

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### 2.1 Introduction

A review of related literature (RRL) involves the systematic examination and approximation of scholarly work that is related to a particular research topic. It provides theoretical as well as empirical foundation for a study and enables researchers to identify research gaps, refine research questions, and establish an analysis framework. According to Creswell (2014), a review of related literature is defined as 'a written summation of articles, books, and other documents that describes the past and current state of knowledge regarding a subject matter, organized in ways that will support the reader in understanding what is known and what is not-known'.

An RRL is about locating the resources, analysing them, and synthesizing them, which then will allow the researcher to understand trends, debates, and key findings in the field. According to Hart (1998), it means "selection of available documents (published and unpublished) to the topic, containing information, ideas, data, and evidences and effective evaluation of these documents in connection with the proposed research."

A literature review summarizes previous studies as well as examines their methodologies, points out shortcomings, and provides a theoretical framework. It guarantees that research is pertinent to the field, avoids duplication, and contributes to the field (Boote & Beile, 2005). A good RRL becomes vital for maintaining academic rigour and contextually linking new inquiries with existing knowledge in their contexts. In this study ,literature reviews have been divided into three sections:

- A) *Studies related to educational Status of women*
- B) *Studies related to constraints towards education of women*
- C) *Studies related to perception of women towards education*

## **2.2 Studies related to educational Status of women**

Chanda et al. (2012) carried out a study titled 'Educational Status of Married Women and Their Role in Household Decision-Making in Rural Bangladesh.' The study found that a large majority (93.3%) of women with higher education levels had a say in their decision to get married, while none of the illiterate women had such a choice. Similarly, 46.7% of women with higher education had significant control over household purchases, compared to 0% of illiterate women and 14.6% of women with only primary education. When it came to political decisions, 86.7% of highly educated women made their own choices about voting, whereas 77.8% of illiterate women and 70.7% of women with primary education were influenced by their husbands in deciding how to vote.

Oraw & Toppo (2012) conducted a study on 'Socio-cultural traditions and women Education in Tribal Society: A study on tribal population.' The women in the study shared several challenges they face, as mentioned earlier. These challenges can only be overcome if families, society, policymakers, legal institutions, and others take certain steps. First, they emphasized the need for family support, such as help with childcare and household chores. They also wanted more opportunities to explore different areas of life and express themselves freely. Additionally, they believed that education for girls should be free, and more schools should be built in their local areas. They also stressed the importance of providing basic education and training to tribal women, especially in skills that can help them start their own businesses and become self-employed. Finally, they called for reserved opportunities for women and girls to ensure their inclusion and progress.

Talukdar (2012) conducted a study on 'Women Education and Rural Economic Development of The Bodo Community of Assam: A Case Study In Barpeta And Baksa District of Assam.' This paper looks at the current state of women's education in the Bodo community in Assam, the challenges they face, and how women contribute to improving the rural economy of Assam. The study found that while women working in jobs are not doing as well as expected, there has been significant improvement compared to past generations. The literacy rate among Bodo women has increased, but they are still not keeping up with the progress of women from non-tribal groups. Despite the government's efforts, such as offering

scholarships, free education, and reserved seats in schools and colleges, Bodo women are still not as educated as they should be. In conclusion, it is important to note that the Bodo community, especially in rural areas, will develop properly when women empowerment is fully achieved. For this to happen, people need to change their mindset and understand that men and women should not be treated differently. This new way of thinking is essential for progress.

Kumar (2013) conducted a study on 'Girls Education at School level in India: Opportunities and Challenges.' The study states that In India, a country with a 1000:940 male to female sex ratio, gender disparities are evident throughout the educational system, and educators should be cognizant of the unique needs of girls. Despite the establishment of numerous committees and commissions, the number of girls enrolled in schools continues to drop daily, and those who do attend are not adequately prepared because of inadequate facilities.

Pathak and Gupta (2013) performed research on the 'Status of Women in India, especially concerning the Gap in the Male Female Literacy Rate in India.' The findings show that programs like Sarva Siksha Abhijan and the National Literacy Mission have greatly contributed to human development in government schools across India. To further improve the condition of these schools, proper steps need to be taken. This will naturally lead to an increase in the number of girl students attending these schools. Without effective measures, the literacy rate will remain low, and the gap will persist. This will ultimately harm the economy and the status of women in Indian society.

Chatterjee (2014) did a study on the social and economic situation of tribal women in India, focusing on the challenges they face and what needs to be done in the future. The study found that tribal women work harder than tribal men and play a big role in earning money for their families. However, they have few ways to make money. Because they earn little, they need more people to work, so they often don't send their children to school. Also, since they are not well-educated, they don't know much about health and often don't take care of basic health needs. women often work as daily labourers or in farming. Even young children and girls work alongside their mothers. Because of this, many children don't go to

school regularly or drop out completely. In very poor families, parents sometimes don't want to send their kids to school because they need their help with work.

Kumar & Kumar (2014) conducted a Study on Current Socio-Economic Conditions of the Tribal Communities in Nilgiris District, Tamil Nadu. The study showed that even though the government has made efforts to improve the lives of the SC and ST communities, these changes are not yet seen in the district. Many SC and ST people still cannot read or write, and poverty is especially high among the ST community. More government spending is needed to support the welfare of these groups. A separate organization is necessary to understand the needs of the SC and ST communities and ensure fair growth for everyone in society. Without progress in these areas, there can be no improvement in the Human Development Index (HDI).

Mukherjee(2014) conducted a study entitled "Status of Female Education among Santal, Kheria Sabar and Birhor Tribal Communities of Puruliya District, West Bengal, India." This study focuses on understanding the education levels of women from three main tribal groups—Santal, Kheria Sabar, and Birhor (a particularly vulnerable tribal group in India). The research is based on primary data collected through detailed surveys in these areas. The findings show that financial struggles lead to poor education among tribal women in these communities in Puruliya. It is clear that the difficult situation of tribal women in Puruliya district cannot be easily resolved unless both the economy and education of the entire tribal community are developed together. Improving the economy and education, while respecting tribal culture, would be a good first step toward reducing their hardships.

M. Prichilla, Udosen, and Okoro (2014) carried out a study titled "Social-Cultural Impact on Women's Education and Employment in Emohua Local Government Area of Rivers State, Nigeria." The study found that family background, pregnancy, and family responsibilities were key factors affecting women's education and employment in Emohua. To solve these issues, the researchers suggested that the government should improve the current free education system by helping parents cover some of the remaining costs. They also recommended

that employers should support and respect nursing and pregnant mothers in the workplace.

Salahuddin, Khatun & Bilkis (2014) carried out a study over present condition of Female Education in Bangladesh: A Decadal Overview. The objective of this study is to investigate the current status female education in Bangladesh. Analysis findings have shown, there was an increase of women's literacy rate from 41.8% to 55.7% between the year of 2001 to 2011. The Government of Bangladesh has taken a number of initiatives for improving the status of female education. A series of projects are going on in the education sector for betterment of education.

Nandi & Joshi(2015) conducted a study on “Status of girl’s education in selected rural areas of Almora district in Uttarakhand.” The study showed that there has been a shift in the education of girls in the area, as well as in how their parents think about it. Now, all young girls are going to school and continuing their education. They believe that after finishing school, they will be able to support themselves financially and live a good life. However, they will face many challenges along the way, and they must be ready to overcome them. They need to focus on their studies, work on improving their skills, prepare for the tough competition in the world, and grow up to be responsible citizens. The government has made significant efforts and will keep working, but there is a need for improvement. It is important to focus on other areas to enhance the quality of education in schools. This includes increasing the number of teachers and improving their skills, bettering transportation and sanitation facilities, and helping students connect with the modern world. These changes will not only boost the overall education level of women but also support their economic growth and independence

Ramanna & Mudakanagouda (2015) conducted research on “Socio-Economic Status of Scheduled Tribe Students in Higher Education: A Case Study of Koppal District.” This study looks at students from Scheduled Tribes (ST) in higher education, focusing mainly on their social and economic backgrounds. The research was conducted in the Koppal district, with a sample of 100 students chosen randomly. The findings show that ST students face some unfair treatment due to gender bias, though it is not widespread. To address this issue, it is

important to change the attitudes of teachers, administrators, and others involved in education, especially to help disadvantaged children at all levels of learning. The study also highlights that the education system tends to favour urban areas, which negatively impacts the education of disadvantaged children, especially girls in rural areas. Therefore, the government needs to take strong action to eliminate this bias.

Bori (2016) conducted a study on Educational Status and Role in Rural Economic Development of Mishing Women in Assam: A Case Study in Golaghat District, Assam, India. It was found during this case study that nearly half of the respondents involved were into agriculture and allied activities while the remaining respondents were into rice beer selling (18%), weaving activities (12%), daily wage earners (12%), and least found in service and other SHG members included in Bandhan group, RGVN, etc. (8%). In concluding remarks, it was said that the Mising women are not completely empowered from the economic front as well as from the social view of empowerment. Economic independence and education of Mising women will go a long way in making the women self-reliant.

Gawas (2016) did a study about the status of women in Scheduled Tribes in Goa. The study found that women from these tribal communities work harder than the men in Goa. They play a big role in supporting their families financially, but they don't have many ways to earn money. Because of this, children from these tribal communities often can't get higher education.

Jayakumar and Palaniyammal (2016) did a study on the social and economic status of Scheduled Tribes in Kalrayan Hills. The study found that even though the people they talked to were not educated, they wanted their children to take advantage of the education offered by the government. The study also noted that the government's efforts to improve transportation, education, and overall development for the tribal communities have been effective and have reached the people, which is a positive outcome.

Maji.(2016) conducted research on 'Educational Status of Tribal Women in West Bengal.' Education helps tribal women gain confidence and strength to deal with the challenges they face every day. In West Bengal, the literacy rate among tribal

women is only 47.7%, while for tribal men, it is 68.2%. The gap in literacy rates between men and women is 21% in rural areas and 14.4% in urban areas. One reason for their lack of education could be that they are not aware of the policies and programs designed to protect their human and tribal rights under the Indian Constitution. Another observation is that many tribal women in West Bengal feel content with their current lives, meaning they are happy with where they are and what they have. This suggests they may have low aspirations or motivation to improve their situation.

Narzary (2016) conducted a study titled "Identification of Bodo Women through Educational Empowerment with a Special Reference to BTAD in Assam, India." The findings revealed that the literacy rate among men is higher than that of women, as found at various levels; the proportion of male rate is 71.78 percent. By contrast, for women, it is only 59.70 percent. Education forms the basis for the empowerment of women and the way to bridge the gap between the genders regarding socio-economic issues.

Manjunatha and Gangadhar (2017) carried out a study titled 'Socio-Economic Status of Jenukuruba Tribal Women: A Case Study of Chamarajanagara District, Karnataka.' The study found that Jenukuruba women play many roles and have many responsibilities in their families. They have a lot of work to do, but most of their time is spent on household tasks. The literacy rate among Jenukuruba women is low. They face challenges in getting an education due to social, personal, and economic reasons, which also makes it hard for them to find jobs outside their homes. As a result, the study concludes that the socio-economic status of Jenukuruba women is poor.

Mazumdar and Sikdar (2017) discuss the tribal women participation in higher education in India. In this research findings, the tribal women's status in education, employment, and health is quite below the general female population and even tribal males regarding status. The educational system should make an individual fit according to the needs of fast-changing dynamic world.

Sarkar(2017) conducted a study on 'Recent Status of Education, Employment and Empowerment of Women in West Bengal.' The study looks at the connection between literacy rates and gender ratios in West Bengal in 2011. It also examines

how social and demographic factors affect women's jobs and their empowerment in the state. The research uses data from sources like the Census of India and NFHS-3. The main finding revealed that having a job helps women take part more actively in making decisions at home. The results show that, overall, 38.1% of women participate in household decisions. In rural areas, this number is 34.26%, while in urban areas, it is much higher at 47.5. When it comes to the age of marriage, non-working women who marry between the ages of 12 and 17 are considered to marry at an early age. However, working women tend to delay marriage, and those who marry later often make up for this delay. Having children is more common after marriage.

Saxena (2017) conducted a study on 'Status of Women Education in India with Particular Reference to Women Empowerment and Development.' This paper examines the issue of women's access to education in India. Based on an analysis of emerging issues, several suggestions and recommendations are made, focusing on grassroots-level actions, strategic activities, and supportive policy frameworks to improve women's access to education. The best way to empower women is perhaps by including them in the process of development. True and effective empowerment of women can only happen when they are given income and property rights, enabling them to stand on their own and build their identity in society. The empowerment of women has become one of the most important concerns of the 21st century, not just at the national level but also globally.

Sharma(2017) conducted research entitled 'A study of educational status of tribal Gujjar children of Vijaypur Block in Samba District of Jammu and Kashmir.' This study shows that even in the 21st century, the Gujjar community is still struggling. They are very behind in education and socio-economic development. The literacy rate among the Gujjar people is much lower compared to other groups in the state. Interviews with older members of the community, especially parents of school-age children, both boys and girls, revealed that they are not aware of the importance of education. As a result, their children often do not attend school. Even though the government has tried to help by introducing various programs, many children still do not go to school. The community has also not taken advantage of government schemes, such as residential schools for tribal girls.



Andrabi and Ahmad (2018) conducted a study entitled "A Study of Educational Development of Tribal Women of Jammu and Kashmir," The study finds that majority of tribal women in the State are illiterate, low in enrolment and have high dropout rate. The research calls for immediate necessity of expansion and improvement of education system for tribal women by formulating relevant curriculum, a greater number of tribal teachers, separate toilets for women, better teaching methods, shorter distance to school and reduced cost of girls' education.

Brahmachary & Brahmachary (2018) carried out research on 'Women's Empowerment and Socio-Economic Development in the urban areas of Kokrajhar District, Assam.' The study found that women face oppression in both social and economic aspects of life. There is a noticeable difference in literacy rates between men and women in all four towns studied, showing that women's literacy is much lower than men's. Additionally, the rate of women participating in work is significantly lower than that of men, indicating that fewer women are involved in economic activities.

Hansdah & Acharya (2018) conducted a study on "Education status among the Santal tribes in Mayurbhanj District of Odisha." The study highlights that education is crucial for development. However, it found that children from the Santal tribes in Mayurbhanj District, Odisha, have very low participation in education, even though tribal development is being strongly promoted in India. The findings also show that their involvement in higher education is particularly low. If the government does not address this issue seriously, tribal education could face serious challenges and setbacks. Therefore, it is essential to focus on tribal education and their overall growth. There is an urgent need for thinkers, planners, and policymakers to work on solving this problem and allocate more funds from both central and state budgets for tribal education. Tribal children should be given easier access and more opportunities to education to help them become part of the mainstream economic development.

Kaur (2018) conducted a study entitled 'Educational Status and Constraints of Rural Women in India: Evidence from a Study of Rural Punjab.'. This paper offers empirical evidence collected from a survey of 600 rural women in the Malwa region of Punjab. The findings show that rural women are far below the state and

national averages in literacy; pertaining to scheduled caste women, they are at the lowest end of the scale success-wise; reasons cited by women respondents for non-participation in education were family poverty, ignorance of parents, weak socio-economic condition of the family, non-availability of educational institutions, etc. The study also reflected the necessity of having precise and selective planning to be agreed upon for quality rural education and women's participation in the development process.

Khanda (2018) conducted a study entitled “Educational Status of Tribal Women in West Bengal.” The study aimed to understand the education levels of tribal women in West Bengal. It used data from the West Bengal Census of 2001 and 2011 to focus on the need for improving the lives of tribal communities in the state. The findings show that, despite laws and policies meant to help tribal people, tribal women still face many challenges and are behind in several areas. Education is a key tool to change the cultural habits and lifestyles of tribal women, improve their perspectives, and help them become financially independent. It is clear that educating tribal women is crucial for their development. By increasing literacy rates and creating job opportunities for them, we can help improve the status of tribal women in West Bengal and break down the barriers they face.

Kothari & Matharu(2020) conducted a study on ‘Status of Scheduled Tribe In India.’ The main goal of this paper is to study the condition of tribal education, along with factors like literacy rates, employment rates, and poverty rates. The findings show that while progress is being made for tribal communities in India, it is happening very slowly. The government needs to take important steps to improve the lives of Scheduled Tribes and help them become part of the country's economic growth. This can be done by focusing on education, making basic facilities easier to access, and providing more opportunities.

Paswan G.K. (2018) conducted research regarding Study of Educational Status of Scheduled Castes Women in India. The present study explores how scheduled caste women educational status in India. The investigator made use of secondary data which was collected from several sources namely books, journals, and the Internet as well as government documents. The study thus found that a scheduled

caste woman, wherever she lives, faces multiple problems - social, technological, political, and educational. Hence, the researcher laid emphasis upon more attention from the government for the uplift of educational status of scheduled caste woman.

Bhushita.(2019) did a study about the education of Mishing women in Kekuri village, Dhemaji district, Assam. In this paper, the goal is to understand the education level of Mising women in Kekuri village, Dhemaji district, Assam, and the challenges they face in getting an education. The study uses a convenient sampling method and collects data through interviews. The study found that even though there are challenges like geography and money issues, the education levels in Kekuri village are getting better because of the Sarva Shiksha Abhiyan (SSA) program. However, many people believe that schools don't lead to financial success, and success is more about one's social position rather than skills. The study looks beyond just literacy rates and explores the overall culture of education in the village. It shows that the current way of schooling isn't helping improve the education of women in the area.

Bora et al. (2019) conducted a study on 'Status of Women and Higher Education in Assam.' The study revealed that the number of women joining higher education is growing, but the increase is slow in almost all states of India. The presence of women teachers plays a key role in this. However, there are still very few higher education institutions for women, especially in rural areas, and fewer women enrol compared to men. The gap between male and female participation in higher education can be linked to social, psychological, and economic reasons. To address these challenges, it is important to focus on the main issues affecting women's education in specific areas. To empower women in all areas of life, efforts must be made to break old beliefs about women being helpless, lacking ambition, or not being motivated to achieve success. Therefore, it is crucial to provide women with supportive guidance and psychological security to help them grow and succeed.

Chakraborty(2019) conducted a study on "Educational Status of the Tribal West Bengal: Special References to the Paschim Medinipur District." This study focuses on the education situation of Scheduled Tribes in West Bengal, especially

in Paschim Medinipur District. It provides an overview of the literacy rates among tribes in West Bengal and Paschim Medinipur District. The study shows that the tribal literacy rates in Paschim Medinipur District are higher than the tribal literacy rates in West Bengal and India (based on the 2011 census). However, it also notes that the tribal literacy rates are much lower than the overall literacy rates of India and West Bengal.

Naik & Dasaratharamaiah (2019) conducted a study on 'Education and Socio-Economic Development of Tribal Women: A Study.' The paper explains that tribal women have much lower education levels compared to tribal men. Improving literacy among tribal women is a major challenge today. Without educating tribal women, the country cannot achieve fair and inclusive growth. The education and economic strength of tribal women can be seen in their control over money, their income, access to education, job opportunities, involvement in financial decisions, and their chances in politics. The paper ends by suggesting that Andhra Pradesh needs an education policy that focuses on the essential education needs of tribal women.

Paray(2019) conducted a study entitled "Status of Tribal Women in India with Special Reference to The Socio-Economic and Educational Condition" The goal of this paper is to study the social, economic, and educational situation of tribal women across India. The study uses data from the 2011 Census of India. There are several major challenges in tribal education, including: Village Location. Economic Situation as Tribal families are often very poor, so they need their children to work and help support the family instead of going to school, Parents' Attitude, Since education doesn't provide quick financial benefits, many tribal parents prefer their children to work and earn money rather than attend school.

Binjha (2020) carried out research on the social and economic situation of tribal women in Jharkhand. The study found that the status of tribal women improves when they play a significant role in basic survival activities like farming or gathering. However, the research also highlighted several challenges that hinder their progress, such as low levels of education, poor health, limited job opportunities, traditional beliefs, low involvement in politics, and lack of access to

modern technology. These factors are major barriers to improving the lives of tribal women.

Sen & Barik. (2020) did a research study on 'Status of Tribal women education in India.' This paper pursues the purposes of showing the status of tribal women's education in India. Education has played a very important role in our lives. The paper states that Education can empower a woman. India is a huge country with different people. The education of women is now very important in this current twenty-first century. Tribal women needed to educate and thus change their way of life and be able to play more responsible roles in society and be the major role players in the betterment of society.

Bindhani (2021) carried out research on the "Status and challenges of education among tribal communities in Koraput district, Odisha." The study focused on understanding the education levels, reasons for students leaving school, frequent absences, low enrolment, and the difference in literacy rates between males and females in the tribal population of Koraput district, Odisha. The findings showed a literacy rate of 32.4% in the area. The main reasons for students dropping out or missing school included financial difficulties, household responsibilities, lack of interest in studying, the need to work to support the family, parents not valuing education, schools being too far away, difficulties in traveling to school, and issues with the language used for teaching. Additionally, the study found that the gap in literacy rates between males and females (17.28) was lower than the district average (21.77) but similar to the state (17.6) and national (16.68) averages.

Brahma (2021) conducted a study on 'A Study on Socio-Economic Condition Of Bodo Women Weavers In Sualkuchi Development Block In Kamrup (Rural), Assam.' The main goal of the study is to understand the economic and social situation of Bodo women weavers in the Sualkuchi development block. The study uses existing data (secondary data). The findings show that the Bodo community's lack of education and poverty often pushes Bodo women into the weaving profession. They also face other problems like low pay, bad working conditions, and not knowing about their social rights. The study reveals that Bodo women weavers have a weak economic position and a very poor social status.

Hussain & Loan (2021) conducted a study on “Status of Tribal Education in Ladakh: A study of Dard Tribe.” The study was conducted with 600 participants from the Dard tribes in Ladakh, India. It used a descriptive research design and multi-stage sampling technique. The findings show that the Dard tribal community has low education levels. Most of the participants had only primary or secondary education, and many were unable to read or write. Only a small number of people (1.66%) worked in professions like doctors, engineers, animal doctors, or government jobs. Even though many NGOs and organizations have tried to help, there is still not enough effort or interest from the community to build new schools or improve existing ones. The study suggests that a special effort should be made to improve education for the Dard tribes. It is important to create plans and programs that can help improve education in these communities.

Paparao & Kamalarao (2021) conducted a study on ‘Social and Economic status of tribal women in India.’ The study found that most tribal women work outside their homes and are involved in different jobs. They work to earn money for their families. Their work includes daily labour and farming. Even young children and girls often work with their mothers. Many times, these children do not go to school regularly or drop out completely. Even parents in very poor families often do not want to send their children to school because they need their help with work. The influence of a male-dominated society is strong in most tribal groups. Whatever money the women earn, they give it to their husbands. The husbands often spend this money on things like alcohol.

Raseed et.al. (2021) conducted a study on “Role of Socio-economic Constraints in Female Education in Pakistan: A Binary Outcome Approach.” This paper aims to look at how different social and economic factors affect girls' education in rural areas of Pakistan, focusing on households. A statistical model called logistic regression was used, and the results show that a family's financial situation plays a big and positive role in whether girls go to school. However, poverty has a negative and strong impact on girls' education. The findings also show that parents tend to prioritize boys' education over girls' and care about the gender of teachers, which harms girls' chances of going to school. The number of children in a household, their ages, and their genders also significantly affect whether girls attend school. Other important factors include the father's education level, the

girl's age, and whether the family receives help from social welfare programs. This means that the government should think about ways to reduce poverty and offer preschool options to help more girls in rural areas go to school. The government should also expand programs that support people in need and motivate families in rural areas to save money.

Selvi & Muthupandi (2021) have studied the Status of Tribal Women in Tamil Nadu, India. From the findings and analysis of the study, it is evident that in Tamil Nadu, almost 50% of the tribal population is illiterate. Among the literates, the number of women compares much higher to that of men. This development has shown positive turn concerning the efforts on tribal women education. The study suggested that much should be done to make the total population literate. Hence, the central and state governments should put in more of their efforts towards the illiterate segment of the tribal population for overall economy development.

Sen & Roy(2021) investigated the educational status and dropout of tribal women in Naxalbari C. D. Block, Darjiling district, West Bengal. This paper aims to study the differences in gender inequality, education levels, and school dropouts among tribal women in the Naxalbari C.D. Block, located in the Darjeeling district of West Bengal. The research shows that, like in other communities, there is a gender gap in education within the tribal society of the study area. It also finds that in almost every Gram Panchayat (GP), the dropout rate for tribal girls is lower than that for boys. The data indicates that while the main reason for boys dropping out is poor financial conditions, especially the need to work and earn money, girls drop out mainly because they are involved in household chores and marry at a young age. Dropping out is not just due to poor academic performance but is often caused by a mix of social and academic challenges. To reduce dropout rates and the gender gap in education, a comprehensive approach is needed to address the social and academic issues students face in their lives.

Mahbub (2022) conducted a study on 'Sociocultural Factors and Gender Role in Female Education: A Phenomenal reviewed Study of Rural Bangladesh.' This paper reviewed existing studies to explore the social and cultural factors that act as barriers to girls' education in rural Bangladesh. It found that traditional and religious beliefs, cultural limitations, social taboos, ethnic identity, and early

marriage are major obstacles. The study revealed that, even though female students receive financial support (stipends) every year, more girls drop out of school compared to boys. High rates of teenage pregnancies and heavy household responsibilities are also significant reasons why girls leave school. Additionally, early or child marriage remains a key issue, preventing many girls from continuing their education. To promote long-term human development, the study suggests creating a community that supports gender equality, starting from families and schools, and extending to higher education and beyond.

Sahu & Bhuyan(2022) conducted study entitled ‘A study on Educational Status of Tea-Tribe Community in Assam.’ This paper looks at the education issues faced by the tea-tribe community in a specific village in Assam. Both primary and secondary data collection methods were used. Based on the study, we can conclude that the tribal community faces many challenges. The main reason for these problems is the lack of education. To address this, parents should also be educated through social activities like street plays, dramas, and documentary films. The government has created various policies to ensure education for everyone. However, these policies won't succeed unless the general public becomes more aware and involved.

### **2.3 Review of related literature in context to constraint towards education of women**

Alhassan (2010) studied "Socio-Economic and Cultural Determinants of Girl-Child Education in Gushegu /Karaga District of the Northern Region of Ghana". The major aim and objective of this study seek to explore how socio-economic and cultural factors have adversely affected the education of girls in Ghusegu - Karaga District of Ghana and to make recommendations for improvement. The findings show that the most important factors hindering women in the socio-economic progression are those such as low level of education of parents, poverty, low incomes of parents, religious practices, early marriages, preference to boy-child, child-betrothal, child fosterage, household chores, and polygyny.

Kirai & Kobia(2012) conducted a study on ‘Effects of Social Cultural Beliefs on Women Career Progression in Kenya’s Civil Service.’ The information was gathered through a survey that included 324 women in middle and senior management roles in certain government ministries. A questionnaire with Likert



scale questions was used to collect data from the participants. Additionally, interviews were conducted with human resource managers. The study used feminist theory to understand the status and experiences of women in organizations and their structures. The findings showed that cultural barriers are some of the hardest to overcome because they are often subtly supported by both men and women. These barriers are seen as unchangeable. The study was only conducted in a few government ministries, so the results cannot be applied to other public or private institutions. However, it provides insights into how social and cultural beliefs affect women and offers suggestions on what society and individuals can do to change their views on women.

Yaqoob(2012) conducted a study on ‘Socio-Cultural Constraints Faced by Girls Regarding Access to their Secondary Education in Mardan, Khyber Pakhtunkhuwa’. The study aimed to understand the social and cultural challenges that girls face when trying to get a secondary education in Mardan District, Khyber Pakhtunkhwa. A group of 120 girls, aged between 15 and 35, was selected using a method called snowball sampling. After analysing the data, it was found that girls in Mardan are significantly behind in education due to several reasons. These include the long distance to schools, lack of family approval, low family income, fear of sexual harassment, cultural restrictions like purdah, the belief that boys' education is more important than girls', the idea of family honour, early marriages, lack of understanding about the value of girls' education, wrong beliefs about spending money on girls' education, and the lower status of women in society. The study suggests that there should be community-wide programs to raise awareness and encourage a positive attitude towards girls' education.

Kainuwa &Yusuf(2013) conducted a study on ‘Cultural Traditions and Practices of the Parents as Barriers to Girl-child Education in Zamfara State Nigeria.’ This paper looks at how parents' cultural traditions impact the education of their daughters. It also explores the negative effects of these traditions on girls' education. The study shows that cultural practices often block girls from getting an education, which makes them more likely to face problems like HIV/AIDS, early marriage, loss of rights, and child labour.

Farid et al.(2014) conducted a study on Socio Economic Problems Facing Rural Women in Higher Education: Case Study of District Karak in 2014. The results indicated that most of the parents argued that education is indispensable for women; though most parents stated that the education system is not that much suited for women; while most students replied that education plays an instrumental part in the empowerment of women and most of the students argued that they face many hindrances in availing higher education.

Juma & Simatwa. (2014) conducted a study on ‘Impact of Cultural Factors on Girl Students’ Academic Achievement in Secondary Schools in Kenya: A Case Study of Kisumu East District.’ The study found that cultural factors do affect how well girls perform in school. For example, weekend disco dances held before funerals were shown to have a negative impact on girls' school performance, especially for those in day secondary schools. Other cultural issues, like parents giving their daughters too many household chores or arranging early marriages, also hurt girls' academic success. On the other hand, positive attitudes from the community helped girls do better in school, while too many household chores made it harder for them. The study concluded that cultural factors play a big role in how well girls perform in secondary schools in Kenya. It suggested that the government should educate parents about the importance of supporting their daughters' education to help them succeed. Schools should also teach parents about the need to provide for their daughters' educational needs.

Sarkar ,Reza & Hossain (2014) conducted a study on ‘Socio Cultural Barriers of Girls’ Educational Attainment :Experiences from Rural Bangladesh’. The study found that traditional ideas about gender roles stop girls from getting a good education. In particular, girls are not given as much importance in their families when it comes to education because of male-dominated traditions. The study also showed that poverty, wrong interpretations of religion, early marriage, and an education system that does not consider gender issues are major barriers to girls' education in rural Bangladesh.

Kisaka(2015) conducted a study on "Cultural Lag Facing Education of Girls in Secondary Schools: The Case of Garissa and Ijara Constituencies in Kenya." The findings of the study revealed that there is no gender balance in relation of

dropout, enrolment rates, completion rates and transition rates in schools . This is as a result of ignorance towards importance of education and the nomadic lifestyles which further bind the communities to cultural practices while suppressing girl child education.

Manzoor(2015)conducted a study on ‘The impact of indigenous culture on female leadership in Pakistan.’ The study found that traditional beliefs and customs can hold back women's career growth. Even though steps have been taken to give women equal rights in Pakistan, these steps will have a bigger impact if people's views about women and their roles in society begin to change. To make this happen, awareness campaigns and support from schools, colleges, and government leaders are needed.

Osagiobare et al. (2015) conducted a study on ‘Influence of Religious and Cultural Beliefs on Girl-Child Educational Aspiration in Nigeria.’ The study looked at how religious and cultural beliefs affect the desire for girls to get an education in Nigeria. The research included 180 parents randomly selected from the six Area Councils in the Federal Capital Territory (FCT) of Abuja. Data was gathered using a questionnaire called “Girl-child Education and the Challenges of Religious and Cultural Beliefs Questionnaire (GECRCBQ).” The collected data was analysed using the Chi-square statistical method. Ten hypotheses were tested at a 0.05 level of significance. The findings showed, among other things, that early marriage and early pregnancy hinder girls' education. It also revealed that the belief that educated women might dominate their husbands negatively impacts girls' education. Additionally, a misunderstanding of Islam's stance on girls' education, especially in Northern Nigeria, was found to be a barrier to girls' schooling.

Suleman et al. (2015) conducted a study on ‘Exploring Factors Affecting Girls’ Education at Secondary Level: A Case of Karak District, Pakistan.’ The study focused on 30 girls' secondary schools in the same district. To make sure the results represented the whole population, 30 school heads, 120 teachers, and 480 students were randomly chosen as a sample. The research used a quantitative descriptive design. Data was collected using a self-made questionnaire with a five-point Likert scale. The data was analysed using statistical tools like percentages

and chi-square tests. The study found several factors that affect girls' education, such as: teachers being late; school buildings not being suitable; parents having financial problems; lack of basic facilities; girls getting married at a young age; parents not paying enough attention; parents having negative views about girls' education; parents being illiterate; not having skilled teachers; teachers lacking basic facilities; poor security; and schools being too far away. Based on these findings, it was suggested that negative attitudes and other issues should be addressed to improve girls' education.

Atinaf & Petros(2016) studied “Socio-Economic Factors Affecting Female Students' Academic Performance at the Higher Education Level”. The study showed that certain social and economic factors, like parents' income, the increase in khat (a stimulating green leaf) shops, tourist spots, and nightclubs near the university, have a bad impact on female students' school performance. Because of this, the education and higher education ministers should focus on making sure female students can study effectively. Lastly, the university should work with the local government, city officials, and the community to encourage cultural changes that help female students succeed in their studies.

Biftu's (2016) research was on the 'Impacts of Socio-Cultural Practices on Female Students' College Education in Oromia: A case of Jimma College of Teachers Education'. The study found that the main obstacles for female students in participating in college education were cultural and traditional values, as well as their expectations for educational opportunities. Traditional beliefs, practices, and sayings continue to create a gender gap in educational success and classroom performance.

Gebeyehu & Katherisan.(2016) conducted a study on ‘The socio-economic factors affecting girls’ academic achievement and gender-based violence in higher institution: case study in universities in Amhara regional state.’ Research findings shows that exam scores, family income, personal traits, and peer pressure are the main factors that greatly influence how well girls perform in school. It was also found that gender-based violence often depends on a girl's personality. Girls with strong self-confidence and self-respect are less likely to face harassment or abuse, whether it’s verbal, physical, or emotional. Both qualitative and qualitative data

states that personality, financial status, and peer pressure are the most important factors affecting both gender-based violence and girls' academic success.

Hussein (2016) carried out a study to look into how cultural practices and beliefs affect school-going children in the Somali community in Kenya. The study found that the nomadic pastoralist lifestyle is the main barrier to education, leading to unequal access to schooling. Early marriage and discrimination against girls were also identified as major reasons why children, especially girls, drop out of school. The researcher highlights how cultural practices and beliefs impact primary schools in Darwed ward, focusing on factors like low enrolment, high dropout rates, poverty, and gender-based discrimination. The study emphasizes the need to raise awareness about the importance of educating all children, regardless of their gender.

Ankomah & Drammeh (2017) conducted a study on the “opportunities and Barriers in the Education of Women in the Gambia.” The study explored into women's education and found that cultural and psychological factors influence their chances of getting an education. Findings of the study revealed that often, psychological, socio-cultural, and economic factors that could help women in their education actually become barriers to their educational opportunities.

Bhandary(2017) conducted a case study in Nepal to Understand some cultural barriers to women access to education. The findings from this study indicated that early marriage was the main problem for women's access to education in the rural area. In this regard, the parents held traditional cultural beliefs of early marriage before first menstruation of their daughters.

Mohamed ,Mberia & Muturi (2017) conducted a study on ‘Influence of Socio-Cultural Practices on Girl Child Participation in Secondary Schools in Garowe, Puntland.’ The study found that some local communities favour early marriage for girls, do not value girls' education, and see their daughters as a way to gain wealth through dowry. Girls are often expected to take care of their younger siblings while boys go to school. As a result, many girls feel out of place culturally because they do not want to compete with boys, especially in schools where both genders study together.

Abdulkadir, Zainuddin & Ismail (2018) conducted a study on 'Cultural Practices as a Hindrance to Girl Child Education Attainment in Northern Nigeria'. The study looks at several big problems that make it hard for girls to get an education. These include sexual violence and diseases spread through sex, the common belief that boys are better suited to carry on the family name, monetary problems in many rural parts of the north, and girls getting married at a young age.

Embwa et al (2018) did a study about how cultural factors affect girls not getting basic education in Bali LGA, Taraba State, Nigeria. They found that culture plays a role in girls not getting an education. The researcher suggests that the Education Ministry should work with UNICEF and USAID to start a school feeding program in the area, especially because families there are big.

Gobena (2018) conducted a study on 'Family Socio-economic Status Effect on Students' Academic Achievement at College of Education and Behavioral Sciences, Haramaya University, Eastern Ethiopia.' The study focused on students from the College of Education and Behavioural Sciences. A total of 172 students were selected from this group using a method called stratified random sampling. The findings revealed three key points: first, family income did not have any impact on students' academic performance; second, there was a noticeable negative link between gender and academic achievement; and third, the level of education in a family explained 40.96% of the differences in students' academic success, while the remaining 59.04% was due to other factors not covered in the study. The study suggested that families should pursue education themselves to better support their children's schooling.

Mustafa & Khan (2018) conducted a study on 'Educational Barriers for Females: A Case Study of Karachi.' Education is very important for both men and women. However, in Pakistan, women face many challenges in getting an education. Women's education is crucial for building a strong society, improving human skills, and boosting the country's economy. In this research paper, the authors looked at the different problems women face in getting an education. They studied a group of 125 people, with 113 responding to the survey. The researchers used a survey-based method to understand the relationship between different factors. The results showed that women's education is closely linked to their parents' financial

situation. The study also found that parents' education level and cultural beliefs, especially Islamic traditions, are major reasons why women's education is often limited.

Ekundayo (2019) did research about how culture can affect the education of African girls. The study looks at the connection between culture and education and how it impacts these girls. Cultural beliefs and ideas have greatly affected the education of African girls. One big cultural practice is early marriage. Young girls are often married off as soon as they reach puberty. These girls are forced into marriage, even if they don't want to, in exchange for a dowry (money or gifts given to the girl's parents). This dowry is supposed to help the parents improve their financial situation, but it is usually not enough to make a real difference. The research ends with a recommendation for strong actions that need to be taken together by everyone involved.

Mungai (2019) conducted a study on 'Influence of Socio-Cultural Factors on Girls' Educational And Career Aspirations In Public Secondary Schools In Samburu County, Kenya.' In this research, information was gathered from 132 girls through a survey. The data was analysed and shown using simple statistics like counts and percentages. The results showed that the girls had strong goals for their education and future careers. These goals were linked to factors like having a higher social and economic status, open-minded attitudes, knowing successful role models, and living in urban or semi-urban areas. Factors such as views on gender roles, social and economic status, role models, and where they lived had a bigger impact on the girls' education and career goals than their religion did. Here are the recommendations that were suggested: 1. Researchers and educators should look into the hidden reasons that hold back girls' career dreams and suggest ways to fix or remove these negative influences. 2. Policies should be created to help disadvantaged groups, especially girls, by giving them equal opportunities. 3. Girls should break free from societal and cultural biases that favour men and push themselves to aim for high-level professional careers. With the right education and training, they can perform just as well as men.

Bisong and Ekanem (2020) conducted a study titled "The Impact of Culture on Education in Africa: A Resolution from The Aristotelian Perspective." This study

aims to critically analyse how culture has significantly contributed to the slow progress of education in Africa, particularly in Nigeria. It argues that certain aspects of African culture, especially in Nigeria, have hindered educational development. The paper highlights that culture has a strong impact on education and is a major reason for the lack of progress in this area across the continent. It suggests that applying Aristotle's ideas on virtue and how it can be developed could greatly improve the quality of education in Africa.

The study recommends that the parts of culture that negatively affect education should be carefully examined. Laws should be created and enforced to help people move away from unproductive cultural beliefs. The paper emphasizes that this needs to be done quickly and seriously. Simply providing funding without addressing harmful cultural practices will only lead to producing graduates who are unemployable and unable to compete with graduates from other parts of the world.

Emayavaram et al. (2020) carried out a study to understand the challenges faced by tribal girl students in getting an education in the Salem District of Tamil Nadu, India. The goal of the study was to find out what obstacles these girls face in pursuing their education. The researchers used a qualitative approach and conducted semi-structured interviews in 7 hill areas of Salem district. They held 21 small group discussions with 50 tribal girl students, 31 teachers working in tribal areas, and 18 parents of tribal girl students. The study found that the main barriers to education included a lack of public transportation, insufficient teaching staff, poor infrastructure like roads, a curriculum that doesn't consider their financial struggles, and limited opportunities for vocational training. The study concluded that improving public transport, offering vocational education, ensuring enough and stable teaching staff, and better care from parents could help overcome these barriers.

Ibrahim, Khan, and Ramli (2020) carried out a study titled 'Cultural and Socio-economic Status Factors Affecting Female Education in Sokoto State, Northern Nigeria: Implication for Counselling'. The study revealed that parents often have a negative view of girls' education, and poverty is the main reason for low enrolment and frequent dropouts among female students. Other factors like early



marriage, gender inequality, religion, child labour, and having uneducated parents also play a role in this issue. The study suggested that the government should offer free education for girls, create job opportunities to reduce poverty, and run campaigns to raise awareness about the importance of educating girls. Female counsellors were advised to guide female students to succeed academically and become leaders in their communities. Additionally, counsellors should hold meetings and use these platforms to talk to parents about why girls' education matters, as this is a key focus for counselling efforts.

Pangging (2020) conducted research on 'Socio-Cultural Factors of Low Educational Status of Tribal Women with Special Reference To The Mising Tribe Of Assam.' It has been found that cultural beliefs and values, along with poor economic conditions, have a negative effect on the education of Mising women and tribal women in general. The traditional views of men about women's roles in society have not changed much among the Mising people. Their reliance on a weak agricultural economy and traditional religious practices forces them to depend more on women than on men to meet basic living needs. Both farming and social or religious activities, which are as important as economic activities for tribal communities, cannot be done without the work of women. In such a social and cultural system, women are often forced to give up education to take on the role of homemakers. To change this mindset that blocks women's educational progress, women need to be empowered to demand their right to education and improve their social and economic status.

Saleem (2020) did a study on the challenges girls face in getting an education in rural Pakistan. The results show that several issues make it hard for girls to go to school and also shape how girls are seen and treated in these areas. Purdah (wearing a veil), izzat (family honour or respect), and poverty were the main reasons for treating boys and girls differently. This unfair treatment based on gender was found to be a big part of life in rural communities.

Ahmad et al. (2021) conducted a study on Socio-Economic barrier in Tribal Area Barthi, Pakistan. The study showed that Pakistani society has complicated social structures because of the many different cultures and traditions across the country. The society is deeply influenced by traditional Islamic beliefs, which shape the

main rules for social, political, economic, and moral behaviour in people's lives. Research findings suggest that because of various efforts, some positive changes and improvements have been made in making education available to everyone.

Andiema (2021) conducted a research study titled "Influence of Culture on Girl Child Education in Central Pokot Sub County, Kenya," results showed a very low status for the girl-child education. Some of the cultural issues that were found to impact on girl-child education included early marriages, female genital mutilation, child labour, widowhood practices, as well as taboos. The study found that such cultural issues in the area studied had negative effects on girl-child education since it slowed down the transition, academic performance, and even the acquisition of knowledge required at the basic level of education.

Mochahary (2021) carried out a study titled "Role of Bodo Women in Socio-Economic Development of Society: A Study in Socio-Cultural Perspectives." The study found that women face many challenges, with the main ones being isolation and limited movement. These issues stop women from accessing information, training, skills, loans, and opportunities. However, over time, because of modern technology, more Bodo women are taking part in economic activities. The number of women in education, rural incomes, and productivity is also growing significantly.

Quayee (2021) conducted a study on "Women socio-economic status-The repercussion of illiteracy ,case study: Charlotte, Soerra Leone." Illiteracy has greatly impacted women in Sierra Leone, limiting their ability to take part in government, household, and economic activities. This study looks at the effects of illiteracy in the village of Charlotte, located in Freetown. Gender inequality remains a big issue in Sierra Leone, even though efforts are being made to reduce it. In Charlotte, women are still often treated as objects by men. To address the problem of illiteracy in Charlotte, it is important to empower and support women. Illiteracy has led to widespread poverty and abuse within marriages for women in Charlotte. Many rural families are poor, which is the main reason why children, especially girls, drop out of secondary school. The Ministry of Education in Sierra Leone should focus on creating adult literacy programs and ensuring the privacy

of those who join. More support and faster action are needed to make progress in fighting illiteracy in Charlotte, Sierra Leone.

Raseed et al. (2021) studies the role of socio-economic constraints in female education in Pakistan: A binary outcome approach. This study aims to explore the various social and economic factors that affect girls' education at the household level in rural Pakistan. The findings show that a family's financial situation plays a positive and important role in whether girls are enrolled in school, while poverty has a negative and significant impact. Parents tend to prioritize boys' education over girls' education, and they also care about the gender of teachers, which negatively affects girls' school enrolment. The number of children in a household, their ages, and their genders also significantly influence whether girls attend school. Other important factors include the father's education level, the age of the girls, and whether the household receives support from social safety net programs.

Mahbub(2022) conducted a study entitled "Sociocultural Factors and Gender Role in Female Education: A Phenomenal reviewed Study of Rural Bangladesh." As per the results of this study, the dropout rate of females is higher in comparison to that of males even after availing of stipends every year. High levels of pregnancies, household responsibilities are included in the major causes which lead to dropouts from education, while early marriage or child marriage still happens to be one of the major prevailing issues in rural Bangladesh which act as a barrier or obstacles for several girls to continue their studies.

## **2.4 Review of related literature in context to perception towards education of women**

Sundholm (2011) conducted a study to look at whether men and women in rural and urban areas have different views on women's empowerment. It focuses on girls' education and development in a country that was once a colony. When people in both rural and urban areas were asked about their thoughts on women's empowerment, most said it was very positive for society and important for development and modernization. Many linked women's education to the idea of empowerment. The study found that people in rural and urban areas have very

similar opinions about women's empowerment and girls' education. However, traditional social and cultural structures often act as barriers to progress.

Ersoz(2012) conducted a study on 'The Role of university education in the determination of gender perception: The case of the Gazi University.' The study involved 837 students from different departments at the university. Among the male students surveyed, 42.2% believe that "women cannot be good managers," 41.4% think that "politics is not for women," and 39.8% feel that women should work in jobs traditionally seen as suitable for women. The study tested and confirmed the hypothesis that "female students have more equal and fair views about gender roles than male students." Female students were found to be more open to changes in gender roles compared to male students. However, no big differences were found between first-year and fourth-year students in how they view gender roles, so this part of the hypothesis was not proven. The study also found that whether a mother works or not, which reflects her social and economic status, affects how her children see gender roles.

Iqbal et al. (2013) conducted a study titled "Female Education and Traditional Attitude of Parents in Rural Areas of Hafizabad-Pakistan." A group of 700 girls was selected using a multistage random sampling method. The study found that girls from families where the heads of the household strongly followed traditional cultural values had less education compared to girls from families where the heads of the household were more open-minded. The study suggests that, it is important to encourage fathers to support their daughters' education. There is also a need to change attitudes towards women in developing countries. International organizations and governments in these countries should work to spread awareness about the importance of educating girls.

Panigrahi (2013) conducted a study to understand how secondary school stakeholders view women in educational leadership roles and to identify the challenges that shape these views. It also sought to find solutions to these issues. Data was gathered through surveys, interviews, and group discussions. The results showed that while attitudes are slowly changing, many still believe women are hesitant to take on school leadership roles. They think men are better suited to

lead secondary schools and that a school leader should be strong, ambitious, and self-reliant—traits often seen as masculine. Additionally, some believe women lack the skills needed to manage students, supervise staff, or provide constructive feedback. Men often see women as equals, but women themselves may doubt their abilities, qualifications, and experience. The stakeholders in the secondary school also suggested the following solutions to address the issues that limit women's representation in leadership roles: providing training opportunities for women (mentoring), running campaigns to raise awareness about gender equality, ensuring a fair balance of men and women in leadership positions, using fair and unbiased methods for hiring and appointing leaders, taking affirmative action to support women, challenging traditions that hold women back, changing negative attitudes towards women, reducing societal discrimination, shifting traditional family structures to support women, educating society to accept women in leadership roles, encouraging women to be confident and assertive, and promoting self-motivation among women.

Ambreen & Mohyuddin (2014) conducted a study on title “Cultural Barriers to Girls’ Education” in Dasuha District of Pakistan. This study looks at how parents in the area feel about their daughters' education. Even though people know how important education is, there is still a difference in how boys and girls are treated. Many are still hesitant to send their daughters to school. There are cultural reasons that keep things the way they are. For a long time, the practice of *pardah* has been a big obstacle for girls' education. Other barriers include traditional roles in work, men making the decisions, women not being involved in earning money, the idea that daughters will leave the family after marriage, and inheritance practices. Fathers from different social classes and age groups have their own reasons for not sending their daughters to school. Fathers over 60 years old were more worried about *pardah*, while those between 20 and 40 years old had financial concerns. Mothers have slightly different views on girls' education and their own reasons for not sending their daughters to school.

Kaur (2016) conducted a study on “Perception of people towards women’s empowerment stepped up by higher education (A case study of Patiala district).” The study used a 'convenience sampling method' and included 100 participants from the Patiala district. Data was analysed using a 'five-point Likert scale,' along

with mean, standard deviation, correlation, and T-tests. The results showed a positive correlation between social, psychological, and economic factors and women's empowerment. This means that when women have strong social, psychological, and economic support, it helps them become more empowered. The findings also highlight that education is a key tool for women to understand their rights and responsibilities. However, simply being literate is not enough. Proper implementation of government policies designed to support women is also crucial.

Khan et al. (2016) conducted a study on 'Changing Attitude Towards Women Education, An Outcome of Benefits of Women Education in Rural Area.' The study gathered information from 214 people (N=214) in two villages in Bannu district. The results showed a significant association between views on girls' education and the belief that educated women would make better wives, better mothers, find better husbands, raise their children more effectively, and help their kids with school and social issues. Also, they would have better job options, gain more social and economic power, make smarter choices in important decisions, and would not be interested to get married at a young age. Based on the positive results of the study about the benefits of educating girls, it is suggested that both government and non-government groups should inform people about these advantages. This will help encourage parents to send their daughters to school.

Laila et al. (2016) conducted a study on 'Parental Attitude towards Girls' Higher Education: A Case Study.' The study included fifty students who had completed higher secondary education. In the area where the study was conducted, there was only one higher education institution for women. This institution was chosen to gather data from students pursuing B.A. and B.Sc. degrees. A closed ended questionnaire was used as the research tool, and descriptive statistical methods were applied to analyse the data. The findings showed that parents are very supportive of their daughters' education and believe that higher education is essential for them.

Phuhan (2016) conducted a study on 'Development of Education among tribal women in the age of open education and e-learning: a critical analysis of Keonjhar district of Odisha.' The study focuses on the real scenario of tribal women and

different on-going modern measures taken by government in tribal areas of Keonjhar district. The findings revealed that in some cases the family's positive perception towards their girls' education are mostly shown by high classes family, but negative perception was also found amongst most of the families due to lack of proper education and financial problem. The paper recommended several practical steps to overcome these problems including establishment of new schools and ensuring the availability of school buildings and supporting infrastructure as well as financial aid for students under poverty.

Kumar and Singh (2017) conducted a study to look at the gender differentials in educational achievement among tribal communities in Chhattisgarh. From the findings of their research, tribal women perceived education as empowerment and a means for financial independence, but that had several impediments. Most schools remained inaccessible, while gendered violence and poor governmental support emerged as some key impediments. The study recommends targeted programming to address such disparities.

Qadri & Mehraj (2017) conducted a study entitled ““Impact of Education on Self Perception of Women”. The sample comprised 30 educated and 30 uneducated women from Srinagar city. The survey revealed that the entire majority of respondents believed that education is the primary and fundamental right of women. They believed education to be the tool of improving women status in society and that which lays the key for their overall development. Maximum number of respondents believed that education generates independence and financial emancipation for women. Most of them believed education helps cut down poverty and offers employment opportunities. The respondents were further believing that higher education for girls will promote overall development and reduce the incidence of female foeticide and infanticide. It was believed that education helps women receive the same status as men. Results also reflect that educated women had more power to make decisions than uneducated women do.

Chetry(2018) conducted a study on “Attitude of Bodo Women towards Education of their Children with special reference to Goalpara district of Assam”. The Descriptive Survey Method was applied in this study. The participants were chosen using a Simple Random Sampling method. The research focused on

primary data. The results indicated that Bodo women had a positive attitude toward their children's education. The study also suggested that while the government has made efforts to ensure primary education for all, there is still significant room for improvement in this area.

Erawati (2018) conducted a study titled "Public Perception Against Women Education in Central Kalimantan province Katingan." This study focuses on understanding how people in Central Kalimantan province view women's education and what factors shape these views. The findings reveal three main groups of public opinions. The first group believes women should have high academic spirit to achieve a good quality of life for themselves and their families. The second group thinks women can be educated, but it depends on their financial situation. The third group feels women don't need much education because their main role is to focus on household duties.

Oraon (2018) has conducted case study in Jharkhand to study the perception of tribal women regarding education and its role in empowerment. The study finds that educated tribal women perceive education as a way to personal empowerment and a means to fight against gender inequality. Systemic issues including poor infrastructure and teacher absenteeism in schools constrain their actual educational journey.

Ahoo (2019) carried out a study titled "Culture and the Education of Female Children in Gwer West Local Government Area of Benue State." The research aimed to explore people's attitudes toward educating girls, identify cultural changes impacting girls' education, and assess how educating girls contributes to the development of Gwer West in Benue State. The study used a descriptive survey research method to meet these goals. The findings revealed that 42.7% of the participants supported educating all children, regardless of gender. This shift in attitude is linked to changes in cultural practices, such as reducing early or child marriages, moving away from favouring boys' education, and challenging the belief that educating girls is not beneficial. Additionally, 60.5% of the respondents agreed that educating girls can boost socio-economic development. A chi-square test showed a significant connection between parents' occupations and their support for girls' education.



Hakak & Ali(2019) conducted a study on “Perception and Awareness of Tribal Parents towards Education of their Children’s.” This study focused on understanding how tribal parents feel about their children's education. The research involved 200 tribal parents. The results showed that most parents care about their daughters' education. They know how important it is, but sometimes, the education of girls is affected by moving to new places or not paying attention to girls in co-education schools. The key point is that people in the tribal area of Anantnag district want their daughters to be educated. The main issue for many of them is the lack of schools or basic facilities in the schools that do exist.

Shanti & Murty(2019) conducted a study on “Impact of Socio-Economic Determinants on Women Empowerment in India (Working Women in Selected Districts of Andhra Pradesh).” This study looks at how financial knowledge can help people, especially women, gain economic independence. It focuses on working women in certain areas of Andhra Pradesh, India. The findings show that women with higher education, like a Ph.D. or professional degrees, are more empowered. It also found that whether a woman is married or single doesn’t affect her empowerment. The study disproved the idea that women’s empowerment is the same across different education levels. Women with higher qualifications get more opportunities. Similarly, the idea that income levels don’t affect empowerment was also proven wrong. Women with higher qualifications earn more than those with lower qualifications.

Aminnuddin (2020) conducted a study on “Perceiving university education as more important for men than for women: Gender differences and predictors of this perception in Muslim societies.”. The research included people from Malaysia (820 participants), Singapore (320 participants), India (447 participants), and Pakistan (1195 participants). Mean difference test and binomial logistic regression analysis were used. They found that more than half of the men believed university education was more important for men than for women. Similarly, over half of the women also shared this belief. Certain factors, like age, income, or religion, were found to influence whether someone thought university education was more important for men, but these factors varied depending on the country or group. Both men and women often believe that men are superior and that women should stay at home. This belief leads to the idea that university education is more

important for men than for women. More research is needed to understand why people think this way.

Sundar (2020) studied the influence of mother tongue as medium of instruction on tribal women's educational perceptions in Maharashtra. The study concludes that the use of tribal languages in the curriculum opens women's eyes to education as a more accessible and valuable process. The research recommends implementing an inclusive linguistic education policy improving participation among tribal communities.

Ao & Longkumer (2021) focuses at how tribal women in Nagaland feel about education. It shows that women see education as a way to have more control over their lives and be more involved in important decisions. But the study also points out that being far from cities and not having good facilities are big problems. This means they need more money spent on improving these things.

Iddy (2021) conducted a study titled 'Changing perceptions of the value of girls' secondary education among the parents in rural Tanzania.' This qualitative study with the ethnographic research design revealed that, though some parents perceived girls' secondary education negatively, there were indeed some hints of hope and changing attitudes in parents. This further reveals the existence of tensions and conflicting views since some parents could not readily reconcile the emergent beliefs of girls' education with existing largely conservative cultural and familial practices. This shifting perception about girls' secondary education indicates a positive attitude towards improving girls' secondary schooling, especially in the mainly conservative rural communities.

Samanta(2021) conducted a study on "Attitude towards girls' education and socio-economic status of a tribal village in WB." The results show parental attitude toward their daughters; it clearly illustrates that in terms of higher education and preference, they are dependent on males than females. Their attitude concerning their daughters' education limits it to the school level because of age and monetary limitations. When it comes to encouraging girls to go to school and get an education, the practice of educating girls is positive. However, other responses show that there is a clear gender bias in how girls' education is handled, such as after marriage or in choosing what kind of education they receive.

Yolmo (2021) conducted a study on “ Perception of Yolmo Tribal Women Towards Higher Education”. The study showed that Yolmo women were not as advanced as the rest of the society. The Yolmo women strongly supported getting more education to improve their situation. This suggests that more education is very important for progress. It seems that Yolmo women understood the value of education and literature, but some issues were stopping them from getting higher education. Interviews revealed that their strong interest in higher studies is very commendable. They want to get more education not only for their own better life but also to help their community grow. They clearly understood the importance of education in their lives.

Lahiri and Jha (2022) conducted a study on ‘Gender Equity Perceptions Among School-Going Adolescents: A Mixed-Methods Comparison Amongst Tribal and Non-Tribal Rural Areas of an Eastern State in India. ‘The study found that people from the tribal area thought more positively about equal rights for men and women, equal say in decisions, and especially women’s role in money matters. Boys from the non-tribal area had better views about girls going to school compared to boys from the tribal area. However, people from the non-tribal area had a less positive view about women’s limited roles. Overall, most people in the study did not support men having more power than women.

Sharma and Meena (2022) were conducted a qualitative study among tribal women in Rajasthan to understand how cultural traditions shape their perceptions of education. The study identifies that tribal woman, despite being disadvantaged, regard education to be an avenue for improving their social status and resisting systemic oppression. This study recommenced community engagement initiatives toward addressing cultural barriers effectively.

Kumari & Satyam (2023) conducted a study titled,’ A Study on The Perceptions Of Teachers Towards Improving Quality In Education For Tribal Girls In The North Coastal Districts Of Andhra Pradesh.’ The study was conducted using a survey method. The sample of the study encompasses 350 teachers: 250 males and 10 females. These teachers were randomly selected from 40 Ashram schools in three north coastal districts of Andhra Pradesh. The findings of the study revealed that gender and designation have no influence on the perceptions of teachers towards improving quality in the education of tribal girls in Ashram schools. But,

age and experience of teachers are quite effective in increasing the perception of teachers towards improving quality in education of tribal girls. The study suggested that teachers working in Ashram Schools should be positive-minded and have right perceptions to provide a pleasant learning environment for quality education of tribal girls in schools so that tribal women are empowered in the society.

## **2.5 Critical Review and Research Gaps**

The review of the literature reveals both progress and persistent challenges in understanding the educational status of women and the constraints they face. On a positive note, several studies highlight the role of policy interventions and societal changes in increasing literacy rates and improving access to education for women. Programs aimed at universalizing education have been instrumental in raising awareness about its importance and in bridging gender gaps in enrolment. Moreover, there is a growing recognition of education as a tool for economic empowerment and social mobility, with parents and communities increasingly valuing the role of education in improving the quality of life for women.

However, the analysis also underscores significant barriers that continue to impede women's educational progress. One major constraint is socio-economic disadvantage, which manifests as poverty, lack of resources, and economic priorities that favour boys' education over girls. Many families view the opportunity costs of educating girls as too high, given the cultural expectation that they will marry and join their husbands' households. This perception often results in higher dropout rates among girls, especially at the secondary and tertiary levels.

Cultural norms and traditional gender roles further complicate the scenario. Practices such as early marriage, domestic responsibilities, and societal expectations regarding women's roles often limit the time and opportunities available for girls to pursue education. In many cases, these cultural barriers are reinforced by systemic issues such as inadequate school infrastructure, gender-insensitive curricula, and a lack of female teachers, all of which discourage girls from continuing their education. Furthermore, issues like harassment and safety concerns exacerbate the challenges for female students, particularly in regions where gender-based violence is prevalent.

Despite these challenges, there is evidence of a positive perception of education among women. Many women view education as a pathway to empowerment, allowing them to contribute financially to their families, make informed decisions, and resist traditional gender inequalities. This optimism, however, is often tempered by systemic failures, such as poorly implemented policies, insufficient funding, and disparities in the quality of education provided to marginalized groups. Such systemic shortcomings not only hinder access to education but also undermine its transformative potential.

The literature also reveals gaps in the existing research. While many studies focus on the challenges and barriers to education, fewer explore the strategies and success stories of women who have overcome these obstacles. Additionally, the emphasis on quantitative data often overlooks the nuanced experiences and perceptions of women, which can only be captured through qualitative approaches. Addressing these gaps would provide a more holistic understanding of the issue and inform more effective interventions.

Research gaps refer to areas within a specific field or topic where there is insufficient knowledge, unclear information, or a lack of research. These gaps represent unexplored or underexplored areas that present opportunities for further investigation. Identifying research gaps is a crucial step in the research process, as it helps to direct future studies, contribute new insights, and advance the understanding of a particular issue.

In the context of this study, following research gaps have been identified:-

- I. There are many researches carried out on women's education in general, but specific studies focusing on the perspectives of Bodo women or other tribal women from north-east India towards education is lacking.
- II. Many studies are there which address general constraints faced by women in education, but there is a lack of research focusing specifically on cultural or community-specific factors affecting the education of tribal women in north-east India or Bodo women.
- III. Most studies on women's education in tribal or rural areas focus on either qualitative or quantitative data separately. There is a gap in using a mixed-methods approach to provide a comprehensive understanding of both

quantitative information and personal experiences. Therefore ,the researcher decided to conduct a study on Bodo women in a comprehensive way using mixed-method.

- IV. Significant number of researches are conducted on common obstacles to education. But there is limited study on gender-specific educational challenges in tribal regions, such as the Bodo community. Therefore, the researcher chose to investigate this topic.
- V. Present studies about women education does not include the perceptions and feelings of women themselves. Therefore ,the researcher decided to make a deeper exploration of how Bodo women perceive education.