

## **Attitude of Tribal Parents Towards the Higher Education of Girls in India**

**Jayanta Kumar Mete**  
**University of Kalyani**

**Arnab Chowdhury**  
**Amity University, Uttar Pradesh**

**Nasrin Rumi**  
**University of Kalyani**

**Mousumi Biswas**  
**University of Kalyani**

**Najmatunnessa Khatun**  
**University of Kalyani**

**Somdyuti Rakshit**  
**University of Kalyani**

**Rimmi Datta**  
**University of Kalyani**

**Piyali Bose**  
**University of Kalyani**

*The paper focuses on the attitude of tribal parents regarding the education of girls. This review paper intends to understand the attitudes of tribal parents towards the education of girls in India and West Bengal, according to their gender, educational level, and socioeconomic position. We determined that tribal parents have a positive mindset for their daughters' education. They realize the importance of education, however they cannot control certain situations, such as migration and the negligence of the girls towards their co-education. The essential point in all these instances is that tribal parents in India desire to educate their daughters; the majority of them face severe challenges due to a lack of schools or lack of basic infrastructure within the area's current schools.*

*Keywords: tribal parents, parental attitude, girl's education, national policy on education*

## INTRODUCTION

Education is critical for all children, regardless of gender. Some communities are still prejudice against educating girls. Women and girls in underdeveloped countries are frequently denied educational opportunities. A lack of education limits opportunities, reduces family income, reduces health, places girls and women in danger of exploitation and abuse, and stifles the nation's economic progress.

Today's girl child is tomorrow's woman. If today's woman is to be an equal partner with man, the girls must be given their fair share of dignity and potential. The patriarchal, traditional, and cultural systems have significantly hampered the maximal development of girls' abilities and intellect in the learning system. In a traditional society, women are frequently viewed as a utility asset that performs all homely tasks, and the roles allocated to them which are considered "ideal" are those of daughter, sister, spouse, and mother. In such a culture, it is widely considered that women are inferior to men. Men do not consider women's opinions and suggestions in all aspects of decision making.

Better education for girls is required for a society's growth as well as to improve people's quality of life. Education liberates girls from ignorance, boosts their self-esteem, and enables them to take charge of their own lives while guiding the growth of their families and the entire country. As Gandhi said, "Give me an educated mother, I promise you the birth of a civilized nation." The education of girls provides reason and flexibility. It alters the belief of women and superstitions. An educated woman is more informed and may raise her children more productively. A significant positive correlation between female literacy and life expectancy has been observed.

Education is among the most essential and effective instruments for the creation and development of the general personality of human beings, specifically women in general. A good society cannot be built without appropriate education for women. Women play the most essential role, as mothers, in creating family and building society. Educated mothers can in turn give their children a better education. The genuine growth of any society is possible only if all its members, particularly women, under the umbrella of public education, are retained when education in specific parts of society is disregarded. Education creates knowledgeable and responsible women.

The International Centre of Women's and Girl's Education in Africa (AU/CIEFFA) was established under the auspices of UNESCO in October 2005, with the objective of "supporting the true involvement of women in decision-making at the communal, national, regional, and global level. Moreover, via initiatives in the great lakes area, Iraq, and Palestine, UNESCO supports efforts to increase women's engagement in the peace-building process and post-conflict scenario." The UNESCO Global Monitoring Report on Education for All 2003-04 claimed that the literacy rate in the country (India, Bangladesh, and Pakistan) for the 15-year-old and older age groups is considerably below the typical global average of 80%. About two-thirds of illiterate adults in the region are women, and this unacceptable statistic is expected to increase.

A parent's favorable attitude toward their daughters' education plays a crucial role in their daughters' school participation and academic success. A positive attitude toward schools and education increases parental engagement in their daughters' current and future studies. A low socioeconomic status (SES) of parents negatively impacts their attitude towards their children's education. It is anticipated that Indigenous parents will have a negative attitude towards schooling. The attitude of a parent is a metric or an indication of parental engagement. A child raised with compassion and care in the least restricted setting will be better prepared to cope with the uncertainty of the world. As a result, the family supports the girl's social assimilation more than formal education. Talt (1972) believed that the emotional well-being of the parents and the ease or problems with which the indications facilitating the process of socialization, impacts the girl's social and personal development. It is the parents who develop the child from birth until adulthood. The engagement of parents in their children's education should not be stressful. The degree of education of the parents, mostly mothers, largely determines their daughters' educational success. A higher degree of educational accomplishment is often related to an increased level of parental participation in their daughter's education. Women are crucial in uniting the basic institutions- family, community, and schools to create a higher learning for all. Women transmit cultural identity and family values to the younger generation.

Education establishes a connection between the individual and society by assisting the interaction among the people of the community. It also provides an individual with the opportunity to achieve a secure future. Education is the window to the outside world. It allows a person to obtain important and transferable skills and information that make them useful. A person is unselfish and autonomous only via education. Education is an art and science where a human mind is developed. All people have a right to education, regardless of gender.

In 1990, the World Conference on Education for All took place in Jomtien, Thailand, followed by the World Education Forum 2000 in Dakar, Senegal. Here, the primary focus regarding education for females was ensuring access to education and improving the quality of education for women and girls. It was concluded that all impediments that women and girls face should be removed to ensure that they can actively engage in the education process. The Right to Education Act was adopted by the parliament of India on the 4<sup>th</sup> of August 2009, describing free and compulsory education, under the 21A article of the Indian Constitution, for children aged between 6 and 14 years of age. The Dakar Action Framework also states that the “Education Initiative for United Nations Girls in the spirit of the EFA is a continuing effort to improve the quality and availability of educational facilities for girls at both global and national levels” (UNESCO, 2000).

The Indian society is the most categorized society; it is grouped according to different castes. The caste is described as a hereditary occupational group confined to an area with specific societal limitations. The sheer essence of rigidity and lack of contact has made the caste system exceedingly rigid and has persistently fostered inequity. Tribal parents in our nation are predominantly regressive, especially in terms of the education system. Education is one of the principal ways to ensure social change. It influences an individual’s conventional viewpoint and creates insight into their framework for assessing things. Education is a basic human right and vital for all humans. It offers individual liberty, autonomy and several other key advantages for growth. The participation of parents in their child’s education, is the biggest predictor of the children’s accomplishments. Children who have parents that engage in their education are often those that pay attention in class, provide persistent work, have a reactive vocabulary knowledge and minimal behavioral problems. Parental engagement in schooling is a positive aspect of a girl’s early learning.

Education is an important component of the Human Development Index. By offering education to a regressive society, social mobility may be assured and expedited. Thus, it is critical to examine the educational achievement of tribal girls’ to obtain a comprehensive image of their educational condition in the state of West Bengal. Efforts should be made to ensure that education and information is equally available to all genders in the tribal population.

From 1991 to 2011, the literacy rate of Indigenous females in India and West Bengal increased (Maji & Sriniketan, 2016). The literacy rate of tribal females in India and West Bengal was 29.6% and 27.8% in 1991, respectively, and increased to 59% and 57.9% in 2001 and 2011, respectively. The literacy rate disparity between the entire population and tribal parents in West Bengal was 29.9%, 25.2%, and 18.3% in 1991, 2001, and 2011, respectively. The literacy rate is defined as the percentage of the population aged seven and above who are literate. Although the literacy levels of tribal girls increased, the literacy gap has not narrowed much, reflecting the failure of policies and programs implemented by the Central and State Governments for tribal development to bridge this gap during a three-decade period.

There are a few disparities between India and West Bengal, indicating that tribal females in West Bengal and India have nearly the same educational status on average. In West Bengal, tribal female literacy is 47.7%, whereas male literacy is 68.2%. There is a considerable disparity in the male-female literacy rate of tribal females from rural to urban areas, which is 21% to 14.4%, respectively. The gross enrollment ratio for any stage (various classes) is expressed as a percentage of enrolment in that stage to the anticipated child population in that age category (Maji & Sriniketan, 2016).

## **PARENTAL ATTITUDE**

Evaluation is the outcome of a person's mindset. Attitude can either be negative or positive and may be affected by education. Education and learning serve to create positive links and reduce hate among people of various castes and religions. The entirety of the parents' participation in their children's education is referred to as their parental attitude and is particularly important to effectively educate children. Parents should have a positive attitude towards their children's education and schooling as this enhances the parental engagement in the child's current and future studies and also encourages the child's personal and social development. A low socioeconomic status (SES) has a significant impact on parents' attitudes towards their children's education. Because tribal parents have a low SES, they are assumed to have a negative attitude towards their daughters' education. Turnbull highlighted "four essential parental roles: parents as decision-makers for education; parents as parents; parents as professors, and parents as advocates" (Turnbull, 1983). Korth believed that parents must be their children's most important teachers (Korth, 1981).

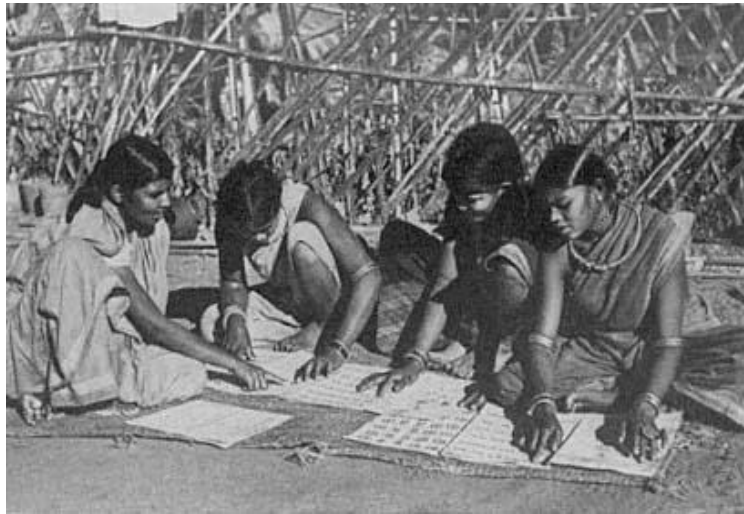
## **GIRLS' EDUCATION**

Education for girls is a pressing problem in India today. Education is vital for every child in the country, regardless of gender. Due to the prejudice of some communities, females are still unable to receive a good education. In underdeveloped nations, women and girls do not even have access to education. A lack of education negatively affects family income, healthcare, and aspirations. It also reduces a country's economic growth and increases the likelihood of human trafficking of girls and women. For girls and women to succeed, they should be given the same amount of respect and equal opportunities that boys and men are given. Although some girls are capable of advancing in life, even under these adverse conditions, many are unable to do so due to their community's custom, culture, and patriarchy. It is believed that girls should only focus on being the ideal daughter, sister, wife, and mother and performing household chores. It is widely believed that women are not equal to men and their viewpoints are not considered when decisions are being made within a household.

The importance of girls' education is being recognized worldwide. The quality of education for females' education is critical in today's modern educational system. Many acceptances were made for human growth after 1990, and one of them is females' education. According to the 1989 Declaration on the Child's rights, both boys and girls should have access to a high-quality education; however, girls' education needs to be prioritized because most of them are denied it. In the Dakar framework, Education for All 2000, ensures that by 2015, all children, particularly girls, children from disadvantaged backgrounds, and those from ethnic minorities, have access to full, free, and obligatory primary education of high quality (UNESCO, 2000).

United Nations Girls' Education Initiative (UNGEI) was introduced during the World Education Forum in Dakar. Despite their significant achievement, among the millions of children, more than half of the females were not in school. Through 2015, all children had completed primary school and girls have comparable access to free and high-quality education. In 2016, one-third of the countries in the UNICEF program prioritized secondary education for females. They proposed that there be a girl responsive education system at the school and at the national level (UNICEF, 2017).

## FIGURE 1 TRIBAL GIRL'S EDUCATION



Source: Google

### NATIONAL POLICY ON EDUCATION 2016

The National Policy on Education 2016 recognizes education as a critical component of political, social, and economic development. It focused on the importance of education in instilling values and skills, as well as producing effective citizens. It will enable people to contribute to the improvement of the nation, enhance democracy, function as a unifying factor in society, and foster the nation-state.

- i) This policy has shown that child mortality is high, and women's health is poor. The number of tribal regions is decreasing and the number of school registrations is low.
- ii) Residential schools should be established to ensure the implementation of tribal education.
- iii) To rely on local variables in addition to the education department's duty.
- iv) Teachers should reside on campus to promote tribal education in distant locations.
- v) Many possibilities for skill education should be provided to tribal children in addition to normal educational facilities. The National Skill Development Corporation (NSDC) is also effectively implementing the same program in tribal regions (Government of India, 2016).

Education for girls is currently a popular topic. In the free and liberated India, it is considered a curse to be an illiterate female. In the preceding text, the education of girls in pre-and post-independent India is explored. In both periods, discussions regarding females' education took place before independence, like the Vedic, Buddhist, Muslim, British etc. Research during these periods has shown that the academic status of girls was underdeveloped and girls and boys had unequal education opportunities. The number of school registrations was significantly higher for boys than for girls of the same age. The education of girls has been caught up in a superstitious environment following *Pardah Pratham*. In general, girls have been encouraged to care for children and undertake housework. We derive some names from educated ladies like *Lopamudra*, *Opala*, *Saraswati*, etc. of that period. Education was generally given only to peons throughout the British period. At that time, the missionaries were the first to tutor girls. *Ishwar Chandra Vidyasagar* and *Raja Ram Mohan Roy* promoted the education of the lady in those days.

The researchers discussed several committees and training boards that were established for girls after independence, such as the Secondary Educational Commission, University Education Commission, National Committee on Women's Education, *Bhaktavatsalam* Committee, *Smt. Hansa Mehta* Committee, National Education Policy, Education Commission, and the National Education Policy 2016. The researcher looked at these commissions and found that each body supported and called for

improvement in the education of women. Durga Bhai Deshmukh's committee has played an important role in the education of girls. Numerous ideas were proposed in those times and in many committees, however women's education is not optimal with many gaps still remaining.

## LITERATURE REVIEW

### Studies Related to Parental Attitude Towards Girls' Education

**Shah (1976)** studied the tribal parent's attitude to secondary school. The results showed that urban parents had a more favorable attitude towards secondary education compared to rural parents. Highly educated parents have a more favorable attitude towards secondary education than less-educated parents. Both fathers and mothers had positive attitudes regarding high school, although the behavioural attitude of the fathers was slightly higher than that of the mothers parents.

**Chandhasekaran (1982)** studied the attitude of rural women towards the formal education of women, and wanted to determine if their socio-economic situation and their degree of education influenced their attitudes. The results showed that rural women have a favorable view of women's formal education. Families in rural regions with a better SES have more favorable approach to education for women. Women with lower levels of education have a less positive view on women's formal education.

**Thakker (1994)** studied the attitude of tribal parents towards scientific home education in the district of Kaira. The results showed that rural parents had a more unfavorable attitude towards science education at home than urban parents. Highly educated parents have a more positive attitude than less educated parents to home education of science. Fathers have a better attitude than mothers.

**Kaur (1999)** studied the attitude and issues of tribal parents in elementary schooling. The results showed that the parental attitude towards the education of children in terms of gender has not changed. However, considerable variations were identified in the parental attitude towards wealth and education.

**Mohanasundaram & Kannan (2001)** studied parenthood and socioeconomic position regarding women's education. Parents had a favorable attitude towards women's education. There was, however, a substantial disparity in the parental attitude of urban and rural women towards education. The attitude towards schooling for women in parents of different SES levels was not significantly different.

**Lakshmi (2007)** observed that the attitude of rural parents, of both genders, to girls' education was positive. There was no difference in the favorable attitude to girls' education between literate and uneducated rural parents.

**Miller (2007)** revealed that tribal parents' attitude towards the educational achievement of females in rural India was positive. The variables in parental education did not influence the attitude towards females' education.

**Gupta (2010)** conducted research on the attitudes of Indigenous parents and instructors regarding education. According to the findings, mothers and fathers from rural and urban settings has positive attitudes regarding population education.

**Buzdar & Ali (2011)** conducted a study on the attitude of tribal parent's towards the education of children in the Dera Ghazi Khan tribal region (Pakistan). The results revealed that the attitudes of tribal parents did not differ greatly from those of the rural families in terms of the education of their daughters and their urban family.

**Shamal (2012)** researched tribal parents' attitude on girls' education. Results showed that there was no significant difference in schooling level between tribal and non-tribal parents.

**Patnaik et al. (2013)** studied the tribal parent's attitude towards children's schooling to determine if there was a difference in the parenting attitudes between tribal and non-tribal groups. Parents from both tribal and non-tribal communities had a positive attitude towards their children's education. There was no substantial difference in the attitude towards girls' education between fathers and mothers, or between tribal and non-tribal parents.

**Thallapally (2013)** suggested that mothers and fathers had a similar attitude towards the education of their children. The fathers of the urban and rural tribes showed comparable behavior towards the education of their sons, but distinct attitudes towards the education of their daughters. The attitude of mothers of

urban, rural, and tribal children were comparable, however, urban mothers were shown to be more democratic. Tribal mothers were less protective of their daughters and urban mothers were overprotective.

**Bordhan (2014)** researched the attitude of tribal parents towards the education of girls. The results indicated that the majority of respondents had a positive view towards their children's education and education in general. The attitude of the tribal and non-tribal parents was similar. There was no substantial difference in the attitude of mothers and fathers.

**Mohammed & Hassen (2014)** revealed that the main reason for the drop-out of tribal students was the poor parental attitude and socioeconomic situation. Since Indigenous parents are usually uneducated, they believe that children should perform housework from a young age.

**Srihari & Joy (2014)** described a case study where tribal girls drop out of school. The research aimed to determine the major factors behind tribal students' dropouts. The investigator conducted a qualitative analysis of case studies and found beneficial relationships between parents' education levels and their children. The researcher found that drop out levels of children of parents with higher levels of education is lower than children of parents with low levels of education.

**Sahu (2014)** Tribals are typically analphabets and are unaware of the significance of education. They are not interested in schooling, as it gives them no immediate financial assistance. They are eager to include their children in any job that helps their family economy. Although some parents have a favorable schooling mindset, they cannot afford it due to their bad financial position.

**Reshma (2014)** conducted research to determine the attitude of parents towards the education of girls and their knowledge of girl's education schemes/scholarships. The findings indicated that the parents had a very favorable attitude towards their daughters' education; mothers were more enthusiastic than the fathers. Parents with a high level of education and a better socioeconomic position had a good attitude and were more supportive towards the education of their daughters.

**Dinesh & Chandrashekar (2015)** conducted research in tribal and non-tribal families. Results showed that parents had a good and fairly favorable attitude towards their children's education. Secondly, there was no significant difference in the attitude and behavior of non-tribal and tribal parents towards education. The study showed that there was no substantial difference in the attitudes of mothers and fathers towards their children's education.

**Chaudhari (2015)** studied the attitudes of parents towards medium-level education. The findings found a clear distinction between English and Gujrati parents. There is also a considerable disparity between genders; fathers have a more favorable opinion towards education than mothers. Urban parents are more concerned about the language used to teach.

**Deb and Ghosh (2015)** conducted research on the role of parents' responsibility for their children's education, as well as parents' perceptions and dropout rates in the school education process.

**Mor and Sethia (2015)** examined parents' attitudes to girls' education in Haryana. The results showed that parents were optimistic about children's schooling. There was no substantial difference in the attitude of rural and urban parents to children's education. There was no significant difference between the attitude of mothers and fathers towards education for their children.

**Hilal (2016)** observed a difference in the attitude of parents that are well and lowly educated, in regards to the education of their children. Results showed that the attitudes of mothers and fathers towards their children's education was similar; however, there is a major difference between parents of a low SES and high SES as well as between highly educated parents and those less educated.

## CONSTITUTIONAL PROVISIONS FOR EDUCATION

### Article 46

With great care, West Bengal should promote and defend the economic and educational interests of tribal people against social injustice and exploitation (Constitution of India, 2015).

The Constitution is the supreme legislation of a country that discusses and regulates the basic rights of the people. Education, such as Article 21A: Right to Education, Article 14: Equality before the law, Article 16: Equality of opportunity in matters of public employment, Article 24: Prohibition of employment of

children in factories, Article 29: Protection of minority interests, Article 30: The right of minorities to set up and administer educational institutions, Article 39: Certain principles of State policy, Article 41: The right to work in some cases for education and assistance, and Article 45: Provision for early childhood care and the upbringing of children less than six years of age. However, even with the constitution, the education of girls is still regressing. The investigator feels that it cannot be followed vigorously without an informed and conscious citizens' constitution. There are therefore loopholes in the legislation.

## **DIMENSIONAL ISSUES RELATED TO TRIBAL GIRLS' EDUCATIONAL ATTAINMENT**

Girls encounter several limitations and obstacles to gain access to and benefit from education. Here we highlight the many challenges that tribal girls confront when trying to gain access to and complete their education.

- First, the lack of participation of tribal girls in education is mostly due to poverty and hunger. Though the Indian Constitution guarantees free universal basic education, this frequently excludes expenditures such as uniforms, textbooks, transportation to school, food, and other related expenses, which create a burden for most tribal families and makes higher education a luxury.
- Second, the apathetic attitude of tribal parents is another impediment to tribal girls' education. Most tribal parents are unaware of the value of education and chose to encourage their daughters to work for remuneration, such as rearing cattle, to supplement the families income level, or to care for their siblings, assist mothers with household tasks, or obtain forest products such as dried leaves, seeds, and so on.
- Third, the issue of a lack of instructors has been exacerbated by a lack of competent, devoted, and gender-aware teachers in tribal schools. One of the most serious issues in Indigenous education is teacher absenteeism. Most professors lack understanding and respect of the tribal value systems and languages, resulting in the inability to acquire acceptance and create a communication relationship with tribal pupils, forcing many to leave.
- Fourth, most tribal schools lack basic infrastructural amenities, such as power and water, non-plastered flooring, and a lack of appropriate sanitary facilities to cope with hygiene, which impacts girls' participation, among other things.
- Fifth, the language and communication difficulties hinder the education of Indigenous females. Although a variety of policy materials and a constitutional clause (350A) recognizes that linguistic minorities need basic education in their home tongue, the Scheduled Tribe languages are virtually non-educational. This includes Santhali, Bhili, Gondi, or Oraon, spoken by more than a million individuals (Nambissan, 2000). However, the unavailability of tribal languages and textbooks familiar to instructors in tribal languages is a hindrance to their education.
- Sixth, in the tribal setting, the school schedule is a key barrier to tribal females attending school regularly. In West Bengal, the majority of tribals are agricultural laborers who leave for work early in the morning, and tribal girls are assigned the responsibilities of caring for their homes and performing various household tasks by their parents, resulting in irregular attendance and high dropout rates among tribal girls.
- Seventh, political indifference towards tribal women's educational advancement is another major concern. Failure to cooperate across various departments of government in the field of tribal training, i.e., tribal welfare and education, results in a low level of enrollment of tribal girls into school education.

Although the above-mentioned challenges constitute major barriers to tribal women's education, their lack of awareness of various policies and programs introduced to secure their human rights, such as Tribal Rights by the Indian Constitution, could be another reason for the underdevelopment of their education. Interestingly, the majority of tribal women from West Bengal are happy with their lives, i.e., where they



are, what they have, and it suggests that they have a low yearning to be part of the developed community with sophisticated contemporary India.

## **THE BARRIERS AND ENABLERS TO EDUCATION AMONG TRIBAL ADOLESCENT GIRLS'**

### **Macro-Societal**

The importance of a girl attending school is heavily influenced by her neighborhood. Adolescent girls, both in and out of school, believe that their societies value the education of boys more than girls. This hypothesis was supported by interviews with parents and teachers. One teacher, for instance, remarked that in a male-dominated society, a boy's education takes precedence over a girl's education.

Many adolescent girls claimed that males are encouraged to study more since girls would ultimately be sent to their husband's house and boys will be the ones to work and care for their parents. Teachers verified that this was the prevalent perspective in society, even though many of them insisted that it did not fit with their personal beliefs.

### **Education System**

The education systems in both areas were riddled with impediments that ultimately discourage girls from attending school. The interviews revealed several issues, including the distance to school, schooling quality, and harassment by instructors and male students. Furthermore, despite government programs and the offer of financial assistance to encourage females to attend school, such as like bicycles, school uniforms, and scholarships, access to these programs was not provided with adequate opportunity.

Tribal girls were routinely left out based on caste and their low academic achievement. They noticed that their chances of getting teased and socially ostracized were greater, which caused them to feel left behind and increased school drop-out rates. In addition, mocking boys was another reason teenage girls dropped out of school. The parents of one of the girls who left school claimed that the distance to and from school was too long, and that they were concerned that the boys would taunt their daughter at school. The were also concerned that their daughter would indulge in an intimate relationship.

### **Interpersonal**

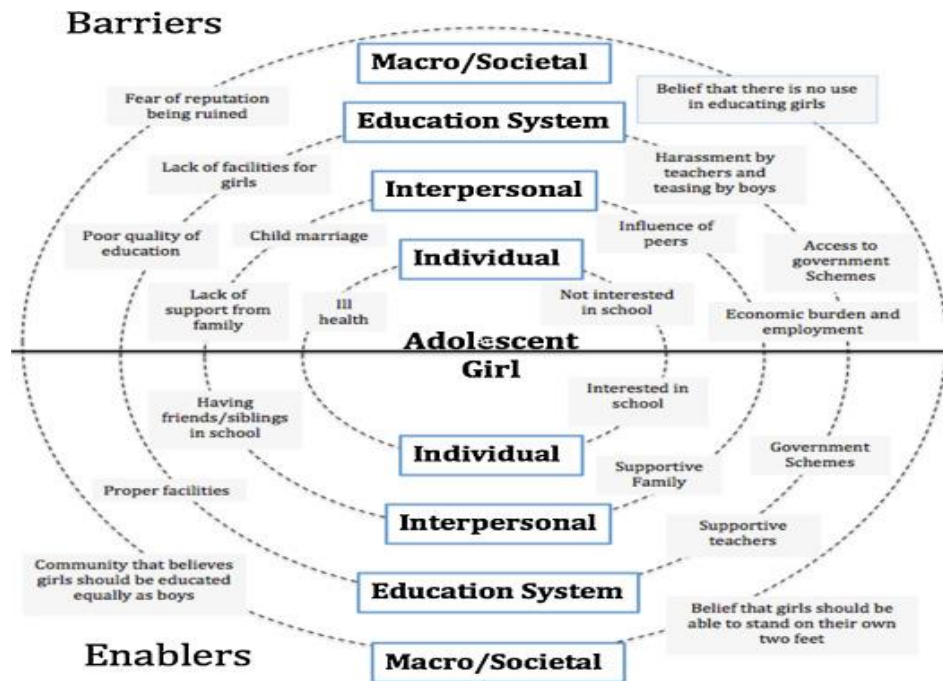
Adolescent girls faced a variety of interpersonal issues that prevented them from attending school or influenced their decision to drop out.

- Child marriage
- Lack of support from family
- Influence of peers
- Economic burden and employment

### **Personal**

The principal personal factor for a girl leaving school was her lack of appreciation for education. Girls still attending school have viewed education as extremely helpful for the improvement of their future livelihood opportunities. Girls who left school have varied opinions concerning the importance of education. One girl who had dropped-out claimed that a few of her trained friends were married and she believed there was no point to attend school. The confidence level of the girls who were in school and girls who had left school were clearly different.

**FIGURE 2**  
**THE BARRIERS AND ENABLERS TO EDUCATION AMONG TRIBAL ADOLESCENT GIRLS**



Source: sciencedirect.com

## DISCUSSION

This review paper focuses on the attitude of tribal parents' towards the education of females. It may thus be attributed to the presence of educational establishments in the vicinity, the knowledge of numerous government programs for raising females in society, and for having facilities in urban areas for different sorts of jobs. This paper suggests that tribal parents behavior differs significantly from that of rural parents in issues concerning the education of girls; urban parents are more positive than rural parents. Buzdar and Ali (2011) indicate that more urban females are educated due to the favorable attitudes of their parents, when compared to girls from rural regions. The attitude of rural and urban tribal parents to girls' education does not differ much. The group displayed a similar approach towards the education of girls.

This study shows that there is no substantial difference between the attitude of fathers and mothers towards the education of girls; both have an optimistic outlook towards education. The paper thus concluded that gender did not influence the attitude of parents towards the education for females. Bordhan (2014) indicates that there is no substantial difference in the attitude of parents towards schooling and education for their daughters. The paper observed that 94% of mothers approve of the education of their daughters. Dinesh and Chandrasekhar (2015) also focused on the attitude of parents in rural areas towards basic schooling and revealed that there was no difference in attitude of mothers and fathers.

This paper suggests that more educated parents tend to favor and approve the education of girls when compared to illiterate parents. The paper indicated that educated parents are more conscious of the education of their children and recognize the necessity for girls to be educated today. They have no bias between male and female children and recognize that both genders have value. This paper states that parents with a high SES are more supportive and positive regarding the education of girls than parents who have an average SES. Parents with a high SES are financially able to cover schooling expenses and facilities, making education more accessible to their children. They are more understanding of the impact having an education can make in the world today. Research shows that tribal parents' high economic position has a

beneficial impact on girls' academic achievement. The socio-economic condition also helps to influence parental attitudes towards education (Kainuwa & Yusuf, 2013).

## CONCLUSION

This paper indicates that the attitudes of tribal parents towards the education of girls is the primary variable, and the categorical factors include community, gender, location, degree of education, and socioeconomic position. Gender does not affect girls' educational outcomes. Parents with a greater level of education and socioeconomic status had more favorable opinions toward girls' education. Girls' education is inextricably linked to tribal parental attitudes. Positive parental attitudes can be influenced by proper education. Tribal groups are among the backward classes; if they cannot go to school, education should come to them. The country cannot flourish until girls are educated. Being shunned in society implies being an illiterate girl; therefore, females should be provided equal access to school and other opportunities. Aside from other impediments to females' education, the attitude of the tribal family plays a significant role. The researcher assessed parental attitudes at various levels in this review paper. This review shows that parents must have a good attitude to educate their daughters. From infancy, their children are motivated by their parents.

Special administrative and management measures must be established to secure the presence of teachers. It might be useful to provide transportation facilities for women instructors and additional incentives for teachers in distant tribal regions. Teachers should encourage parents to enroll their daughters into school; however, some parents are unwilling to do so due to ignorance. Parents who concentrate on their girls' religious education also need to be motivated and inspired. It is also desirable to ensure that there is a high number of female school graduates. Granting scholarships to registered females is a wonderful option and poor parents should receive scholarships so that they can ensure the education of their daughters. Girls should be encouraged to avoid early marriage. To address societal difficulties, higher education institutions should be built solely for women's education.

Parents' economic origins and employment influence their attitude towards the education of females. However, regardless of how sophisticated and educated individuals are, their cultural gap still prohibits them from extending their mentality into education for females and girls. Discrimination against gender is prevalent in society, and occurs in many forms and degrees. Both rural and urban parents have a certain amount of prejudice because, in many aspects, they favor their sons over their daughters. Thus, although educated parents have a favorable attitude towards the education of their daughters, the parents' cultural gap on the other hand produces a negative attitude towards the education of girls.

## REFERENCES

- Bordhan, S. (2014). Parental attitude towards schooling of their children. *Journal of All India Association for Educational Research*, 26(1).
- Buzdar, M.A., & Ali, A. (2011). Parents' Attitude toward Daughters' Education in Tribal Area of Dera Ghazi Khan (Pakistan). *Online Submission*, 2(1), 16–23.
- Chandhasekaran, P. (1982). *Attitudes of rural women of Tamil Nadu towards the formal education of women*.
- Chaudhari, M.A.N.I.S.H.A. (2015). To Study the Parents Attitude towards Medium of Education in Gandhinagar District. *International Journal of Research in Humanities and Social Sciences*, 3(2), 38–40.
- Deb, P., & Ghosh, G.S. (n.d.). *Socio-cultural and geo-problems in scheduled caste and Jalpaiguri dist.*
- Dinesh, N.A., & Chandrashekar, E. (2015). Parent's attitude and perception towards primary education in rural Karnataka. *ISOR Journal of Humanities and Social Science*, 20(12), 20–26.
- GoI, M.H.R.D. (2016). National policy on education 2016. *Report of the Committee for Evolution of the New Education Policy*. New Delhi: Ministry of Human Resource Development (MHRD).

- Gupta, M. (2010). *Study on the attitude of parents and teachers towards population education* [Unpublished Ph.D. thesis, V.B.S. Purvanchal University].
- Hilal, H. (2016). Parents attitude toward education among Muslim. *The International Journal of Indian Psychology*, 3(65), 199–209.
- Joy, J., & Srihari, M. (2014). A case study on the school dropout scheduled tribal students of Wayanad District, Kerala. *Research Journal of Educational Sciences*.
- Kainuwa, A., & Yusuf, N.B.M. (2013). Cultural traditions and practices of the parents as barriers to girl-child education in Zamfara State Nigeria. *International Journal of Scientific and Research Publications*, 3(11), 1–8.
- Kaur, H. (1999). *Problems of Primary Education as Perceived by Parents in relation to their Attitude towards Primary Education*.
- Korth, R. (1981). Involvement with parents of behaviorally disordered adolescents. *Educating adolescents with behavior disorders*. Columbus: Charles E. Merrirr'PAblishing Company.
- Lakshmi, L.B., & Karimulla, S. (2007). Attitude of Rural Parents towards Girls Education. *Edutracks: A Monthly Scanner of Trends in Education*, 7(2), 31–32.
- Maji, S., & Sriniketan, B.D. (2016). Educational Status of Tribal Women in West Bengal. *International Journal of Allied Practice and Research Review*, 3(9), 6–10.
- Miller, S. (2007). *Determinants of parental attitudes regarding girls' education in rural India*. [Doctoral dissertation].
- Mohanasundaram, K., & Kannan, R. (2001). Socio-economic Status and Attitude of Parents towards Women Education. *The Educational Review*, 44(6), 13–16.
- Mor, K., & Sethia, S. (2015). Parent's Attitude towards Girls Education in Haryana. *American International Journal of Research in Humanities, Arts and Social Sciences*, pp. 2328–3696. ISSN (Online).
- Nambissan, G. (2000). Identity, exclusion, and the education of tribal communities. *The Gender Gap in Basic Education: NGOs as Change Agents* (pp. 175–224). New Delhi: Sage Publications.
- Patnaik, B., Samal, R., & Panigrahi, A. (2013). Parent's attitude towards schooling and education of children. *Indian Journal of Health and Wellbeing*, 4(5), 1061.
- Reshma, M. (2014). Parents Attitude towards Girl Child Education: A Sociological Study of Haryana. *International Multidisciplinary Research Journal*, 1(4), 1-4.
- Sahu, K.K. (2014). Myths and realities of tribal education: a primary study in Similipal area of Odisha. *International Journal of Humanities and Social Science Invention*, 3(4), 01–06.
- Samal, R. (2012). *Parents' attitude towards schooling and education of children*. [Doctoral dissertation].
- Shah, H.P. (1976). *A study of parent's attitude towards secondary education in Kaira district*.
- Talt. (1972). *A comparative study of attitude of literate and illiterate parents towards girls' education: A case study of district Khanewal*.
- Thakker, D.G. (1994). *A study of parent's attitude towards home Science education in Kaira district*.
- Thallapally, N. (2013). *Effect of the parental attitudes on the psychosocial characteristics of the urban rural and tribal children*.
- Turnbull, A.P. (1983). Parent involvement with special education: Respecting individual preferences. *Education and Training of the Mentally Retarded*, pp. 4–9.
- UNESCO. (2000). Adult literacy benefits? New opportunities for research into sustainable development. *International Review of Education*, 62(6), 751–770.
- UNICEF. (2017). *UNICEF Annual Report, 2016*. United Nations Children's Fund (UNICEF).