

CHAPTER XV

EDUCATION AND CULTURE

182. Historical background

Koraput district comprised the ex-Jeypore estate which in early medieval times was known as the Nandapur kingdom. In ancient times, this formed a part of the Atavika territory and the Special Rock Edicts of Asoka at Dhauli and Jaugada have addressed the people of this region as the 'Atavikas'. These people were very probably outside the pale of the Aryan culture till the time of the Guptas. The invasion of the Deccan by Samudragupta brought in its train the neo-Brahmanical civilisation which then revived in India. This inaccessible forest tract then known as Mahakantara or Mahavana could not be excluded from the reach of the all-pervading culture of the time. In the 5th century A. D. the Nalas and the Vakatakas vied with one another for the possession of this area and both the dynasties being famous patrons of Brahmanical Hinduism, this religion got a strong foothold here during that time. Pushkari, the capital of the Nalas situated in the modern Umarkot tahsil of Koraput district, was a seat of culture and learning in the 5th century A. D. The Rithapur Inscription of Bhavadattavarman records the grant of the village Kadambagiri as an 'Agrahara' to the Brahman Matradhyaryya of the Parasara gotra and his 8 sons. This grant was made for obtaining blessings for strengthening his matrimonial relationship with the queen with libation of water made at Prayaga, the confluence of the Ganga and the Jamuna. So also the Kesaribeda copper plate Inscription of Arthapati records the grant of the Kesalaka village to 3 Brahmans, named Durgaryya, Rabirayya and Rabidattaryya all belonging to Kautsava gotra for the spiritual benefit of the king himself. The Podagada Inscription of Skandavarman found in Nowrangpur subdivision informs us that the king founded an 'Agrahara' for the establishment of a Brahmanical settlement for cultural and educational upliftment as well as for worship of Vishnu. These inscriptions clearly testify to the prevalence of the Brahmanical and Vaishnavite culture in the Koraput region during the 5th and 6th centuries A. D.

From the 6th to 13th Century A. D. this region was ruled by the Gangas, Somavamsis and the Chindaka Nagas who were great patrons of Saivite culture. So, during that period, 'Saivism' had a strong foothold in this region. Jainism flourished in the 13th and 14th centuries under the Silavamsi rulers and extensive Jaina relics are found at present in the neighbourhood of the villages of Nandapur, Bhairabasingpur and Bissamcuttack.

Under the Suryavamsi rule, 'Saktism' and 'Vaishnavism' began to flourish. The neo-Vaishnavism cult of Shri Chaitanya became very popular in this region and it is held that Lord Chaitanya visited *Matsya-tirtha* (Machkund) in the course of his pilgrimage in the South.

Great as were the Suryavamsis as conquerors, they were greater still in the arts of peace. The Suryavamsi rulers, themselves highly cultured, liberally patronised literature and art. The literary products of the age were numerous and varied. In the later part of the 18th century Yogi Praharaja, son of Nilakantha of the *Vatsa gotra*, who was the preceptor of the Chief queen of King Vikrama of Nandapur, wrote in Sanskrit two important treatises on medicine : *Vaidya hridayananda* and *Vaidyalamkara*. Bipra Bhagirathi's *Saibottara Purana* was written during the closing years of the 18th century. Parama Vaishnava Bhagirathi, son of Raghunath Samantarai, was a notable poet. His work has been well preserved in the State Museum, Bhubaneswar. Ballabha Narayan Behera Mahapatra, author of *Vishnu Purana*, *Siva Gita* and *Tirtha Chinthamani* flourished during this period. In the early years of the 19th Century, Brajasundar Das Maharathi Mahapatra completed his famous work *Triguna Bharata* or *Triguna Mahabharata*. It is written in simple Oriya and his contributions to the development of Oriya literature are really great. Dinabandhu, son of Parsurama, was another poet who translated from Telugu the popular *Dharmangada* into *Patibhakta Purana* in simple and chaste Oriya.

183. Beginnings of Western Education and pioneer work done

In 1866 A. D. (three years after the coming of the British) there was not a single school in the Vizagapatam Agency, corresponding roughly to the present Koraput district. Carmichael at that time wrote, "the school we set on foot at the town of Jeypore, on our first entering the country three years ago, met with no success whatever, and after struggling for sometime with neglect and the climate, the master came down and shortly afterwards died". A fresh beginning was made by opening a school at Gunupur and another at Koraput. Here it may be mentioned that the Christian missionaries rendered valuable service and did a considerable amount of spade-work for spread of education. They earnestly took up the work of educating children and adults. The Schleswig Holstein Evangelical Lutheran Mission Society of Germany (SHELM) and its worthy child, the Jeypore Evangelical Lutheran Church (JELC), maintained for sometime about 25 per cent of Higher Elementary and about 12 per cent of Lower Elementary Schools in the district. Towards 1895-96, there were 120 schools in the Agency under the charge of the Assistant Agents at Koraput and Parvatipuram with 2,551 pupils.

Considering the population of the district, the progress was indeed uninspiring. But it was inevitable under the circumstances. The bulk of the population is composed of aboriginal tribes. Although complete antipathy to education among the hill tribes was not found, still the general attitude in the villagers was one of complete indifference. Besides, the schools were opened for obvious reasons of policy in the larger villages where the best attendance could be expected. But the hill tribes live in small settlements. Lastly, the unhealthy climate coupled with the existence of vast areas of inaccessible forest belts kept this district out of the light of modern civilisation for a long time.

184. Growth of Literacy

In 1931 only 15 persons in every one thousand could be classed as literate. The Muslims were the best educated community, with 150 per thousand literate, followed by the Christians with 70 per thousand. Among the subdivisions Gunupur has always been the most advanced, and in 1931 it was found that there were 32 per thousand literate, Malkangiri had only 7 per thousand. There were 1,299 literate women in the district, of whom 277 were Christians. In 1937-38 there were 361 schools and 13,327 scholars in the district. One school served on the average 27 square miles and 1.4 per cent of the population was receiving instruction. By 1951, the percentage of literacy in the district rose to 5.34. Although there were 67,788 literates (58,514 males and 9,274 females) including 3,187 Matriculates, 243 Graduates and 29 Post-Graduates, male literacy was 9.17 per cent and female literacy 1.47 per cent.

According to the Census of 1961 literates in the district are 124,440 out of which 102,320 are males and 22,120 females. This includes 107,377 literates without educational level, 12,927 having primary or junior basic education, 3,502 matriculates, 77 with non-technical diploma, 90 with technical diplomas, 353 with University degrees (Graduates and Post-Graduates) and 114 with technical degree or diplomas (equal to Graduate and Post-Graduate degrees). Male literacy in 1961 is 136 per thousand and female literacy 30 per thousand.

185. Spread of Education among Women and Backward Classes and Tribes

(i) There are 3 High Schools, 8 M. E. Schools, 2 Kanyashrams, 5 Primary Schools and 60 Schools for special education for girls in the district. The High Schools are at Jeypore (started in 1958), at Gunupur (in 1962) and at Kotpad (in 1963). M. E. Schools are located at Gunupur, Kotpad, Nowrangpur, Koraput, Rayagada, Padmapur and Gudari. At Kotpad there are 2 M. E. Schools one of which is managed by the J E L C authorities. A considerable number of girls are also reading

with boys in different educational institutions of the district. The following table shows the number of girl students in all types of institutions of the district during the year 1963-64:

Type of Institution	Number of girl students reading
1. Primary	25,506
2. Junior Basic	414
3. Sevashram	3,969
4. Senior Basic	15
5. Ashram	139
6. M. E. Schools	676
7. High Schools	696
8. Schools for special education	1,166
9. Professional education	9
Total	32,590

(ii) Ashram Schools

For educating the tribal people Government have opened Ashram Schools, Sevashrams and Training Centres, while stipends are granted to tribal students for higher education.

The 'Ashram Schools' are residential institutions up to Middle Standard with provision for training in crafts like agriculture, spinning, weaving, carpentry, smithy, poultry-rearing, cattle-breeding, bee-keeping, etc. All the expenses of the students are borne by Government. These schools were originally meant for Scheduled Tribes only, but the facility has since been extended to Scheduled Castes to a limited extent.

An Ashram School has a 7 years' course beginning from Class I. It has since been decided to eliminate the Primary Classes and to have only classes from IV to VII. The Primary Classes are replaced by feeder Sevashrams which are being upgraded. The Ashram Schools

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have been recognised by the Education Department as equivalent to Middle Schools and the syllabus of general education in the Middle Schools have been adopted for the Ashram Schools.

Spinning and agriculture are compulsory for the Ashram students. In order to make the institutions self-supporting, the students spin and weave their own clothes. Each Ashram School raises a garden and the vegetables and fruits grown are utilised by the students for their meals and the balance, if any, goes to the market. Poultry units have been maintained in many Ashram Schools in order to enable the students to have practical training in poultry-rearing.

Thirteen Ashram Schools and two Kanyashrams were functioning in the district in the year 1963-64. The number of scholars in them were 1,217 boys and 148 girls and there were altogether 96 teachers.

(iii) Sevashrams

Sevashrams are primary schools of a special type meant for rapid spread of primary education among the Scheduled Castes and Scheduled Tribes. These institutions have been recognised as equivalent to Primary Schools under the Education Department. In these schools along with general education some elementary crafts like spinning, gardening and handicrafts are taught. Some of the Sevashrams have been upgraded to provide facilities of education up to the Upper Primary standard.

The number of Sevashrams functioning in this district in 1963-64 was 319 and the number of students on rolls in these schools was 16,475 (12,506 boys and 3,969 girls).

(iv) Stipends

In 1963-64 a sum of Rs. 56,078 was spent for award of stipends and lump grants to 504 students of the Scheduled Tribes, Scheduled Castes and other Backward Classes reading in various schools of this district other than Ashram Schools.

186. General Education

(i) Primary Schools

In 1963-64 there were 1,838 Primary Schools and 319 Sevashrams. Of these 146 were managed by Mission Bodies, 118 by Committees and private individuals and one Railway Primary School by Central Government. The remaining Primary Schools were under the control of Education Department and the Sevashrams under the control of Welfare Department. Besides, there is a Basic Training School at Nowrangpur and around it are 22 Basic Schools forming the Nowrangpur compact area all managed by Government. Schools managed by Mission Bodies, private individuals and Committees, receive aid from the Government through the Education Department. There is a separate school for Mohammedans at Jeypore.

The following table shows the comparative figures of number of Primary Schools and scholars from 1937 to 1964 at periodic intervals :

Year	Type	Number of schools	Number of scholars
1937	Primary Schools including Higher Elementary Schools.	356	12,490
1957	Primary Schools and Sevashrams.	787	Boys : 22,426 Girls : 3,951
1962	Primary Schools and Sevashrams.	1,336 322	Boys : 76,997 Girls : 19,426
1964	Primary Schools and Sevashrams.	1,838 319	Boys : 78,506 Girls : 29,578

The progress of education in the district is known from the following tables :

New Primary Schools opened by Government :

1960-61	..	109
1961-62	..	173
1962-63	..	170

Government also appointed additional teachers in existing schools as follows :

1960-61	..	141
1961-62	..	68
1962-63	..	134

(ii) Secondary Schools

Before 1958 there were six District Board managed High Schools and two Government managed 'A' type High Schools. From the 1st January 1958 Government took over the management of the Board High Schools. One Higher Ashram School at Koraput was opened in 1957. The High School at Jeypore was the biggest among the six. By the 31st March 1957, there were 1,052 students on roll, and 42 teachers including 8 Graduates, in that School. In 1962-63 there were 19 High Schools in this district and the number increased to 26 in 1963-64. Out of these, 23 schools were for boys and 3 for girls. Total number of scholars in the High Schools in 1963-64 was 3,981 (3,285 boys + 696 girls).

In 1963-64 there were 76 M. E. Schools in this district out of which 8 were meant for girls. Besides these, there were 13 Ashram Schools and 2 Kanyashrams, one Senior Basic School equivalent to middle standard. The Government makes an annual grant of two-third of the approved expenditure to the schools other than those managed by Government. A considerable improvement is marked in the growth of these institutions as against the number of schools in 1937.

Year	Type	Number of schools		Number of scholars
1937	High Schools	2		534
1957	High Schools	8	Boys : Girls :	2,582 338
1964	High Schools	26	Boys : Girls :	3,285 696
1937	Middle Schools	3		303
1957	Middle Schools including Ashram Schools.	14	Boys : Girls :	967 158
1964	Middle Schools including Ashram Schools.	91	Boys : Girls :	3,889 824

(iii) College

The Vikram Deo College established in 1947 at Jeypore is the only College of this district. It is affiliated to the Utkal University for teaching up to B. A. and B. Sc. standard. The College is managed by a governing body consisting of the Collector of Koraput as the *ex officio* President, the Principal of the College as the *ex officio* Vice-President and other members one of whom is a teachers' representative.

The College, at present, provides instruction in English, Oriya, Telugu, Sanskrit, Mathematics, Logic, Economics, History, Physics, Chemistry and Biology. Recently the three years' Degree course has been introduced.

187. Technical Education

(i) Training Schools

In 1921 there was only one Training School for teachers at Gunupur. By 1957 two more Training Schools were established at Nowrangpur and Jeypore. One Sevak Talim Kendra was opened at Sunabeda in 1947-48. In 1963-64 there were six Elementary Training Schools and one Basic Training School in the district. Candidates who pass Middle English School Examinations are eligible for admission into the Elementary Training School, while Matriculates and Intermediates are

admitted into the Basic Training School. The Scheme to reorient Primary Schools into basic pattern has been introduced. A Matric Basic trained candidate is equivalent to a Matric Secondary Training passed candidate. Audio-visual education has been introduced in the Elementary Training Schools at Jeypore and Gunupur.

(ii) Sevak Talim Kendra, Sunabeda

This institution started in 1947-48 with a view to train Sevaks working under the Tribal & Rural Welfare Department to be appointed in Sevashrams. This institution is meant for the Sevaks of Koraput, Ganjam, Kalahandi, Bolangir and Sundergarh districts. The period of training is for two years and the total strength of the institution is 60—30 for each class. Provisions have been made for vocational instructions on subjects like agriculture, spinning, carpentry, tailoring and the use of Ayurvedic medicines. General education on literature, arithmetic, history, geography, hygiene, child-psychology are also provided.

(iii) Preliminary Training Centre, Gorakhpur

This was started in 1960 for training the tribal candidates to be recruited as village level workers. The institution imparts training to 60 students and the course is for one year only. Candidates passing from the Ashram Schools are eligible for admission. The prospectus and the syllabus are made at the direction of the Community Development Department of the Government.

(iv) Sri Vikram School of Arts and Crafts, Jeypore

This was established in 1946 by the late Maharaja Vikram Deo Varma. This imparts training in drawing and painting, modelling paper making, embroidery and also in dance and music. The course of training is for two years. The school is now maintained by the Government of Orissa.

188. Other Educational activities *

(i) Oriental Institutions

There are two Sanskrit Tols in the district, one at Jeypore started by the late Maharaja Sri Vikram Deo Varma and the other at Nowrangpur started by Shri Madan Mohan Mishra. The Tol at Nowrangpur was established in 1947.

Students coming out successful in 'Prathama' Examination are treated equivalent to the Middle passed.

The Maharaja's Tol at Jeypore is continuing to receive from Government the grant which the zamindar was giving. At present this institution is directly under the control of the Superintendent of Sanskrit Studies, Puri.

* Figures under this head relate to the year 1962

(ii) Adult Education

Organisation of adult literacy is an important item in the programme of Community Development. Community Development Blocks have got a number of literacy centres for training adults to read and write. The Nandapur Block has organised 61 adult literacy centres including 7 for women in which 1,972 men and 261 women have been made literate. In the Kalyansinghpur Block, 1,219 adults were admitted into 35 adult literacy centres out of which 745 were made literate. The other 16 centres are now functioning admitting 301 students. The Gudari Block has organised 62 adult literacy centres where 1,720 adults have been made literate. Sixteen centres out of them have also been turned into reading-rooms. One Hindi teaching centre has been started at Akusingi with 20 adults.

(iii) Social Education

In addition to the literacy centres organised by Community Development Blocks, literacy centres are also organised by Social Education Organisers in remote villages. The teachers are selected by the villagers who receive a short period of training in the method of teaching. Usually the teachers of the local Lower Primary Schools are selected for the purpose on a monthly remuneration of Rs. 10. The sheds required for the night schools are provided by the villagers and the materials such as slates, lanterns, etc., are supplied from the Block funds. Classes in these centres are usually held from 7 P.M. to 9 P.M. which is convenient to the people.

There is a regular syllabus for this programme and each session usually continues for one year. An examination is conducted at the end of six months and on the completion of one year final examination is held and certificates of literacy are issued to successful candidates.

In selected literacy centres Home Economics Unit Sections are also run. The types of training given are (1) mending, (2) washing with soda or other cheaper materials, (3) haircutting, (4) dancing, (5) writing lyrical songs in Oriya. These are a few of many types of training imparted to pupils and these vary from place to place.

Thus the Community Development programme plays an important role in the life of rural masses. It has brought a new outlook and a new life to the villages.

The facilities provided by different Blocks are :

- (1) Establishment of 'Kotha Ghar' or 'Bhagavat Ghar' and supplying them with books, indoor games and musical instruments.
- (2) Improvement of School houses in Kucha buildings
- (3) Construction of buildings for Mahila Samitis
- (4) Organising Audio-visual shows (Cinemas, Dramas, etc.)

Adult social educational centres have been opened as follows ;

Gudari	..	45
Umarkot	..	17
Nowrangpur	..	38
Borigumma	..	14
Narayanpatna	..	9
Nandapur	..	8
Kalyansingpur	..	8

(iv) **Mahila Samitis**

There are 77 Mahila Samitis. Fifteen out of them have taken up adult literacy programme, 22 have opened craft centres.

(v) **Community Centres**

There are 138 community centres. At Borigumma, there is a school-cum-community centre where adults are being educated and recreation facilities are provided. This is the only centre of this type.

(vi) **Recreation Clubs**

There are 184 recreation clubs.

(vii) **Libraries**

The following are the libraries set up in the district :

I. Libraries under Public Relations Department—

- (a) Public Relations Reading room, Rayagada
- (b) Information Centre, Town Hall, Jeypore
- (c) District Information Bureau, Koraput

II. Subsidised Reading-rooms receiving subsidy from Public Relations Department—

- (a) Reading-room, Padwa
- (b) Reading-room, Malkangiri
- (c) Vikram Deo Club, Koraput

Besides, the libraries maintained by the Public Bodies in the district are given below :

Koraput Subdivision

- 1. Nari Seva Sangha, Koraput
- 2. N. A. C. Club, Koraput
- 3. P. W. D. Recreational Club, Koraput
- 4. Arabinda Centre, Koraput
- 5. Akhila Bharat Sarva Seva Sangha, Burja Centre, Lakshminarayanpur.
- 6. Special Multipurpose Co-operative Society, Sunabeda
- 7. Mission Library, Koraput
- 8. Youth Club, Padapodar

Nowrangpur subdivision

1. Krishna Chandra Deo Pathagar, Jeypore
2. Godavarish Pathagar, Jeypore
3. Krishna Chaitanya Pathagar, Jeypore
4. Hiradevi Club, Nowrangpur
5. State Transport Employee's Sports and Welfare Association, Jeypore.
6. Akhila Bharat Sarva Seva Sangha, Jeypore

Rayagada and Gunupur subdivisions

1. S. R. D. Club, Rayagada
2. Electricity Recreation Club, Rayagada
3. Central Excise Club, Rayagada
4. Railway Institute, Rayagada
5. Jeypore Sugar Co. Club, Rayagada
6. Taruna Pathagar, Kailaskota
7. Mahatma Pathagar, Bissamcuttack
8. Gopalkrushna Pathagar, Gunupur
9. Vigyanamitra Mandali, Gunupur
10. Vikram Deo Club, Gunupur
11. Town Club, Gudari
12. Sardapur Recreation Centre (Reading-room)
13. Janata Reading-room, Ukkamba
14. Kalyansinghpur Club, Kalyansingpur
15. Adivasi Colony, Namitiguda
16. Jagabandhu Granthalaya, Akhusinghi

Most of these libraries are in social clubs whose main activity is cultural.