs decreased steadily with the increase in the income of the father till an optimum level was reached,
beyond which the difference between the percentages of drop-outs and regular children was not much.

iv) the tendency for regularity in attendance was higher when the number of adults in the family was more than two and it was lower when the number of children in the family was more than two.

v) while the nearness of the school from home was no guarantee for retention of children in school, a distant school did discourage children from being regular.

vi) the medium of instruction appeared to be a very significant school variable in the participatory behaviour of children.

vii) as many as 38.60% the drop-outs did not work at home, while 61.40% did some work or the other at home.

viii) of the drop-outs who were engaged in paid work, the majority worked for more than seven hours a day spread over the whole day. However, their work sports were either at home or close by. Of these 82.84% got less than Rs. 75% mensum.

ix) the hardly 4.20% of the drop-outs had failed at school. The rest, 95.80% had just left school.

x) the slums contributed significantly to the overall figures of the data on physically handicapped children in the State.

xi) the majority of children in slum areas, 56.40% received mid-day meals during the recess time in school. But it was found that the mid-day meals scheme had failed to serve the poorest section of
society adequately, specially those children whose fathers income was less than Rs. 100/- per month. It served better those children whose mothers were unemployed and earned an income than those mothers were housewives.

xii) the pre-matric scholarships scheme benefited 37.80% of the slum dwellers. The attendance scholarship scheme was available to 63.60% of eligible girl students in slums.

xiii) in terms of fathers income the scheme of free supply of textbooks (by the Govt.) benefited lower income brackets.


The objectives of the study were:

i) To analyse the concepts of equality, equality of opportunity and equality of educational opportunity, and

ii) To critically examine, in the light of such an analysis, and against the India socio-philosophical-cultural perspective, the issues relating to the policies and practices of equality of educational opportunity.

The philosophical method, both critical and analytical, was employed for the first objective while for the second objective the descriptive and comparative method was employed. Material for the study was collected after an intensive and critical review of available literature in the form of books, research papers and articles and the reports of national and international committees, commissions and conferences. The concepts equality, equality of opportunity and some aspects of the concept equality of educational opportunity were
elucidated, the available analyses of these concepts in the western philosophical literature were brought together, examined and synthesized with the Indian interpretations of the same mainly in the form of legal decisions on the subject. The logical features of the equality of educational opportunity were identified by noting the evolutionary shifts in the meaning of the concept and by critically examining its various interpretations in terms of specific educational prescriptions and practices during the different stages of its developmental history. The aspects of the concept that emerged were arranged in a developmental sequence (viz free education, compulsory schooling, common curriculum, diversification, special education, school inputs and equality of results, the cultural dimensions of education, limits of schooling as an equaliser and de-schooling). Each of these aspects was then thoroughly examined from the point of view of its implications to the meaning of equality of educational opportunity. While dealing with the controversies relating to the policy and practice, the point of the controversy was first identified, the different points of view and the arguments advanced in support of them were examined to test for conceptual confusion and formal and informal fallacies were appraised with reference to the criteria of equality of educational opportunity and a reconciliation or synthesis worked out.

The major conclusions of the study were:

i) the idea of equality lays down the rule of impartial consideration, that no distinction should be made in the distribution of the good unless there were relevant grounds for doing so which involved an understanding of the logical relationship between the ground of differentiation and the nature of the good under distribution and also exercising normative judgements relating ultimately to one’s notions of the highest good for the individual and the society.
ii) the concept of equality of opportunity applied to the distribution of such good as was merit earned rather than need-demanded and the good that was necessarily limited, contingently, fortuitously or in more ways than one, it was a worthy social ideal to the extent it served as a means for the realisation of the higher ends of the individual and the society. It could not, by itself, constitute the summer bonum of life.

iii) the equality of educational opportunity was the notion of equality of opportunity extended to the distribution of the good of education and the process of distribution both of which influenced and were influenced by the nature of education in general, and by the content and the type of education at the different stages in particular.

iv) the some of the problems inherent in the logic of equality of educational opportunity were the growth of a meritocratic and an equalitarian social order.

v) the equality of educational opportunity implied provision of free, compulsory and universal primary education as a minimum condition and also implied making special educational provisions for those with special merits and special needs.

vi) the equality of educational opportunity in its weak sense implied equalising the access to education by the manipulation of the educational inputs so as to help the disadvantaged overcome their starting handicaps and compete fairly with others, in its strong it implied equality, not merely of access but also of results.
vii) the school curriculum which was the epitome of societal culture should not be conceived in narrow elitistic and middle class terms but should be so interpreted as to make it fair for the students from all sections of the society.

viii) the equalitarianism was not opposed to the higher principles of religion, but only to ritualism, superstition, dogmatism and fatalism passing as religion in Indian thought and culture.

ix) the cause of equality of educational opportunity will be better served by an effective implementation of universal primary education and by restricted expansion of secondary and higher education such that it may not tend to be unfair to any section of the population.

x) the great caution needed to be exercised in the application of the merit criterion for the distribution of opportunities for higher education in view the unsolved controversies relating to the definition, identification, measurement and development of merit and its relation to genetic inheritance and environment.

xi) the equality, being a moral principle, did not depend upon any empirical proposition asserting the existence or non-existence of genetically conditioned differences between men and women.

xii) the social purpose of women's education should not be different from that of men's education.

xiv) the argument for differentiated curricular for men and women was warranted by the sex differences and was not just a lover for the traditional prejudices.

The purpose of the study was to make an objective assessment as to whether inequality of educational opportunity as felt by the Muslim Community in India really existed.

For the purposes of this study, education was defined as provision of schools for all, provision of necessary wherewithal to all the schools and equally attractive curricular offerings in terms of cultural heritage without any bias against any religious or cultural group. The study was conducted in the city of Delhi. It covered only the Urdu-medium primary and higher secondary schools where most Muslim children study. Some Hindi-medium schools were also taken for the purpose of comparison. A sample of 1989 children in classes VI, VIII & XI was taken, of whom 1344 were Muslims and 645 non-Muslims, 1126 boys and 863 girls. Also included in the study were all the Principals, Headmaster and Teachers in these schools, 50 parents of Muslim children and 45 prominent politicians, social workers and educationists. Data were collected in respect of family background, neighbourhoods, schools environment, social interaction of children and typical problems faced by the Muslim community in India through questionnaires, interview schedules, school records, and an intelligence test. The findings of the study revealed that:

i) the Muslim community was much behind other communities in the utilisation of educational opportunities in the utilisation of educational opportunities as shown by the ‘co-efficient of equality’ which came to 74.0 and 23.6 respectively at the primary and higher secondary levels of education.
ii) the urdu-medium schools had poorer buildings, equipment and facilities. Most of them were located in highly congested hearts of the city in dilapidated and overcrowded buildings seriously lacking in ventilation, sanitation and basic amenities. The library facilities were both inadequate and poor in quality.

iii) the non-availability of instruction in the mother tongue, father’s disliking for the school and objectionable nature of the school programmes on religion grounds, these were the main reasons for not sending Muslim children to the neighbouring non-urdu schools.

iv) the interviews with parents and public leaders revealed the following barriers in the way of Muslim children’s education:
   a) Shortage of urdu-medium schools.
   b) Limited places in schools of their choice.
   c) Unrelatedness of education to job opportunities.
   d) Belief that modern education spoils the girls.

v) the other reasons for low utilisation of educational opportunities were:
   a) Migration of Muslim to Pakistan and consequent neglect of their educational centres.
   b) High percentage of illiteracy among the Muslim masses.
   c) Lack of religions instruction in school.
   d) Prevalence of a fear that there was a direct attempt by the Government to impose on them, the culture of majority through the school programme.
   e) The prevailing bias against urdu.
   f) Economic compulsions that did not allow parents to send their children to school.
The Muslim community’s utilisation of educational opportunity was much below that of their communities due to a variety of reasons. Prominent among these reasons was the fact that the Muslims were emphatic about the inclusion of religions teaching in the school curriculum and this to a great extent accounted for their aversion to the modern system of education. Equality of educational opportunity could not be achieved by law alone, for this to happen, it was necessary to change the structure, character, practices and attitudes of society.


The major objectives of the study were:

i) To study the life of slum-dwellers of Kisanwadi of Baroda in terms of their social, economic, health and occupational conditions;

ii) To study the educational status of the parents and children of Kisanwadi;

iii) To study their awareness and utilisation of educational opportunities provided to them; and

iv) To study their educational and vocational expectations and their attitude towards education.

The sample was obtained by the stratified random sampling technique. It included 25 families with father, mother and one child from each family. The research tools comprised questionnaires and interview schedules.

The major findings were:
i) the percentage of school-going children in the age group 6-14 was 72.33.

ii) the uneducated families outnumbered the uneducated males.

iii) about 27% of males and 5.36% of females had received education up to the secondary level.

iv) the only 23.94% of the total population were earning members. About 56% of males were employed, 13% were self-employed, 24% worked on daily wages, and the remaining were unemployed. About 93% of the women were unemployed, 2.31% were in service, 1.58% were self-employed and 3.26% on daily wages.

v) gambling, drinking, prostitution and juvenile delinquency were widespread among the slum-dwellers.

vi) The parents of 22 out of the 25 families could not get education themselves, but they had a positive attitude towards education.

vii) the children of 13 families had got education and they showed a positive attitude towards education. The children of six families had received education, but showed a negative attitude towards education.

viii) some of the reasons for not receiving education were helping parents in their work, minding younger children at home, and poverty. The parents engaged their children in their family craft and did not see any purpose in education.

The results revealed that schools, fail less because of maliciousness than because of mindlessness. It is believed that children should be cut, or stretched or otherwise adjusted to fit the schools rather than adjusting the schools to fit the children.

Somrit, I. (1985)\textsuperscript{24}: “A Study of the non-formal Education needs of Slum population in Bangkok Metro Politian Area of Thailand.”

The major objectives of the study were:

i) To investigate the surrounding status of slum areas in the Bangkok metro politian of Thailand;

ii) To study the Non-Formal Education (NFE) programmes in slum areas;

iii) To gather general information about the NFA students in the slum areas;

iv) To known the educational needs of slum people to establish an effective NFE programmes, and

v) To find out the problems of NFE in the slum areas.

The non-formal education needs of slum people were identified partially on the basis of experience in various fields and in various capacities and partially through interviewed. First, a stratified sample of slums was selected for study and then from these slums only samples of residents, students and organisations were selected. The number of families in a particular slum locality was the stratifying variable. There
were 225 slums out of which 30 were covered under a door-to-door survey. In all, 504 respondents from the residents who lived in the slum areas and who ranged between 15 and 49 years of age were chosen by systematic random sampling from the 30 slums, in all 300 NFE students who got training between 1981 and 1983 were selected from 30 slums. Twenty two Government and private organisations working for non-formal education in slums were selected for the study.

The major findings were:

i) the number of females staying in slums was higher than males. The majority of the slum-dwellers were Buddhists having elementary education who had migrated from different parts of the country in search of jobs. Their income level was less than a Rs. 3,900/- per month, 90% of them needed general exam by physicians, a majority of the families had no drainage facility but all had electricity facilities.

ii) there were (18) eighteen projects for providing occupations, three programmes for region and language teaching and few for imparting specialised knowledge. There were (12) twelve Governmental organisations, two foundations and eight associations to assemblies working for slum improvement.

iii) the majority of students had finished elementary education. The monthly income of more than 60% of the students ranged from 1000 to 1500 bahts per months. The majority of students had joined volunteer training and found the experiences of NFE useful for their occupation.

iv) the slum dwellers needed training in sewing, cooking and baking for increasing their income. They were also interested in getting training for prevention of disaster like fire, etc.
v) the many training programmes were not found suitable due to lack of proper consideration of the goals, time, place and cost of the programmes. Organisation heads were found facing problems concerning personnel, management, finance and cooperation of citizens.

AN OVERVIEW

1. The minority groups students scored less than whites in Grade-I. Their scores went on decreasing as they reached higher standards. This meant that the initial deficiency of minority group children increased progressively with the rises in the educational level.

2. The S.E.S. of children bear a strong relationship to their achievement. Within each racial group, the strong relation of family and economic and social status to achievement did not diminish over the period of the schools and actually it did increase over the elementary stage.

3. The differences between schools accounted for only a small fraction of differences in pupil achievement. Most of the variation in school achievement lay within the same school and only very little of it between schools.

4. The academic achievement, especially in case of minority students is strongly related to the educational backgrounds and aspirations of other students in the school. The students body composition have again the strongest effect on between school differences. A strong ‘sense of control over environment’ has the greatest effect on achievement than all school factors combines.
5. The racial integration where minority group students are not a majority seemingly improved the level of achievement for them without lowering it for others.

6. The neighbourhood schools in slums which came closest to taking full advantage of their student inputs are those with generally greater resources, higher per pupil instructional expenditure, a more challenging curriculum, more laboratories and more activities.

7. The school facilities and curriculum are much less related to achievement than are the attributes of a child's fellow students in the school.

8. The access to school resources is quite unequal, utilization of school resources is even more unequal. While access to white middle class classmates is also quite unequal, most students are in the curriculum of their choice.

9. The both genetic and environmental inequality play a major role in producing cognitive inequality. Those who started life with genetic advantages tended also to get environmental advantages.

10. The Muslim community is much behind other communities in the utilisation of educational opportunities as shown by the 'coefficient of equality' which came to 74.0 and 23.6 respectively at the primary and higher secondary levels of education.

11. The urdu medium schools have poorer buildings, equipment and facilities. Most of them are located in highly congested hearts of the city in dilapidated and overcrowded buildings seriously
lacking in ventilation, sanitation and basic amenities. The library facilities are both inadequate and poor in quality.

12. The non-availability of instruction in the mother tongue, father's disliking for the school and objectionable nature of the school programme on religious grounds—these are the main reasons for not sending Muslim children to the neighbouring non-urdu schools.

13. The occupational status is to be quite closely tied to educational attainment although there is much variation between the status of persons with equal educational attainment. Both family background and cognitive skills influenced occupational status. This they did largely by influencing the amount of schooling one got.

14. The causes of poor academic performance of disadvantaged children have been attributed to children themselves on their homes. However, there is ample evidence that the learning difficulties that these children suffer have their origins in the home as well as in the school.

15. The education exerted a favourable influence in changing the attitudes of both the rural and urban respondents of the three communities towards social institutions like family, religion, marriage, caste, education, status of women and family planning.

16. The Muslim Backward Classes are more conservative than urban Muslim Backward Classes, but there is no significant difference between the attitude of rural and urban non-Muslim Backward Classes and Scheduled Castes.
17. The urban Muslim Backward Classes spent more on the education of children than rural non-Muslim Backward Classes and Scheduled Castes.

18. The educational status helped in the development of the bonds of friendship transcending the barriers of caste and colour.

19. Majority of the Muslim students and parents express their desire to have Urdu as the medium of instruction.

20. The drama, prayers, the use of pictures and paintings, the writings on walls in Hindi, the invitees and visitors to the schools indicated a culture bias towards the majority.

21. The contents of the textbook, the school culture, the lack of facilities for learning Urdu and the absence of mother tongue as the medium created disinterest in parents to send eligible children to school.

22. The quality of educational facilities for the slum area children is very much inferior to that which the non-slum area children enjoyed.

23. In the matter of school resources, the slum area school are not at par with the schools in non-slum areas. There is much discrepancy between the slum and the non-slum schools in respect of school buildings, equipment, curricular and teacher and pupils.

24. The physical and material resources of the school in the slum area are inferior and inadequate, curriculum is inappropriate for the slum area children needs and level of ability, and teachers of flow capacity and having less interest in teaching are found in the slum.
The children of the slum area schools have less favourable conditions and facilities for studies at home, less parental support, lower self-concept and motivation for achievement and much lower aspiration for educational and occupational carrier.

25. In academic, the slum area children lagged behind the non-slum area children and so also in personality development.

26. The important elements in the society which hindered the utilization of educational opportunities are illiteracy and low socio-economic status of parents, non-availability of urdu as a medium of instruction, urdu books and the Muslim schools, discrimination in higher classes, lack of confidence in the Muslim students, hesitation of parents to send their daughter to co-educational institutions and their wards to institution situated in predominantly Hindu area, alienation of the Muslim children from their religion by some practices of the present system of education, e.g. holding hands at mass prayers, participation in non-Muslim religious functions.

27. While the nearness of the school from home is no guarantee for retention of children in school, a distant school did discourage children from being regular.

28. Slums contributed significantly to the overall figures of the data on physically handicapped children in the state.

29. The majority of children in slum areas, 56.40% received mid-day meals during the recess time in school. But it is found that the mid-day meals scheme have failed to serve the poorest section of society adequately, specially those children whose fathers income
was less than 100 per month. It served better those children whose mothers are unemployed and earned an income than those mothers are housewives.

30. The slum-dwellers needs training in sewing, cooking and baking for increasing their income. They are also interested in getting training for prevention of disasters like fire etc.

31. The deal of equality lays down the rule of impartial consideration, that no distinction should be made in the distribution of the good unless there are relevant grounds for doing so which involve an understanding of the logical relationship between the ground of differentiation and the nature of the good under distribution and also exercising normatic judgements relating ultimately to ones notions of the highest food for the individual and the society.

32. The equality of educational opportunity is the notion of equality of opportunity extended to the distribution of the good of education and the process of distribution both of which influenced and are influenced by the nature of education in general, and by the content and the type of education at the different stages in particular.

33. Equalitarianism is not opposed to the higher principles of religion, but only to ritualism, superstition, dogmatism and fatalism.
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