

A study on the attitude of male members of Asur community people with varying literacy and marital status regarding provision of education

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Abstract

This paper is aimed to find out the relation between literacy status and attitude towards education as well as between marital status and attitude towards education among the male Asur, an aboriginal tribal community in West Bengal, India. A total of sixty numbers of samples from Cooch Bihar and Alipurduar districts, WB were taken for this study. 1:1, face-to-face interview was conducted with an inventory containing 28 items covering seven dimensions of education for data collection purpose. Descriptive as well as inferential statistics like ANOVA, 't'-test by applying Excel and SPSS-16.0 software were used for data analysis. A significant difference between the attitude of the literate married male and that of the illiterate married male samples of Asur community people was found at 0.01 level. But for their unmarried counterpart this difference was found to be non-significant at 0.05 level. This finding might be helpful to the policy planners, program designers and to the implementing agencies from the Govt. or non-Govt. authorities in devising provisions of education to this particularly vulnerable most primitive tribe of our country.

Keywords: asur community; aboriginal tribe; literacy; marital status; education

1. Introduction

For any system to function and to bring desirable success, resources are must. Human resource is the most important of all the resources in hand. In fact the function and utility of other resources are decided by the human resources. If any nation neglects the development of its human resource than no other resource, even it is the wealthiest or expensive one, can make it prosperous. In fact such nation could not even be able to maintain its existence in this world. No human child takes birth as a human resource; it is the education and training catered by the system of education which upgrades him/her into a socially useful being, i.e., a human resource. The aim of education system is not only to convert a fully dependent human child into an independent, self-sufficient and even into a socially useful human resource; education system helps the new generation to inherit the knowledge acquired by their ancestor, enrich the same up to their limit and transmit it to the next generation. This process makes each generation and every clan, caste, community - aware and identified with the common knowledge, history, socio-political philosophy as well as the challenges and opportunities before the country. Thus, true education brings unity and strengthens integrity of the society /country. If some section of people - may be some ethnic identity, or caste, or clan, or community are not covered under the education system, they will not be aware about the knowledge, history, socio-political philosophy, etc. common facts and feelings of the country. These people beyond the umbrella of education system will feel isolation. This isolation in the ignorance of illiteracy may lead to the development of a feeling of separation from the national sentiments. This state will prove dangerous to the peace, tranquillity, unity and integrity of the country.

Moreover, the root cause of all individual, social and national backwardness is illiteracy and lack of education. This creates all sorts of evils in our society. It is very difficult to create awareness among the uneducated and illiterate people. Since independence we have launched a number of welfare schemes meant for the general masses but majority of them failed to bring desirable outcomes. The reason is - a large proportion of our population is illiterate. So, they are not aware about the benefits of these schemes. Hence, they did not take interest on these. As a result, the successive Census Report, of Govt. of India - 1991, 2001 & 2011 supports that the Tribal communities in West Bengal, keeping pace with the trend of the world, are moving towards extinction.

Human resource is the best resource. China, the most populous country in the world, has converted her major part into human resources. So, the country is marching towards becoming the super power. At present, it occupies a prestigious high position of 90th (HDI, 0.727) in the HDI (Human Development Index) list of 216 countries (Anonymous, 2015) ^[1]. Whereas, India being the second country in terms of population, could have taken the similar advantage as that of China by converting her large population into human resources, but failed and occupies only 130th (HDI, 0.609) position in the same list! So, if all the castes, communities, group of people, etc., are brought under the system of education, then only maximum human resources would be generated to march the country towards true prosperity.

Indian society is characterized by its diversity in terms of caste, creed, culture and economic conditions. A caste is a group of people having distinct cultural and ethnic identity (Rajshakar, 2007, p.9) ^[11]. According to the Govt. of India's report (Singh, 1993) ^[12]. There are 2800 castes in India. The

Scheduled Tribe groups who were identified as more isolated from the wider community and who maintain a distinctive cultural identity have been categorised as 'Particularly Vulnerable Tribal Groups' (PTGs) (previously known as Primitive Tribal Groups) by the Government. According to 2001 Census report there were 76 Primitive Tribal Groups in India with their total population 32,62,960 and in West Bengal it was 85,983 (Anonymous, 2001). The criterion of being primitive is having pre-agricultural level of technology, low level of literacy and poor numerical strength. In West Bengal there are 40 Tribal Communities (Anonymous, 2014a) [2]. Out of these, Asur community is one, which is considered to be the oldest community in India (Kerketta, 2010). In West Bengal Asurs are mainly concentrated in Cooch Bihar, Jalpaiguri, Aliporeduar and Purulia districts with their small growth rate (Chaudhuri & Chaudhuri, 2005). In Majherdabri Tea Estate, Alipurduar district about 150 Asur community people are there (Tiwari, 2009). In Purulia (West Bengal.) a large number of Kherwal community people, who are the descendants of the Asur community are regularly observing "Asur Utsab" on the occasion of Durga Puja, for last few years, said Ajit Prasad Hembram, a member of the Asur (Kherwal) community in Purulia.

According to a report in Ananda Bazar Patrika (Abela), Sukanukuti village, post office – Hazrahat, district - Cooch Bihar, West Bengal is known as "Asur Village". Because, every member of this village belongs to Asur community and bears the common title - 'Asur' (Dutta, 2013). The village is located about 7 km away from Mathabhanga town of the district. This community is astonishingly backward in education. In the 1981 census their literacy rate was merely 10.66%. They don't have access to proper basic amenities of life including education (Anonymous, 2013) [2]. Hence, they are on the verge of extinction as their traditional occupation (metallurgy) faced strong aggression by the modern advanced technology. These people are living in isolation from the Indian nationalist stream and harbour agony particularly regarding the Durga Puja, a religious festival of Bengali Hindus observed here. They claim that the demon (Asur) which the Durga symbolically kills is none but their legendary ancestor in their glorious past. Thus, many of them possess incompatible attitude against the modern civilization outside (Asur, personal communication).

In this situation there is an urgent need to think, plan and provide education to this most disadvantaged Asur community. In order to do this one must explore the provisions of education to this community by studying the attitude of the community towards education.

2. Methods & Materials

Following methods and materials were used for conducting this study:-

2.1 Sample

A total of 60 numbers of male samples were taken for this study. From the Sonakuthi village, Hazrahat Post Office, Cooch Bihar District - 20 numbers of samples and from the Asur Line, Majherdabri Tea Estate, Alipurduar District, W.B. - 40 numbers of samples - through purposive sampling method. The samples were both literate and illiterate - and married and unmarried status. As this community has very

small population, so it was not possible to get more number of samples for this study. The sample flow-chart is shown below:

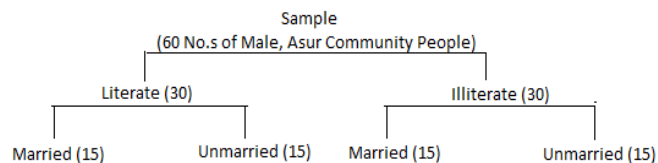


Fig 1: Sample flow-chart for the study

2.2 Tools

A self-made inventory containing 28 items (attached here as data appendices) covering seven dimensions of education – school-distance from residence, gender, curriculum, cost of education, cultural barrier, religious belief and profession - was used as tool for data collection. Its content validity was of good value, reliability, $r = 0.91$, checked through test-retest method. Descriptive as well as inferential statistics like ANOVA, 't'-test by applying Excel and SPSS-16.0 software were used for data analysis.

2.3 Method

The data collection method was 1:1 face-to-face interview between the investigator and the subject on the items of the above inventory.

Before starting the interview the subject was advised to read/listen carefully each item and give his/her opinion/response as quickly as possible. In case of literate subjects, the questionnaire was handed over to them, to read each item before giving their response. But in case of illiterate subjects, the data-collector sat beside him/her and read out each item in the questionnaire one by one slowly, clearly and loudly, and sought his/her response. On the basis of the response given by the subject the data collector put a tick (✓) mark on the appropriate response box out of the given set of four alternatives. Each alternative response bears a numerical score value against it; total numerical score against each subject was counted. Each subject on an average took 30 minutes in giving response to the full inventory.

2.4 The Area of Study

Sample survey work for this study was conducted at Sonakuthi village (20 numbers of samples), Hazrahat Post Office, Cooch Bihar District, and at Asur Line (40 numbers of samples), Majherdabri Tea Estate, Alipurduar District, West Bengal.

2.5 Period of Study

Data collection for this study was completed during the period of November, 2015 - January, 2016.

3. Result and Discussion

Male members of a patriarchal society take major decisions. So, the investigator studied the attitude of the male members of the Asur community towards education. In order to explore the provisions of education among the community, its attitude needs to be studied. The table 1 below depicts the comparative results of attitude studied on the two groups of married, male samples – literate and illiterate.

Table 1: The table below depicts the comparison between the Attitudes of Literate vs. Illiterate, Married Male members of the Asur community people towards Education

Marital Status & Gender	Comparison Between Groups	Sample No.	Mean	S. D.	Variance	Df	F-value	t-value
Married - Male	Literate	15	60.27	2.99	8.94	28	8.89	2.98*
	Illiterate	15	57.07	2.89	8.35			

*Significant at 0.01 level

The literate samples possess higher attitude (mean value, 60.27 ± 2.99) towards education than the illiterate ones (mean value, 57.07 ± 2.89). And the difference between the attitudes of the literate married male and that of the illiterate married male samples of Asur community people was found to be significant at 0.01 level (Table 1). That means, the literate married males possess more favourable attitude regarding getting education for the community than their illiterate counterparts. So, in order to explore the provisions of

education among the Asur community, married male members of the community will prove much helpful than the illiterate married male members. This result is in conformity with the available findings in this line (Ugbu, 1990). On the other hand, a non-significant difference at 0.05 level was found between the attitudes of the literate and the illiterate unmarried males Asur community people towards education. The table 2 below shows this result.

Table 2: The Table below depicts the comparison between Literate vs. Illiterate, Unmarried Male members of the Asur community people's Attitude towards Education

Marital Status & Gender	Comparison Between Groups	Sample No.	Mean	S. D.	Variance	Df	F-value	t-value
Unmarried - Male	Literate	15	56.40	2.35	5.52	28	0.01	0.11*
	Illiterate	15	56.27	3.94	15.52			

*Not significant at 0.05 level

The table above shows that the unmarried male members of the Asur community, irrespective to their literacy status, possess almost similar attitude towards education. This is probably due to the influence of the modernity outside with which the unmarried young generation are in frequent contacts. Like any other community, this influence of modernity among the Asur community's youngsters, whether literate or illiterate, reshapes their thought process almost with similar magnitude. Thus, the attitudinal difference between them is almost levelled off at 0.05 level.

Another thing which this study reveals is that in comparing the above two tables, it is clear that the unmarried youngster males possess relatively lower mean attitude value towards education (for literates, 56.40 ± 2.35 and for illiterates, 56.27 ± 3.94) than their married counterpart. This can be attributed to the very culture of the aboriginal tribal communities, to which the Asur community belongs. The male members, particularly the present young generation is habituated to "enjoy life" by adopting different self-intoxicated / inebriated means. A Columbia University research finding shows that there is three-fold increase in number of male teenage drinking alcohol in India (Anonymous, 2014b) [3]. This develops in them an illusion of "all right" "happy" present life. Thus, they feel less urged for better future life by acquiring education. The situation is aggravated by the non-respect shown by the non-tribal teachers recruited in the tribal area schools, towards the tribal cultures (Anonymous, 1985) [6]. These, contribute to develop relatively lower attitude towards education among the unmarried youngsters of aboriginal tribal Asur community.

The results further suggest that for illiterates, marital status does not contribute effectively towards shaping their attitudes regarding education. The illiterate Asur community males – both married and unmarried (tables 1 & 2 respectively) possess almost same mean attitude values (57.07 ± 2.89 & 56.27 ± 3.94). But marital status plays a positive role in this

regards only for the married males (mean attitude values for literate married males and their unmarried counterparts = 60.27 ± 2.99 & 56.40 ± 2.35 respectively; vide tables 1 & 2 respectively). Probably marital status of a literate male puts him in more responsible position in society, which elicits more responsible and sustainable thought process and behaviour.

4. Conclusion

Asur community is a particularly vulnerable primitive tribal community, living in pre-agricultural mode of technology. So, they face much hardship in sustaining the community and protecting their culture. In this situation we, the advanced world must come forward to help them and to save the community as an important constituent of enriched, diversified Indian nation. Providing education is the only effective and sustaining means to do this. The above findings show that married literate males possess much favourable attitude towards education compared to their unmarried youngster generation. So, in order to explore a successful provision of education for this community, the Govt. should plan, make programs and adopt implementation modes focussing the married male members of the community in general and the literate married male members in particular.

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