

Chapter II

THE REVIEW OF RELATED STUDIES

Education of the SC/ST:

The problems faced by the SC/ST of the society do not rigidly belong to the domain of education, but have their bases in different factors like socio-economic, psychological and pedagogical. To achieve clarity and comprehensiveness the review of studies has been classified and presented under the above dimensions.

Socio-Economic Aspects:

Koppiker (1956) in his report of the "Education of Adivasis in Thane District", enlists a number of difficulties of parents in sending their children to schools.

- (1) They require their older children and especially girls to look after the younger ones in the creche when they are out to work.
- (2) They desire that their children should supplement the family income by doing domestic work, grazing the cattle etc.
- (3) They need their help during the field operations, transplantation and harvesting or in the jungle in the dry season for gathering dry leaves and fuel, and

- (4) They believe that their children need training in manual work. While they desire that their children should go to school, they also wish they should learn the family occupation and be trained for the hard life while they are young.

Similar findings have been reported by Dasgupta (1963), Sachchidananda (1967), Kaul (1967), Ambaht (1970), Srivastava (1971), Srivastava and Others (1971a, 1971b, 1971c) and Asad (1976).

In his study of Tribal Education and Santals, Dasgupta (1963) found that the most incongenial home environment effected the education of the Santals. Children's absence from the school was because they were to spend long hours on domestic or outdoor work that brought some economic relief to the family. Economic causes, than any others, were found to be coming in their way of education.

In the opinion of Sachchidananda (1967) the chief reasons for the failure of tribal students are: a poor socio-economic environment, a weak foundation, and the inability to afford the necessities of education.

According to Kaul (1967), the difficulties faced by the tribals in education of their children are: (i) due to their extreme poverty, it is not possible for the tribal children to attend educational institutions; (ii) the tribal children help their parents in their earnings, and, therefore when

they are sent to schools their attendance in the school affects the earning power of the family, and (iii) stipends given to these children living in hostels are not sufficient to meet the cost of boarding, lodging, books etc. Srivastava and Others (1971a) also ~~report~~ reported similar findings; they found that many tribes experienced inadequacy of financial assistance; in some cases the assistance was given to the underserving; in others the assistance was not utilized for the purpose for which it was given; and in the rest, the assistance was inadequate at the secondary stage.

Ambasht (1970) investigated into the difficulties faced by the tribal children of Ranchi District in promoting education. He observed that girls give every kind of help to their mothers at home, while boys are busy in collecting minor forest products and firewood, grazing cattle, hunting and fishing; during agricultural seasons they work in the fields with their parents. As a result they have neither so much time to attend schools nor do they have the money to spend after. Srivastava (1971) has enlisted a set of educational needs of the tribal people. They are (i) stipends (ii) food (iii) some job for the children which can get them some cash and (iv) necessity of children's presence at home to look after the household.

In their study of tribal people of the states of Assam and Bihar, Srivastava and Others (1971b) found that very

many of them considered that they were losing something by sending the children to school. The loss according to them was of following nature: loss in domestic work, none to look after the household, difficulty in tending the cattle and loss of help in labour. Most of them felt that they did not and cannot sustain any loss by sending their children to schools. It is particularly significant in the light of several studies which have attributed such a factor as a cause for low progress of education in tribal areas. An observation made by Srivastava and Others (1971c) in another study of the educational conditions of tribal people of six villages of the states of Bihar and Madhya Pradesh shows a close relationship between their attitude towards education and their economic condition. They report that a sound economic condition of the family leads to better education of the children, and the poor economic condition hinders attainment of worthwhile educational standards.

Thus, on examination, it is observed that the acute poverty among the scheduled tribes has been the cause of their lag in education. Furthermore, the financial assistance given to these people has been too inadequate to induce them to send their children to school. More often than not, the children are required to supplement their parents' income and therefore, when they are sent to schools, the earning power of the family is adversely affected. The studies reviewed above appear to

centre around these issues among the scheduled tribes.

Studies conducted on scheduled castes along with the scheduled tribes throw light on some more problems faced by them. A brief review is made below:

Sharma and Sapra (1969) in their study of causes of wastage and stagnation found that one of the important causes of wastage was the caste of the pupil; more drop outs belonged to scheduled castes and scheduled tribes and other backward classes.

In the survey conducted in Gujarat (Shah, 1972) when asked why their children who were in the school going age group, were not at school, the replies were: (i) children's help was required in household work such as keeping watch over the house in the absence of adult members of the family; (ii) there is no tradition (or there is lack of interest in education) in the family; or (iii) children are sent to work in order to supplement household income. Their income in terms of cash was very small, but an assurance of one meal by the owner-employer was a great attraction.

The Agricultural Economics Research Centre (1971) while explaining the problems of wastage among primary children in rural India reported the following reasons for the economically backward households (annual income below Rs.1500/-) for not sending their children to school: (i) poverty did not permit

the child to continue study, especially if he could earn some money by staying out of school, (ii) academic failures and stagnations which led to the withdrawal of the child from the school, (iii) excessive involvement of the child in household work did not permit him to attend school regularly and led to his withdrawal from school in some cases and (iv) educating girls was not considered proper. Thus it is concluded in the study that income level is a dominant factor in influencing the extent of retention in schools.

When considered castewise, it was found that children from the Harijan group constituted a smaller sample than that of the Non-harijans among the total number of school-going children. It was found that caste was an important factor influencing dropouts in rural primary education.

They also considered the timings of education in these rural areas. It was observed that the impact of 'season' was stronger on low income households. In other words, there was a sharp drop in attendance during the peak seasons of agriculture. Two phenomena were observed in this season. (i) Substitution of adult labour by child labour and (ii) direct employment of child labour; both added up the fact that the 'opportunity cost' of keeping a child in school is higher during harvesting and sowing seasons than during the rest of the year. The conjecture is that many of the children once withdrawn from school, may never come back, and even if they

do after the harvest is over, their academic training may suffer leading to stagnation and failure in the examination.

Majority of the teachers surveyed in this connection were of the opinion that seasonal drop in school attendance is much sharper among children from Harijan and agricultural labour families, typically constituting the poorest section of the village community in these areas. Thus, a set of questions raised by a complete lack of synchronization between the timing of school vacations, examination and peak agricultural seasons seem exceedingly important.

The findings of this study imply that more than anything else, it is the outcome of economic and social backwardness, and without eliminating these fundamental problems which discourage education, no satisfactory solution of the problem is possible.

Chauhan and Marayana (1976) conducted a study on problems of education among scheduled castes in Uttar Pradesh. They found that occupation was not a major hindrance for sending children to schools, since very small proportion of the mothers was employed and the occupation was mostly agriculture. Their other findings are that due to the ineffectiveness of the legal restrictions with regard to the age at marriage, child marriages take place hindering their education, and that the number of scholarships available and the channels of distri-

bution are of little help to the students who want to overcome their financial difficulties. According to Dogra (1977), the low socio-economic status of Harijans, in particular the tardy progress of their education, as also the difference between practice and precept when it comes to actually helping them, has resulted in a massive under-utilization of facilities. Ironically at the same time there has been fairly widespread resentment among some of the caste Hindus against the reservation of posts for the 'government Brahmins'.

Malik (1971) on the other hand, presents an empirical evidence to show that education minimises contact with the people in the case of scheduled castes, not only have the advantages been unevenly distributed among Harijans, but the higher ups among the beneficiaries, the new Harijan elite, have themselves turned away from their people. Many complex sociological and psychological factors are involved here and at least to some extent this tendency is itself a reflection of the widespread discrimination still practical against the Harijans.

The reasons brought out by the Task Force (1973) on education and employment of backward classes for the slow progress of scheduled castes in education are, the absence of adequate emphasis on programmes of economic development, differentiation within the scheduled castes on account of which some of the subgroups hardly receive any benefit from

the state; lack of policy direction for providing assistance to the talented children, and the absence of a mass movement for changing the attitude of the non-backward classes towards the backward groups and accelerating official efforts to ameliorate their condition. Further, most of the students from these communities are first generation school-goers and so, parental help, support and encouragement are generally lacking. Other important reasons are the poverty of parents and difficulties they face in sparing their children to attend schools. Malnutrition, ill health, an unattractive school environment and school curriculum lead to waning of interest of the child in school.

The Jati Hirvulan Sanstha of Poona (1974) conducted socio-economic study of the scheduled castes and rural Maharashtra. The survey examined 4475 families in 206 villages. It was found that a large family and a smaller proportion of people of the scheduled castes employed, were the important forces which made the female members seek work. The proportion of female workers as compared to that of general population was much higher. Further, the study showed that 66.00 per cent of the scheduled caste families had an annual income below Rs.1000/-, that is belonged to low income group. This clearly shows that a large majority of the families were in utterly depressed conditions. In almost all the villages, the scheduled castes continue to live in

isolated areas, cut off from the main stream of village social life. These and many other ~~other~~ reasons based on sociological factors affect their education adversely.

According to Azad (1976) the general economic position of the scheduled castes and tribes is so poor that inspite of the scholarships they are unable to pursue higher studies. Mehta (1976) reports several studies which have come to the conclusion that poverty is the cause of wastage. The proportion of dropouts is much higher among the poor communities; much higher in the rural areas as compared to urban areas and much more ⁱⁿ scheduled castes and scheduled tribes than the traditional higher castes. He further lists various consequences of poverty of which are: they suffer from lack of food, clothing, shelter, medical facilities and what not. Children grow up in extremely deprived conditions; the parents are forced to make their young children, partners in their toil to earn bare bread for the day. The poverty ridden ignorant and illiterate parents cannot provide home environment conducive to children's education. Along with nutritional deprivation the poor home condition provide them poor cultural experience leading inevitably to what is termed as 'cultural deprivation'.

The following summarized observations can be made on the basis of the review made above regarding the problems of education in the domain of sociological factors among the

scheduled castes the scheduled tribes and the backward classes.

The educational problems faced by the people of the scheduled castes, scheduled tribes and backward classes as reported by the majority of the studies are: (i) poverty did not allow the child to continue with their study; (ii) excessive involvement of the child in domestic and other kind of work to supplement the family also hinders their educational pursuit; (iii) inadequate financial facilities and lack of 'school' tradition in the family leading to incongenial home environment result into 'wastage' in education. And finally lack of synchronisation between the timing of vacations and examinations and the peak agricultural seasons also lead to 'dropouts' at a very early age. These findings are particularly significant which have attributed such a factor as a cause for low progress of education among the people of scheduled castes, scheduled tribes and the backward classes.

Psychological Aspects:

Basgusta (1963) in his study of Tribal Education of the Santals reported the difficulties faced by their parents in sending their children to schools. These are: (i) lack of cooperation or real contact between parents and schools; (ii) apathetic or indifferent attitude of the parents towards education of their children. Further he enlists several

reasons for their indifferent attitude, which are: (i) The present system of education is not adjusted to their immediate needs and interests; (ii) They are suspicious of the sincerity of the non-tribal people who generally organize and run the educational institutions intended for them; (iii) The present system of education takes no notice of their indigenous system of training or skill and interests which they already possess and (iv) There is an acute dearth of tribal teachers who can handle properly the tribal children.

Sharma and Sapra (1969) while studying the causes of wastage and stagnation in primary and secondary school also found that parental indifferences towards the education of their children was perhaps one of the causes. They felt that the factors leading to this indifference were the cultural deprivation, poverty and illiteracy of parents.

According to Sachchidananda (1967) the chief reasons for the failure of tribal students are lack of ambitions and unfavourable attitude towards education.

The finding of Trivastava and Uthara (1971) are significant in the light of several studies which have attributed 'economic loss' as a cause for low progress of education in tribal areas.

Mehta (1976) also reports that the poverty at home continuously interacts with the school conditions, poverty also cripples the people's morale.

Brivestava (1971) found that the tribal people do not know the importance of education, this is the reason why they do not send their children to school.

Rath (1976) feels that in the atmosphere of the school sub-culture, the tribal children may develop low self esteem and inferiority in comparison with others. This itself may be the single major cause of early dropouts.

Mehta (1976) supports the findings, saying that the 'failure' experienced by the tribal children in the school results into a strong sense of insecurity which is passed on to the young junior children.

Rath (1973) observes that the motivational factors for learning in the case of these children are very weak and suggests that systematic attempts should be made to raise the motivational strength by national or social incentives.

Arbucht (1970) in his study of difficulties faced by the tribal children found that these children did not aspire for education.

It is observed that the levels of educational aspirations are extremely low in the tribal children as well as in their parents. With such a low level of aspiration it is difficult

to retain these children in the school for long. The parental aspiration also being low it is increasingly difficult to keep these children in the school.

According to Gad (1976) the moral values of tribal people are not the products of reason or religious faith but of customs. Parents of the tribal children believe that education shall corrupt their children, prevent their culture and weaken their socio-cultural moorings.

The studies reviewed so far have been concerned with the psychological problems of education of the scheduled tribes.

Since the psychological problems of education faced by the scheduled castes, are different from the scheduled tribes it is desirable to review them separately.

Lal (1976) has conducted a study about occupational aspirations of scheduled castes students. His findings show that an overwhelming majority prefer government jobs, probably because it is easier for them to get employment in government sector due to reservation of seats. Otherwise they are likely to face competition in the wider market and looking to their background, they loose the chance of securing the employment.

Singh and Others (1976) have conducted a study on educational aspirations of scheduled castes students. The findings of their study are summarized below.

The children of the scheduled castes have lower educational aspirations. The reasons for their low aspirations are (i) illiteracy among parents; (ii) the parents think that they have no significant role to play and hence do not induce their children to aspire for higher education; (iii) low economic status and (iv) low politicisation.

Neik's study (1972) about the education of the untouchables clearly shows that (i) education is positively related to attitudes towards abolishing untouchability. The higher the level of education the more favourable the attitude and vice versa. And this is also true in the case of the education of the respondents' fathers who, perhaps, play an important role in the attitude formation of their children towards the practice of untouchability. (ii) Except, for the business class, the higher the occupational level, the more favourable is the attitude towards untouchables.

The educational problems faced by the people of scheduled castes, scheduled tribes and other backward classes as reported by the majority of studies with respect to psychological aspects can be summarized as (i) lack of co-operation between school and home (ii) indifferent attitudes of the parents of these children (iii) shortage of tribal teachers (iv) lack of ambition because of their being away from the main stream of life (v) lack of orientation towards

education because of their uncongenial home background (vi) some of insecurity which is a result of poverty mingled with backwardness and low aspiration.

These, therefore, are the problems faced by the children of the weaker sections in their pursuit of education. As a result of which they are lagging behind in comparison to other children.

Pedagogical Aspects:

The studies reviewed here have tried to investigate the pedagogical problems that hinder the education of the children of weaker section. Dantwala (1976) remarks, "The children of communities like scheduled tribes and scheduled castes have taken to education only recently and the awareness of benefits that can be derived from education is still lacking among them. They are also handicapped by very high rates of wastages and stagnation. But the educational conditions of these groups are improving faster than that of the rest of the population. However, when viewed from the point of view of educational level at the same point of time, there is a sharp reduction in the indices and an increase in equality is evident at the higher ranges of the educational ladder for both the communities."

Mehra's (1976) findings are that the 'deprived children' lag behind in language development in learning of various

concepts and symbols. Recent researches (Bloom et al., 1965) show that in children growing up under adverse conditions, the IQ may be depressed by 10 to 15 points. According to Nath (1976) the subtle psychological and cultural problems of the tribals will stand in the way of their integration. By the time the tribal child comes to primary school at the age of 5 or 6, his cognitive growth is already depressed. The uneducated parents cannot possibly satisfy his natural curiosities about environment (Nath, 1974b). Whatever language is used at home is quite different from the standard language used in the primary schools. The textbooks used in the schools are written by people belonging to culturally advantaged class, so the concepts and images symbolized in the standard use of words are quite foreign to the tribal children. So when a tribal child comes to class I, and reads first reader written in the standard language, he starts with zero linguistic information and conceptualization, whereas a child belonging to the advantaged class has quite a few familiar concepts and linguistic associations in common. This deficiency acquired in class I will accumulate progressively as the child goes through other classes and his accumulated deficiency is ultimately responsible for stagnation, dropout and weaker motivation for higher education." Deutech (1965) calls this as the cumulative deficit phenomenon. There is a great deal of experimental evidence to show that

developmental processes before the age of 5 or 6 are extremely important for proper cognitive growth (Bloom, 1964).

Moreover, the inferiority and low esteem of the tribal children do elicit very derogatory responses in their teachers towards these children. Such reaction of the teachers in a teaching-learning situation cause irreparable damage in the tribal children who already harbour strong psychological traits in the strange class room situation which belongs to a sub-culture.

The studies cited above have found low cognitive growth as one of the major hindrances to education. The studies reviewed below concentrate on the aspects of textbooks, curriculum and medium of instruction. In the study of 'tribal education and Santals', Dasgupta (1963) found that the problem of the medium of instruction was felt to a great extent. Since none of the tribal languages has a script of its own and these students are expected to be taught through the medium of their mother tongue, it would be a difficult task to find a solution. Furthermore, the curriculum for the tribal students needs to be different from that of the socially advanced groups. The economic condition of the Santals is bad and, therefore, their curriculum should have a vocational bias suitable for their occupation and need.

In his study of some basic problems of tribal education, Crivastava (1967) discusses the mother tongue and the medium of instruction as one of the major problems. According to him none of the tribal languages has a script. Since, at the present moment the tribal literature is not well developed, tribal children cannot be taught through their mother tongue for more than three years and tribal children have little knowledge of the regional languages and instructions cannot be imparted through regional language.

Koppikar (1956) in his report of the education of the 'Adivasis in Thana District' says that the Adivasi children are very poor in language and arithmetic, they take a long time to learn the alphabets. Thus a four year course in a primary school takes five to six years for completion. Therefore, much of the work in the schools in these areas has to be of an informal nature.

Rath (1974) feels that the textbooks are biased towards culturally advanced children. The disadvantaged and deprived, who lag behind in language development generally do not follow such textbooks. Such curriculum and textbooks tend to accentuate the feelings of alienation in poverty stricken children. They become alien to school and the school is alien to them. Coupled with irrelevant curriculum and biased textbooks, the non-mother tongue medium of instruction makes

it doubly difficult for the deprived children to understand the classroom lessons. For tribal and other categories of economically backward children medium of instruction can be strong source of lack of interest for the school. They are forced to lag behind. This reinforces their alienation and the feelings of incompetence. Further the traditional system of examination is totally outside the realm of experience of the millions of children from poorer homes. The system perpetuates the vested interest in educational stagnation.

A focus on teachers and their attitude towards these children and vice versa would reveal more about their educational problems. In one of the studies (Rath, 1974), it was found that the teachers have low estimation of tribal children with regard to their intelligences, future interest in studies, total behavioural pattern and the interests of their guardians, compared to the Brahmin children who read with them in the same class. It would not be surprising if this derogatory attitude expressed repeatedly by the teachers during the classroom instruction would create a dangerous situation for the tribal children in the school. It may so happen that an important section of the policy-makers may not also be interested in raising the tribal people's aspiration for better education and higher income.

In the words of Oad (1976) tribal children do not like to sit for six hours in the school and follow a time schedule. They have an aversion for work according to set rules. They cannot strictly observe school discipline. They have to study in a language alien to them. Teachers cannot appreciate their difficulties when the student cannot use the chaste language. Therefore, they develop a sense of inferiority and (try to) escape from the school.

Ambesht (1970) conducted a study with the tribal children of Ranchi District, where it was a common complaint that the schools remained closed because of the absence of teachers. When asked for the reasons, the teachers said that they often went home for personal work or they were engaged in their own cultivation. The tribal children did not like non-tribal teachers, because they belonged to a different community and they did not know the tribal language; instead they have shown a liking for tribal christian teachers because they have found them clean, loving, helpful, sympathetic and speaking their language. And the tribal teachers also enjoyed more respect and status than the non-tribal teachers.

Another aspect explored by the investigators was the facilities available to them like building, furniture, scholarship and the like. Ambesht (1970) found the schools of tribal children at Ranchi were badly constructed with tiled roofs,

the government schools had normally one room and no furniture. Some residential schools exclusively meant for tribals isolated them more and thus the aim of education was not achieved.

According to Rath (1974), the problem of single teacher schools, children walking long distances without any transport facility, lack of minimum material in the school and the callous treatment of the education officers, all these and more, combine to make the school largely an unattractive place for the children. The unsuitable school hours for village children, irregular admissions of children to the schools and corrupt practices in privately managed schools combine to reduce the efficiency of the school system.

Naik (1971) raises a few very relevant issues in the context of difficulties faced by the scheduled tribe students and the deterioration in their achievement. Regarding the preprimary education, he is of the opinion that most of the preprimary schools are private and fee supported and urban. It is obvious that the children of the scheduled tribes, many of whom live in thinly populated and inaccessible areas, would not be adequately enrolled. In so far as the secondary education is concerned, many of the scheduled tribes students have to get enrolled in the weaker and more poorly equipped schools. This affects their career and is probably

one of the reasons why the quality of secondary education among the scheduled tribes does not improve.

Kaul (1967), while discussing the existing facilities in respect of tribal education observes that (i) students belonging to scheduled tribes have at times to attend schools situated far away from their homes and (ii) the standard of education is very poor primarily due to the fact that there are too many pupils in a class to be controlled by a teacher.

In his study of some basic problems of tribal education Privesave (1967) enumerates the following difficulties: (i) Inadequacy of schools (ii) One teacher schools (iii) Distance from home and (iv) Lack of enthusiasm in parents for opening schools in their villages. Another important factor he has studied is about the low percentage of trained teachers. The low qualification of a teacher naturally affects the standard of education. But at the same time the emoluments offered to teachers, by and large, are also low and incentives for a hard life are thus absent.

Apart from the problems enumerated above, there are other problems also. Roth (1974) found that the home conditions of the large majority of poor children are not conducive to their adequate cognitive development in their early formative years. Deutsch et al (1965) observed that in the absence of adequate cognitive and motivational development at home and in the absence ^{of} early pre-school educational

experience, we can understand the fate of such children in class I in the school. The poorer children are not able to cope up with some of the intellectual tasks needed for this stage of education. These systematic variables interact with each other and become problems for the poor people to pursue their education.

In their study of causes of wastage and stagnation, Sharma and Sepre (1969) reported that children belonging to lower socio-economic groups were admitted to school at higher than the normal age and, therefore, found it difficult to adjust to their peers who were very much younger to them in age. This resulted in older children dropping out. Gadgil and Dandekar (1955) also support this view when they say, 'Students older than the median age of a class are more likely to drop out, one reason for this may be that they are economically useful to the family'.

According to Sachchidanda (1967), the chief reasons for the failure of tribal students are, the lack of study atmosphere at home, an irregular attendance, education in an alien tongue, the heavy curricula, and the irregular payment of government scholarships. Srivastava and Others (1971c) while studying the educational conditions of the tribal people of six villages of states of Bihar and Madhya Pradesh reported that one of the main reasons for the slow progress of education among the tribals is attributed to the

problems of wastage and stagnation, the causes of dropouts are (i) failure in examination (ii) economic hardships of families (iii) bad treatment by teachers (iv) death in the family (v) illness and (vi) negative attitude towards education.

So far, the studies focused ⁵ their attention on the problems of education of the scheduled tribes mainly. A look at the difficulties faced by the scheduled castes in this regard would make the picture of the problems of education in the context of pedagogical aspects, more clear. Dantwala (1976) observes that the children of these communities who venture out to attend schools suffer from various disabilities in schools. They have to sit apart or even outside the classes. The scheduled caste teachers are often denied accommodation in the village proper and are also subjected to other pressures forcing to seek transfers. Even the educated scheduled caste takes to the profession of primary teacher as a last resort and prefers to work in the urban areas where social conditions are less discriminatory. The scheduled caste students continue to be educationally backward and the inequality between their education and that of the other communities continue to persist in terms of four features, namely, poor enrolment, poor retention, enrolment in inferior institutions and poor performance at examinations.

Cheuban and Narayana (1976) say that the pedagogical problems faced by the scheduled castes are (i) literacy among family members which is a source of encouragement is lacking and (ii) differences in the use of educational facilities perpetuates the inequalities already existing within these people. According to Naik (1971), ignorance as well as incapacities to foresee the long run aspects of education and related scheme are another deterring factors. Many are quite unaware of the various facilities, aids and concessions admissible to their children by the government. Inadequacy of teachers especially in girls' institutions are other handicaps. Transport and hostel facilities are insufficient to enable them to take up higher education.

Dogra (1977), has listed several factors that hinder the education of scheduled castes. Apart from poverty, the humiliating and discriminating treatment at the hands of teachers and classmates, general hostility of the upper castes towards the educational development of Harijans, a tendency to keep them under their hegemony and constant deliberate efforts to create a negative self image among them - all of which together hamper the progress of education among Harijans. Naik (1971) feels that wastage and stagnation are higher among the scheduled caste students than those of other communities on account of the stigma of

untouchability, besides poverty, defective system of admission and lack of any special attention to these students. Parental attitudes have not been very much encouraging and supportive towards education.

The study of Prakash and Others (1976) on "Educational problems of scheduled caste students in the Punjab school students" points out problems like the following: (i) most of the parents of the school students are illiterate and face financial difficulties, their mothers are not gainfully employed and fathers are either in petty service or in the farm labour; (ii) most of these students offer arts subjects followed by commerce and agriculture. However, the educated fathers prefer their wards to offer science, and their financial position does not seem to have any significant impact on the choice of subjects and (iii) most of the students are aware of the reservation/scholarship facilities which they consider useful but inadequate.

The Commissioner for Scheduled Castes and Scheduled Tribes (1969-70) has summarised the few reasons for the lag in their education as under: (i) the rates of post matric scholarships are not considered sufficient for proper facilities to the scholarship holders; (ii) the delay in the award of scholarships also creates difficulties for the students; (iii) prejudicial atmosphere against the so-called untouch-

ables is equally responsible for compelling them to leave their education in the middle. The practice is not only found in schools and colleges but also in the attached hostels and their messes and (iv) some Harijan students attend their school irregularly, or create deliberate stagnation, just to avail of the financial aid for future or due to simultaneous engagement in services.

Dogra (1977) and Chitnis (1977) are also of the same opinion, when they say, the post-matric scholarship, particularly for hostel residents, is inadequate for meeting the college expenses. Moreover, scholarships are often disbursed towards the end of the academic year, so that the student has to resort to loans for meeting current expenses. Book loans and other schemes of assistance in kind are not adequately publicised so that most of the students remain ignorant of these benefits. Chitnis (1977) blames the state's post-matric scholarship scheme for being inequitable in structuring for fostering inequalities among Harijans.

Apart from these factors, there are others which play an important role. In the words of Bose (1966-69), unattractive school environment and school curriculum lead to waning of the interests of the child in the school. There are also deficiencies in admission policies, in lower level school equipments and teaching methods. Over crowding, non-

availability of right type of teachers motivated to teach students from these communities and weakness in supervision of school system in backward areas are other reasons.

A brief summary of the studies cited above pointing out the major problems of education of the people belonging to scheduled castes and scheduled tribes with special emphasis on pedagogical aspects would be more meaningful at this juncture. The problems are (i) lower cognitive development of these children leading to cumulative deficit phenomenon which becomes more marked in higher classes (ii) absence of a proper medium of instruction (iii) textbooks unsuited to the level of students (iv) lack of physical facilities like building for school, furniture, scholarships etc. (v) negative attitude of teachers towards these children (vi) dearth of trained teachers to teach in these areas and (vii) unfavourable attitude of parents towards the education of their children due to their illiteracy. These and many other difficulties are faced by the SC/ST forcing them to withdraw from the main stream of education.

Review of some Foreign Studies:

The SC/ST as they exist in the Indian society may not necessarily exist in other parts of the world yet the existence of the under-privileged is a worldwide phenomena and no society is an exception to it. The problems faced by these under-



privileged elsewhere have relevance to those faced in India by the SC/ST. Hence, it will be very useful to examine similar studies in other countries.

The following few paragraphs are devoted to the review of such studies.

Hilda, Taba and Elkins (1966) have thrown light on the problems of the disadvantaged children in 'teaching strategies for the culturally disadvantaged'. Their findings are summarised below: (i) These children show a generally poor performance. They are beset with deficiencies in reading and language, the two tools on which success in school depends. (ii) The conditions of social, economic and cultural deprivation usually produce many kinds of deficit. They have a limited educational tradition. (iii) 'Blum life' provides a minimum range of stimulation and minimum opportunity to manipulate objects.

Krugman (1961) studied the effects of cultural deprivation. He concludes by saying, 'Schools can compensate for the inadequate backgrounds that children from deprived homes bring to the classroom'.

Weiner and Murray (1963) in their study: 'Another Look at the Culturally deprived and their Levels of Aspiration' attempted to account for conflicting evidence regarding

aspiration levels of parents of different social level. It was suggested that parents at different levels may have the same level of aspiration for their children, but the upper status groups are more certain that their aspirations may be fulfilled.

Riesman (1962) and Benjamin Bloom (1970) have studied the factors in school experience. Their findings are summarised below:

- (1) When the problems arising from social isolation, race, language and differences in standards of conduct are combined with difficulties encountered in mastering alien content and new skills, they may lead to disorganization or neurotic behaviour.
- (2) For the first grader from a culturally deprived environment, the spanning of the culture of his home and of the school may be sufficiently difficult to be described as a cultural shock which may affect his academic performance.
- (3) Poor speech habits and language patterns in the home discourage development.
- (4) They develop infantile character structures in response to adverse home circumstances.

Frank Riessman (1962), in his, "The Culturally Deprived Child", has offered countless reasons to explain as to why, underprivileged children do poorly in school. Some of the conventional reasons are: (1) the lack of an educational

tradition in the home, few works etc., (ii) insufficient language and reading skills, (iii) antagonism towards the school and the teacher, and (iv) poor health and improper diet.

Ricassan further discusses about what education means to the culturally deprived. First, it does not have the same meaning that it has for many middle class children. Secondly, the underprivileged person is much more oriented to the vocational, in contrast to the academic aspect of education.

Ferral (1959) conducted a study on, "Social Class and the Nature of the Incentives in discrimination Learning". He found that the middle class children learned more quickly when given a non-material incentive than when given a material incentive, while the reverse was true of the lower class children.

The salient reasons attributed to slow progress of education among the children coming from the lower socio-economic groups, by different reviewers can be summarized as follows:-

- (1) The lower class people have limited educational tradition.
- (2) Their cultural deprivation usually produces many kinds of deficits.
- (3) The lower class children are beset with deficiencies in reading and language and as a result show a generally poor performance.

- (4) Their 'alun life' provides a minimum range of stimulation.
- (5) Because of their social isolation the children of the lower class when encountered in mastering new skills or alien content they may lead to disorganization or neurotic behaviour.
- (6) The school environment, for the culturally deprived child in the first grade acts as cultural shock which may affect his academic performance.
- (7) Poor speech habits and language patterns in the home discourage development.
- (8) Children of the lower class learn more quickly when given a material incentive.

The Rationale:

Thus, on examination of the studies reviewed, the following observations can be made: (i) The studies reviewed, investigated the educational problems of the poor, - culturally deprived, the scheduled castes and the scheduled tribes etc, - from three angles - (a) socio-economic (b) psychological and (c) pedagogical aspects. The socio-economic aspects coming in the way of their education are: poverty, excessive involvement of the child in domestic work, inadequate financial facilities, lack of synchronization between the school examination and the harvest season and lack of congenial atmosphere at home. The psychological problems faced by these children are lack of cooperation

between school and home, lack of ambition in children, lack of orientation towards education, sense of insecurity and low aspiration. The pedagogical hindrances in education are lower cognitive development of the children, absence of proper medium of instruction, textbooks and curriculum lack of physical facilities in the school, negative attitude of teachers towards these children, dearth of trained teachers and unfavourable attitude of parents towards the education of their children.

The pedagogical factors responsible for education have not been thoroughly explored. The studies mentioned, have not considered the difficulties arising out of lack of interaction or absence of interaction between the teacher and the students in the classroom, antagonism of teachers towards these students and the improper teaching methods or lack of specialized training to the teachers who are required to teach these students. Furthermore the crux of the pedagogical problems: the difficulties faced by the children in learning different subjects, the peculiar aspects of the subject, has not been explored in the studies reviewed above.

The present study would try to fill some of the gaps mentioned above. The study tries to consider two levels of SC/ST students namely the secondary and college and tries to pin point the various aspects influencing education of the Scheduled Castes and Scheduled Tribes, such as the socio-

economic conditions, the attitudes of the parents towards education and the teachers attitudes towards these students which constitutes an educational environment leading to the pedagogical and psychological problems for these children.

Baroda District has been chosen for the study keeping in view the fact that nearly 30.00 per cent of the population of the district consists of scheduled castes and scheduled tribes and hence need a thorough investigation.