

The Role of Education in Protecting the Socio-Cultural Ethos Special Reference to Western Odisha

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Abstract: *Western Odisha has a long history traced back to early Paleolithic culture. During this long history the area has been administered by different rulers belonging to Somavamsi, Kala-Churis, Gangas, Nagas, Chauhans and Finally the Bolangir. Patna state merged with the Union of India on 1948 to form a part of Orissa state. During medieval period some Brahmin settlements development under the patronage of the somavansi kings. Important among these centres are Vineetapur (Modern Binka). Subarnapur (Modern Sonepur. Now it is Suvarnapur, Ranipur Jharial etc. These places as known from copper plate records and other archeological finds were important centre of culture during the medieval period. During the rule of the chauhan kings, Sanskrit education was greatly encouraged king vajjal Deo, one of the early chauhan rulers of Patna State has compiled an admirable Lexicon, known as "Vajjal Chandrika" (also known as Prabodh Chandrika).*

Keywords: western Odisha, culture, education, medieval period

1. Introduction

The Spread of education was not very remarkable in Balangir district during the 18th and 19th century. Wandering teachers called Abadhanas were holding Primary classes in Towns and villages where they were teaching only reading Writing and arithmetic. The village Pathshalas were maintained by villagers where the Abadhanas were being engaged for teaching western education came to the district towards the end of the 19th century A. D. It was in 1894 that an English School was started in Balangir town by the then Maharaja Ramchandra and English education was introduced. During India's independence Balangir district had 39 High Schools for boys and 4 for girls and 119 Middle English Schools including 11 for girls. The total number of boys and girls in secondary schools was 11, 906 and 1, 550 respectively.

Education is essentially a normative Endeavour and is intentional. It intends rather deliberately to socialize children into a value frame or normative structure. Socialization refers to indoctrination into one's culture, custom, Tradition, Social, behaviour, language, morality, philosophy, ethics, religion, literature, values norms, ideals, art, music, dance, forms, sculpture etc. A person learns everything through concrete life experiences. Education helps individuals to be inducted into one's cultural frame work through its formal, non-formal and informal agencies.

Maintaining continuity of life has been an important function of education. It is maintained by the Process of Transmitting rich culture tradition, heritage, hoary past, rich values etc. From one generation to the succeeding one. This is possible by education. Therefore, the blueprint of social life is maintained by education in its transmitting function. There is the necessity of conservation or Preservation of our ancient culture, hoary tradition, literature, language, custom habit, values, ideals, morality etc. For continuity of our social life, this is done

by education. Culture is not static rather dynamic. Its due to the role played by education helping individuals reconstruct their stock of experiences with a purpose to enrich the culture. Progress of civilization is possible when new knowledge helps to gear up the progress. Education develops new capacities to contribute richly to the development and advancement of country in various aspects. It is the function of education to keep pace with the changing needs and aspirations of society in the changing times; else it would be out-dated, out-molded, decadent and moribund. A good education should reflect the needs and aspirations of the changing society in all times.

"God made the country and manmade the Town", a famous line of poem composed by William Cowper justifies the importance of rural society. E. S. Bogardus has stated, "human Society has been cradled in the rural group. A group of people living permanently in a definite geographical area, who have developed certain community consciousness and cultural. Social and economic relations which distinguish them from other communities. Our Country India is a land of villages. The heart of India lives in villages. Neighborhood is the small cluster of families. Living in close and small proximity and a sense of fellow feeling, friendship, love, sympathy, and empathy are essentials that promote neighbourhood relationship in the rural society. Neighbours are known to one another and help and share each other's Sorrows and ecstasy. People in rural area demonstrate a strong sense of belongingness or "we feeling in various occasions". We the people of western Odisha feel proud for our own culture and tradition. Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

The playful child of this area compose verses of "Chilollai" Humobauli, the fleeting adolescence composes Sajani, Chhata, Daika, Bhekani. The eternal youth

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composes Rasarkeli, Jaiphula, Maila Jada, Bayamana, Gunchikuta and Dalkhai".

The Man who worships work composes 'Karma' and 'Jhumer' invigorating lord Vishwakarma and the Karamsani goddess. In every type of situation in work or at rest, while ploughing, transplanting, husking, threshing, beating, driving bullock cart or boat, grazing cattle, worshipping deities and gods, performing marriages and social function. there are songs and dances for everybody. The professional entertainers perform Dand, Danggada, Mudgada, Ghumra, Sardhana, Sabar-Sabaren, Disdigo, Nachina, Bajnia, Samparda and Sanchar. They are for all occasions for all time with varieties of rhythm and rhyme most of these folk dances are accompanied by music and songs.

One of the most important role of education in protecting the socio cultural ethos of western Odisha is Kosli Language movement. The Kosli Language movement has been campaigning for recognition for the Kosli Language. This movement has been going on for the last five decades in the district of western Odisha or Kosal persons like late prayag Dutta Joshi of Raj Khariar, Nilamadhab Panigrahi and others started this movement.

According to some the Kosli language is considered a dialect of the Oriya language. In the census of India 2001, the Kosli language is shown as a mother tongue grouped under Oriya. There are several radio and TV Programmes in the Kosli language. The main objectives of this movement is to include the Kosli language in the 8th schedule of the Indian constitution Kosli discussion and development forum and organization working for the development of the Kosli speaking region submitted in 2011 a memorandum to then prime minister Man Mohan Singh. The memorandum stated that recently the Union Government passed the 93rd constitutional Amendment that enabled the inclusion of four languages such as Dogri, Santhali, Bodo and Maithili in the 8th schedule. "We the people of western Odisha were hoping that Kosli be included as well because our situation is identical to that of Maithili".

No written literature was created in Kosali till the late 19th century. Ancient stone inscriptions, writing on copper plates, palm leaves are not available in this language. The first Kosli writing appeared in the year 1891 in the weekly magazines "Sambalpur Hiteisani" published from Debagarh. It was titled Sambalpur Anchalar Prachin Kabita, Written by Madhusudan.

The western Odisha and the tribal Odisha have the most number of poor people (BPL) compared to the coastal region is a fact which could not be denied. How these people could cope with the failure of state education system and increased cost of education in the private sector is beyond imagination.

As a definition of poverty, the planning commission has fixed the baseline at Rs. 20/ a day for the urban poor and Rs. 15/-a day for the rural poor. According to planning commission as income of Rs. 578 per month is apparently

enough for a city dweller. The break up given the planning commission is Rs. 31 a month on rent and transport Rs. 18 a month for education and Rs. 25 a month for healthcare and Rs. 36.50 a month for vegetables. What kind of education the parents will impart to their children with Rs. 18 is not understood? And this kind of calculation is meant for about 60% of the people of western Odisha.

2.Suggestion and Conclusion

In the underdeveloped regions of western Odisha the density of schools, colleges are low. The infrastructure including numbers of teachers and class-rooms are in a devastating condition. Urban area is comparatively better than the rural areas. The condition of backward and most backward area is the worst. Women and children from disadvantaged groups have less access to education than their counter parts, even within the backward area. But as the rate of urbanization in western Odisha and other backward pockets is minimal compared to developed region, in relative benefit that naturally accrue to the urban area is also absent in backward area.

For the improvement of education in western Odisha Government of Odisha must come forward to do the following thing urgently by which we can preserve the culture and tradition of western Odisha.

- Increase the sanction strength of the teachers at various schools and colleges.
- Improve the infrastructure at various schools and colleges.
- Fill up the existing vacancies within a time limit.
- The industry/corporate operating in the respective area should be legally forced to part with minimum 5% of their profit for education.
- 20% of the profits from the kendu leaf trade, timber and other minor forest procure should be allocated for educational advancement.
- Increase the allocation to the WODC to Rs 200 crore with Rs.100 Crore earmarked for only educational expenditure in respect of infrastructure.
- Establish five additional colleges for teacher's education in western and other backward area.