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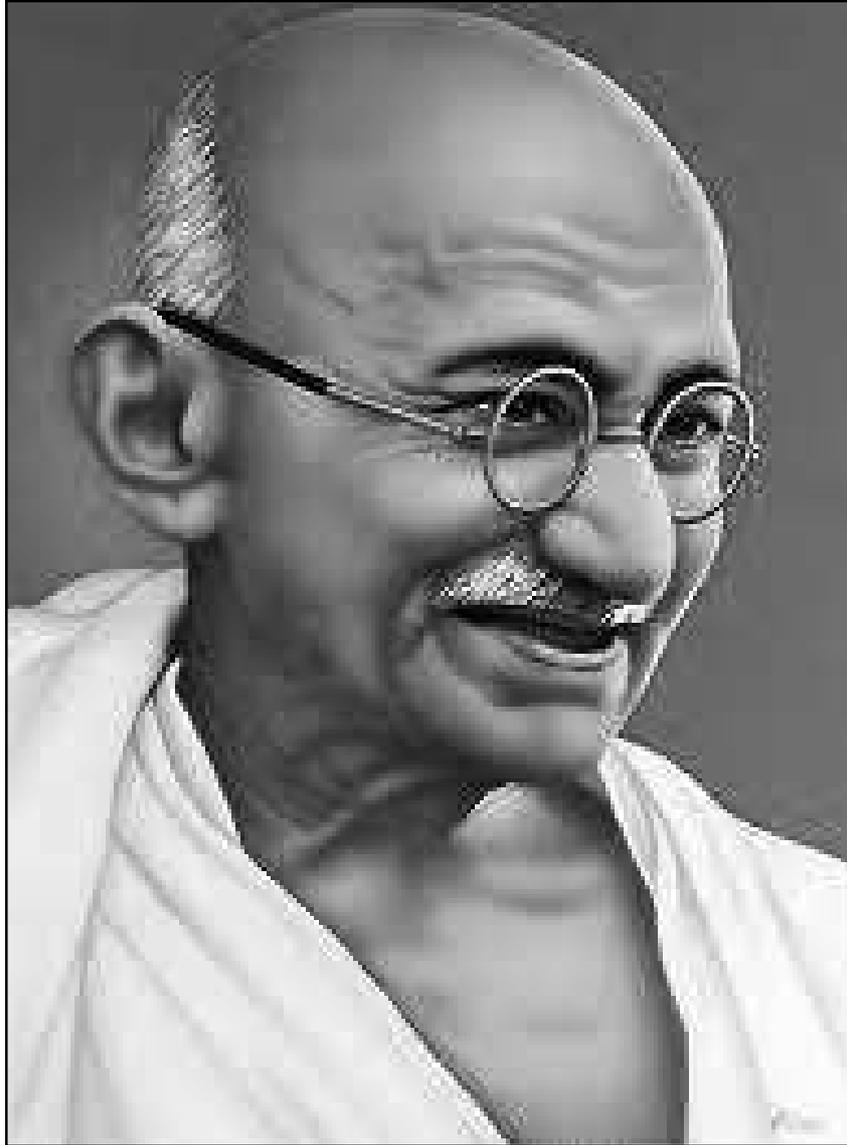
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BIRTHDAY TRIBUTES



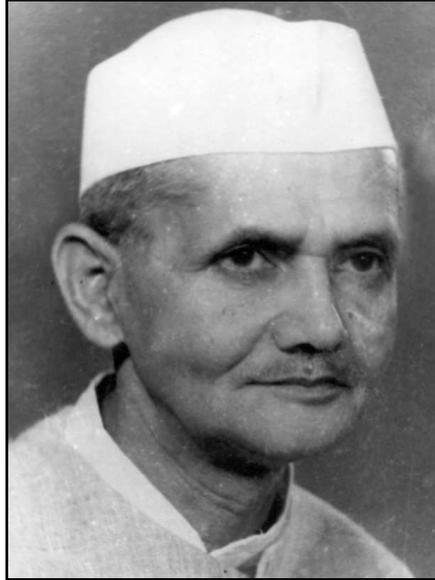
Mahatma Gandhi
2.10.1869 - 30.01.1948

BIRTHDAY TRIBUTES

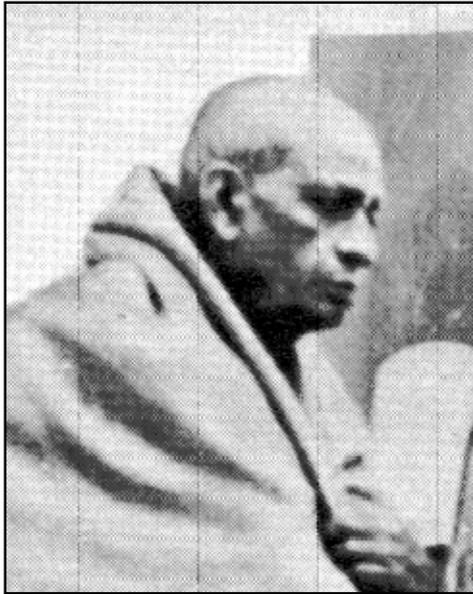


Utkalmani Gopabandhu Das
09.10.1877 - 17.06.1928

BIRTHDAY TRIBUTES



Lal Bahadur Shastri
02.10.1904 - 11.01.1966



Sardar Vallabhbhai Patel
31.10.1875 - 15.12.1950



Jaya Prakash Narayan
11.10.1902 - 08.10.1979

TRIBUTES TO MARTYR



Baji Rout
(Shot dead on 11.10.1938)

Editor's Note



“Let all of us – Hindus, Mussalmans, Parsis, Sikhs, Christians – live amicably as Indians, pledge to live and die for our motherland. Let it be our ambition to live as the children of the same mother, retaining our individual faiths and yet being one”

- Mahatma Gandhi

Mahatma Gandhi was indeed the spokesperson for the conscience of all mankind. There is no limit to which the Gandhian Philosophy is believed to have shown a new and special path for the benefit of the whole world. No wonder, when Barack Obama the former President of USA who was asked once whom he would most like to have dinner with, he picked up Mohandas Karamchand Gandhi. As an Indian I am proud that Obama has referred India and Gandhi when he called for people to listen to stories around them to develop empathy. It is sad now a days that there is so much of bloodshed and lynching across the country due to persual of faulty and half hearted policies. The vision of Gandhi's India needs a relook now than ever before.

We in Odisha are thankful to the Hon'ble Supreme Court of India for propelling our country into the ranks of progressive society that ensures privacy of their citizens. A 9 Judge Supreme Court Bench unanimously ruled that the right to privacy is a Fundamental Right, protected as an intrinsic part of the right to life and personal liberty and as a part of the freedom guaranteed by the Constitution. The Hon'ble Supreme Court also struck down the controversial practice of instant Talaq, terming it as unconstitutional. These decisions are historic and step forward in the direction of empowering citizens in general and women empowerment in particular.

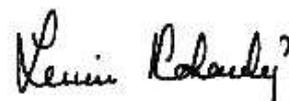
However, unmindful of the popular sentiments which oscillate between abject disappointment and incipient rage after utter failure of the much hyped demonetization – there is burden of Rs. 1.10 lakh crore bullet train. It is definitely not a dream of a common man. “New India” and “Achhe Din” are now hollow promises with the nation's GDP at 5.7%, private investment remaining weak, manufacturing and exports have lost steam, companies and banks

weighed down by bad loans. Such is the crisis that even an economic revival package built around a fiscal stimulus is no longer enough to solve Indian economic challenges.

In spite of hostile weather and steep and unfair rise of petroleum prices the Durga Puja festivities have kicked off in a big way across the state. It is in fact a glittering celebration of artistry and opulence in our state in Odisha. The income of our farmers have doubled, the per-capita income of our nation as a whole is 6.05% but in our state it is 7.05%. The rate of decrease in poverty level in our state is 24.61% which is highest in the country, 30 lakh lactating mothers have benefited out of the Mamata Yojana. Odisha has registered a significant growth in the field of exports since 2001 – 2002 due to productive efforts of the State Government as the turnover has increased 34 times in last 15 years. The export turn over increased from Rs.563 crore in 2001-2002 to Rs.19082 crore in 2015-16. The turnover rose to Rs.40872 crore in 2016-17.

The State Government has also issued an official notification constituting special development councils in 9 tribal dominated districts. The councils will focus on preservation of tribal culture, heritage and the unique identity of every tribe. The Government felt the tribal community should be extensively involved in all stages of development process starting from identification of backward areas, their needs, plan formulation and implementation and monitoring so that development will be more inclusive. With Hon'ble Chief Minister Shri Naveen Patnaik's thrust on 3Ts (Technology, Transparency and Team work), Odisha is scaling new heights. This is the reason for which Government of India has reckoned Odisha as a "leader" for facilitating reforms in the State.

Wishing everyone a Happy Durga Puja.



Editor, Odisha Review



Sakti, the cradle of the phenomenal existence of beings, plays a vital role not only in India but also in the whole world. She is the source of cosmic evolution and the controller of all forces and potentialities of nature. She is the immediate cause of the perceptible world and all the beings are in Her domain. As such, to know Her in the entirety is to know Her reality. To add more, Saktism is the worship of Sakti or the female principle, the primary factor in the creation, sustenance and dissolution of the universe. The term Sakti represents divinity in general and stands for the energising power of some divinity in



Sakti Cult in Odisha

Dr. Sanjaya Kumar Mahapatra

particular. Being feminine in gender She has long been associated with the various male deities as their energy but in Saktism the energy of each God becomes personified as his consort, and thus, if a god is separated from his consort or Sakti, he is powerless and inert. To justify this statement, Sankaracharya, the propounder of monistic theory, in the *Saundaryalahari* has eulogised the greatness of Sakti in the following manner:

*Sivah saktya yukto yadi bhavati saktah prabhavitum
na ced evam devo na khalu kusalah spanditumapi;
ata stvam aradhyam Hari-Hara-Virincadibhir api
pranantum stotum va katham akrtā-punyāh prabhavati*

(*Saundaryalahari, sloka 1*)

Sakti cult played an important role in the socio-religious life of the Odishan people. The archeological as well as literary sources prove the prevalence of Sakti cult in Odisha to an early age. Both in paintings and engravings of Odishan rock art several instances of bisected triangles resembling female genital have been encountered¹. Repeated occurrences of such symbols in the different rock shelters amply suggest the popularity of the primordial mother cult or the cult of fecundity during the pre-historic period. Discovery of perforated stones in rock shelters, the other objects related to Saktism from Neolithic and Chalcolithic sites and the Yoni stone found from the district of Kalahandi and Nuapada



region have often proved the beginning of Sakti cult in Odisha to a hoary past. Besides, one of the earliest references appears in the line six of Rock Edict XIII of Asok which alludes to the mother-worship by the Atavikas who lived in the forest regions of Kalinga². The writings of Sarala Das, celebrated author of Odia literature also illustrates this point. This great poet has written a special version of the Mahabharata in the 15th century A.D. which supports the prevalence and popularity of Saktism in Odisha. Every day, as pointed out by B.C Pradhan, the Divine Mother, usually in the form of a post or a pillar, is worshipped in virtually every forest (*atavi*) region in Odisha while the concept of Vana Durga became especially popular in the medieval period³. Non-Aryan tribes like Savaras and the Pulindas who were the inhabitants of the forest area of Mahendragiri Mountain, as indicated in the early Odishan inscriptions⁴ as well as in the Sanskrit works such as Kathasaritsagara⁵, were great devotees of the Divine Mother. Like the phallus-worship resembling Lord Siva, the worship of Sakti in the form of a log of wood, a post, or a stone pillar (*stambha*) most likely evolved from primitive tree worship. In Odisha this form of the Divine Mother is often designated as Stambhesvari (Khambhesvari), or as Kandhunidevi i.e. the deity of the aboriginal Khonds⁶.

The earliest epigraphic reference to the tribal goddess in Odisha appears in the Bhadrak inscription of Maharaja Surasarma, dated on Palaeological ground to the 3rd century A.D., where the goddess Parnnadevati (goddess of leaves or forest) received donations of garments, gold and a pedestal from a lady named Ranghali⁷. The tradition of worshipping the goddess of leave

under the name Patarasuni is still prevalent in the rural areas of Odisha⁸. By the 4th century A.D. due to the influence of south Indian campaign of Samudragupta⁹, Brahmanical form of Hinduism percolated into the tribal hinter lands of ancient Kosala and Kalinga leading to the transformation of the tribal Stambha/Khamba or the pillar to Stambhesvari or Khambhesvari. Moreover, the copper plate of Terasinga refers to Bhagavati Stambhesvari as the tutelary deity of Maharaja Tustikara, whose mother Sri Sobhini Kaustubhesvari was an ardent devotee of Stambhesvari. The charter was issued at a place named Parvatadvvara (gateway to mountains)¹⁰. The Stambhesvari cult still survives at the village level in western Odisha and temples are also erected in the honour of Stambhesvari at Sonapur and at Aska.

In addition to the ethnographic and epigraphic records, the sacred religious texts such as *Mahabharata*, *Vayu Purana*, *Brahma Purana*, *Kapila Samhita*, *Candi Purana*, *Kubjika Tantra*, *Viraja-Ksetra Mahatmya*, *Bata Abakasa* etc. also refer to the prevalence of Sakti cult in Odisha. Starting from the Sailodbhavas down to the rule of the Gajapati kings Saktism in one form or the other has crept into the socio-religious beliefs of the Odishan people.

Saktism in Gupta Period

Sakti cult in the form of female divinity especially the deity of Viraja at Jajpur made its appearance in Odisha during the Gupta period. The image is assigned to pre-Gupta period by R.P.Chanda¹¹ and Gupta period by K.C. Panigrahi¹². The two armed deity Viraja represents the earliest form of Sakti in Odisha. During the



post-Gupta period the cult of Stambesvari, the other important goddess cult of Odisha was sanskritised and became the family deity of the Sulki dynasty of Kodalaka Mandala (A.D.600-900)¹³, as evidenced from the epigraphic records. In the same period the rulers of Kangoda kingdom, Sailodbhavas were the devout worshippers of Siva along with Parvati. For the first time in the history of Odishan inscriptions we find an invocatory verse pertaining to the divine couple of Sambhu (Siva) and Parvati (Sakti) in the preamble of the undated Buguda charter¹⁴ of Madhavaraja II of the Sailodbhava dynasty. Another important epigraphical record of Sailodbhavas which sheds light on the Sakta *pitha* of Odisha is the Banapur copper plate grant of Dharmaraja Srimanabhita making endowments for the presiding deity Bhagavati. Further, Sakta images were also carved on the outer walls of some Saivite temples of Bhubaneswar due to the patronage of Sailodbhavas which clearly indicate the syncretic cult of *Sakta-pasupata*¹⁵ during 6th-7th century A.D. Apart from these, the Sakta shrines of Tara-Tarini of Purusottamapur and Sikharacandi of Patia also reveal the worship of mother goddess during the regime of Sailodbhava dynasty.

Saktism in Bhauma-Kara Period

The entire history of the Bhauma-kara dynasty is quite emblematic of the modalities of expansion of Saktism in Odisha in a period marked for the integration of goddess-cult with Saivism and Mahayana Buddhism on the common religious background formed by *Tantric* ideals and practices then in ascent in the Odia society¹⁶. Although there was not a single Bhauma ruler who embraced Saktism as an independent faith yet the Dhenkanal copper plate grant¹⁷ of Tribhuvana

Mahadevi provides references to two female deities Katyayani and Siddha Gauri. The inscription¹⁸ on an image of Camunda at Jajapur also reveals that Vatsadevi, a queen of the Bhauma period patronized this cult of Saptamatrkas particularly that of Camunda. Besides, some monumental and sculptural representations of the Bhauma period also throw focus on the prevalence of Sakti cult in Odisha. The Sakta shrines of Vaital, Mohini and Uttaresvara of Bhubaneswar, the Khiching temple of Mayurbhanja and Sakta images of Prachi Valley still remind us about the spread of Saktism in Odisha during the Bhauma-kara rule. Moreover, the tribal pillar goddess Stambhesvari was patronised by the Bhaumakaras and Bhanjas of Khinjalimandala as evidenced from the copper plate grants¹⁹ of these two dynasties. Thus, we can conclude that the religious policy during the Bhauma-kara rule aimed at conciliating *Tantric* Buddhism, the dynasty's original faith, with Saktism and Saivism, the dominant faiths among the Odias at the time when the Bhaumas became the sovereigns of the country²⁰.

Saktism in Somavamsi Period

The Somavamsi Kings, though Saivas by faith, patronised Sakti in a large scale during the early years of their rule. It is striking to note that the Somavamsis have saluted Bhagavati Pancambari as the presiding deity of Suvarnapura, their first capital in Kosala as it is evidenced from the Maranjamura charter²¹. In the Brahmesvara temple inscription at Bhubaneswar, Somavamsi ruler Yayati II is recorded as Candihara since he was an ardent devotee of both Candi (Sakti) and Hara (Siva)²².

The dominant trend in the Somavamsi period was directed in softening or eliminating the



most awful and gruesome aspects of Sakti-worship which had its popularity in Odisha during the Bhauma-kara period. The best instance of this new trend was that all the Sakta shrines erected by Somavamsis at Bhubaneswar were presided over by the goddesses in pacific form. The Khakhara temple dedicated to the goddess Gauri in the Kedara-Gauri temple compound (10th century A.D.)²³ as well as two other such shrines respectively dedicated to the goddess Gopalini and Savitri in the Lingaraja complex (12th century A.D.)²⁴ testify, by virtue of the non-fearful aspect of their own presiding deities, to the more moderate course imparted to the Sakti cult at Bhubaneswar by the Somavamsi rulers.

It is noteworthy to mention that the benevolent, motherly and nurturing aspect of the Matrkas associating each of these deities with a baby placed on their lap developed during the period of Somavamsis. The earlier Matrka images of Odisha do not hold babies in their arms while, on the other hand, the baby-in-lap motif is present in the set of Matrkas found at Ranipur-Jharia²⁵ and Belakhandi in the Bolangir-Kalahandi regions, two sites of Somavamsi art assigned to the 9th-10th centuries A.D. The Matrkas of Muktesvara temple at Bhubaneswar, Dasasvamedhaghat at Jajapur, Markandesvara at Puri and the collapsed Matrka temple at Sathalapur in Cuttack district are assignable to the initial part of the Somavamsi rule over coastal Odisha²⁶.

The incorporation of the folk goddess Mangala into the Brahmanical Sakta pantheon of Odisha was also another achievement of the Somavamsi dynasty. It appears that the Somavamsi rulers were responsible for the Sanskritisation of the popular semi-tribal cult of Mangala, which in subsequent epochs would have

formed a sort of religious bridge uniting Odishan Saktism to Vaisnavism²⁷.

To conclude the sketch of the development of Sakti cult in Odisha during the Somavamsi period, mention is here to be made of the triumph, occurred in that epoch, of the female body in the field of sculptural art and highlighting the female beauty, grace, warmth and sensuousness inherent in the moderate *kaula* doctrines fostered by the Somavamsi monarchs.

Saktism in Ganga Period

The Ganga monarchs of Odisha seemingly endeavoured to eliminate Saktism as an independent form of religion and to make it subservient to the major male-oriented Hindu cults which were in their turn made subservient to the national cult of Jagannath. In support of this view a tradition recorded in the Madala Panji, the chronicle of the temple of Jagannath at Puri, states that Codaganga banished all goddesses from Odisha. Another tradition mentioned in a copy of the same chronicle recovered from Berhampur indicates that Codaganga was antagonistic to all the Sakta images except a few like Viraja at Jajpur, this goddess being considered to be a part of *pancdevata-upasana* fostered by the Gangas themselves²⁸. The prevalent trend of Devi worship during the Imperial Ganga period was to provide all the male divinities with the female consorts, whose cult icons were enshrined in the minor temples built in the compound of each great Odishan temple dedicated to Hindu God²⁹. Most probably, the Gangas intended in this way to show the people their religious catholicity making a room for the Sakti cult in the premises of the male divinities and at the same time, to deny the role of the Devi as an independent cult heroine.



The Gangas earned the fame for building a shrine for the goddess Parvati, second in magnitude only to the main temple itself, in the Lingaraja temple complex at Bhubaneswar. The temple was dedicated to Parvati in Her form as Annapurna (the giver of food and plenty or the goddess of nourishment, the vegetable-bestowing and food giving aspect of the Devi representing the later power of given plentiful crops). At the holy place of Puri, whose presiding deity was Jagannath, the emperor Codaganga erected a subsidiary shrine for the worship of Laksmi, the goddess of wealth considering Her as the consort of that great god³⁰. This shrine, which in point of importance is only next to the main temple, later on exceeded in popularity as the Pithesvari Vimala, the Sakta *Tantric* goddess.

The Sakta *Tantric* influence is also noticed in the daily rituals of Jagannath temple. For instance, the cult image of Jagannath is placed on a *Sricakra-yantra* and is worshipped in the *bija-mantra klim* (termed as *kama-bija*, the seed of desire) which represents the procreative power of the universal Sakti. Moreover, the Saudarsini *Vamadeva Samhita*, a *Tantric* text, states that Jagannath is the very self of Daksina Kalika³¹. The Sakta devotees of Odisha recognise Puri as one of the traditional Sakta *pithas* where Vimala is regarded as Bhairavi and Jagannath, merely as Her Bhairava³². (*Vimala Yatra Bhairavi Jagannathastu Bhairavah*). Even the deity Subhadra has been identified with Katyayani in the *Purusottama Mahatmya* of the *Skanda Purana*³³.

At the *arka ksetra* of Konark, where the huge and magnificent Surya temple erected by the Ganga emperor Narasimha Deva (A.D. 1238-64) stands in half-ruined conditions not far from

the seashore, the female counterpart of the presiding God, (the sun) was Chaya, whose collapsed shrine still exists to the south-west of the main temple.

The Vaisnava Trinity enshrined in the sanctum of the temple of Ananta-Vasudeva at Bhubaneswar (AD1278), was formed by the cult icons of Krsna, Balarama and Ekanamsa. Here Ekanamsa/Subhadra conceived as the younger sister of Krsna and Balarama as per the Mahabharata and Harivamsa conform Her iconography as Parvati which is smaller in size than those of the two male deities flanking Her on both sides. Besides, an inscription of the Ananta-Vasudeva temple states that Chodaganga was not only a hero but an emperor also and performed the worship of the goddess after his victory over the hostile kings³⁴.

The brick temple of Motia in the Prachi Valley, the Gangesvari temple of Bayalisbati near Konark are the Sakta shrines which bear the testimony to the prevalence of Sakti cult during the period of the Gangas. The addition of Saktis for the *dikpalas* and tutelary deities for the military establishments (goddesses of forts) strengthen further the concept of Saktism under the Ganga rule.

Saktism in Suryavamsi Period

The Suryavamsis or the Gajapatis, who succeeded the Gangas did not introduce any new feature into the ritualistic pattern of Saktism. Rather they adhered themselves to the Ganga tradition of religious tolerance and eclecticism. Although no Sakta temple of significance was erected in Odisha yet the emergence of the two Sakta centers such as Syamakali near the old royal palace at Puri and Ugratara at Bhusandapur in



Khurda district are noteworthy from the view point of the continuation and spread of Saktism during the rule of the Suryavamsi Gajapatis.

The cult of Laksmi which is essentially a household rural form of Sakti-worship, having little connection with the community worship in temples, however, gained a tremendous popularity in Odisha starting from the Suryavamsi period. The Odia women were regarded responsible for the wealth and prosperity of their family members, for whose benefit they had to perform the daily religious rites properly with a special accent on the propitiation of the goddess Laksmi. The ideal of womanliness typical of a patriarchal society was thus expressed at best in the cult of Laksmi³⁵.

The revival of Sakta literature during this period also indicates the eminence of Sakti worship in Odisha. The important Sakta literatures composed in this period were the *Mahalaksmi Purana* of Balarama Dasa, the *Candi Purana* of Sarala Dasa, Saiva-Sakta doctrines of Jagannath Dasa, Gitagovinda of Jayadeva etc. Gajapati Purusottama Deva was a devotee of Durga as evidenced from a copper plate inscription issued by him to Potesvara Bhatta in 1471 A.D. He was also credited with the composition of two Sakta works written in praise of Durga and Bhubaneswari respectively³⁶.

The feudal rulers of the hinterlands of Odisha preferably used to worship as their tutelary deity a form of the great goddess, this being a very natural choice in a land where Sakti cult was the predominant form of religion. The tutelary deity gradually assumed the form of *Istadevata* of the ruling family of Odisha during the medieval period. However, in the later medieval period some local goddesses of Odisha also rose to prominence as the tutelary deities of

some feudatory families. The following examples may be taken into account to justify the above statement.

- 1) Kichakesvari was the tutelary deity of the Bhanjas of the Khijingakotta³⁷ in the present Mayurbhanja district.
- 2) Tarini of Ghatagaon³⁸ was the tutelary deity of the Bhanjas of Keonjhar.
- 3) Hingula of Gopalprasad was the tutelary deity of the Nala and Sulki rulers of Talcher area of Dhenkanal district.
- 4) Maninaga Devi³⁹ was the tutelary deity of royal family of Ranpur in Nayagarh district.
- 5) Vyaghra Devi was the tutelary deity of the Bhanjas of Ghumsara at Kuladha in Ganjam district.
- 6) Bhairavi was the tutelary deity of the Rajas of Boudh.
- 7) Patnesvari was the tutelary deity of the Chauhan rulers of Patnagarh in Bolangir district.
- 8) Samalesvari was the tutelary deity of the Chauhan⁴⁰ rulers in Sambalpur district.
- 9) Samalesvari enshrined at Suvarnapur was the tutelary deity of the Chauhan rulers of Suvarnapur.
- 10) Manikesvari at Bhawanipatana⁴¹ was the tutelary deity of the *Naga* royal family of Kalahandi district.
- 11) Barunei and Arunei were the tutelary deities of the Bhoi dynasty of Khurda district etc.

With the increasing popularity of Vaisnava cult, with that of Jagannath eventually being elevated to the state religion, royal patronage of



Saktism became absorbed by Vaisnavism. Images of Devi were often housed in the sanctum with Madhava while in the cult of Purusottam the deity was always worshipped together with the Sakti, the latter being transformed into Subhadra in the cult of Jagannath, which absorbed all of the religious cults into itself. Thus, prehistorical development of Sakti cult in Odisha was not one and the same in all the parts of the territory.

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Worship of Durga : The Goddess of Nature

Er. Raghunath Patra

From time immemorial, the man worships God as supreme father and the nature around as supreme mother. Sages were captivated by elegance of nature.

Nature gives birth to all, nourishes and destroys as well, for good and benefit. Sages adored Nature-Goddess in hermitages daintily decorated with offerings, waving of light.

Temperate nature of Autumn and Spring entice all for worship of Nature-Goddess. Autumn-worship is more conspicuous for, Rama adored for relief of distress.

Nature Goddess was personified as Durga who established peace, prosperity around killing demons Chanda, Munda, Mahisa, Raktabirya, Sumbha, Nishumbha for their brutal tyranny found.

Rama rescued Sita from clutches of Ravana due to grace of Almighty goddess. So the ritual is celebrated as Vijaya Dashami, Victory of Satwa on Raja and Tama inheritance.

Redressing panic goddess became Dasahara. Nine-night-worship observed around with nine specified leaves for grace of mother with chanting of Mantras and musical sound.

First three nights Mahakali expels tyranny
Second three nights Mahalaxmi offers opulence
Third three nights Maha Saraswati offers wisdom
All expel laziness, make man of excellence.

Sita adored Girija, got Rama as spouse
Gopi adored Katyayani, got Krishna as beloved
Rukmini worshipped Katyayani
got Krishna as Spouse
Goddess fulfills ambitions of devotees, loved.

Deprived of Kingdom, many kings as well and merchants deprived of wealth adored goddess with mammoth reverence. Ambitions accomplished with colossal worth.

So come ye all to worship divine mother in sacred pavilion well decorated with offerings, flowers and waving of light and beg peace, prosperity with palms folded.

Er. Raghunath Patra, Brundaban Dham, Lokanath Road, Patnahat Sahi Chhak, Puri-752001.



ACTIVITIES & ACHIEVEMENTS OF TOURISM DEPARTMENT

1. Important statistics of tourism sector between 2014-17:

- The tourist arrival to the State has gone up from 98,66,810 in 2013 to 1,29,19,260 in 2016. Growth rate of 9% per annum. The foreign tourists arrival grew from 66,675 in 2013 to 76,361 in 2016 a growth of 14% in last 3 years.
- An amount Rs.258.96 crores was spent in last 3 years from infrastructure upgradation in tourism sector in the state.

2. Important steps taken for tourists arrival

- a) Bhubaneswar airport was declared an International Airport in 2014. This has helped in increase in number of tourists arrival.
- Air India is operating direct flight from Varanasi to Bhubaneswar 4 days a week which will improve Buddhist tourist footfall to the State.
 - A Memorandum of Agreement (MoA) has been signed with Air Asia Berhad, Malaysia on 22nd Feb 2017 for operation of Air Asia International direct connectivity to Bhubaneswar from Kuala Lumpur. The first direct international flight arrived Bhubaneswar on 26th April 2017.
 - Hon'ble Chief Minister has written to Smt. Sushma Swaraj, External affairs Minister for visa on arrival facility in Bhubaneswar airport in the light of the new direct international air connectivity from Air Asia.

b. Promotion of Buddhist Tourism :

- The 4th Kalinga International Buddhist Conclave (KIBC) was held at Udayagiri and Bhubaneswar from 10th to 12th April 2017 attended by Scholars and Researchers and Tour Operators from within and outside the country.
- Steps are being taken for public display of relic excavated from these sites.
- State of the art museum for displaying for Buddhist archaeological finds is coming up at Lalitgiri,
- Light and sound at Dhauri has been operational since 7th August 2015. During the International Buddhist conclave chanting by monks of different orders was organised here. Mass chanting is planned in diamond triangle of Buddhist sites in December.
- Hon'ble CM has written to Civil Aviation ministry to have stop over at Bhubaneswar for Colombo - Varanasi Flight.



c. Water/ Beach related activities-

- Beach and surfing festivals were organised.
- International sand art festival is organised every year in conjunction with Konark dance festival.
- Chilika Master Plan prepared during this period for a holistic development of tourism and Chilika as an International tourism destination.

d. Heritage :

- Ekamra heritage walk was started jointly by Tourism Dept, BDA and BMC.
- Light and sound at Puri Musical Fountain and Multimedia Laser Show at Narendra Pokhari, Puri has started on 18th May 2017 at a project cost of Rs.7.07 crores.
- Nabakalebar —To popularise the Jagannath Cult at global platform, a documentary film on Nabakalebara 2015 “God’s Own People” was screened at Cannes Film Festival, (France) held in May 2016. Tourism Dept came out with a Coffee table book on Nabakalebar named, Nabakalebar: A visual splendour.

e. Eco tourism : MOU was signed with Forest Dept for development of eco tourism in our state.

f) Ethnic Tourism: Norms for visit of foreign nationals to PVTGs areas have been relaxed. Training of youth for tribal and PVTG communities to act as guides for people visiting these areas has been organized.

3. Investment Promotion

- % A New Tourism Policy has been launched in November 2016.
- % It offers incentives in the form of capital subsidies upto Rs.10 crore and Rs.15 crores for projects below and above Rs.50 crores, and land allotment from Land bank to private sector for tourism projects.
- % The Single Window Clearance Committee has cleared 26 tourism projects under the Tourism Policy 2016.

4. State plan initiatives

Barishtha Nagarika Tirth Yatra Yojana- which provides once in a lifetime facility to visit some of the pilgrimage centres of the country was launched. RDC Divisions were covered phase wise namely,

- Berhampur - 25th July to 1st August 2016 - 977 pilgrims (Madurai-Rameswaram),
- Bhubaneswar - 23rd to 28th September 2016 - 971 pilgrims (Allahabad-Varanasi) and



- Sambalpur - 22nd to 28th November 2016 - 983 pilgrims (Haridwar-Rishikesh)

Budget and plan has been made this year.

Tourist police cells have been set up in Puri and Konark. The first Tourist Police Cell at Sea Beach Police Station, Puri functioning since Nabakalebar Festival, 2015. 6 more Tourist Police stations will be made operational shortly. Patrolling on marine drive introduced.

5. Awards

- In India Today Group nation-wide online and readership survey Gopalpur-on-Sea in Odisha has been adjudged as the first Runners up in beach and coastal category.
- Odisha Tourism has bagged the 'Holiday IQ Best Heritage Destination Award for Konark'.

Other important initiatives of Tourism Dept:

- In collaboration of Odisha Tourism, FHRAI (25th to 27th September), the apex body of hotel industry in India organised the Golden Jubilee Celebration of FHRAI at Bhubaneswar. Coinciding with World Tourism Day on 27th September a carnival was organized.
- MoU was signed with Yatra travelguru home stays, for the joint promotion of home stays in state.
- Sand Art display at Biju Patnaik Airport, Bhubaneswar by Shri Sudarsan Patnaik, International Sand Artist.
- MoU with Aditya Birla Group for facilitation center at Khandagiri on 24.05.2017 for Operation and Management of Interpretation Centre at Khandagiri-Udayagiri. The centre will be called Eternal Gandhi Peace Centre.
- The weekly event Rahagiri subsequently called as Pathotsav at Bhubaneswar was supported and promoted by Odisha Tourism.
- To promote sporting event as a tool of tourism promotion, Odisha Tourism is extending financial support to Indian Hockey League, 2nd Asian Athletic Championship and World Cup Hockey. The 'Department has also been a sponsor of Kalinga Lancers Team.

FUTURE ACTIVITIES AND ROAD MAP OF TOURISM DEPARTMENT

1. Organisation of Annual Convention of Indian Association of Tour Operators (IATO), the apex body of Tour Operator in the country at Bhubaneswar from 8th - 10th September 2017.
2. Organisation of "Baristha Nagarika Tirtha Yatra Yojana" for the current year.



3. Organisation of Odisha Travel Bazaar (OTB) shall be organised at Bhubaneswar from 15th - 17th October 2017.
4. Musical Fountain and Multimedia Laser Show at Bindusagar shall be launched at a cost of Rs.7.61 crores.
5. Light and Sound Show at Khandagiri in the line of Dhauli shall be launched soon.
6. Light and Sound Show at Konark will start in June 2017.
7. Water sports guidelines will be coming out shortly.
8. Tourism Dept will not only be sponsoring sports events like Asian Athletics Championship and World Hockey League, but also utilise the events to promote Odisha's Tourism potential.

Activities of Works Department

1. Road length in 2001

I) National Highways	2739.49Km
II) State Highways	- 5048.68Km
III) Major District Road	- 3676.82Km
IV) Other District Road	- 4576.50Km
Total	- 16041.49Km

2. Road Length in the State as on today:

I) National Highways	- 4857.365Km
II) State Highways	- 4138.042Km
III) Major District Road	- 2816.98Km
IV) Other District Road	- 14257.654Km
Total No.	- 26070.041Km

3. Budget Status:-

In 2000-01 - Rs.298.82Crore

In last 3 years –

2013-14 - Rs.2810.26Crore



2014-15 - Rs.3890.18Crore

2015-16 - Rs.5488.60Crore

2016-17 - Rs.4957.39Crore

Increase in Budget from 2000-01 to 2016-17 is 16 times.

In last 17 years, 318 Nos. Bridges, 8 Nos. of ROBs, 3Nos. of Fly Overs and 12185 Km of road length has been completed.

4. Biju Express Way:-

Biju Express way connecting Rourkela to Jagdalpur for a length of 650.64 km will be completed by 2019.

5. State Highway Development Programme (SHDP):-

Under this scheme, all the State Highways of the State is going to be developed to 2-lane standard from its single lane / intermediate lane status. Out of 2158 km, so far 1300 km has been completed and balance will be completed by 2019.

6. Improvement of PWD roads in Urban areas(ULB) :-

1000 km length of road of different Urban Local Bodies have been taken over by PWD and included under this scheme, for improvement to PWD road standard. So far, 510 km have been improved to PWD standard.

7. Newly taken over Roads:

Works Department has been taken over 5576 km of road from various Departments like R.D. & P.R. Department during last three years. These roads have been taken up for improvement to bring these roads to trafficable condition. In these new roads 407 nos. of CD works have been completed. All these roads will be improved to PWD standard by 2019.

8. ROBs and Fly Overs :-

So far, 8 nos. of ROBs and 3 Fly Overs have been completed. Presently, 15 nos. of ROBs and 1 No. Fly Over are in progress and will be completed in near future. Further, 50 nos. of ROBs are in Pipe line.

9. Road Construction through Public Private Partnership (PPP)

This Department is going to complete 162 km 4 lane road through PPP from Rourkela to Sambalpur.



10. Bridges completed by this Department :-

Till date 318 nos. of Bridges have been completed in last 17 years. During last 3 years 108 nos. bridges have been completed. This Government has completed 6 nos. bridges over river Mahanadi since 2000-01 and 4 nos. bridges over Mahanadi are in progress targeted for completion by end of 2019. Accordingly this Government is executing bridges over river Mahanadi average at the rate of 1 no. bridge per two years.

11. Building Activities :-

- Infrastructure Development of 3 nos. of Medical College to upgrade this from 150 M.B.B.S. seats to 250 M.B.B.S. seated College.
- The construction of two nos. of Government Engineering Colleges i.e. Parala Maharaj Engineering College at Berhampur and Government Engineering College at Bhawanipatana have been completed.
- Works Department have taken up the construction work of 44 Nos.- of Wayside Amenities Centre at different places for benefit of road users.
- A New Multistoried office building in Unit-V, Bhubaneswar is being constructed with a project cost of around Rs.128.00 Crores.

12. Success of Works Department in challenging works

1. Completion of “Jagamohan” in Shree Jagannath Temple, Puri
2. Completion of Jail Building at Puri within 7 months time
3. Completion of Pipili Fly over during Nabakalebara
4. Completion of ROB at Malatipatapur, Puri during Nabakalebara
5. Completion of Baripada and Koraput Medical Collage to start the educational year in 2017-18
6. Renovation of Kalinga Stadium, Bhubaneswar

ACHIEVEMENTS OF INDUSTRIES DEPARTMENT DURING 2017

Introduction

Under the able leadership of our Hon’ble Chief Minister Shri Naveen Patnaik, our State is on the move with the economy on a higher growth trajectory. During 2016-17, the State registered GSDP growth



rate of 7.94 % surpassing the national growth rate of 7.1 % and is poised to reach a double digit growth of 12 percent by 2019-20. Industrial development in the State is contributing significantly to the growth of the State. Our efforts are to ensure more rapid, broad based and inclusive economic growth through sustainable industrial development in the State. The State has been recognized as the No.1 State in terms of attracting live manufacturing investments in the country and continues its dominance as a preferred investment destination in the country.

Long term roadmap for industrial development — ‘Vision 2025’

To broad base and diversify the industrial development in the State, a long term roadmap has been developed identifying 6 focus sectors:

- Agro and Food Processing
- Ancillary and Downstream in metal sector
- Chemicals, Plastics and Petrochemicals
- Electronics Manufacturing and IT
- Textiles and Apparel
- Tourism

Hon’ble CM has set a vision to attract investments worth Rs. 2.5 lakh crore in these focus sectors and generate employment for 30 lakh citizens by 2025.

New attractive Industrial Policy in place

A new Industrial Policy 2015 was promulgated along with the detailed guidelines for operationalization of the policy provisions. The Industrial Policy provides for a number of attractive fiscal and non-fiscal incentives to support the industries and provides emphasis on employment generation, value addition in the metal sector and infrastructure creation. The policy has received extremely positive feedback from the investor community across various sectors.

In the run up to the Make in Odisha Conclave last year, a number of sectoral policies were promulgated in the State including a) Pharmaceuticals Policy, b) Apparel Policy, c) Start-up Policy, d) Healthcare Investment Policy, e) Food Processing Policy, f) Biotechnology Policy. The Industries Department assisted in preparation of these sectoral policies thereby creating an attractive policy ecosystem in the State for diversified sectors.

Significant improvement in the business ecosystem

Over the last 3 years, the State Government has embarked upon implementation of a business reforms programme to make it easy for companies to set up and operate in the State. The State has been



recognized as a 'Leader' in terms of implementation of business reforms with 92.73% score in the assessment score last year.

The Odisha Industries Facilitation Act (Rules) were amended to further strengthen the institutional mechanism for project approvals. This has resulted in robust Single Window System operations in the state and enabling mechanism to fast track complex projects. State Level Facilitation Cell (SLFC) has been set up where officers from concerned Departments are deputed to IPICOL to facilitate and hand-hold new investors and resolve any grievances of the existing investors in the State. Issues of 148 projects have been resolved in 87 number of meetings of the SLFC.

During the past 3 years, the Single Window Clearance Authority in the State has approved 102 projects with investments worth Rs.1,67,284.63 crore and employment potential of 1,12,532 jobs.

The State is committed to approve 'Green' category projects within 15 days and 'Other' Category projects within 30 days. After the amendment of Odisha Industries Facilitation Act (Rules), the average time taken for disposal of applications by the State Level Single Window Clearance Authority has been brought down to 20 days. Timelines for 42 services concerning different approvals and clearances have been included under the Odisha Right to Public Services Act.

In tune with the changing times, a number of new technological interventions, as follows, have been introduced to reduce the physical interface of the investors with Government and provide seamless service to the investors:

- a. **Central inspection framework** (available on cicg.invetodisha.org) to simplify and synchronize the inspections of industries. The State Central Inspection framework has been recognized as a best practice by the Government of India.
- b. **Government of Odisha' Industrial Portal for Land Use and Services- GO iPLUS** (available on gis.investodisha.org) to provide easy access to information on available industrial land and available utilities in the State. Earlier this year, GO iPLUS won the prestigious 'Geospatial World Excellence Award 2017' for best application of Geospatial Technology in Land Services.
- c. **Automated Post Allotment Application** (available on portal.idco.in) to provide quick post allotment services to industrial units which have leased land from IDCO.
- d. **Infowizard** (Available on www.investodisha.org and Invest Odisha Mobile App) to provide detailed information about applicable approvals and available incentives etc.

Dissemination and information camps have been organised in various districts to inform the investors regarding the new initiatives and reforms undertaken by the State Government. Similar camps will be organised across the State in the coming months.



World-class industrial infrastructure facilities

New world-class industrial infrastructure facilities have been set up across the State in the form of 4 investment regions and various sector-specific industrial clusters.

Master planning of National Investment & Manufacturing Zone, Kalinganagar, Dhamra Port-based industrial region and Infovalley have been completed. Master planning for PCPIR, Paradip is underway and will be completed in the next 3-4 months.

Plastics Park at Paradip, Sea Food Park at Deras, Electronics Manufacturing Cluster at Infovalley and Aluminium Park at Angul are now ready for investments. Furthermore, new clusters are being developed in the vicinity of Bhubaneswar at Chattabar, Jayamangal, Ramdaspur, Mundamba and Lahanga to meet the investor requirements.

In-principle approval for inclusion of the State in the East Coast Economic Corridor has been received. This will further spur industrial development in the State and generate employment opportunities for the citizens.

Land bank of more than 100,000 acres has been created across various districts of the State to facilitate hassle-free and quick allocation of land to the investors.

Investor Contact Programme

Intensive investor contact and reach out programme has been undertaken. Road shows have been organised and meetings have been held with various investors at Mumbai, Bengaluru, Hyderabad, Kolkata, Chennai and Delhi to highlight the competitive advantages of the State as an investment destination and to showcase the diverse investment opportunities available in the State. Last year, the State also organised an Ambassadors Meet in New Delhi where 30 Ambassadors/ representatives of foreign missions participated to discuss collaboration opportunities with the State.

A new 'Invest Odisha' brand identity has been rolled out to showcase the 'new opportunities' in the State. More than 200 ready-to-invest projects have been identified and new investment promotion collaterals have been developed to showcase the potential of the State and attract investment. Project Profiles have also been developed for downstream industries in steel, stainless steel, aluminium and plastic sectors to facilitate new entrepreneurs and investors.

Investor Meets and Make in Odisha Conclave

During the 3 investors' meets organised at Mumbai, Bengaluru and Bhubaneswar in 2016, the state received 124 investment intents of projects worth Rs. 364, 864 crore — this was the highest amount of investment intent received by any State organizing an Investors' Meet for the first time. The state successfully organised the 1st Make in Odisha Conclave 2016' which saw participation of leading industry captains.



Subsequently, firm commitments have been received for more than 50% of the intents received — one of the highest and fastest conversion rates achieved by any State. The Single window clearance authority has already cleared 61 projects worth Rs.1,32,222.35 crore for implementation in diversified sectors such as Food Processing, Petro Chemicals, Chemicals and Plastics, Infrastructure and Logistics, Renewable Energy, Tourism and Healthcare.

Way forward

The Government's intent is to focus on grounding and implementation of projects on ground. In the coming 2-3 months, groundbreaking and inauguration will take place of more than 10 industrial projects in various districts across the State.

A single window portal is being developed where more than 50 investor services concerning various approvals and clearances by various Departments will be made available online. Two more sectoral policies for Auto and Auto Components manufacturing and Defence and Aerospace manufacturing are under development and will be promulgated in the coming months.

Our priorities include a) setting up of new world-class industrial infrastructure facilities for the investors in the State, b) implementation of progressive reforms to make it further easy for businesses to set up and operate in the State, c) focus on implementation of projects on ground and generate employment for people of the State and d) reaching out to more domestic and international investors to inform them about the competitive advantages of the State to emerge as the 'Manufacturing hub of the East'.

ACHIEVEMENTS OF FOREST & ENVIRONMENT DEPARTMENT

Forest Cover:

1. Forest cover of the State is 34.9 % of the total geographical area. As per assessment by Forest Survey of India, the forest cover has increased during last 15 years i.e. 2001 (31.36%) to 2015 (34.9%) by 1516 sq. km., which is 3.54 % of the Geographical area. The reason for increase in the forest cover is mainly due to conservation initiatives and involvement of Vana Surakshya Samities (VSSs).

Plantation Activities:

2. a) Block Plantation (AR) have been taken up in the state over 56,498 ha during last 3 years (2014-15 to 2016-17). Further, it is proposed to raise 19,683 ha Block Plantation during 2017-18.
- b) 3000 ha Bald 'Hill plantations have been taken up for greening of the barren hills during last 3 years. Further, it is proposed to raise 1000 ha Bald Hill Plantation during 2017-18.



- c) Aided Natural Regeneration (ANR) have also been taken up over 286766 ha during last 3 years in the state. Further, it is proposed to take up 2,47,042 ha ANR plantation during 2017-18.
- d) 44.38 lakhs saplings have been planted in Urban and peri-urban areas during last 3 years. It is proposed to plant another 17.00 lakhs saplings during 2017-18 in Urban and Peri-urban areas of the state.
- e) Avenue Plantation over 15200 Row Kilometer (RKM) have been made during last 3 years. Further, it is proposed to take up Avenue Plantation over 5383 RKM during 2017-18.
- f) Chandaka WL Sanctuary acts as lungs of City of Bhubaneswar and therefore to develop the green cover of the sanctuary in Bharatpur. Reserve Forest under Chandaka WL Sanctuary 1.0 lakh saplings have been planted during last 4 years and it is proposed to plant another 30000 saplings during 2017-18.
- g) 2.0 lakh saplings have been planted in and around Bhubaneswar City Forest Division during last 3 years. Similarly, plantation of 1.0 lakh saplings has been planned during 2017-18.
- h) It is ascertained that the survival of the saplings planted during last 3 years are found to be 84% (2014-15), 89% (2015-16) and 94% during 2016-17.

Mangrove Plantation:

3. 38.91sq.km. mangrove plantations have been raised since 2000-2001 along the coastal area of the state to strengthen coastal eco system. Total area of mangrove forest in the state is 231 sq. km.

Distribution of seedlings:

4. 10.10 crore seedlings have been distributed to the beneficiaries and public institutions free of cost during 2014-15 (5.50 crores) and 2015-16 (4.60 crores). During 2016-17, 3.76 crores seedlings have been distributed on minimum price (Rs 2/- per seedling) to the beneficiaries and free of cost to public institutions for creating tree outside forests. During 2017-18, 3.52 crores seedlings are proposed to be distributed @ 1/- per seedling.

Development of Tribal Sacred Groves:

5. For the conservation, strengthening and development of Tribal Sacred Groves in the state, out of 2161 Tribal Sacred Groves identified, 1370 Sacred Groves have been developed during last 3 years and Rs.18.71 crore have been spent. It is proposed to develop another 791 number of sacred groves with an estimated cost of Rs 682.53 lakhs during 2017-18.

Ama Jangala Yojana:

6. Ama Jangala Yojana has been started as a six year project w.e.f 2016-17 to 2021-22 involving 30 Forest divisions and 7000 nos of Vana Surakshya Samiti in 17 districts. The total cost of the project is



Rs 1170.03 crore. 5244 nos of SHG has been engaged in the project till date. Afforestation over 265000 ha is proposed to be taken up in the project. In addition to livelihood promotion, the funding has been done from State Plan, CAMPA, NREGS and NRLM.

OFSDP Phase-I & II

7. JICA Assisted OFSDP Phase-I project was started during 2006-07 and was completed during 2014-15 and Rs 778.00 Crore was spent involving 14 Forest and Wildlife Divisions in 10 districts. In the project 2426 number of Vana Surakshya Samities (VSSs) and Eco Development Committees (EDCs) were involved alongwith 7358 number of SHGs. Total area of afforestation done in the project is 213325 ha and Farm Forestry (beneficiary oriented) over 9497 ha. Income generation activities have been taken up through SHGs.

JICA Assisted OFSDP Phase-II has been started during 2017-18 and will continue upto 2026-27 as a 10 year project with project cost @ Rs 1000.00 crores involving 14 number of Forest/Wildlife Divisions in 11 Districts. 1200 number of VSS and 3600 number of SHGs would be involved in the project and 57000 ha afforestation and 10000 ha under Farm Forestry (beneficiary oriented) have been proposed to be taken up in the project in addition to livelihood promotion.

Joint Forest Management:

8. We have constituted 12,666 number of Vana Surakshya Samities and 11874.37 sq.km. forest area have been assigned to them for its protection under usufruct sharing mechanism. Besides, 534 Eco Development Committees have been formed so far in and around protected areas for protection of sanctuaries and national park.

CAMPA (Compensatory Afforestation Fund Management and Planning Authority):

9. a) Rs.1328.87 crore have been spent up to March, 2017 for implementation of 07 Annual Plan Operations (APOs). The main activities taken under Annual Plan of Operation are Compensatory Afforestation, Working Plan Prescription, Forest Protection, Fire Protection, Infrastructure development, Research & Capacity Development, Wildlife Management etc.
- b) We have proposed to spend Rs.540.43 crore under CAMPA during 2017-18.
- c) 564 number of water bodies have been created in different divisions under State Plan and CAMPA during last 3 years. For the current year, it is proposed to dig 154 number of water bodies.
- d) To assist existing field forest staff, a number of forest protection squads have been engaged for different purposes like fire protection, elephant tracking, forest protection, anti poaching and anti depredation etc. A total number of 7760 persons have been engaged in different squads during 2016-17.
- e) 13737 numbers of Soil and Moisture Conservation structures like loose boulder check dam, guided bund, diaphragm wall, sub surface dyke have been created during 2016-17 under CAMPA



in 70 Ranges of 28 Forest and Wildlife Divisions at an expenditure of Rs. 650.49 lakhs to improve the moisture regime of the soil. It is proposed to spend about Rs.16 crores during 2017-18.

Kenduleaves:

- 10.a) A total of about 8 lakh of pluckers were engaged during 2016 KL operation along with about 40000 seasonal workers. Online payment have been introduced for payment to them.
- b) Pluckers and binders are covered under Aam Admi Bima Yojana that provides life insurance cover of Rs.30000.00 in case of normal death and Rs.75000.00 in case of accidental death. Similarly, seasonal staff were covered under Biju Patnaik Insurance Scheme during 2016 crop year for life coverage of Rs.30000.00.
- c) 100% bonus amounting to Rs.127.56 crores was paid to KL Pluckers during 2016 crop year.
- d) A welfare trust fund namely Kenduleaf Pluckers and Binders Welfare Trust Fund has been setup for KL Pluckers and Binders with a variety of benefits being extended to them.

Forest Rights Act:

11. The state has distributed 4,05,298 individual titles involving 6,07,434.75 acre of forest land till 31.03.2017. Similarly 5891 Community titles have been distributed involving 2,86,374 acre of forest land under Forest Rights Act 2006.

12. Further as per the resolution of different Gram Sabhas, till 30th September 2016, 257.92 ha of forest land has been diverted for 486 development projects under Section 3(2) of Forest Rights Act for Anganwadi Centres, WHS, Electric Line, Water bodies, Pipe water supply, road, school, Community Centres, hospitals and telephone lines etc.

Conservation of Olive Ridley Sea Turtles:

13. Successful conservation of Olive Ridley Sea Turtles have been made in nesting sites of Gahirmatha and Rushikulya as a result all time record 9.76 lakhs sea turtles have visited Odisha Coast for nesting.

Development of Eco-Tourism:

14. Development of Eco-Tourism with financial implication of Rs.56.00 crores for a period of 5 years from the financial year 2016-17 to 2020-21 has been approved for sustainable development and promotion. During 2016-17, 36 different locations across the state with financial assistance from State Plan and OEMF to the tune of Rs 21.00 crore have been approved for development. Online booking facility is available w.e.f. 01.04.2016 through www.ecotourodish.com. MOU have been signed with Tourism Deptt. for promotion of ecotourism.

**Pollution Control Board:**

15. Online system has been introduced for obtaining consent to establish, consent to operate, authorization and for Cess. Continuous ambient air quality monitoring system have been installed in most of the polluting industries for which real time data is transferred to OSPCB server.

ACHIEVEMENTS OF SSEPD DEPARTMENT

Senior Citizens

To ensure proper maintenance of parents and senior citizens, the Government of India have enacted “The Maintenance and Welfare of Parents and Senior Citizens Act, 2007” and the State Government has formulated “The Maintenance and Welfare of Parents and Senior Citizens Rule, 2009”.

- As per Section 18(I) of the Act, the State Government have declared the District Social Security Officers (DSSOs) as “Maintenance officer” to represent a parent if he so desires, during proceedings of the Tribunal or Appellate Tribunal.
- All Sub-Collectors have been declared as the Presiding Officers of Maintenance Tribunals at Sub-division level and Collectors have been declared as Presiding Officer of Appellate Tribunals at District level.
- For the Welfare of Senior Citizens District committees have been formed at District level under the chairmanship of District Magistrate and Collector to discuss and resolve issues relating to the Welfare of Senior Citizens.
- Hon‘ble Chief Minister, Odisha has launched Odisha Senior Citizen Policy, 2016 on 1st October, 2016 to ensure social security, protection, care, health security etc., of Senior Citizens so that the senior citizens can lead dignified life in the society.
- Total 26,72,717 nos. of Senior Citizens belonging to BPL/Economically Weaker section have been covered under Social Security Pension Schemes.
- The State Government has made budget provision of Rs.2.50 crores for implementation of the programme and activities of Senior Citizens in the current financial year 2017-18 which is under process.

Home for Aged and welfare programmes

- There are 43 ongoing Old Age Homes in the State out of which maintenance grant in respect of 3 Old Age Homes for an amount of Rs.28 lakh is being released by the State Government.



- As per the provision of Odisha Senior Citizen Policy, 2016 the State Government has made a budget provision for Rs.30.50 crores for the current year i.e., 2017-18 for construction of Model Old Age Homes in 30 Districts of the State. In the 1st phase, Rs.3.50 crores has been released in favour of the Collector, Kandhamal/ Sambalpur/ Ganjam/ Puri/ Nabarangpur for the purpose.

Transgender Welfare

The State Government for the empowerment of the transgender community have taken the following steps for their social inclusion and greater participation in public life.

- A Draft Notification No.6128, dtd.29.08.2016 has been issued by this Department for change of name and gender for the Transgender Persons.
- The XIMB, BBSR has been assigned to take up a survey on the status of Transgender in Odisha. Till date, 2005 no. of transgender have been identified by XIMB.
- As the Central Government did not release any fund under the Umbrella Scheme for the year 2016-17, the State Government out of its own resources with a budget provision of Rs.2.50 crores are going to implement State sponsored Umbrella Scheme which is under process.
- State Government have recognised the transgender as the third gender. Recruitment commissions have been advised by the General Administration Department to include Transgender (TG) as a category of gender in the application forms.
- All the Municipal Corporations of the State have been intimated to provide basic civic amenities such as sanitation, community toilet, drinking water, electricity etc. in the transgender residential colonies under their jurisdiction.
- Food Supplies & Consumer Welfare Department have notified transgender persons for auto inclusion under National Food Security Act beneficiaries in their individual capacity, vide Notification No. 19969, dated 28/09/2015.
- All RDCs and Collectors have been requested to extend the benefit of existing schemes i.e., land housing, health services, education and vocational training etc., to the Transgender.
- Steps have been taken to provide Aadhaar Card to Transgender Persons by the Municipalities Corporations.
- A draft Policy has been prepared by the State Government for the Welfare of the Transgender and it is under the process of finalization.

Beggars & Destitutes

- The State Government have expressed its willingness for implementation of the schemes proposed in the Draft bill titled "The Persons in Destitution' (Protection, Care and Rehabilitation) Bill, 2015".



But till date no intimation has been received regarding finalization of the above bill. Hence, the State Government have decided to implement its own scheme for rehabilitation of the Beggars.

- Preliminary survey and identification have already started in all Districts.
- The State Government out of its own resources have made a budget provision for Rs.5.00 crores for the year 2017-18 and a scheme for them is under process to make the State free from Beggars.

ACHIEVEMENTS UNDER NSAP

Components of NSAP Schemes

- Indira Gandhi National Old Age Pension Scheme (IGNOAP)
- Indira Gandhi National Widow Pension Scheme (IGNWP)
- Indira Gandhi National Disabled Pension Scheme (IGNDP)
- National Family Benefit Scheme (NFBS)
- Annapurna Scheme

Components of State Schemes

- Madhubabu Pension Yojana (MBPY)
- Winter and Summer Allowance

Physical And Financial Achievement of different pensions under both NSAP and MBPY for the Year 2016-17

Scheme Target	Physical Achievement	Physical Provision	Budget Achievement (in Lakhs)	Financial (in Lakhs)
IGNOAP	14,18,631	14,07,937	55496.91	55116.88
IGNWP	5,28,570	4,95,459	18162.38	18002.37
IGNDP	90,754	74,515	2679.84	2679.84
Total	20,37,955	19,77,911	76339.13	75799.09
NFBS	24,700	24,700	4940.00	4940.00
MBPY (SP)	12,39,624	12,39,624	44999.97	44991.80
MBPY (NP)	10,45,400	10,45,400	37092.16	36935.43
Total	22,85,024	22,85,024	82092.13	81927.23



Out of total coverage of 42,62,935 beneficiaries under both MBPY and NSAP pension schemes 2,42,294 no. of beneficiaries are 80 years and above and 26,62,717 no. of beneficiaries are between 60-79 years of age.

Special Achievement

- 3 Lakh additional beneficiaries under MBPY have been allocated by Government and communicated to all districts for disbursement of pension in the year 2016-17. Now the total number of beneficiaries including the additional under MBPY is 22,85,024.
- Similarly, there are 20,37,955 NSAP pension beneficiaries available in the pension payment scroll of the Government. Including these NSAP beneficiaries, there is a total of 43,22,979 pension beneficiaries under both the schemes.
- 1358 no of eligible Primitive Vulnerable Tribal Groups (PVTGs) have been covered under Social Security Pension Schemes till date.
- Steps are being taken to weed out all ineligible/ ghost/ fake beneficiaries, if any and to cover all eligible beneficiaries in the state through Aadhaar seeding, annual verification and social audit of the beneficiaries.
- Unmarried women above the age of 30 years in the pension schemes under MBPY are covered on priority. Accordingly, the provision under MBPY has been amended on 03 Nov' 2014. In accordance with the priority, 16,693 persons under the said category of women have been covered under MBPY.
- 250 eligible construction workers have been provided pension @ Rs.300/- per month under Nirman Sramik Pension Yojana after their identification by the Labour Department according to the norms under the Scheme.

ACHIEVEMENTS UNDER DISABLED WELFARE & DE-ADDICTION

Special Schools for children with disabilities

- Budget provision for 2017-18 : Rs. 23,11,07,000/-
- Approved strength of the students- 3426.
- Present strength - 3213

Achievements:

Continuance of 51 Special Schools:



- Special Schools for Hearing Impaired -22
- Special Schools for Visually Impaired- 18
- Special Schools for Mentally Retarded- 11
- Creation of 84 Teaching Posts.
- Revision of Yardstick of staff.
- Up-gradation of three schools to the level of High School.
- Introduction of Refresher Training Programme for staff of Special Schools.
- Permission has been communicated for 57 new Spl. Schools and one Higher Secondary College at Bhubaneswar.

Marriage Incentive

- Budget provision for 2017-18 :Rs.2.00 crore
- Financial incentive to the tune of Rs.50,000/- is sanctioned in favour of couples having one disabled partner.

Achievement:

- 2016-17 : 400 beneficiaries
- Target for 2017-18 :246 beneficiaries.

Rehabilitation of Cured Leprosy Patients (LCP)

- Budget provision for 2017-18 : Rs. 35.05 lakh.

Achievement:

- Maintenance of 152 Leprosy Cured Patients in 2016-17.
- Maintenance of 152 Leprosy Cured Patients continuing in 2017-18.

Training and Rehabilitation of Handicapped

- Budget provision for 2017-18 : Rs. 6.00 crore

Achievement:

- 141 nos. of PwDs were trained during 2016-17.



Distribution of Free Laptop

- Rs 50.00 lakh is provided in the budget estimate.

Achievement:

- During 2016-17, 161 students with visual impairment continuing in +3 and above were provided laptops with installation of JAWS Software.

Skill Development Training

- Financial Assistance of State Skill Development Authority: Rs.23,23,912/-

Achievement:

- Various vocational/ Skill development trainings like Basic Sewing Operator, Accounts Assistant using Tally, Electrician Domestic, Computer Hardware, Repair & maintenance of Personal Electrician Device and Hair Styling & Beauty Therapy are imparted to PwDs inside Vocational Rehabilitation Centre for Handicapped, Pokhariput, Bhubaneswar.
- 194 PwDs have been trained during 2016-17 out of which 103 trainees passed out successfully, are being provided with toolkits through CSR initiatives.

De-addiction

- Budget provision for 2017-18 : Rs. 5.00 crore.

Achievement:

- Setting up of State PMU Cell for monitoring of De-addiction Centre and Awareness Activities in the District and Block Head Quarters.
- National Seminar on exploring challenge in control of Drug Abuse held in Bhubaneswar.
- Awareness programme on Drug Abuse in the District and Block Head Quarters.
- For sustainable livelihood programme of the Juang tribe People of Nagada Village of Sukinda Block.
- Mini Marathon organised on International Day for PwDs 2016 for creation of Awareness on Drug Abuse.
- Exhibition and Poster competition on Drug Abuse and illicit trafficking organised at Lalita Kala Academy for awareness and wide publicity among the public.
- De-addiction through empowerment of Juang Tribal of Nagada Village by Bharat Nirman Volunteers (BNV) and making them self-employed through Mushroom Cultivation in association with the NGO namely PRAVA.



- For awareness on Drug De-addiction, 50 persons from each Block of five districts are being trained as BNVs on pilot basis which will be implemented throughout the state thereafter.
- As per the report of Regional Resource Training Center set up by Government of India for monitoring 34 drug de-addiction centres of the state, recovery of 5840 addicts is reported during 2016-17. Out of 5840 addicts recovered as reported, 3000 recovered cases are being closely monitored.

Uniform Allowances to the Special School Children

- Budget provision for 2017-18: Rs. 80.00 lakh.

Achievement:

- The school uniform has been distributed to 3213 nos. students of 51 Special Schools during 2016-17.

Special ITI

- Budget provision for 2017-18 : Rs. 75.00 lakh.
- PwDs are provided training in 4 trades like Electrical, Fitter, Computer Programming & Application and Dress making.

Achievement

- During 2016-17, 67 trainees are admitted in 4 trades i.e. Electrical, Fitter, Computer Programming & Application and Dress Making.

State Award

Achievement

- During the Year 2016-17, 12 nos. of people received the State Award in the programme of International Day for PwDs which was held on 3rd December, 2016 and they were given Rs.25,000/- each towards cash award.

ACHIEVEMENTS UNDER SCHOLARSHIP/UDID/THERAPEUTIC & REHABILITATIVE SERVICE

Scholarship and Stipend

- 40078 Students with disabilities were covered under the Banishree Scholarship during the year 2015-16 and an amount of Rs.10,43,44,000/- was allotted.
- 42908 Students with disabilities were covered under the Banishree Scholarship during the year 2016-17 and an amount of Rs.10,43,44,000/- was allotted.



National Scholarship

- During the year 2015-16, 823 Students with Disabilities were granted National Scholarships under the Pre-Matric category. Similarly, 840 and 03 Students with Disabilities were granted National Scholarships under the Post Matric and Top Class categories respectively.
- During the year 2016-17, names of 993 Students with Disabilities have been recommended for National Scholarships under the Pre-Matric category. Similarly, 955 and 03 Students with Disabilities have been recommended for National Scholarships under the Post-Matric and Top Class categories respectively.
- 126 students have received Scholarships amounting to Rs.5,91,000/- during the year 2015-16 and 117 students have received Scholarships amounting to Rs.395000 during the year 2016-17 in the category of the children of PwDs pursuing Higher Education.

UDID

- Total UDID Cards generated for 1223 beneficiaries out of 36727 beneficiaries registered under UDID as on 24.05.2017.

Therapeutic & Rehabilitative service to Persons with Intellectual Disabilities

- 915 beneficiaries have been covered under Therapeutic and Rehabilitative service to Persons with Intellectual Disabilities with assistance of Rs.29820000/- in 11. Districts in co-ordination of 19 NGOs during the year 2016-17.
- It is also proposed to increase the number of beneficiaries covering more districts during the F.Y.2017-18.

ACHIEVEMENTS UNDER DISABILITY AFFAIRS -II

Bhima Bhoi Bhinnakshama Samarthya Abhiyan (BBSA)

- BBSA guidelines revised from 01.04.2016 by adding new components including vocational training, self-employment kit, awareness etc.
- Budget estimate of Rs. 29.98 crore provided in 2017-18 against Rs. 20.00 crore in 2016-17.
- Total of 59,156 PwDs identified through 199 Samarthya Sibirs.
- Aids and Appliances distributed to 4,262 PwDs under BBSA.

Reservation in Govt. Jobs

- Reservation for PwDs increased from 3% to 4% under Rights of PwD Act, 2016.



- Steps have been taken to implement the revised provision.

Proposal for Restructuring of SIDR/DDRCs

- The Rights of PwD Act, 2016 increased category of PwDs from 7 to 21.
- To extend facilities to all 21 categories District Disability Rehabilitation Centres (DDRCs) will be set up in all districts.
- Proposal for restructuring of State Institute of Disability Rehabilitation (SIDR) and DDRCs is taken up for creation of technical manpower for all categories of PwDs.

Drafting of Rules for RPD Act, 2016

- The Draft Rules have been prepared. Observation/ objection and suggestion have been invited from all Departments/ All Collectors and stakeholders of the State.

Opening of new DDRCs

- District Administration of Puri, Keonjhar, Balasore, Jajpur, Sonapur are taking steps to open DDRCs sanctioned by Govt of India.

Training Centre for Teachers of Visually Handicapped (TCTVH), Bhubaneswar

- Administrative approval for construction of permanent building of TCTVH is taken and fund to the tune of Rs.70, 68,000/- has been released in 1st phase.

Braille Press at Berhampur, Ganjam

- Braille Press at Berhampur has produced 23,776 books for Class I to IX containing 25,63,832 pages of Braille Print during 2016-17.

Autism Spectrum Disorder

- Guidelines for Evaluation and Assessment of Autism and Procedure for Certification have been issued.
- Training Programmes for Medical and Rehabilitation Professionals were organised to equip them on the techniques and process for certification of Autism.
- State Autism Appellate Medical Board have constituted.
- The camp of the board had been organised at Sambalpur, Bhadrak and Bhubaneswar.
- Autism Certificates have been issued for 72 cases.



Accessible India Campaign

- Funds to the tune of Rs.6.07 Crore sanctioned by Govt of India under Accessible India Campaign for retrofitting work of 21 Buildings/ Places of the State Capital of Odisha, Bhubaneswar have been released to the executing agencies. The works of the project are now under progress.
 - Similarly, 10 important cities like Cuttack, Puri, Balasore, Baripada, Rourkela, Sambalpur, Bolangir, Jharsuguda, Berhampur, and Jaypore of Odisha have been identified for coverage under Accessible India Campaign.
 - For Early Intervention Centre for Hearing Impaired Rs.18.00 Lakh to each CDMOs like Jajpur/ Balasore/ Bhadrak / Kalahandi / Dhenkanal and MKCD Berhampur, Dist.- Ganjam/VSS Medical College and Hospital, Burla, Dist. Sambalpur i.e. total amount of Rs.126.00 lakh has been released by Govt. of India during 2016-17.
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Forest Rights Act (FRA) Restoration of Traditional Rights to Tribals

The Schedule Tribe people cannot live without forest. They live amidst the forest, maintain livelihood in the forest for food, shelter and other economic activities. They collect minor forest produces which give them financial support and also collect firewood. The fertile undulated forest lands provide them agricultural activities and support livelihood. On the other hand, these forest lands could not be recorded in the name of the Schedule Tribe people for which most of them were debarred for agricultural operation inside the forest area. They were not allowed inside the forest area for residential purpose also. As such the forest dwelling communities and some civil society groups could able to initiate legal proceedings for which they were succeeded in the apex court regarding their tennurial rights over the forest land.

Odisha is the first state in the country to have granted the status of Gram Sabha to Palli Sabha under this Act, to



enable tribal people residing in remote hamlets to file claims for determination of its nature & extent and for further processing. Forest Rights Committees have been constituted in the villages and hamlets including Forest villages, un-surveyed habitations located inside forests to accept and process the claims. Funds have been earmarked for activities in facilitating effective and efficient identification, verification, allotment, redress of beneficiaries and land.

To improve the productivity of the allotted land under FRA and supplementing



the same for income augmentation of title holders, convergence has been facilitated with flagship social security & livelihood based schemes of Line Departments viz. Panchayati Raj, Agriculture & Farmers Empowerment, Fisheries & Animal Resources Development, Forest & Environment etc.

Teamwork, Transparency & Technology: the three *mantras* of the State Government have helped Odisha distribute 6.09 lakh acres of land to 4.06 lakh Individual Rights title-holders and 3.27 lakh acres of land to 5,952 Community Rights title-holders under the landmark legislation of “The Scheduled Tribes & Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006”. More than 2.33 lakh Individual Rights title-holders have benefited from the flagship social security and livelihood based schemes for housing, land development, horticulture etc. of Line Departments. Further, about 18,402 Particularly Vulnerable Tribal Groups (PVTG) title holders have been vested with 31,232 acres of forest land under Individual Rights category. Odisha has distributed land titles to two–third claimants under the Forest Rights Act (FRA) and become the Pioneering state in India while the national average rate of distribution is two–fifth.

This implementation of FRA act is significant and sustainable as it provides scope and historic opportunity of integrating conservation and livelihood rights of the people. Apart from this, it is a potential tool to empower and strengthen the local self-governance and address the livelihood security of the people, leading to poverty alleviation and pro poor growth.

OPELIP: A New & Noble Initiative of Govt. of Odisha for PVTGs

Government of Odisha in partnership with International Fund for Agriculture Development (IFAD) has taken up Odisha PVTG Empowerment & Livelihoods Improvement Programme (OPELIP) meant for livelihoods Improvement of 13 Particularly Vulnerable Tribal Groups in the State. This programme is formulated on the success of OTELP. This initiative and model of PVTG development by Govt. of Odisha is first of its kind in the country.

The goal of OPELIP is to improve the living condition and reduction of poverty. The programme cost is of Rs. 795.42 Crore out of which IFAD has a long term loan of 312.37 which is only 39 per cent of the total programme cost.

The programme is being implemented through 17 Micro Project Agencies in 12 districts, 84 Gram Panchayats covering 1019 villages. The programme targets of covering 62,356 households during the 8 year programme period. The key objectives of the programme are: Food & nutrition security, ensuring livelihoods opportunities, capacity building of PVTGs, entitlements over land & forest, improved



agriculture practices for increase in production, establishment of micro enterprises as alternative source of livelihoods and ensuring community infrastructure.

OPELIP has been designed to follow the successful bottom-up planning approach of OTELP. Success in OTELP was attributed to the fact that the implementation process was owned by tribal people. Putting tribal grass-roots institutions (such as SHGs and VDAs) in the driving seat ensured the programme was trusted by the local community. With local community institutions at the heart of the project, the new design focuses on scaling –up the activities that have already tested and proven to be successful in Odisha. The programme adopts an integrated approach, involving support for improved access to land, natural resources, agricultural technologies, financial services, markets, productive and social infrastructure and essential social services. Given the extremely severe malnutrition situation in PVTG villages, the design has also piloted an approach of mainstreaming “nutrition sensitive agriculture” activities across all the programme components.

To implement the programme, engagement of Non Governmental Organizations (NGOs) have been made, where in, the NGOs have to facilitate for preparation of micro plan as per need of PVTGs, formation of Self Help Groups (SHGs) and federation and capacity building for enhancement of their self confidence and reduce vulnerability. Under this programme, there is a plan of forming 3800 SHGs, irrigation facilities to 19000 hectares, provision of fruit & spices species to 18800 households, construction of 84 market yard, kitchen garden for 32000 households, smokeless chullahs for 35000 households, 20,000 hectares land development, land patta entitlements to 43,500 households, improvement of 500 kilometer rural road and 300 drinking water supply project facilities.

OPELIP has four major components, namely Community empowerment, Natural Resource Management (NRM) and livelihoods Enhancement, Community infrastructure and drudgery reduction and Programme Management.



Rubber Plantations: Supplementing Tribal Livelihoods

Rubber plantation is a means of sustainable livelihood that not only provides employment but also leads to recurring income generation in the long term. Humid tropical climate and evenly distributed rainfall are suitable for rubber-growing. Odisha is a non-traditional area for rubber plantation, with plantations located at scattered places. Rubber Board started block plantations of rubber in the state during 1985. Over the last three decades, 1825 acres of block plantations have been taken up by Rubber Board in both Mayurbhanj and Gajapati districts. Agro climatic condition of areas adjoining Similipal



hills in Mayurbhanj district and Paralakhemundi area of Gajapati district are moderately suitable for rubber plantation.



Considering the huge potential of rubber plantation in the vast stretches of uplands in the Tribal Sub-Plan areas of the Odisha state, ST & SC Development Department, Government of Odisha supported Baripada, Kaptipada, Karanjia, Rairangpur and Paralakhemundi Integrated Tribal Development Agencies (ITDA) of Mayurbhanj and Gajapati districts to prepare decadal Perspective Plan for rubber plantation under Focused Area Development Programme (FADP). Convergence of resources, access to technical support and creation of sustainable



institutional structure are key aspects of the Programme, being implemented since the financial year 2012–13.

Rubber is considered as a small grower's crop as it is a major source of income to the small agricultural holders. In this perspective, during the last four years the five ITDAs have supported over 6200 tribal farmers in taking up



rubber plantations in 6841 acres with cumulative support from SCA to TSP, MGNREGS and National Horticulture Mission.

Formation of Rubber Producers' Societies (RPS) with the farmers have been facilitated by the ITDAs where in each society is providing need-based backward and forward linkages to the farmers. With technical support from Rubber Board,

five Primary Rubber Processing Centres have been established in the two districts to process rubber sheets. Women from the tribal families are increasingly involved in several stages viz. nursery raising to primary processing stages. Annual production of rubber sheets by Mayurbhanj District is 150 MT per annum while the rubber sheets production in Gajapati District is 20 MT. Producers' Societies are supported by Rubber Board in marketing of the Rubber Sheets.

To augment the income of farmers during the initial years, inter-cropping of pulses and vegetables in rubber plantation fields has been adopted by the tribal farmers. Various types of farm machineries have been provided to the Rubber Producers' Societies for timely and extensive inter-cropping. Bee-keeping has also been taken-up by the farmers in the rubber plantation fields to supplement their income.



Development of Socio-Economic Status of Tribal Poor Through Sericulture

Odisha is rich in availability of large number of natural fauna and flora the scope for commercialization of sericulture is bright. Sericulture is an important agro based cottage industries having a great potentiality to generate employment opportunities for financial upliftment of the tribal poor. Sericulture is a low investment, short gestation period and profitable activity, it starts giving yield after 6 months of plantation even the agro climatic condition and natural resources is suitable for Tassar Silkworm rearing.



Large production base, availability of skills, land and labour, silkworm breeds/hybrids, Established infrastructure, Low investment, short gestation period and higher returns, Easily adoptable technologies and strong domestic demand-pull are some of the factors based on which it was taken as of the activity under Focus Area Development Programme in ITDA areas.



Under the FADP programme Tassar silkworm rearing in Asan and Arjun are promoted for the tribal beneficiaries in Keonjhar, Bonai ITDA. The rearers are provided with loan assistance for purchase of silkworms eggs, seed cocoons and rearing assistance through the Primary tassar rearers coop. Societies. Technical guidance by technical staffs of concern department during rearing and marketing facility is extended to them. 5 crore numbers of cocoons are harvested annually by 1112 tribal beneficiaries through ITDA support. Each beneficiary harvesting 50,000 Cocoon annually, the average annual income from the sericulture is estimated as Rs.20,000.00 annually. The FADP programme facilitated rapid



growth in the sericulture sector through supply of critical inputs, capacity building of poor tribal, adoption of improved technologies and practices and access to mainstream markets. Tribals have been immensely benefited from the additional income by adopting sericulture as an additional occupation. This occupation has stimulated habit of saving, microenterprise, improvement in living conditions among a section of tribal families. Sericulture is suited the life style of tribe because practice is simple and can be done without any cost and skill. Sericulture activities provide a perfect choice for the women because of the very nature of the activities that can take place close to the habitation. Tribal women members get a steady source of income from tasar silkworm rearing during a period when no work is available in the neighborhood. Thus, the income from sericulture not only helped to maintain their family during lean agricultural season, but also ensures continuance of education to their children and boosted the morale of these tribal women through self-employment.



Solar Energy based Electrification for Inaccessible ST Villages and Tribal Residential Schools

Access to electricity is a matter of concern in the context of development of the tribals in some inaccessible pockets of the State. The inclusive development effort of the tribals in the State needs to be integrated with access to energy for eradication of poverty and rural infrastructural development. Many of the tribal villages were having no electricity or having erratic electricity. For improvement in the educational attainment among Scheduled Tribes, the State Govt. through ST&SC Development Department is running dedicated schools which are residential in nature. However, many of the residential schools are located in the inaccessible remote tribal pockets where electricity connection is interrupted which in turn adversely affecting the education of the students.



Therefore, in consistence with the objectives of providing better living facilities as well as improving the quality of life of ST/SC communities, Govt. of Odisha has been implementing schemes to provide



solar based electrification for the inaccessible tribal villages and tribal residential hostels. The intention was to modernise rural technology, boost education, generate employment and improve the quality of life of tribals. The inaccessible tribal pockets households where grid connectivity is neither feasible nor effective through non-conventional energy sources, there is a scope to explore possibility of using solar renewable energy in this endeavour. Renewable solar energy is



State Nodal Agency for Renewable Energy OREDA under the Department of Science and Technology Government of Odisha. Till date, solar electrification programme has been taken up in 210 residential schools resulted in quality education for the tribal students.



almost pollution free and compatible with tribal beliefs, such as living in harmony with nature.

State Govt. has envisaged to provide solar based electrification to 500 residential schools and 250 tribal villages over a period of four years. The programme is being implemented through Odisha Renewable Energy Development Agency (OREDA), the



Livelihood Interventions through Focussed Area Development Approach (FADP)

The livelihood of rural “Scheduled Tribe” (ST) community is mostly dependent on forest, agriculture and animal husbandry. It was seen that, largely traditional implementation strategies, absence of sustainable local institutions, infrastructure linkages and end-to-end solution in the value chain were the eventual roadblocks making livelihoods of tribal people vulnerable to various unforeseen risks.



Visualizing that a focussed approach towards livelihoods suitable to local conditions and capacities of tribal communities as also creation of scalable and replicable livelihood models is the need of the hour, a new approach taking a holistic view of the livelihood ecosystem was launched named as Focused Area Development Programme (FADP) with the broad objectives of Ensuring sustainable livelihoods of ST families through land and non-land based livelihood activities & Developing suitable infrastructure so as to improve the standard of living and facilitating incremental results in their livelihoods;

The decadal Perspective Plan for FADP was prepared for holistic development of tribal families through convergence of resources from Special Central Assistance to Tribal Sub-Plan (SCA to TSP) and Article-275(1) funds with national/state flagship schemes such as Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), National Horticulture Mission (NHM), Rashtriya Krishi Vikas Yojana etc. Each ITDA has identified one or two focus areas that are scalable in nature, likely to create significant socio-economic impact and promote economies of scale for product aggregation, value addition





and marketing. 17 sectoral interventions were identified and taken up under FADP programme.

Farm based activities like Agriculture development, Horticulture development, WADI programme & rubber plantation were taken up under FADP programme. Under livestock development initiatives, poultry rearing, goat rearing & dairy development programmes taken up in tribal dominated blocks of Koraput, Rayagada, Malkangiri, Nawarangpur, Kalahandi & Mayurbhanj districts.



The tribal families engaged in poultry rearing are tagged with local Poultry Cooperatives for marketing.

Market platforms and storage godowns are being established by ITDAs, Micro Projects and TDCC to minimize distress selling of Surplus Agricultural Produce (SAP)/Non-Timber Forest Produce (NTFP) by tribal people and timely marketing of SAP/NTFP with improved income to tribal producers.

Skill development of tribal youth is another key activity under FADP, where a large number of young tribal persons are sponsored to undergo training for employment and entrepreneurship. Over last three years, 42,805 ST youth & women have been trained & necessary handholding supports have been extended to take subsidy support through Bank Loans and started skill-based enterprises.



OTELP – An Initiative for Tribal Development

OTELP is being implemented by the Scheduled Tribe & Scheduled Caste Development Department of GoO with financial assistance from the DFID, IFAD and the WFP. The programme aims at to ensure that livelihoods and food security of poor tribal household are sustainably improved through promoting a more efficient equitable self managed and sustainable exploitation of the Natural Resources at their disposal and through off farm/non-farm enterprise development by adopting micro watershed approach of treatment.

The programme adopts a public- private -community partnership approach in implementation of the programme. The special feature of OTELP is bottom up planning, execution and monitoring by the community, facilitated by the NGO at field level and ITDA at the district level.

Snaps of activities undertaken in OTELP:

During these periods major focus was given upon community empowerment, livelihoods enhancement, infrastructure creation, health hygiene, drudgery reduction etc.

Extensive training programme, awareness camp & exposure visit was organised for primary as well as secondary stakeholders which help the community to implement their own plan in to a reality.

Among the major output, 910 villages have been provided with piped water supply ensuring safe drinking water at door steps. 752 multipurpose community centre/storage godown have been constructed in 752 villages. 14143 families have been assisted with individual toilet & bathroom. 10765 smokeless Chula is used by the individual families which reduced smoke & cooking with less fire woods, 15620 families have been allotted house site land and 2006 families availed farm land, 74 CFR claimed was settled and given right to villager.

1079 Check dams, DBI, diversion weirs and 1837 Water Harvesting Structures (WHSs) have been constructed creating life saving irrigation and increase in moisture regime in 10819 ha of farm land. 1299 irrigation wells have been constructed, irrigating 499 ha. of land covering 2656 families. 29 hydrams have been constructed for upland cultivation irrigating 58 ha. of land benefiting 290 HHs. 666 lift irrigations projects have been installed, irrigating 1637 ha. of land benefiting 5590 HHs. 184



percolation tank for water recharge have been constructed, for improvement in moisture regime in 452 ha of land. WADI plantation in 2954 ha has been taken up through convergence benefiting 7702 HHs.

Over the years, the programme focused on many more agricultural activities such as intercropping in 1594 ha. benefiting 6755 farmers, sequential cropping in 2960 ha. benefiting 12560 farmers and crop diversification in 1561 ha. benefiting 5928 farmers. Ensuring nutritional security, ragi development was undertaken in 683 ha. of land benefiting 2639 farmers. Similarly, 2114 ha. of land under rice intensification benefiting 6660 farmers, 1045 ha of land was cultivated under pigeon pea benefiting 2324 families, 185 ha of land was used for Chick pea benefiting 820 farmers and 5386 ha of land was cultivated under vegetable cultivation benefiting 29068 farmers. 69 poly houses have been installed to provide timely plantations covering 759 families. SHGs are involved in establishment of 93 mother chick units along with 3628 backyard poultry firm and 880 broiler units are constructed benefiting 5438 HHs, 5819 families assisted with goat rearing. Pisciculture activities were also promoted in 547 ponds benefiting 6017 families.



Politics is a noble profession. However, there are some people in this profession who make it a business and loose sight of the mission in it. Precisely, for this reason, many people avoid even talking about politics. Hence, time has come to make self-introspection and draw some positive inspiration from this study. The occasion has arisen after seeing some active politicians who are grounded on reality and still think politics as a mission and not a profession bereft of ethical considerations. In this context, the observation of Viswakabi Rabindra Nath Tagore seems to be pertinent. He said : It is easy to drive people, but what is hard is to lead them. If politicians think them to be leaders, then their credibility will matter

I came across a news item relating to 'Outlook' Best Administrator Award to Naveen Patnaik, the Chief Minister of Odisha. It gave me instant happiness. I remember that during 2004-2009 term of Mr. Patnaik I was involved as State Coordinator in an All India Survey organized by the centre for the study of Developing Societies, a reputed research institution and based on all India opinion Shri Patnaik was adjudged as number one Chief Minister Shri Patnaik was judged through his utterances, policies and administration as major indicators. Thereafter, Shri Patnaik has been considered as a positive political administrator by several forums. But the

Recognition for Political Stability, Good Governance and Pro-Poor Development Programmes

Prof. Surya Narayan Misra

and can eliminate the role of money and muscle power. In electoral democracies, participation of the electorate make the processes of democracy citizen-centric.

Some people who are in politics have assumed leadership role. During their illustrious career, they fight election and get elected. Politics regulated this period. After the election is over they perform their primary duties without having any bias or partisan feeling. If their role is emulated by other politicians then policy making and policy implementation process can attract popular support and participation.

most significant recognition was the 'Honour' he received from the United Nations for the able disaster management during 'Phailin' threat October – 2012.

Ever since Naveen Patnaik entered into eleventh Lok Sabha in 1997 and founded Biju Janata Dal which entered into electoral alliance with NDA and contested both 1998 and 1999 Lok Sabha elections and represented Odisha in the Atal Cabinet, he was liked by the Odishan electorate not because he was son of legendary politician late Biju Patnaik but because of his soft, smiling and simple approach also. He and his party



with BJP won the post-super cyclone assembly election of 2000. He decided to come to Odisha after nearly two years of activities at the centre. To begin with Shri Patnaik's government had a most difficult task of reconstruction of post-super cyclone Odisha. For this exemplary conduct and non-corrupt politicians and bureaucrats were essential. Shri Patnaik exhibited zero-tolerance against corruption and corrupt politicians. This created fear psychology among both the categories.

As a politician with a difference he decided to advance the Assembly Election by one year when the national election was scheduled. Though NDA lost that adventure Naveen led the state to victory. During this phase his pro-people projects which believed in rapid industrialization for raising both state revenue and per capita income along with creation of job opportunities found problems of new central government and legal barriers like environment clearance, PESA, Forest Rights Act etc. The Kalinga Nagar incident provoked him to bring one of the most liked Land Acquisition Act with Citizen Centric Rehabilitation Policy. The BJD-BJP coalition faced problem with regard to seat sharing and continued communal violence in Kandhamal damaging the secular image of the government. Naveen was tough on this issue and preferred a separation. BJD went to the election in 2009 alone and was successful. Shri Patnaik's 2014 election for him was a record, the party secured 117 seats in the State when the country was affected by Modi wave but, BJD under leadership of Shri Naveen Patnaik captured 20 Lok Sabha seats out of 21. An honest analysis of Naveen's state politics and electoral performance proves that all his four terms are different from one another. People have voted Naveen led party/group with thumping majority. Even withdrawal from NDA and maintaining equidistance from both BJP and Congress by

creating more anti-BJD/Anti-Naveen campaign Shri Patnaik kept his cool. He never believed in tall talks and / or false assurances but his government worked for the people with the people. His pro-poor policy initiatives, empowerment of women through economic empowerment by micro-finance and reforming PRIs with 50% reservation for women at each layer, visible policy for the youth, concern for the poor and destitute and giving primacy to infrastructure development and according emphasis to agriculture and rural development have been appreciated by the electorate. This is why in all the electoral appearances anti-incumbency factors have not stood on his way.

Naveen getting this 'Outlook' 'Best Administrator Award' is based on facts. In comparison to his competitors Naveen is visibly ahead of all of them. The track record of his government, despite disaster prone background, is definitely far ahead of his predecessors. Contemporary Odisha and its profile depicts this picture. In food production, income of farming communities, per capita income, communication system, attracting investors to the state and empowering women might have been taken as indicators while adjudging this prestigious award.

People of the state have preferred him as a deliverer. Shri Patnaik is a strict disciplinarian when it comes to his party cadre but a democrat for the people of the State. I believe his strategy has paid his party good dividend and he has received recognition for the political stability, good governance, pro-poor development & inclusive policies and programmes.

Prof. Surya Narayan Misra, former Professor of Political Science, Utkal University, Bhubaneswar.



According to historians the Sakta tantric centres (peethas) were very much popular in ancient Odisha. There are many kinds of Sakta tantric traditions continuing in the western part of Odisha. These images are worshipped in various places named differently viz. Samalei or Samalesvaree, Patanesvaree, Kansalei, or Kolalesvaree, Manikesvaree, Suresvaree, Mahesvaree, Ramachandee, etc. On the other hand, the non-Aryan deities are Pitavalli, Maulli, Ghasien, Dvaraseni, Gamkeii, Gangadei, Kamgei etc. Now the scholars have identified the Sakta tantric Stambesvari or Khambesvari peetha was very popular during the time of 5th century A.D. to 10th century A.D.



Tantric Centres of Western Odisha

Dr. Balaram Panda

The Goddess Khambesvaree was worshipped by tantric process in her temple. The another Debhogata Kshetra is situated near the village of Terasinga of Kalahandi District. It was also most important tantric *peetha* of this soil. The goddess Mahesvaree is situated near the village of Kuruam.

The Brahmins worship her by Vaishnaviya Tantra. She is four armed image standing in the pose of Abhaya Mudra. According to Garman scholar A. Antemen and A.H. Kulke the goddess Stambesvaree has been established during the time of 5th century A.D. A. Antemen also identified

Stambesvaree of Asika same with Subhadra, the goddess of Puri.

Sonepur is also another prominent tantra *peetha* of western Odisha, where a large number of deities have been worshipped like Samalesvari, Bhagavati, Budhima, Sital, Mangala and Suresvari.

The Goddess Suresvari is standing on the Kundalini Yantra. She is worshipped like Dakshinakali, daily fishes had been offered to her. That Suresvari *peetha* is called as Renukapeetha. Goddess Bhagavati was the *ista* devi of king of Sonepur. In ancient South Kosala (Modern



Western Odisha) the great Chouhan dynasty had ruled with capacity and the king had brought his own Kuladevi for establishment at this place.

During this time Patanagarh was a capital of Dakshina Kosala, which is called as Kuanri (Kumari) Patana, because there are seven (7) kinds of Kumaris educated in Tantra Vidya. They are namely Jnanadei Maluni, Niteidhobani, Luhukuti Luhurani, Sukuti camaruni, Patara Sauruni, Gangi Gauduni and Suateluni etc. Those seven Kumaris were direct disciples of the Brahmanaguru Dhanantvari.

The “Sashisena Kavya” is a great evidence of Tantra Vidya, which was written by the Jnanadei Maluni. In the Kosala Goddess Durga was worshipped like Kumari. The Kosalesvara Siva temple is standing near the Goddess Patanesvari now a days. Actually Patanesvari is Goddess Durga who is called Dakshinakali. The Samalesvari temple is also found near the Patanagarh. A large number of Goddess (mainly 12 Goddesses) have been

established in the Samalesvari temple with yantras named chronologically viz-Mahakali, Ramachandi, Matangi, Chinnamasta, Varahi, Banadurga, Jvalamukhi, Mangala, Durga, Narasinghi and Ugratara, etc.

The famous Goddess Dvaraseni *devipeetha* is a prominent Tantra *peetha* in Sindhekela of Balangir district.

Dvaraseni devi was worshipped like Mahadurga. From ancient time here a great tantric symbol *yonis* has been worshipped, which is called “Badan”. According to the great worshipper of Dvaraseni named Lalkishore Chandra Deo, goddess Dvaraseni is worshipped with process of Gautamiya Tantra.

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At the foot of Bay of Bengal cosily sits the coastal town of Balasore. This small town occupies a pride of place on the map of India as it boasts of the Missile Testing Range, situated on the coast of Chandipur. Nestled quietly in the heart of Balasore lies the calm and serene semi-town of Remuna. Remuna, whose etymological meaning in Odia means a place of tremendous beauty, is a popular tourist destination. Remuna is famous for the temple of *Khirachora Gopinath*. About two kilometers towards the west of the *Khirachora Gopinath* temple, on the banks of *Swarna Nadi* (the golden river) rests a tiny hamlet of Nalapatna. A huge pond covering



The Temple of Maa Ashtadasabhuja Durga in Remuna

Devidutta Das

an area of almost one hundred acres is a well known spot in the neck of the woods. On western bank of this pond, there lies the temple of *Maa Ashtadasabhuja Durga*.

Instead of the concrete structure of the temple, there was a small thatched cottage and the deity used to be worshipped over there. In the year 1910, a sage named Shri Ramgulam Ramanuja Maharaj started the worship of the idol. The founder of the temple, Shri Ramagulam Maharaj was a freedom fighter. He was instrumental in spreading the fire of independence among people in the pre-independence era. He was a henchman of the illustrious freedom fighters

of Odisha like Pandit Gopabandhu Das, Sardar Surendra Nath Das and Dr. Harekrushna Mahatab.

Generally the idol of Goddess Durga has ten hands, that is the reason why she is known as Maa Dasabhuja or the Goddess with ten hands. But this idol in the village like the idol of the *Chamunda* temple at Karnataka, has eighteen hands. The special feature of the idol is that it is carved out of a single rock. Years after the temple was built, the trinity idols of Jagannath, Balabhadra and Subhadra were also installed in the same complex of the temple. A distinctive trait about the idol of the Goddess Subhadra is that unlike



other idols, this idol has fingers carved out on her hands and legs(a similar idol can be found only in Jagannath the temple at Chhatia.

If legends are to be believed, after the construction of the famous Sun temple at Konark, the then King of Odisha Langula Narasimha Deva ordered for the construction of two large ponds in this place. It is believed that, the *Brajapokhori* (*pokhori* in Odia means pond) was built by the order of the king and the *Kutapokhori* was built by the queen. It is believed that the idol of the goddess *Ashtadasabhujā Durga* was excavated during the construction of the *Kutapokhori*.

After the death of Ramagulam Maharaj, the onus of taking care of the temple rested on the shoulders of his beloved disciple from Jajpur (a small town in Odisha), Shri Trilochandas Maharaj. After the passing away of Shri Trilochandas Maharaj, his wife Chandramanidasi

took good care of the temple. She was lovingly addressed by everyone as “*Maa*”. After “*Maa*”’s death in 1994, the local people formed a committee to take care of the temple.

Every year the famous Indian festivals like Durga Puja, Ratha Yatra and *Raja* are celebrated here with great fervour. In spite of its scenic beauty, this place has failed to gather the proper attention of the tourists and it still remains under the veil of obscurity. This place certainly deserves some concern and attention from the Department of Tourism, so that it attracts tourists from all over the globe.

Devidutta Das, C/o-Pravat Ranjan Das,
At/Po-Sahadevkhunta, Near Hotel Suraj, Dist-Balasore.



With the evolution of society religion took a complicated shape with the emergence of Gods and goddesses, each of them symbolizing a particular phenomenon. This process was not the specialty of India, but evolved simultaneously in different parts of the ancient world. The earliest known Greek Goddess represents a piece of long stone like Sivalinga. The ancient Egyptian propitiated before erection of pyramid, the Goddess Hathor in shape of a cow and Sevak in form of an alligator. The Gaia Devi of Greece was later on transformed into Dharitri Ma or Mother Goddess. The mother Goddess of the Roman was Terramater. The ancient Semitics propitiated the Goddess Nana. On the coins of Kushana

Goddess Isis of Egypt was represented in a pillar containing a symbol of Yoni. The numerous Goddess of ancient world; Venus and Diana of Rome, Athena of Athens, Hulda of Germany may be mentioned. In ancient India many such Goddesses were prevalent in the primitive societies.

The worship of Sakti or the female principle which is the primordial factor in the creation and reproduction of the Universe, occupies a unique position in the religious system of India. Originated directly from the primitive Mother Goddess the Sakti cult gradually crppt into the mainstream of Indian religions and the indigenous fold-tribal faiths incorporating local god

Emergence of Sakti Worship in Odisha

Dr. Janmejaya Choudhury

emperors Huviska Goddess Nana with an inscription of her name is depicted. In the ancient India Bhramari was a Goddess of this type. A Goddess in ancient Egypt is a war Goddess like Indian Durga. In ancient Babylon and Assyria the benevolent Istar deity was the earliest Goddess conceived from the natural phenomenon. In Babylon every woman before copulation with her husband would be bed partner of other males and the income from this sacred prostitution was dedication to the Goddess. Such ladies were regarded as sacred prostitutes. Such ancient customs were prevalent in Assyria, Iraq etc. The

lingas of anionic and iconic forms, heterogeneous elements, customs, rites, beliefs, worship partners, in interesting myths and legends etc. No other religion can claim to have continuous and colorful history right from the Indus Valley civilization with richest source of mythology, *tantras* and numerous manifestations as Saktism. The earliest evidence of tide of Tantricism we get from the Indus Valley Civilization. "Objects unearthed at the prehistoric (c.2750 B.C) sites of the Indus Valley Civilization prove the prevalence of the cults of the father God and Mother Goddess among the pre-Aryan people of India." This male God is



the proto-type of later Siva. He is represented in Yoga posture surrounded by animals and three visible faces with two horns. Besides several figures of mother Goddess cult which was the source of all creations of the later Trantricism and Saktism. Sir John Marshal who excavated Mohenjodaro and Harappa sites writes about the religion of the civilization in the following lines- Saivism and Saktism are the two aspects of Tantras. Saktism represents the beginning of Tantra Sadhana and Saivism is the culminating point of the spiritual march.

Saivism and Saktism, the two school of Tantra metaphysics, were the official religions of the non-Aryans of the Indus Valley Civilization who practiced various aspects of Tantra Sadhanas according to their intellectual standards. Siva and Sakti the dual deities symbolizing the two schools were their principal divine beings and worshipped. The Sakta Upanisadas raised position of Sakti to the status of world mother Viswamata, Viswambara, Viswatmita etc. the creator, preserver and destroyer of the universe. The Sakta Upanisada regarded her as Brahma, the idealistic monism or absolutism. Similarly the Saiva Upanisada held Sakti as the creative power of Siva. These Upanisadas introduced *tantric* terminologies like Bindu, Nada, Mantra, Yantra and a number of plexuses. Sakti according to the Upanisada is the ramification of the whole world and there is nothing in the Universe devoid of Sakti. The omnipotent, incomprehensible and unknowable character of the Sakti described in a hymn of the Devi Upanisada. We know the genesis of Durga as the all pervasive and all powerful world mother. This concept found fruition in the *puranas*. The Mahapuranas, Upapuranas, especially the Sakta Upapuranas and Tantras conceived and propitiated numerous

goddesses with different modes of worship, thus enlarging the horizon of Saktism.

Odisha formed with some territorial units of ancient Odra- Utkal-Kalinga-Kosal, was in the past, one of the greatest centres of Indian religions, patronized and supported by the successive royal dynasties and the people at large. It is pertinent to note here that in all cultural epochs of ancient and medieval history numberless Gods and Goddesses were conceived and propitiated. Through the process of permutation and combination many of them were dropped out of the pantheons replacing new ones; created accordingly to the needs of situations. The nucleus of Sakti cult in Odisha is traced from the Asokan (3rd century B.C) and post Asokan periods when the Tribal Gods and Goddesses like Naga-Nagi and Yaksha-Yakshi were incorporated in Buddhism. After Kalinga war (261 B.C) Kalinga became a stronghold of Buddhism. Asoka laid the foundation of art and architecture through the medium of stone. The rock-cut elephant and special Rock-edicts of the colossal Bhaskareswar Sivaling, Bell-capital and lion (all three forming parts of Asokan pillar at Bhubaneswar), the Naga-Nagi, Yaksha-Yakshi images of Sundarapada village and a few other images of this type form the vicinity of Bhubaneswar are some of the important archaeological remains of Asokan period in Odisha. The Naga-Nagi and Yaksha-Yakshi images are marked for crude workmanship with building breasts and hips, pot belly's, five headed Snake over the head (in case of Naga-Nagi). In course of time Naga-Nagi and Yaksha-Yakshi became an important cult in Jain, Buddhist and Brahminical religions.

In the beginning of the Christian era a number of tribal deities were incorporated in Jainism, Buddhism and Hinduism. Stambeswari,



for example, represented in the form of a pillar was adopted and worshipped by the Hindus. The Kalahandi copper plate grant of the Sulki king Tustikar relates that Stambeswari was worshipped as the tutelary deity of the Sulkis. At present such Goddess is worshipped at Aska, Sonapur, Bolangiri, Banpur and Sambalpur etc. as an important deity. A tribal Goddess, Samaleswari was adopted as the patron deity of the Chouhan Raj family.

The classical Goddesses in the forms of Mahisamarddini Durga, Sapta Matraka in group and in individual manifestations, 64 Yoginis, Katyayinis, Manasa, Parvati, Lakshmi, Kali, Tara, Bhagabati, Vimala, Mangala and Charchika made their appearance in Odisha from the Gupta period and enlarged the pantheons with the addition of local godlings. The two-armed Durga holding in her right arm Sula piercing the buffalo shaped demon and the left hand pulling the tail of animal is the earliest classical Goddess worshipped as Viraja at Jajpur. Of all the forms of Sakti Mahisamarddini became extremely popular in Odisha flourishing from the Gupta period till Odisha lost her independence in 1568. She has the largest distribution in the state from two armed to twenty armed varieties. The influence of the Goddess was so great in the religious arena of Odisha that some Ganga and Gajapati monarchs styled themselves as Durga-putra and Purushottamaputra. On the basis of the forms of Mahisasura, the Mahisamarddini images are broadly divided into three groups. In the first category Mahisasura is in the form of buffalo, in the second category he has human body, but the head of buffalo, in the third group Mahisasura is a fully developed human being fighting with his sword and shield.

The Sapta-Matrukas representing the Saktis of important Gods spread sporadically in Odisha from 7th century onwards. In the Puranas Matrukas are many, but the number seven has universally accepted. The worship of Sapta Matrukas (seven Mother) was another form of Saktism during the Bhaumakaras period. The Seven Goddesses are Varahi, Indrani, Vaishnavi, Kaumari, Sivani, Brahmani and Chamunda. The deities are of two or four armed. The earliest representation of such Matrukas was found at Parsurameswar, Vaital and Mukteswar temples of Bhubaneswar.

The Sapta Matraka images have also been found at Jajpur, Belkhandi at Kalahandi, Markandeswar Tank at Puri, Solanpur of Jagatsinghpur district etc. These seven mothers are accompanied by Ganesh and Virabhadra. The iconographic peculiarity divides the Matrukas of Odisha into two broad groups earlier and later. The earlier Matrukas seem to have been in prevalence in the Sailodbhava and Bhuamakara dynasty periods and the later group with the basics as the distinctive attributes; seem to have originated in the Somavamsi period. Saptamatruka found in the modern temple of Dasaswamedha Ghat on the river of Vaitarani of Jajpur, Markandeswar tank and the image of Solanpur of Jagatsinghpur district holding basics in arms belong to the later group. There are 26 sets of Saptamatrukas and many images of Chamunda and several of Varahi developed individually as independent cults. The Matrukas were conceived as war Goddess to assist the Mahadevi in her combat with Mahisasura and his allies. Although they were born as war Goddess they are depicted as mothers holding each, a child on the lap (except Chamunda who was created in the battle field from the third eye of Durga. Matrukas were associated with child from the Somavamsi period onwards.



A significant development of Saktism took place when Tantricism made its appearance (from about 8th century A.D) and was amalgamated with Saktism. The cult of 64 Yogini was the exuberant expression of extreme form of 8 Tantricism in about 8th century A.D. Out of the total 7 circular Yogini temples erected in India between 8th- 12th century A.D., two are found in Odisha. One is at Hirapur near Bhubaneswar and other at Ranipur- Jhari of Bolangir. The 64 terrific images of Yogini enshrined in their respective niches in a circle with Bhairava at the centre created a grim atmosphere. When Tantricism was widespread Sakti was multiplied into sixty-four Manifestations.

Parvati, the consort of Siva is invariably depicted as a *parswadevata* in the Siva temple. She is Paribardevata, benevolent by nature. In Odisha she was raised to the status of an independent cult. The magnificent four chambered Parvati temple, enshrined with a four-armed Parvati within the complex of Lingaraj temple, suggests her pre-eminent position in the Saiva-Sakta pantheon. Lakshmi the Goddess of wealth in the Indian Hindu Villages is an important form of Sakti in Odisha. She is an auspicious symbol depicted in the Hindu temples, Buddhist monasteries and in Jain architecture. She flourished as the consort of Vishnu and as an independent cult. The beautiful Lakshmi temple within the precinct of Jagannath temple at Puri in the first part of 12th century A.D., relates her high position in the Jagannath culture. Ganga and Yamuna two sacred rivers are manifested in sculptural art and found in almost all Hindu Temples. They are also depicted as Yoginis in the

Yogini temple. Manasa, the Goddess of poison is very popular in folk level. The rural folk propitiate her to be free from snake bite. With the emergence of mainspring of Indian religions the Naga cult of ancient origin was relegated to a subservient position; and even in many cases the entwined Naga-Nagi was depicted as decorative motives in the temple. In the 7th/8th century a vigorous attempt was made to save the cult from ruin. Hence sprang up the Goddess Manasa, the mind born daughter of Siva. She gradually carved out a niche in the Saivite Pantheon.

Besides these important cults there are subsidiary Goddess and numerous folk Goddesses further enlarging the horizon of Saktism. Saktism mingled with Tantricism greatly highlighted the whole religious system, substantially enriches art and architecture and developed vast mass of literature interestingly mixed with legends, myths, philosophy and spectacular iconography of Goddess of multifarious nature. Thus Odisha had immense contribution to the evolution and development of Saktism. The royal patronage and popular support were greatly responsible in the growth of Indian religions. The peculiarity of Odisha is that the quintessence of all religious faith was absorbed in Sri Jagannath who stands all-pervasive and the Rastra Devata of the state.

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Shaktism focuses worship upon Shakti or Devi, the Hindu Divine Mother. Shakti means 'Power' or 'Energy'. Goddess Durga is considered as the embodiment of 'Shakti', a culmination of the power and divine energy vested in the Hindu Gods. In Hinduism, the worship of Durga has been associated with the annihilation of evil powers and rise above the negative energies associated with the anger, greed, lust, egoism and pride. Shaktism as a cult began much earlier since ancient times with the worship of the Supreme Female Power which was recognised with many forms of Nature. Shaktism as it has spread today, has the beginning with the literature of the Vedic

Devi near Narendranagar and this Surkhanda Devi near Dhanaulti. The temple is on the top of a hill at a height of 2,757 m (9,045 ft) from sea level. The place is surrounded by dense forest and gives a mesmerising scenic view to the devotees and visitors. Huge crowd gather during the celebration of Ganga Dusshera festival which falls every year between the months of May and June. It symbolises the Goddess-centric worship tradition of Shakti, the supreme power of the universe.

Indian Mythology is one of the richest elements of Indian Culture. Through generations,



Surkhanda Devi : A Divine Destination

Dr. Sanghamitra Deobhanj

Age, which further evolved during the formative period of the Hindu epics, and flourished the most during the Gupta Age (300-700 CE). Devi Mahatmya, an important text in Shaktism, was composed around fifth or sixth century CE. People who follow the tradition, customs and rituals associated with Shakti or Devi worship and believe that Shakti is behind every creation, every action, are known as Shaktas.

Surkhanda Devi temple is a famous Shaktipeetha of India. It is situated in the Tehri district of Uttarakhand state and is a part of the Devi Darshan triangle in the Garhwal hills, namely; Chandrabadani Devi near Devprayag, Kunjapuri

different stories in Indian mythology have been passed from generation to generation either by word of mouth or through carefully written scriptures. As per one such famous legend of Hindu mythology, Sati or Dakshyani was the daughter of King Daksha and Queen Prasuti. She grew up listening to the legends of the great ascetic Lord Shiva and became an ardent admirer of Lord Shiva by the time she reached womanhood. After much dedication, meditation and prayer Lord Shiva finally married Sati. Daksha was not happy with the marriage and on one occasion, he did not even invite Shiva or Sati to a *Yagna* arranged in his palace. But Sati went to attend the function



alone despite Lord Shiva's disapproval. There Daksha insulted Sati about her husband, in front of others. Unable to bear the humiliation, Sati jumped into the *Yagna* fire. Infuriated Lord Shiva performed *Tandava*, the dance of destruction carrying the corpse of Sati on His shoulders. Lord Vishnu, tried to calm him down and cut Sati's body into 51 (fifty one) pieces. It is believed that those 51 body pieces fell at different places towards the south of the Himalayas and all over Indian sub-continent. All those places became the scared worshipping places of Mother Goddess, and came to be known as Shakti Pithas. In popular worship Shakti is known by different names in different places, like Durga, Kali, Parvati, Gouri, Shankari, Kamakshi, Chamundeswari, Mahakali, Biraja, Bimala, Vaishnavi, Vishalakshi, Bhramaramba, Renuka, Tara, Jwalamukhi, etc.

It is believed that out of the 51 sacred body parts of Sati, the head part of Sati fell at the place now known as Surkhanda, in the state of Uttarakhand. Earlier it was known as *Sirkhanda* and with passage of time the name became Surkhanda. Kaddukhal is the starting point, beyond which one has to trek to reach the temple. One also has to be careful as the path to the top of the hill, of nearly 2 kms is very steep. But the visit to the temple is definitely worth the pain and tiredness. The spectacular view of the surroundings from the temple is breath-taking. From the top one can have the 360 degree panoramic view of the Garhwal hill region. On a sunny day, with clear sky, towards the north direction one can see the snow-capped mountains of the Himalayas. Peaks like Gourishankar, Choukhamba, Kedardome, Nandadvi, Badrinath, Gangotri, Yamonotri etc. can be viewed from the top. Valleys of Dehradun and Rishikesh can also be seen on the other sides. It

is situated at a distance of 8 kms from the popular hill station Dhanaulti and 22 kms away from Chamba. Along with the religious importance, the place is also a nature-lover's paradise. One can see the beautiful birds of region of the western Himalayas. Flowers and herbs also attract the visitors. Locally known as *Burans* or *Gurans*, it is *Rhododendron arboreum*, is an evergreen shrub or small tree with a dashing show of bright crimson red flowers. It is the state flower of Nepal and seen in Indian states of Himachal Pradesh, Nagaland along with Uttarakhand. This flower is eaten as chutney and the juice taken as squash which are believed to prevent the illness caused by weather changes.

People visit the temple mainly for religious purpose and also for adventure and trekking pleasure. Everyone reaching the temple gets mesmerized by the awesome serenity and tranquility of the place. Praying at this temple brings lot of peace to the mind and soul. It is indeed a divine destination for those believing in the Devi Maata, the Mother Goddess, and the supreme power. In Odisha, we have many Shaktipithas. Samaleswari, Manikeshwari, Biraja, Bimala, Tarini, Mangala, etc. are few famous Shaktipeethas in Odisha. Every place on Earth is unique and has some geographical and historical importance. But, at a few places we feel the spirituality, peace and the divine bliss. Visiting the Shaktipeethas, gives spiritual energy and motivates people to conquer the evil inside and outside and continue to do good work for the society and the whole world.

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The history of Saktism is traced from the dawn of civilization. Sakti which symbolizes power through different phenomena has been a primordial energy in creation. Down from the Indus civilization till the modern age, Sakti, has been accepted in all religious sects. The Vedas, the Upanishads, Ramayana, Mahabharat, Tantra and Puranas have lucidly described numerous manifestations of the Sakti and Her significance.

In Odisha, Sakti is worshipped in manifestations of Mahisamardini, Simhavahini, Parvati, Saptamatrikas, Mangala, Kali, Vimala, Varahi, Chamunda, Dasamahavidya, Gouri, Sixtyfour Yoginis, Ardhnarisvara and numerous local goddesses in iconic and aniconic forms. The

regarded as the earliest emanation of Sakta principle in western Odisha and in the district of Ganjam. She is the presiding goddess in Ghumsar, Aska, Boudh, Sonapur, Angul, Sambalpur, Talcher and Dhenkanal regions. It is pertinent to mention that the Kshatriya chiefs in course of consolidating kingdoms in the tribal areas had to depend upon the tribes for defence and smooth functioning of the administration. In order to win their support and services adopted their indigenous goddess.

The Bhanjas of Khinjjali Mandala (the present Sonapur, Baudh, Phulbani-Ghumsar region) were the devotees of Stambhesvari. Their copper plate grants refer to the kings to have

Sakti Worship in Ganjam

Dr. Chitta Ranjan Satapathy

wide distribution of the Sakti cult from village to the state level suggests its prominence in Odisha.

The history of Sakti worship in Ganjam can be traced from the early centuries of Christian era, when the autochthonous deities of the tribals (like Sthambhesvari or Khambesvari, Vyaghradevi, Kandhunidevi etc.) were anthropomorphized into the Brahmanical pantheon. In fact, the indigenous Sakta goddess have been worshipped by the tribal and folk communities since time immemorial, but we discuss Sakti cult from the view point of Brahmanical religion.

The anthropomorphized goddess Sthambhesvari (goddess of pillar) may be

received boons from the goddess (Stambhesvari Vara Labdha Prasadah). The Kamalpur Copper plate grant of Ranaka Sri Jayarnnama, a feudatory of the somavamsis refers for the first time the name Khambesvari. The Bhanjas of Ghumsar patronized Khambesvari and made liberal grants for worship and rituals of the goddess at Aska, regarded as the presiding goddess of the southern gate (Daksinadvara) of the Ghumsar kingdom. Dhananjay Bhanja of the Ghumsar Bhanja dynasty renovated the Khambesvari temple at Aska.

Khambesvari of Aska

The goddess Khambesvari at Aska is one of the most important Sakta shrines of south Odisha attracting people from different areas. The



association of priests like Sudramuni, Muni, Jani, Mali, Dehuri, Rauta (belonging to lower castes and tribal's) in the worship pattern of the goddess suggests her indigenous origin from autochthonous. The local legends connected with her further illustrate her tribal origin. The image of the deity is in the shape of a pole made of stone, but she is converted to an icon with the addition of a disk for head. Her three eyes and the protruding tongue are made of gold. The well-ornamented goddess gives an impression of a real Hindu image. Similar practice is in vogue in other centres of Khambhesvari cult. The renewal of the wooden image in every ten years (Dasandhi) like that of the Navakalevara of Jagannatha is an interesting practice. The possibility of linking the autochthonous Khambhesvari with Subhadra of Hindu pantheon cannot be ruled out.

Vyaghra Devi of Kulada:

Vyghra Devi, the patron deity of the Bhanjas of Ghumasar is another glaring example of the tribal goddess anthropomorphized into Hindu religion. Originally she was the deity of the aboriginal Kandhs, Saoras, conceived as their totemistic animal. It was but natural for the rulers to adopt the tribal goddess for winning the support of the Kandhs. She is in anionic form enshrined in a rock-shelter of the hill where there was a fort of the Bhanjas. Here again the priests belong to the aboriginal Kandh people of Ganjam district in particular propitiate her with devotion for prosperity and general well being.

Kandhuni Devi of Surada:

The goddess Kandhuni Devi of Surada in the district of Ganjam is another example of tribal deity being Hinduised. Her origin may be assigned to the hoary antiquity. But she was popularized by the patron kings of Surada (a branch of the Bhanjas). She has no iconography, but is worshipped as a Hindu goddess by the

Kandha priest. She is revered by the people of all castes and creed and has a wide popular in Ganjam district. It is interesting that she was confined only to Surada. As the name indicates she was originally the goddess of the Kandhas.

Baraul of Balaskumpa

Bararaul of Balaskumpa village in the Kandhamal subdivision is another important goddess of the Kandhas. She is in anionic form and worshipped as Durga. She is invoked in time of marriage and other ceremonial occasions and cure of diseases. Special worship of the deity made on the occasion of Dussehra festival with the offerings of rice, milk, sweet meats, goats, sheep, fowls and buffaloes by the people of all castes. It is interesting to note that the first offerings are made by the Kandha headmen, as they are regarded as the patrons of the deity since time immemorial.

Tara Tarini of Purushottampur

Another anthropomorphized shrine of eminence is Tara Tarini (near Purushottampur of Ganjam district) on a hillock overlooking the river Rushikulya. The picturesque spot is known as a Sakta Pitha where the breasts of Sati are, believed to have fallen in course of Siva's wandering. In the shape of two breasts Tara and Tarini are worshipped as two sisters. Several interesting legends connected with the shrine highlight the religious significance of the Pitha. During the recent time a temple has been erected over the shrine. For easy access to the shrine as many as 999 steps have been made and paved road has been constructed. In this Sakta Pitha Meriah sacrifice was in vogue till the advent of the British rule in Orissa. Pilgrims and visitors from different parts of Odisha throng here off and on either for propitiation of the deity or for picnic.



Thakurani of Berhampur

Thakurani is the presiding deity of Berhampur. The shrine of the Goddess is situated near Utkal Pandal or Puruna Berhampur. People regard the deity with great devotion. Everyday a number of devotees visit the temple. The temple presents a unique feature of close association of lower caste people with the mainstream of Hinduism. The priests of the temple are barber by caste. The most important festival of the Goddess and of Berhampur is Thakurani Yatra, which is held in every alternate year. The process of Thakurani Yatra starts from the day of Mahasivaratri. It is a celebration of twenty-one days and can be extended. The town looks festive with colourful decoration. Giant images of different gods, goddesses and mythological figures are displayed in decorated pandals. During the Yatra, various types of folk dances like Bagha Nacha, Kela Keluni Nacha, Sakhi Nacha, Kapalika Nacha are performed. Prahallada Nataka, Radha Krishna Leela and Bharata Leela are also performed, which attract a large number of people from nearby places.

Mahamayee of Kabisuryanagar

At a distance of about 50 kms. from Berhampur and 15 kms. from Purusottampur, there is the seat of Goddess Mahamayee. Originally, the name of the place was Buirani but later on renamed as Kabisuryanagar giving respect to the famous Odia poet Kabisurya Baladeva Rath. The Goddess is an ancient one and now being worshipped in a modern temple. The original image of the Goddess is single stone of two feet height which is now covered by a silver image placed on it. The priests of the temple are of Telugu origin.

A large number of devotees visit the Goddess everyday. However, the number increases on every Saturdays and on Sankrantis.

The main festivals of the Goddess are Meru Sankranti and Makar Sankranti. However, Mahamayee Thakurani Yatra is held in the same style as the Thakurani Yatra of Berhampur but once in every twelve years. People celebrate the festival with much austerity.

Siddha Bhairavi of Mantridi

Another significant seat of Shakti worship, is situated about 15 kms south-east of Berhampur. The Siddha Bhairavi, located in village Mantridi, is almost on the border of two adjacent states Andhra Pradesh and Odisha. It is believed that in ancient period the seafarers worshipped the Goddess before sailing to oversea island countries. The deity is an image of triangular shaped rock, carved in a crude fashion. In fact it is an image of Ajaikapada Bhairava. According to myths, the Goddess was found by a farmer four feet below the ground level. It now worshipped in a small temple erected in the year 1907. On the outside wall of the temple, the image of Dasamahavidya — Kali, Tara, Chhinnamasta, Bhubaneswari, Bagala, Dhumavati, Kamala, Matangi, Sadhosi and Bhairavi are seen. The Goddess is worshipped both according to Shaktism and Vaishnavism and the main hymn used is Gayatri Mantra. The worshippers of the deity belong to the Mali caste. A number of devotees visit the temple daily and offer worship. The number of devotees increases on the festive days like Makara Sankranti, Mesha Sankranti, Mahastami, Dussehra and every Tuesday in the month of Chaitra. Recently a big Jagannath temple and 107 other small shrines have been built there. The picturesque of the temple with its small garden and temple complex allures the devotees as well as picnickers.

Mahuri Kalua

The place is about 12 kms. from Berhampur. The Goddess, who was previously



worshipped in a small shrine on the top of Kerandimala hill as a tribal goddess, has been brought down to the foothill for the convenience of the worshippers. However, original shrine is present on the top of the hill even today. The deity was the tutelary goddess of the Mohuri royal family and the present temple was erected by them. They appointed 'Janis' as the priest of the temple. Primarily, the deity was restricted to the members of royal family, but later opened for common mass, who organize festivals during Meru Sankranti in the month of April every year. The deity smeared in red lead and decorated with peacock tails creates a devotional feeling. The pilgrims and tourists come abundantly to offer worship and for its attractive landscape and a peaceful environment.

Narayani

The temple of Narayani is situated 70 kms. from Berhampur, between Khallikote and Balugaon, on the top of the Bhalleri Mountain, garnished by Sal and Mango groves. A small perennial spring is flowing besides the temple. The deity is a ten armed figure of Mahisamardini Durga. In early times, the Goddess was being worshipped by the tribals of the region. However, the ex-ruler of Khallikote built a modern temple for the deity. The priests of the temple are Brahmin by caste, and were believed to have spiritual powers and held in high esteem by the devotees. On the days of Asokastami, Mesha Sankranti and Raja Sankranti a large number of devotees gather there to offer worship. Asokastami is the main festival of Narayani, which continues for three days. The verdant valley, surrounding with Sal and Mango groves, the perennial spring, the view of Chilika lake from the top of the hill is quite enchanting, which attracts a large number of picnickers throughout the year.

Bankesvari of Dumula

This famous Shakti Pitha is situated at a distance about 30 kms from Berhampur and 8 kms from south of Digapahandi. In ancient times the deity was worshipped inside the jungle full of wild animals. According to the legends, present temple was erected at Dumula giving respect to the wish of the Goddess. It is believed that the present temple was constructed during the reign period of Ananta Ananga Keshari (1632-1682), the king of Badakhemundi. A fair is held during the Dola Purnima. The shrine is visited by a large number of visitors regularly.

Leaving aside the anthropomorphized goddesses of the tribal and folk communities classical Saktism in various manifestations such as Mahisamardini, Parvati, Sapta Matrikas, Chamunda, Laksmi, Subhadra, Ganga and Yamuna and composite images of Uma-Mahesvara, Laksmi-Narayana. Astika- Jagatguru flourished in Ganjam. Sakti cult is so popular that every village in the different and even many individual household worship her either as presiding goddess or protectress deity. On account of her power (Sakti) she, in various forms crept into Brahmanical religion and into Buddhism and Jainism. The archaeological evidences reveal that Sakta divinities are available in almost all the Saivite Centres either as Parivara Devatas or in individual entities.

In the invocatory verses of the Sailodbhavas Siva and Parvati are revered. The story of Bhagiratha's bringing down Ganga from the heaven and her descent on the Himalayas recorded in the Sailodbhava charters speak of the glory of an emanation of the Sakti. In the Kongoda kingdom Saktism flourished under the patronage of the monarchs Krishnagiri near Khallikote was a great centre of Saivism and Saktism. The Saivite significance of the place has



already been referred to earlier. The shrine of Ramachandi and Uma Mahesvar of the site are important Sakta shrines. The worship of the shrines is referred to in the Buguda copper plate grant of Madhavavarma-II.

As evident from the archaeological remains worship of Mahisamardini, the prime goddess of the Sakta pantheon, believed to have been born out of the concentrated energies of all gods was widespread in the district of Ganjam. Of the numerous images of the goddess, the ten-armed Narayani on Bhaleri hill, six-armed Mahisamardini as Parsvadevata in the Bargaon Siva temple, several sculptures at Brahmanachhai on the river Rusikulya, a four armed image worshipped nearby as Bhuvaneshvari, an eight-handed figure in the premises of Bhairavi temple at Mantridi (near Berhampur), a figure along with several other sculptures at Devagiri, images in the five Siva temple of Yagamunda hill (belonging to C. 8 century A.D) are noteworthy signifying the efflorescence of the cult of Mahisamardini.

Sapta Matrikas (seven mothers) representing the Saktis of important deities are found in different parts of Ganjam. They are Brahmani, Maheshvari, Kaumari, Vaishni, Varahi and Chamunda. The antiquity of the Matrikas is shrouded in mystery. A group of eight Matrikas has been mentioned in Devi Bhagavata and Linga Purana. In the subsequent literature the names of as many as 16 Matrikas have been given beginning with Gauri. But on the basis of iconographic data the above-mentioned seven Matrikas have been accepted as the 3 mother Goddesses of divine mothers. Markandeya Purana indicates that the Matrikas helped Ambika to kill the powerful demon Raktavija who was endowed with the quality of multiplying into demons of his stature and strength from the drops of his blood oozing from the wounds.

Parvati, the benign aspect of Sakti and consort of Siva finds profuse depiction in all the Saivite temples of Ganjam district as Parsvadevata, though she did not rise to eminence as an individual cult. In fact this is a common phenomenon in the entire state. The images of the goddess either in standing or sitting poses are to be seen in different Saivite temples of Ganjam.

The other subsidiary manifestations of Saktism found in the monuments are Gajalakshmi, Ganga, Yamuna and Sarasvati and composite images of Astikajaratkaru, Uma-Mahesvara and Lakshmi-Narayana. Mention may be made of Ganga, Yamuna, Sarasvati and Lakshmi on the nature-cut steps of Devagiri, Palur, Krishnagiri and Bargaon and Gajalakshmi images in almost all the old temples.

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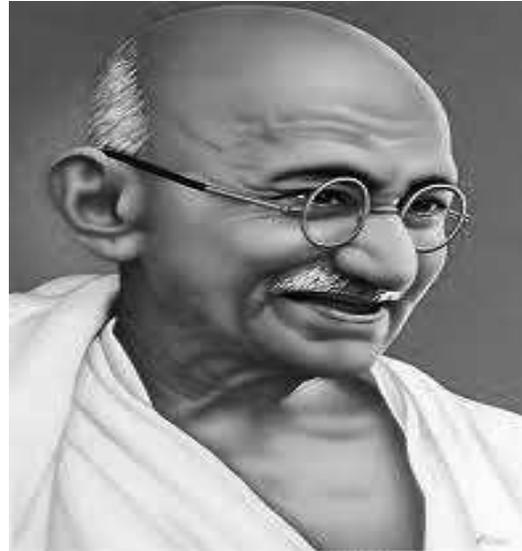
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I. Introduction

The present paper is an attempt to elaborate the similarities between the two greatest Personality, Philosopher, and Social Reformer. These two personalities were Mohandas Karam Chand Gandhi¹ of India and Dr. Martin Luther King (Jr)² of United States of America. The paper is divided into four parts. In first part, it will be dealing with the reason which contributed most to inspire both Gandhiji and Dr. Martin Luther King (Jr) to fight against the social evils, discriminations, inequalities and injustices. In second part, the paper will focus on the



A Tale of Gandhi and Martin Luther King Junior

Dr. Susanta Kumar Mallick

ideological influences on both of the leaders which will be followed by a discussion on the methods and techniques both leaders were using to fight against the inequalities and injustices in the third part. The fourth part of the present will be a discussion on how these two leaders were supported by various major organisations followed by short concluding remarks.

II. Discrimination in Public Transports:

Both Gandhiji and Dr. Martin Luther King (Jr) were faced discrimination and not allowed to travel in public transports with the white people. Let's begin with Gandhiji. Once, Gandhiji was

thrown out from the train in South Africa though he had a first class ticket of that train. He was travelling from Durban to Pretoria (7th June 1893). It was the time of winter season and he had to spend the whole night with severe cold at the station as the black and brown colored people were not allowed to travel with the white people in first class coaches of the train. Similarly, Dr. Martin Luther King (Jr) was not allowed to sit in the front seat of a Bus. He went to participate in a debate named as "The Nigros and the Constitution" at the age of 14 where he was so much appreciated by the Jury members. When he was coming back to home from Georgia to



Atlanta he had to face discrimination in the bus. He was not allowed to sit in the front seat of a bus though he had a front seat ticket. Dr. Martin's teacher Mr. Badley asked him to leave the front seat for white people as it was the law of the country.

III. Inspirations and Influences on Gandhiji and Dr. King (Jr):

The father of nation Mohan Das Karamchand Gandhi was influenced mostly by four great personalities; they were John Ruskin, Henry David Thoreau, Edward Carpenter and Leo Tolstoy. Gandhiji was heavily influenced by Tolstoy's book "The Kingdom of God within you" where Tolstoy discusses about Christian ethics, truth, love and empathy. This book also talks about five principles: don't hit, don't lust, don't hoard, don't kill and love your enemy. Gandhiji was influenced and practiced these five principles throughout his life. Similarly, Gandhiji was influenced by Henry David Thoreau's idea of civil disobedience where Thoreau opposing American's attack on Mexico. Thoreau was the first person in the world who opposed the State through civil disobedience and stopped paying taxes by saying "I do not support this kind of state which is aggressive, which is violent". Gandhiji borrowed the idea of civil disobedience as a method or technique to protest against the brutality of the State. Edward Carpenter's book "Civilization: its cause and remedies" was also had an impact on Gandhiji. Carpenter was the man who opposed to Industrialization because it destructed human existence. He protested against industrialization non-violently. He had view that competition has to be discarded strongly and industrialization has been cause to terrible distortion. Gandhiji was influenced a lot by these

ideas of Edward Carpenter and if we will see Gandhiji's "Hind Swaraj" we can find lots of things that have been borrowed by Gandhi from Edward Carpenter's book. Gandhiji was also influenced by John Ruskin. When Gandhiji was travelling from Victoria to Darban his friend gave him Ruskin's book 'On to this Last'. He read this book over the night and impressed with the ideas of Ruskin. This book was translated in Gujarati language by Gandhiji and the book came to be known as 'Sarvodaya'. From this book Gandhiji learned 'the notion of dignity of labour' and kept the view that 'the work of lawyer is as much as important as that of barber'.

In addition to this Gandhi was also influenced by epics such as Vedas, Upanishadas, Ramayana, and Mahabharata. Once Gandhiji was asked how will you define yourself as Hindu, he said, Firstly, I am not eating beef and secondly, I believes in Upanishadas. Gandhiji was also influenced by the ideas of Indians especially by M.N. Roy, Rabindranath Tagore, and Dr. B.R. Ambedkar. The Ideas on Social Justice of Dr. Ambedkar, Constructive Programmes of M.N. Roy and the ideas on Humanism and Nationalism of Tagore contributed immensely to the ideas of Gandhiji.

Like Gandhiji Dr. Martin Luther King (Jr) was also influenced by some great personalities. They were Afro-American intellectual. The first person who influenced Dr. Martin Luther King (Jr) most was 'Web Du Bios'. He was the first African who got his degree from the Harvard University. Bios's two book titled as 'Souls of Black Folk (1903)' and 'Black Reconstruction (1935)' had to be important source of learning for Dr. Martin Luther King (Jr). This book argued that Black contributed the same as that of white



and the Black people had same contribution to the development of America. Dr. Martin Luther King (Jr) was also influenced by Christian ethics through his understanding of Bibles as his Father, Grand Father and Uncle were Priest. Due to this he was thinking in terms of love, compassion and care. Dr. Martin Luther King (Jr) admitted that he was not influenced by Gandhiji, Tolstoy but through the Christian ethics of Bibles and it was the Christian ethics that enables him to understand the power of non-violence. Further he said that though he knew about non-violence it was Gandhi from whom I learned non-violence could be a major weapon to fight against the brutal racial discrimination.

IV. Methods, Strategies and Activities to pursue their Goal

If we will look into the methods and strategies adopted by Gandhi and Dr. Martin Luther we will also find many similarities. Gandhi used Satyagraha against Britishers whereas Luther King used Christian Satyagraha against racial discrimination. As for as Gandhiji's view is concerned, he was not against the British citizens and humans but against the British rule in India. Similarly, Martin Luther King was of the view that one should attack against the forces of evil and not against the person. Both Gandhi and Luther King believe in winning the heart of the opponent and prefer not to be physically aggressive and the centre of non violence of their struggle was based on love and care. Both Dr. Martin and

Gandhi talks about God's existence and the former were talking about the Jesus while the later talked about Ram and Rahim.

V. Support from Various Organisations and Concluding Remarks:

Both Gandhi and Dr. Martin Luther King (Jr) were supported by strong Organisation. In case of Gandhi, he was supported by the Indian National Congress while Dr. Martin Luther King (Jr) was supported by Southern Christian Leadership Conference (SCLC), Congress for Racial Equality (CORE), March on Washington Movement (MOWM), Fellowship of Reconciliation (FOR).

Last but not least both Gandhiji and Dr. Martin Luther King (Jr) were assassinated in their respective countries. Moreover, while Gandhi was fighting for the national freedom and justice, Dr. Martin was fighting for the racial discrimination between the black and white colour people in USA. From the above discussion it is clear that there was not so much differences between the both leaders except their age differences and geographical.

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Women with disabilities in rural India face a wide range of discrimination and exclusion, as shown by a United Nations Development Programme (UNDP) and Government of India research project of 320 women with disabilities and 1,200 community and government members. This study, conducted by the local non-governmental organization and Shanta Memorial Rehabilitation Centre (SMRC) in 2006, found that women with disabilities are among the poorest,

*"Before I joined this programme, I was not known to anyone in my village. But after I attended the skill training village elderly women are appreciating my talent."
R. Durgavathi*

"After attending the leadership training programme, my knowledge about the facilities and opportunities available for disabled women has increased. This will help me a lot." Rita Kumari Sahu

has been possible because of the generous support of the Austrian Ministry of Social Affairs and Consumer Protection, promotes the economic empowerment and inclusion of women with disabilities in four rural/indigenous Indian States: Odisha, Chhattisgarh, Andhra Pradesh and West Bengal.

At the start of this 18-month initiative,

Women Empowered : Successful Strategies for Supporting Self-Sufficiency in Rural India

Reena Mohanty

most stigmatized and most likely to face violence, with little access to health care.

To address these needs, Shanta Memorial Rehabilitation Centre (SMRC) have successfully implemented the first phases of the project entitled "Building the Capacity of Women with Disabilities in India: Promoting the Rights to Health and, Employment". This rights-based project, which

"After attending leadership and skills programme, I have become more confident and now have my own grocery shop in my village." Sarita Behera

"Through this training I met many women and my outlook has changed. Today, I have become independent." Pratima Mohapatra

about 250 women with disabilities and members of the local community participated in leadership, rights and advocacy training, including information on the Convention on the Rights of Persons with Disabilities, which has been ratified by India. The majority of the women commented that the training provided new information. Previously, they did not believe that they even had such rights, particularly in the areas of employment and health.



As a result of this training, the women with disabilities became more vocal about their rights in their families and communities and reported that they felt less isolated and discouraged. The participants remarked that they gained confidence and motivation because they had the rare opportunity to discuss their problems openly and learn about the success stories of other women

"After my father's death I felt that I would be a burden on my sisters but now after this training I have become self sufficient and will look after my mother which is an honour to me." Vijaymani Krishnamurty

with disabilities. For example, many of the women had never been to a bank because of the common perception that they would be ill-treated and abused. Having found new courage and confidence through the training and the solidarity with other women with disabilities, many of the women were empowered to visit a bank and were pleased to experience the same respect as others. Some women were also encouraged to open individual saving accounts so they could save for their future.

In the next phase of this initiative, over 160 women with disabilities (40 per state) have benefited from skills trainings in computer skills, video making, henna artistry, mobile phone repair and jewelry making, and have begun establishing their own micro-credit enterprises. SMRC and the other project partners have facilitated loans from local banks to assist the women with seed capital for their businesses, and many of the women have now not only become more independent and economically self-sufficient, but have also become more included in their families and communities.

One of the participants, Ganga Sahoo, for example, now owns a small business for cell phone repair and photocopying and provides financial support to her parents and siblings. Because of her achievements, she was recently honored by the Rajiv Gandhi Foundation, and was given a motorcycle, thereby increasing her mobility and inclusion in society.

Another woman with disability who participated in the computer training program gained the skills and courage to start a small enterprise with internet and desktop publishing services. Of the participants in the program who have not had access to education, several women have been invited to attend additional skills training in embroidery and basket making, sponsored by a local bank. This community support underscores the sustainability of this initiative and the growing inclusion of women with disabilities into the society.

This project involves working with the women to advocate for more accessible health care centres in their communities and for stronger health care provisions in the law, including the Indian Government's Reproductive Health Care program. SMRC are also creating an interactive website to raise awareness of health issues among women with disabilities. Taking a unique multi-disciplinary approach to capacity building, the project is one example of how leveraging existing resources and providing leadership and skills training to women with disabilities can promote their economic self-sufficiency, their access to health care services and their ability to advocate for their rights and inclusion. This project is especially timely given the fact that the Indian Government is now working on implementation of the CRPD. RI and SMRC look forward to continuing to support the empowerment of women in India and finding innovative ways to ensure that



the Convention has a real impact on persons with disabilities, particularly in rural areas.

In the second phase “Building Capacity of Women with Disabilities in India: Promoting the Right to Health and advancing Zero Tolerance for Violence” focused to promote greater rights

"I have psychosocial disability. My family members do not want me to get married. They force me to do all the household work for which I am not paid so that I can meet my daily expenses. My mobility is limited as they do not allow me to go outside the house; they neither encourage me in any decision making nor in social functions."

& inclusion of Women with Disabilities (WwDs) in India by building capacity through a network of Gender Disability Resource Centres in India Building partnership with Government and other stakeholders and campaigning against violence against women with disabilities through social media.

Gender Disability Resource Centres were established in Gujarat, Karnataka, Odisha and Telangana as part of the project. Through these resource centres 1484 women with disabilities, survivors of domestic violence were trained on their rights. They were capacitated to protect

"Even if a family has 10 cars, they would still leave the woman with psychosocial disability back at home, tie her up with chains while the rest of the family would go to watch a movie.".... Arati

themselves from any forms of violence. They were also empowered to access disability entitlements from State and National Governments. Economic empowerment is very important to combat

domestic violence, hence 203 women with disabilities were provided livelihood support and 91 were linked to vocational training institutes for

"I got married when I was only 19. My husband was an alcoholic and he used to beat me mercilessly everyday. He would not even provide me money to manage the family expenses. One day he abandoned me with my two children and got married to another woman. He does not look after my children and on top of that my father-in-law snatches my disability pension.".... Jaya

skill building during the project period. In order to introduce women with disabilities to the world of ICT, a mobile application namely ‘Azadi Ki Udaan’ (Flight to Freedom) and voice message service for women with disabilities were developed. Trainings were imparted to some Women with disabilities on how to use mobile application and voice message service in the project states. Information on protection services and various government provisions were disseminated through these platforms.

The project also involved and organized sensitization workshops for various stakeholders such as Disabled People’s Organizations, Accredited Social Health Activists (ASHA) and Protection Officers.

Advocacy was one of the major activities of the project. The organization engaged with various Ministries and Departments of State and National Government, organized workshops and campaigns to create awareness and sensitize people and also brought out issues of Girls and Women with Disabilities in various forums.

The team also took part in major campaigns such as 16 Days of Activism against Gender Based Violence, One Billion Rising,



International Women's Day and International Day of Persons with Disabilities. As part of these campaigns the team organized street play, human chain, interaction with students, interface between protection officer and women with disabilities, art workshops, rallies and signature campaigns etc.

A program was organized at Bhubaneswar to launch the Mobile App "Azadi Ki Udaan" and Voice message service for Women with Disabilities. It was launched by Deepa Sonpal, Gujarat, Anita Agnihotri, Secretary, Ministry of Social Justice and Empowerment, Government of India, Nitin Chandra, Secretary SSEPD, Manasi Nimbai, Director SSEPD,

The goal of the project is to support and facilitate the agency, empowerment and inclusion of Indian Women with Disabilities especially the

women with psychosocial disabilities. Taking a multi-disciplinary approach to capacity building, the project will leverage existing resources and provide additional training to promote the self-sufficiency of Women with Disabilities, critical services such as access to health and protection against violence, abuse and their ability to advocate for their rights and inclusion.

Reena Mohanty, P-1, Institutional Area, Near R.C.M, Bhubaneswar.



Introduction

The temple of Mausima, one of the important Sakta shrines of Odisha is situated almost on the midway of Simhadvara and Gundicha temple in the Grand Road of Puri town. This is a small temple dedicated to goddess Mausima or Ardhasani. The goddess Ardhasani is popularly known as Mausima (the mother's sister) of Lord Jagannatha.¹ Legend says that when the sea overflows during the deluge, this goddess sucks half of water and



Mausima Temple at Puri

Dr. Ratnakar Mohapatra

hence she became famous as Ardhasani or Ardhasani i.e. the goddess who drinks a half.² Skanda Purana says goddess Ardhasani or Ardhasani allows the *pralayavari* (water) in the beginning of creation. Goddess Ardhasani or Mausima is also one of the Astha-Sakti engaged in the protection of Srikshetra.³ The legend also says that when Lord Jagannatha and Balabhadra left Sri-Mandira being banished by Lakshmi, Subhadra left Sri-Mandira and stayed with Mausima. On the returning journey of Car festival day Jagannatha triad halt at this place to take Podapitha Bhoga (one kind of cake) as a token

of love of Their Mausi to them. From the religious point of view, the shrine of Devi Mausima is an important sacred place of Srikshetra. The temple of Mausima consists of five structures such as vimana, jagamohana, natamandapa, bhogamandapa and additional mandapa. The main Deula and its porch are plastered with lime mortar. This temple is built in both bricks and sand stones. It faces to south. A modest attempt has been made in this article to highlight the detailed art and architecture of the temple of Mausima of Puri.



ART AND ARCHITECTURE OF THE TEMPLE

A. Vimana

The vimana of Mausima temple is a pancharatharekha deula and its height is about 20 feet from the surface of the road level.⁴ The bada of the vimana is panchnaga type i.e. having five fold divisions namely pabhaga, talajangha, bandhana, upper jangha and baranda. The base of the bada is approximately 12 feet on each side. All the component parts of the bada are completely devoid of decoration. The parsvadevata images are absent in the central niches of the bada of the vimana.

The bada of the vimana is surmounted by the curvilinear spire, which displays five pagas. The raha or central paga of the gandi contains a jhapasimha in the middle portions of all sides. Dopichha lions and Deula Charini figures are completely absent in their respective places. The bada and gandi of the vimana are thickly plastered with lime mortar.

The mastaka of the vimana consists of beki, amalakasila, khapuri, kalasa, ayudha (chakra) and dhvaja.

The sanctum preserves goddess Ardhasani or Mausima as the presiding deity of the temple. The figures of Chhaya and Maya are installed on both sides of devi Ardhasani as the attendants. The image of devi Ardhasani very much resembles with devi Subhadra. The sanctum has one doorway towards the jagamohana. The doorway of the sanctum is devoid of any ornament.

B. Jagamohana

The jagamohana of the temple is a pidha deula and its height is about 15 feet from the road level. The base of the bada of the jagamohana is

panchanga type like the bada of the vimana. All the elements of the bada are undecorated. The bada of the jagamohana is surmounted by the pyramidal superstructure, which consists of three pidhas and each pidha is decorated with tankus in all sides. Dopichha lions and Deula Charini figures are also absent in their respective places.

The mastaka of the jagamohana consists of beki, ghanta above which there is another beki, amalakasila, khapuri and kalasa. Here, the ayudha and dhvaja are completely missing.

Inner walls of the jagamohana are devoid of decorative elements. The jagamohana has one doorway towards the natamandapa. The doorway lintel is depicted with paintings of Jagannatha, Subhadra and Balabhadra. Two female figures are depicted on both sides of the doorway as the dvarapalas of the temple.

C. Natamandapa

The natamandapa of the temple is a pidhadeula and its height is about 12 feet. The base of the bada is approximately 12 feet on each side. The entire bada portion of the natamandapa is completely undecorated. The gandi of the natamandapa consists of two pidhas. There is no component parts of mastaka found from the top of the upper pidha. Inner walls of the natamandapa are completely plain. The doorjambs of the natamandapa are devoid of decorative devices. The paintings of navagrahas are finely depicted on the architrave above the doorway lintel.

D. Bhogamandapa

The bhogamandapa of the temple is a flat roof deula and its height is about 10 feet. It has three doorways, one on each side i.e. eastern, western and southern. The outer walls of the bhogamandapa are rigorously plain. The inner walls of the bhogamandapa are depicted with paintings of Mahisamardini astabhujia Durga,



Ganesha, Dasamahavidya figures, Radha-Krishna yugala figure, Jagannatha, Rama-Sita with their followers, Hanumana, Siva and Parvati in Kailashamountain and Yajna-Narasimha. These paintings are executed by the local artists of Puri in modern period.

Additional Mandapa

The additional mandapa of the temple is a flat roofed structure and its height is about 12 feet. There is a lion on couchant elephant noticed in the floor of the additional mandapa.

Boundary Wall

The temple complex is enclosed by a boundary wall of 6 feet high and it is made of bricks. Two huge lions are installed on the western side of the boundary wall. They are facing to Badadanda and acting as the gate keepers of the temple. Now this temple is being managed by a committee.

Date of the temple

There is no authentic record with regard to the exact date of the construction period of the Mausima temple of Puri. The present Mausima temple is a renovated temple. S.P. Senapati opines that the Mausima temple of Puri was constructed during the reigning period of the Keshari dynasty.⁵ According to Madalapanji, the Ardhasani temple was built by Nara Keshari.⁶ On the basis of the architectural features and the local tradition, the construction period of the main temple of Mausima can be tentatively assigned to the contemporary of the construction period of present Sri Mandira. It was possibly built by Ganga ruler of Odisha. Other structures of the temple are built in much later period.

Conclusion

Thus, it is known from the above discussion that the temple of Devi Mausima is

completely a renovated shrine of Puri town. Though the architectural features of the temple of Mausima are not so significant like other notable shrines of Odisha, still it is very important from the religious point of view. The vimana of the temple was possibly constructed in the Ganga period. The natamandapa, bhogamandapa and additional mandapa of the Mausima temple were built in the modern period. During the Car festival day, Jagannatha triad halt at this place to take podapitha bhoga (one kind of cake) as a token of love of their Mausi to them. It is a unique cultural tradition of the Rathayatra of Lord Jagannatha of Puri Sri Mandira. Most of the devotees visit the temple of Mausima at the time of their visit to Lord Jagannatha of Puri Sri Mandira. On the whole, the site of the Mausima temple is considered by devotees as a notable sacred shrine of Srikshetra in Odisha.

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Introduction:

Odisha is a homeland of 62 tribes. The tribals of Odisha constitute a large section of the population of the State of nearly 22 percent of the total population of Odisha. Each has its own peculiar religious customs, social organization and language either inherited or acquired through interaction of many cultural cross-currents, that made inroads into the predominantly forest covered parts of Odisha. Thus religion plays an important part of the tribal life of Odisha. The religion of the tribes of Odisha is an admixture of animism, animalism, nature worship,

borrowed from the Hindu pantheon. In the tribal pantheon there was always one kind of Supreme Being, beneath whom there were a number of gods and goddesses, the demi-gods and animal gods. The religious traditions of tribal elements are to be found in different religious sects, especially of Hinduism, Tribal elements are to be found in the cult of Jagannath, the cult of Stambeswari, or Saktism, nature worship, the worship of Goddess Earth and Sun God are gradually synthesized to the Hindu religions. The process of Aryanisation, Brahmanical from of Hinduism deeply influenced their life and thought which characterized the

The Tribal Religion of Odisha : Its Change and Continuity

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supernaturalism, ancestor worship, fetishism, shamanism and anthropomorphism. The religious beliefs and practices aim at ensuring personal security and happiness as well as group solidarity and community well-being. The youth dormitory is the core of tribal culture. It may be considered as the centre of social, economic and religious life of the village.

Deities of Tribal Pantheon:

All the deities of the tribal pantheon are divided into two types: (1) *the native* and (2) *the borrowed*. The first type gods called the racial gods were known to have originated from tribal beliefs. The second type of gods was

growth and development of various religious faiths, viz. Saivism, Vaishnavism and Saktism in Odisha through centuries. Similarly, the influence of Christianity, the welfare activities of the Christian missionaries have affected the life of tribe in various ways which reflected in the celebration of Christian festivals like Easter, Good Friday and Christmas. The tribal pantheon in most cases consists of the Sun God or the Dharma Devata, Mother earth and a lower hierarchy of Gods. Besides, there are village tutelary, nature spirits, presiding deities and ancestor spirits who are propitiated regularly.



Religious Beliefs:

The religious performances of the tribals include life crisis rites, cyclic community rites, ancestor and totemic rites and observances of taboos. Besides, the tribals also resort to various types of occult practices and supernatural force. Their belief in Gods and Goddesses, Ghosts, witchcraft, magic, illness, or misfortune is attributed to displeasure and malicious acts of the supernatural forces, malevolent spirits. The sacrifice of different kinds of livestock accompanied by all the rites and ceremonials of fetishism is considered appropriate appeasement. The offering of food, drinks, blood of animals, birds and even human sacrifice are given. Since such propitiations and observance of rites are explicitly directed towards happiness and security in this world, abundance of crops, livestock, plants and progenies. Fear controlled the action of the tribes of Odisha. They observed that certain activities (illness, sleep, dreams, rain, cloud, thunder etc.) and appearance of moon and sun in a routine manner could not have been possible, unless controlled or monitored by supernatural power. The ritual connected with birth, death, and marriage could only be performed by priests, who are supposed to possess some magical power and in trance could communicate with the Gods and spirits for their intervention and blessing. The Khonds even used to offer human being called 'Meriah' to propitiate the Earth Goddess. Superstition does play an important role in the tribal myth. Their belief in superstitious nature prohibits the undertaking of any enterprise unless the Gods are first appeased and the omens, after being carefully considered, are adjusted to be carefully propitious. Gods and spirits are classified into benevolent and malevolent categories. They were terrified to see the awesome thunder and storms coupled with lightning destroy the trees and

strike man to death, devastating cyclones create horror in their minds. The simple tribal could hardly understand the causes and consequences of such contradictory behaviour of nature. There were three interlinked worlds in which the tribal believes: the world of nature, the world of Gods and spirits, and the world of ancestors. Due to their superstitious beliefs the tribal people very often do not take any medicine to cure the diseases, on the contrary, they mostly believe in offering sacrifice for the cure of a particular disease. They continued to follow the age-old traditional religious practices based on animism and animatism, belief in supernatural forces, magic, witchcraft, soul, spirits, the observance of totemic rites and taboos, the moral behaviour and essence of ethics and disciplinary approach is woven around certain taboos.

Thus, the life of tribal of Odisha is one which is never ending and is surrounded by music, dance, festivals and myths. The tribal people have their own cultural tradition. There should not be any imposition from the outside forces in the process of orientation and improvement of social conditions. Their local customs and traditions should not suffer so that they could maintain their independence, identity and thereby preserving their indigenous language, animistic religion and tribal customs and traditions. The amazing conglomeration of traditions, beliefs, sorrows and philosophies that together constitute and vitalize the rituals and festivals of the present day. It is the aspects of their culture that give meaning and depth to their lives and solidarity to their social structure. Manipulation of environment is the main concern of the tribals. All the ritualistic acts are directed towards stimulating natural processes whose abode is around the hills forests, rivers and thatched houses. These simple religious beliefs of the tribal, their continuity in the age-old traditions



and customs and their belief in animistic and supernatural power led to many controversial and debatable subjects.

Change and continuity:

Since Hinduism has been the major religion of Odisha and in due course of time the tribal religion has been under the influence of Hinduism whereby Christianity poses a threat to the very cultural/ethnic identity of the tribals of Odisha. As per the census report of 2001, as many as 88.2 percent Scheduled Tribes (STs) are Hindus, whereas the Christian tribal constitutes 7.4 percent. The ST professing other religious and pursuits accounts for 4.2 percent. A negligible 0.2 percent (13,782) of tribal is Muslims. The tribes who follow Sikhism (251), Buddhism (175), Jainism (196) are meagre in number.

The process of Urbanization, Industrialization and with the development of education, science and technology, rationalism, modernization and westernization erode their unquestioning faith in supernatural power. With the change in social life, the moral, ethical and spiritual, religious life of the tribes of Odisha has undergone unique changes whereby affecting the cultural/ethnic identity and disturbing the life style of the tribal society. Nevertheless the influence of propaganda of reconversion of innocent Adivasis within the fold of Brahmanical Hinduism and Christianity involves a silent process of change, through which power is established over the Adivasis in order to exploit them. Hence it witnesses a process of hegemonization; communalism and divisive politics entered into the socio-cultural affairs of the tribals of Odisha that poses a serious threat to the very existence of the tribal society. In spite of the influence and propaganda of the other dominant religions over

the tribal cultural traditions either in the process of symbiosis and acculturation, the tribals have been able to maintain their religious identity. One can still notice the tribal faith in the supernatural elements, witchcraft, taboos, spirits, magic, proves the continuity of tribal traditions and customs even in the present advanced society.

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Free market policy after globalization has generated an over optimism across the country. The pragmatism of globalization of knowledge is expected to create unprecedented new opportunities. It is being projected throughout the globe, as an impetus having no alternative. It is being regarded substantively as the modernity. This paper examines the effect of neo liberal policy on quality of higher education of India. It highlights the prospects of higher education in the long run.

Introduction:

All sectors of Indian Economy seem to be vibrating with economic buoyancy after globalization. The impact of liberalization has

economic efficiency and modern urban sector at the cost of the larger society. Economic growth is partly superficial, based on borrowed money and technology, with no inner dynamism generated by indigenous technological capacity. There is hyper growth of the tertiary sector, in which education constitutes the major component. The quality of higher education and research is deteriorating. The realities of the ground regarding higher education are worse than the scenario that is published in reports and newspapers. The statistical mirage underestimates the ground reality and depicts a misleading picture.

The Higher Education system in India has undertaken a series of reformatory measures after globalization. The privatization of higher

Future of Our Higher Education System

Prof. Kumar B. Das

become all-pervasive. It has generated an atmosphere of over optimism of instant economic growth. Economic growth has been accepted as a sacrosanct objective. There is expansion of trade, investment, market, and increase in GNP, productivity, per capita income, profit, efficiency, salary etc. Life styles of metro people have become more attractive, comfortable and fashionable than ever before. Premature replication of features of the industrially advanced countries are observed with hyper economic growth of India. The new reform process pursues economic growth to the best of its ability until it is distracted by other issues like education, health and environment. It puts over emphasis on

education has become unfettered. It has been aiming at curtailing subsidy and downsizing higher education through public funding. We are closing many old courses and neglecting old colleges/universities, which has less or no job prospects. It is encouraging new colleges and new courses having job-market orientation for the urban sector. The academic load and number of papers in various degrees for the students has increased. Donations and course fees have increased like anything. This trend is also endorsed by the academic circles. Indian parents in cities have become too crazy to analyze the real worth of the degree. They used to sell their property to invest in the admission of their son/daughter in



these courses. Therefore higher education has remained more an instrument: 'means and end' of luxury of the upper class only. The trend has become more pronounced and perverse during last two decades of liberalization.

The job market indication has become very powerful. It is widely accepted in India now. It has created an attractive wave, but very deceptive. It is highly transient and inconsistent. It is unfortunately deciding the fate and future of the emerging knowledge-base of the society. The job market fluctuates for several temporary causes and spurious external factors. The educational reform has now linked all grants and public funding with the assessment of performance of the academic institutions. Unfortunately it has become counterproductive. As a result, the quality of education and examination/evaluation standards have been deteriorating in academic institutions more so in so-called autonomous institutions. It has encouraged self-financing courses in both public and private universities/colleges. Many courses have been started under PPP mode. It has introduced many study loan schemes for the students going abroad. But the returns from higher education to the society in real terms has remained very low. This argument does not uphold the view against privatisation of higher education. The fact remains clear that commercialization of education is becoming a very powerful process where the return to the society in the long run remains a question. Ironically it is widely accepted among the educated class of urban society. The policy makers sit on the ivory tower of success and remain increasingly insensitive to this perverse trend. But it only promotes individual interests at the cost of social welfare.

Neo Liberal Orientation

Education as an investment in the social sector is given wide publicity in last two decades. These trends suggest a movement towards a neo-

liberal economic orientation in which capital and the market gain hegemony. The World Bank's rationale for investment in the education sector is based on mainly four economic arguments:

- (a) inducing higher rate of returns by having an educated –skilled labour force,
- (b) increasing the flexibility, efficiency of labour market through higher quality education,
- (c) raising willingness to accept new technologies for higher productivity
- (d) enhancing women's education so as to raise women's participation in labour force.

All these are popularly known as the 'human capital' perspective, in which education is regarded as a 'productive investment'. It is quite convincing and logical. Although not stated in such reductionist terms, the education policy of the Government of India has been framed by the same perspective since the 1990s.

Therefore educational reform has created more an euphoria and fake optimism rather than real quality-improvement in educational system. Perhaps we are heading towards a techno-economic fragile transformation but not towards the prosperity of people or social transformation. The entire educational system has been veering around the vagaries of job market. But the fate of a subject/degree/college should not fluctuate with the fluctuations in the job market. The subject should not sink or swim in accordance with the degree of buoyancy in the job market. Knowledge-base of the country should not be prone to dance according to the tuning of the market. Because knowledge has permanent value. Knowledge is always universal. It is never contextual, temporal, national or regional or personal property of anyone. Downsizing higher education in India is done at the behest of the World Bank. Contractual and temporary



appointments are very common in all public universities of India. Eventually it leads to 'intellectual marginalization' and isolation. It is by design but not by default. It has a series of social and economic implications beyond perception. Thus the role of the state has become very critical and more indispensable. There is an urgent need for higher education to derive from a policy that is built on the norms of quality, democracy, equity and sustainability.

Educational Vacuum

Globalization has brought fundamental changes in the approach to higher education and research in India. It has substantially reduced the subsidy and financial support to academic institutions of India. It may help the advanced countries to promote their intellectual properties as their 'captive resource'. It is providing incentives for the growth of informal education. Because the formal education is the formidable adversary to the informal education system. It helps to create sufficient space for non-public universities such as transnational cyber universities and franchised institutions, which operate only on the basis of commercial parameters. It has become very attractive for all in the short run. But the private sector, left to its own devices, pursues short term gain with no never emerges from this kind of regressive educational system.

Quality Deterioration

Privatization of higher education is not bad. But the unbridled commercialization of higher education unfortunately, may result in the ossification of creativity in the educational system. By commercialization the mathematician can be happy at the cost of Mathematics and physicist can become rich at the cost of Physics. The disciplines of knowledge are remaining neglected, sterile and stagnant. Indian IITs hire brilliant professor from outside, but it has failed to produce a good professor of its own. Because

all brilliant IIT students after B. Tech degree migrate abroad for lucrative packages. It has become the national norm. Most brilliant students have no interest for higher studies and research. Students are not responsible. They choose a career before they spell the word career. They are made to believe that education is means to an end. As a result each branch of study remains as the stepping stone for the stakeholders and eventually it itself perishes. The quality of higher education is benignly neglected. As a result higher education suffers from mediocrity. There is improvement of examination system but not in the educational system. The appointment of faculty members including the Vice Chancellors of different state and central universities suffers from match-fixing syndrome. Mediocrity prevails in the universities, which are supposed to be center of excellence. There is no space for the talent and intelligence. Gresham's law: Bad money drives out good money out of circulation persists. The Vice Chancellors are very busy in establishing their own legitimacy and self-aggrandizement. Majority of them are good managers who remain hooked in convocation, meeting with the Chancellor, visit of NAAC or UGC team, syndicate- senate meetings, annual day celebration, sports day, Campus cleaning, and various non academic and routine matters. They boast about their achievements, success, boldness and honesty. Ultimately there is gross neglect of teaching and research. There is no vision of an academic leadership. The grading system of NAAC committee is great hoax and functioning of AICTE are all eye-wash. The outlandish criteria led down by the UGC and bureaucracy for improvement of quality of higher education are utterly perfunctory. The quality of the highest degree of Indian universities is rapidly falling. Plagiarism has proportionately increased with the spread of internet culture. We are not ready to confess that Indian degrees are not recognized in western countries, but our IIT degrees are recognized in



America for techno collie jobs. India has no place in the world educational map. Not a single higher educational institution appears among the top 200 list of the world. Therefore the education system of India flourishes at the top but perishes at the bottom. It has a built-in-doom. The intellectual capital erodes. Thus quality and sustainability of higher education of India is at stake in the long run.

The educational dualism is becoming more pronounced in backward states of India like Odisha. The success of higher education system (HES) thrives on social polarization. As a result the renteer economy expands very high and parallel economy grows very fast. All corrupt people in the world are educated though vice versa is not true. All stakeholders of the parallel economy are highly educated. The social priorities regarding education in India are never reflected in the budgetary allocations. It does not give due weightage to the quality of education. Thus educational reform should not mean privatization per se, but genuine quality improvement. Educational dualism manifests in difference in employability, contractualisation of jobs, gender inequity and economic marginalization and income inequality. Though women empowerment is widely debated, the gender bias is becoming more pronounced in higher education system of India. The loudness of the concern is directly proportional to the degree of hypocrisy and indifference. The professionals are more insensitive and isolated from the society. They are mercenary and socially disoriented. There is also a trend of intellectual marginalization in India.

Conclusion

The global situation is changing so fast, it is dangerous to make any kind of projection for the social sector, particularly for the education sector. The quality of higher education is very essential. It should be considered as a non-negotiable factor. Thus higher education system

should aim at promoting quality and 'neo-professionalism'. There is urgent need of autonomy of higher educational institutions. Autonomy is the most essential ingredient of excellence. It can be achieved both by private institutions and public institutions. The 'quality' is important not the ownership or nature organization. None should be blamed or pampered. The goal of sustainability in higher education does not involve the change of ownership. It involves the shift in emphasis and approach for genuine quality and social relevance but not necessarily for job-market-relevance. One needs to distinguish between society and market; and their imperatives. The higher educational system should have a strong and meaningful 'feed back system' which enhances the self correction and self direction.

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In matters of education, no interest was shown by the British East India Company for a long time after Odisha came under their control. The Missionaries became active to spread Christianity in Odisha. To achieve this objective they felt the need of educating their Odia converts on reading and writing, particularly reading the New Testament which was obligatory for every Christian to read daily as a custom of the Christians. So they established an English Charity School at Cuttack as early as 1823. Even by the end of Company's rule in 1857 the condition of education in Odisha was rather lamentable. The report of the Inspector of Schools, South West Bengal for the year 1857-58 gave the following picture : There were three Zillah Schools in the Headquarters of the three districts and the

school at Puri was started in 1835 and this was closed down very soon as local opposition mounted high against English education and as local teachers were not available to run the institution. The second school was Cuttack Zila School which came under the management of Government in 1844 from the hands of Missionaries who could not run the school for want of money. Only a very few schools were run by Missionaries in their own effort. Lord Hardinge introduced a scheme for providing vernacular education in 1842. Thus only eight schools of such a type were opened in Odisha before 1884. As regards secondary education Cuttack school was the only one of lower secondary type. In higher education no institution existed by 1854.

The Trends of Education in Odisha during the British Rule in India

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number of pupils on the roll was- Balasore English School- 80, Cuttack- 113, Puri - 89.

There was one Anglo Vernacular school at Bhadrak which received a grant-in-aid of 30 rupees per month from the Government. Besides, there were only 16 vernacular schools in the whole province. (Patra, 1977, PP. 321-29)

Between 1803-1912 within a span of more than one hundred years of British rule in Odisha education passed through three well defined stages exhibiting three distinct trends. The first stage that ended with 1854 might be called a stage of infancy as English education just began based on the theory of downward filtration and was thus confined to a feed. For example solitary

The period from 1854 to 1882 may be called as the period of childhood in the spread of education in Odisha. During this period the grant-in-aid system recommended by Wood's Despatch of 1854 began to work. Thus attempts were made by the Government to manage the Hardinge schools or Middle vernacular schools directly by meeting the whole expenditure from Government exchequer. Many private managed primary schools on grant-in aid basis were run by enthusiastic philanthropists. Primary schools both mixed type (boys & girls) and separately for boys were run by public enthusiasts. Regarding Secondary Education the Cuttack School, Puri Zilla School and Balasore Zilla School were established and purely managed by Government.



No private effort in this direction was forthcoming as the people of Odisha in general were poor and also apathetic towards English education. As regards higher education the Ravenshaw College was set up by Government during this period. Thus the period which is called the period of childhood exhibited a distinct trend of English education getting a foothold in Odisha and the demand for English education was found to be coming from the people of the higher and higher middle class echelons of the society.

The third period that is from 1882-1912 may be called as the period of adolescence in English education of Odisha. Many changes came in quick succession in the field of primary education. Hunter Commission of 1882 recommended for provision of more grant-in-aid to primary schools and desired to see the private enterprise playing the main role not only in primary education but in secondary and higher education also. The Municipalities, the local Boards and District Boards were required to discharge their responsibilities in running primary schools, for both boys and girls. The Guru training schools were established to prepare properly trained teachers for primary schools, M.V. Schools and M.E. Schools. The payment by result system was introduced to encourage the teachers. In the field of secondary education and higher education though the progress of schools and colleges was not much but the clear trend of favourable attitude was discernible.

The other trends worthy of attention were the awakening of nationalist movement in India and the participation of young educated to be accelerated. This was further accentuated by the leaders of Odisha agitating for amalgamation of all Odia speaking tract into one province of Odisha which was yet to be born.

Another trend very clearly visible was the evolution of State system of education. After the Despatch of 1854 a special department known as Department of Public Instruction was created, the Director being the head and below him the

Inspector, Deputy Inspector and Sub-Inspectors were posted to provide a strong administrative set up for efficient management of educational matters. Similarly the University with Vice Chancellor, Senate and affiliated Colleges were set up.

Another trend was also noticed after 1902 when Lord Curzen introduced the policy of 'quality' and 'efficiency' in place of more expansion. This had a deterring effect for Odisha where expansion did not take place commensurate with the population. The result was the demand of compulsory primary education not only in Odisha but in all parts of India, also a proposal mooted by G.K. Gokhle in the Viceroy's Council in 1905 and 1911. In the field of female education there was not sign of any trend- setters playing their role. But the guardians who already received English education began to think in terms of providing English education not only to their boys but also to the girls.

Thus all the different trends as discussed above point out one broad fact that English education which was a stranger at first and as such completely opposed by the Odishans began to be an acquaintance of the Odishans by 1885 and in the beginning of 20th Century. It proved itself to be a friend of the mass of Odisha who began to cry out in favour of providing English education to their boys and girls.

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**Introduction:**

The “e” in e-governance stands for “electronic”. The term e-governance came into existence with the advent of government websites in late 1990s. E-governance is the use of information and communication technologies to streamline and improve government process and enhance the internal and external communication of government. E-governance provides a sound strategy to strengthen overall governance. It has ushered in transparency in the governing process; saving of time due to provision of services through single window; reduction in corruption, convenience and empowerment. E-governance

also provides a mechanism of direct delivery of public services to the marginal segments of the society in the remotest corners, without having to deal with intermediaries. The use of internet not only delivers the services faster but also brings more transparency between the government and the citizens. But in developing countries like India where literacy level is very low and most of the people are living below poverty line, it is very much difficult for the government to provide its services to such citizens via means of internet.

Definition:

E-governance or electronic governance is the utilization of information and communication

E-Governance in Odisha : Initiatives and Implementation

Satyajit Nayak

Abstract

The emergence of information and communication technology (ICT) has provided means for faster and better communication, retrieval of data and utilization of information to its users. Basically e-governance is the application of ICT to provide government services to the citizens through internet. E-governance assumes greater importance in the context of management of today’s governmental structures to achieve rapid economic growth and improved quality of life. The technology and the methods used in e-governance projects provide a roadmap for efficient delivery of services at the doorstep. The development of a country as well as a state judge by the scope of e-governance of the country.

Keywords:

E-Governance, Government, Information, ICT, India, Odisha



technology (ICT) for delivering government information and services to citizens.

Steps towards E-Governance:

Odisha is one of the 29th states of India. It is experiencing steady economic growth. The implications of e-governance make massive changes to provide the e-service government to citizen in a citizen friendly platform.

Online Issuance of Disability Certificates:

Disability certificates are necessary for different purposes such as availing benefits related to education, employment or various Government schemes applicable for disable persons. Government is updating its functionality and accuracy in every field; on these lines Government expects that the benefits and rights available for disables should be provisioned to real disables. For this purpose Government has launched this certification system and is expected that malpractices will be eliminated by the use of this system. Majorly Five types of disabilities are considered under this application, these are mentioned below:

- Visual Impairment
- Hearing Impairment
- Physical Impairment
- Mental Retardation
- Mental Illness

Services offered

- Online application for disability certificate
- Re-application for disability certificate
- Verify disability certificate

Bhulekh - Land Record Web portal of Odisha

Bhulekh is software which provides online information on land records. It is an initiative

taken up by Directorate of Land Records & Surveys, Government of Odisha. The software enables optimized maintenance of records and provides accurate copies of Records of Rights (RoR) to the landowners all across the state.

Services offered

- RoR Information for 171 Tehsils of Odisha now available on Internet
- Land Pass Book Application Form
- Maps
- Forms
- Application for land pass book
- Application for issue of miscellaneous certificate
- Application for mutation of land records
- Application for settlement of lands
- Odisha government land settlement rules
- Application of a *raiayat* for conversion of agricultural land

Download Forms Website

People of Odisha now have an online access to Public Utility Forms, through the website developed by the initiative of government of Odisha. Citizens can download 166 different kinds of forms in PDF Format. The information available in the portal is related to: Commerce & Transport, Food Supplies & Consumer Welfare, General Administration, Home, Industries, Law, Public Grievances & Pension Administration, Revenue & Disaster Management, Excise, Rural Development, Science & Technology, ST & SC Development, Minorities & Backward Classes Welfare Department, Tourism & Culture (Tourism) and Women & Child Development departments.

**Services offered:**

1	Food & Nutrition & Education	CDPO's Monthly Progress Report	ISDS Forms.pdf
2	Food & Nutrition & Education	Nutrition Programme	Nutrition Prog..pdf
3	Food & Nutrition & Education	Rajiv Gandhi National Creche Scheme For the Children of working mothers	cw-1.pdf
4	Provident Fund	FORM OTC 80-A (Final Payment Balances)	Form No.198.pdf
5	Provident Fund	FORM OTC 80-B (Final Payment Balances)	Form No.199.pdf
6	Provident Fund	FORM OTC 80-C (Final Payment Balances)	Form No.201.pdf
7	Provident Fund	Temporary Money Withdrawal Application	Form No.233.pdf
8	Certificates	FORM No. II (Identity Certificate)	identityCerificate.pdf
9	Certificates	FORM No. V (Income Certificate)	INCOME CERTIFICATE.pdf
10	Certificates	FORM No. IV (Legal Heir Certificate)	LEGALHEIR CERTIFICATE.pdf
11	Certificates	FORM No. III (Native Resident Certificate)	RESIDENTNATIVITY CERTIFICATE.pdf
12	Certificates	FORM No. VI (Solvency Certificate)	SOLVENCY CERTIFICATE.pdf
13	Gazetteer	GAZETTEER OF INDIA - ORISSA STATE	GAZETTEER OF INDIA (ORISSA STATE).doc
14	CCR	CCR FOR IPS-Above Super Time Scale	ipsccr-abovest.pdf
15	CCR	CCR FOR IPS-Super Time Scale	ipsccr-st.pdf
16	CCR	CCR FORMS - IPS (Jr-Sr Timescale Selection Grade)	ipsccr-jr.doc
17	CCR	CCR FORMS-IAS(Jr-Sr Timescale Selection Grade)	iasccr-jr.pdf
18	CCR	CONFIDENTIAL REPORT - IAS	iasccr-st.pdf
19	CCR	CCR-IAS(Above Super Time Scale)	iasccr-abovest.doc
20	CCR	CCR- IAS (Above Super Time Scale)	iasccr-abovest.pdf
21	CCR	IFS Above Super Time	ifscrr_abovest.doc
22	CCR	IFS (Above Super Time)	ifscrr_abovest.pdf
23	CCR	IFS (Senior & Junior Branch)	ifscrr_sr&jr.doc
24	CCR	IFS (Senior-Junior Branch)	ifscrr_sr&jr.pdf
25	CCR	Gr- A and Gr-B Officers of State Govt	ccr-gaz.doc



26	CCR	CCR FOR IPS - Above Super Time Scale	CCR FOR IPS(Above Super Time Scale).doc
27	CCR	CCR FOR IPS- Super Time Scale	CCR FOR IPS(Super Time Scale).doc
28	CCR	CCR FORMS - IAS (Jr-Sr Timescale Selection Grade)	ccr forms(IAS)_SR &JR .doc
29	CCR	CCR FORMS-IPS (Jr-Sr Timescale Selection Grade)	ipsccr-jr.pdf
30	CCR	CONFIDENTIAL REPORT - OAS	CONFIDENTIAL REPORT.doc
31	CCR	CONFIDENTIAL REPORT-IAS	CONFIDENTIAL REPORT FOR IAS.doc
32	CCR	Revision of Pension/Family Pension (Pension Form)	FORM_1.pdf
33	QUARTER ALLOTMENT	Quarter Requisition	quarter.pdf
34	QUARTER ALLOTMENT	Quarter Requisition in word	quarter.doc
35	TRAVEL FORMS	TA Bills	taform.pdf
36	TRAVEL FORMS	TA Bill Form in word	taform.doc
37	PROPERTY	Declaration of Property Statement(Central)	property_central.doc
38	PROPERTY	Declaration of Property Statement (State)	property_state.doc
39	PROPERTY	Conversion of Lease Hold to Free Hold Land	freeholdland.doc
40	LEAVE FORMS	Earned Leave	el.doc
41	CM RELIEF FUND	Chief Minister Relief Fund	cmrfform.doc
42	Revenue	Mutation of Land Record	mutation.pdf
43	Revenue	Settlement of Land	settlement .pdf
44	Revenue	Affidavit	affidavit.pdf
45	Revenue	Raiyat for conversion of Agricultural Land for Non-agricultural purposes	raiyyat.pdf
46	Revenue	Miscellaneous Certificate	Miscellaneous.pdf
47	Revenue	Raiyat for conversion of Agricultural Land	raiyyat.pdf
48	Revenue	Marriage Certificate	marriage_form.htm
49	Transport	Physical Fitness (Form1)	physicalfitness.pdf
50	Transport	Medical Certificate (Form -IA)	medical.pdf
51	Transport	Grant or Renewal of Learner's LICENSE	drivinglicense.pdf



52	Transport	New Class of Vehicle to a Driving License	ADDITIONOF NEWCLASS.pdf
53	Transport	Driving License (Form4)	drivinglicense.pdf
54	Transport	CENTRAL MOTOR VEHICLES RULES	CENTRAL MOTOR VEHICLES RULES, 1989.pdf
55	Transport	Transport Department	Transport Department.pdf
56	Transport	Central Motor Vehicle	Central Motor Vehicle.pdf
57	Transport	Form of application for the License to drive a motor	Form of application for the license to drive.pdf.
58	Transport	Application for the addition of new class of vehicle	Application for the addition of new class of vehicle
59	Transport	Form of application for the grant or renewal of Le	Form of application for the grant or renewal of Le
60	Transport	Transport Department Form-1-A	Transport Department- form-1a.pdf
61	Income Tax	Form 49A	form49A.pdf
62	Income Tax	Form 60	form60.pdf
63	Income Tax	Form 61	form61.pdf
64	Commercial Tax	Sales Tax Clearance Certificate	salestax_clearance _certificate.pdf
65	Commercial Tax	Application for Registration	Application for registration.pdf
66	Commercial Tax	Return of Tax Payable	Return of tax payable.pdf
67	Commercial Tax	Return of Casual Dealers	return of casual dealers.pdf
68	Commercial Tax	Bond of Indemnity	bond_indemnity.pdf
69	Commercial Tax	grant of certificate of no deduction	deduction grant_ certificate_deduc tiontax.pdf
70	Commercial Tax	Application for refund of tax under section 14	application_refund _tax.pdf
71	Commercial Tax	Statement of Claim for Refund of Tax paid on sales	settlement_claim_ refundtaxpa.pdf
72	Commercial Tax	Sales Tax Tribunal, ORISSA	salestax_tribunal.pdf



73	Commercial Tax	Forwarding Note	forwarding_note.pdf
74	Commercial Tax	Despatch Register to be maintained by the Transporter	despatchregister.pdf
75	Commercial Tax	Delivery Register to be maintained by the Transporter	deliveryregister.pdf
76	Commercial Tax	Transport Receipt	transportreceipt.pdf
77	Commercial Tax	Declaration of Transport	declaration_transport.pdf
78	Commercial Tax	Transit Pass	transitpass.pdf
79	Commercial Tax	FORM XXXIV	FORMXXXIV.pdf
80	Commercial Tax	FORM XXXIX	FORMXXXIX.pdf
81	Commercial Tax	application for registration as authorised Sales Tax	salestaxpractitioner.pdf
82	Commercial Tax	copy of certificate(FORM XXXVII)	FORMXXXVII.pdf
83	Commercial Tax	FORM XXXVIII	FORMXXXVIII.pdf
84	Food Supplies & Consumer Welfare	Ration Card	rationcard.pdf
85	Food Supplies & Consumer Welfare	Kerosene License	kerolicense.pdf
86	Food Supplies & Consumer Welfare	Sugar License	suglicense.pdf
87	Food Supplies & Consumer Welfare	Edible Oil License	edibleoillicense.pdf
88	Food Supplies & Consumer Welfare	Wheat License	wheatlicense.pdf
89	Food Supplies & Consumer Welfare	Rice Paddy License	ricepaddylicense.pdf
90	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 1	OCS_Comm_of_Pen Form-1.pdf
91	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 1-A	OCS_Comm_of_Pen Form-1-A.pdf
92	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 2	OCS_Comm_of_Pen Form-2.pdf
93	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 3	OCS_Comm_of_Pen Form-3.pdf
94	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 4	OCS_Comm_of_Pen Form-4.pdf
95	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 5	OCS_Comm_of_Pen Form-5.pdf



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97	Public Grievances & Pension Administration	O.C.S. (COMMUTATION OF PENSION) FORM 7	OCS_Comm_of_Pen Form-7.pdf
98	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 1	OCS_Pen Form-1.pdf
99	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 2	OCS_Pen Form-2.pdf
100	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 3	OCS_Pen Form-3.pdf
101	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 4	OCS_Pen Form-4.pdf
102	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 5	OCS_Pen Form-5.pdf
103	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 6	OCS_Pen Form-6.pdf
104	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 7	OCS_Pen Form-7.pdf
105	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 8	OCS_Pen Form-8.pdf
106	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 9	OCS_Pen Form-9.pdf
107	Public Grievances & Pension Administration	O.C.S.(PENSION) FORM 10	OCS_Pen Form-10.pdf
108	Culture	Library Forms	library_form.pdf
109	Home Department	Secretariat Gate Pass	SectGatepass.htm
110	Home Department	Secretariate K Form	Kform.pdf
111	Establishment of Industries	Combined Application form for Industries.	CAF.pdf
112	MEMORIAL	Application forms for appointment as Notary as pub	Form1-Law.pdf
113	License	License for dealer in Kerosene	kerosene license.doc
114	License	License for dealer in Sugar	sugar license.doc
115	License	License for dealer in Wheat	wheat license.doc
116	License	License for dealer in Rice/Paddy	rice-paddy license.doc
117	License	License for dealer in Edible Oil	Edible Oil License.doc
118	Ration Card	Enumeration sheet for ration card	ration card.doc
119	Application	Application Form	Appl-Form-1.pdf



120	Forms	Forms	Form-Department.pdf
121	Application	Application for grant of certificate of recognition	cw-2.pdf
122	Application	Application for award of scholarship to students	Social-1.pdf
123	Application	Application for award of scholarship to students	Social-2.pdf
124	Application	Old Age Pension	Soci-3.pdf
125	Application	National Family Benefit Scheme	Social-4.pdf
126	Application	PROFORMA FOR INSPECTION REPORT	Social-6.pdf
127	Application	Balika Samridhi Yojana	Social-5.pdf
128	Application	APPLICATION CUM MONITORING FORM FOR GRANT-IN-AID	Social-7.pdf
129	Application	Appl cum monitoring form for older persons Part-A	Social-8.pdf
130	Application	Appl cum monitoring form for older persons Part-B	9.pdf
131	Application	Appl cum monitoring form for older persons Part-C	10.pdf
132	Application	Appl cum monitoring form for older persons verific	11.pdf
133	Application	PROFORMA FOR INSPECTION OF VOLUNTARY ORGANISATION	12.pdf
134	Application	Construction of old age homes	14.pdf
135	Application	Performa for inspection of Treatment	15.pdf
136	Application	Application for Central Scheme of Assistance	Hand-1.pdf
137	Application	Application form for Grant-in-Aid to Voluntary Org	Hand-2.pdf
138	Application	O.D.P.- I. (ORIYA)	Hand-3.pdf
139	Application	APPLICATION FORM FOR GRANT-IN-AID TO VOLUNTARY ORG	Hand-4.pdf
140	Application	GRANT IN AID TO WORKING WOMEN	ww-1.pdf
141	Application	Support to training and employment Programme	ww-2.pdf
142	Application	Application for Short Stay Home	ww-3.pdf
143	Application	Application Form Under NORAD Scheme	cw-7.pdf



144	Award	National award for child welfare (individual)	cw-3.pdf
145	Award	National award for child welfare (institution)	cw-4.pdf
146	Award	National child award for exceptional achievement	cw-5.pdf
147	Award	Rajiv Gandhi manav seva award for children	cw-6.pdf
148	Certificate	List Of Forms	list_of_forms-1.pdf
149	Certificate	Renewal Of Post Matric	Form-2.pdf
150	Certificate	Check Slip	Form-4.pdf
151	Certificate	Distribution of Post Metric Scholarship	Form-8.pdf
152	Certificate	Fresh Post Metric Scholarship	Form-6.pdf
153	Application	Letter For Sending Govt. Draft	Form-7.pdf
154	Application	Application Form Of New Students	Application form-5.pdf
155	APPLICATION FORM FOR GRANT OF LICENSE	On Shop Form	application1.pdf
156	Matric Scholarship	statement-showing-the-distribution-of-post-matric-	statement-showing-the-distribution-of-post-matric-
157	APPLICATION FOR MUTATION OF LAND RECORDS	Mutation	mutation.pdf
158	APPLICATION FOR SETTLEMENT OF LAND	Settlement	settlement.pdf
159	ORISSA GOVERNMENT LAND SETTLEMENT RULES	Rules	affidavit.pdf
160	Application of a Raiyat	Form	raiyat.pdf
161	Application Form	Application Form	Miscellaneous.pdf
162	CENTRAL MOTOR VEHICLES RULES	physicalfitness	physicalfitness.pdf
163	Medical Certificate	Medical Certificates	medical.pdf
164	Central Motor Vehicle Rule 1989	Rule	renewallearner.pdf
165	LICENSE TO DRIVE	Driving License	drivinglicense.pdf
166	APPLICATION FOR THE ADDITION OF NEW CLASS	Addition of new class	ADDITIONOF NEWCLASS.pdf
167	Mariage Form	Marriage Form	MARRIAGE FORM.pdf



E-Shishu

'e-Shishu', is a project implemented by Odisha Primary Education Program. It is the first of its kind in the country. The project has two components:

- Child Tracking system (CTS) and
- Intervention, Monitoring & Information System (IMIS)

CTS is a comprehensive database of all children below 14 years. It includes their socio-economic as well as demographic details. To track your child, click here/IMIS enables online monitoring of all the 14 interventions under Sarva Shiksha Abhiyan.

AIM:-

Project e-Shishu aims at tracking each child whether in school or out of school of the state of Odisha by demographic attributes, education status, financial status and many such minute details.

Making of Project e-Shishu

In this endeavour the data about each child of all 30 districts is collected through a door to door house hold survey .There were nearly 75 lakh families. In this survey nearly 40,000 enumerators participated and collected information from each village of Odisha. The data is then stored in various District servers, all the 30 Districts are equipped with state-of-art infrastructure with high-end servers and connected with state office using **IPSTAR VSAT** Network. This will help in updating child related data and other interventions. Thus a **Child Tracking System (CTS)** was developed to track down child by her/his name or guardian name. The masses can view the information through internet, as the entire database is open to citizens,

transparency about the whole data base is for the public to see and judge. The website offers this facility to the masses of Odisha to interact and send in mails to the administrator to correct or update any information which they find unauthentic. Upon receipt of such mails, there shall be a field enquiry before actual updation takes place at appropriate level and if the request for updation is found valid the administrator authenticates it and then the information appears in the website.

Benefits of Project e-Shishu

- Helps in planning activities under various interventions to achieve the goals of SSA.
- Assists in making specific Plan action for out of school children based on the reason for being out of school.
- Facilitates plan for future entrants to the education system with infrastructure.
- Duplicate and fake enrolments could be minimized/eliminated altogether.
- Development as a tracking system for each child based on his /her achievements and taking steps to improve the same so as to achieve the objective of quality education.

e-Shishu project aims to optimize the use of resources by targeting them to these who need it instead of uniform/division among stakeholders or administrative units. It works as a decision support system for planners and administrators.

Features :

- Tracks status of enrolled, never enrolled & dropout children of age group of 6-14.
- Allows Government/Parents/Common man to track their child's status in the school.
- Provides district wise school data.



ORIS - (Odisha Registration Information System)

‘ORIS- Odisha Registration Information System’, is a computerized system implemented by the Revenue Department of Odisha Government.

The software is being used for computerized registration of Deeds, endorsement of Documents and issue of Encumbrance Certificates. The Registration Department wing, of the Revenue Department of the state, provides both G2C & G2G services online using the software.

Following G2C services are available online on that website:

- Valuation Report of all kinds of land
- Benchmark Valuation of lands
- Stamp Duty/Registration Fee
- Encumbrance Certificate (EC)
- My document

E-Abhijoga

E-Abhijoga is a Centralized Public Grievances Redress And Monitoring System of the Odisha State.

Services provided.

- You can file your grievance
- Lodge reminder / clarification
- View action status

E-Literacy

e-Literacy’ is an initiative by the Information Technology Department, GoI. The initiative has enabled the creation of state-of-the-art training facility at Secretariat, to provide basic

as well as specialized courses on IT. Training is provided to government employees at all levels, as per pre-planned calendar of training programs throughout the year.

Main features of this training programme are:

- All employees in the Government will be trained on different aspects of computer usage and its applications.
- The existing in-house capacities available with Information Technology Department will be suitably augmented.
- Minimum level of computer knowledge would be required for future appointments in government. The Recruitment rules will be suitably amended.
- Taking up studies leading to award of Diploma and Degree in the IT related field, will be permitted.
- Computer Centres and Kiosks will be extended to the village level users and they will be trained on various aspects of computer usage.
- Village Panchayat offices (where required) will be equipped with a computer and Internet connectivity.
- Usage of local language interface and the e-Services through the State Government website will be made available to the users for convenience.
- Government will provide aide at selected access points to guide citizens in using computer services.

E-FIR

Chief Minister Naveen Patnaik launched ‘e-FIR ’online portal at a public awareness



function organized by State Crime Records Bureau (S C R B) of the state police. Now citizens of Odisha can register FIR/complaints with police without having to visit the police stations.

“There is no need to visit any police station or higher police officers. The citizens can log on directly to the citizen portal and submit online complaints to the police stations through internet,” CM Naveen Patnaik said. The project will cover 581 police stations, 37 police control rooms and 109 -- SDPO /DSRP /ACP offices in the state. It also includes 36 police district offices, 8 range offices including IG Railway office, police commissionerate and state police -- headquarters. It also covers the H R P C, Director Intelligence, IG Operations, Special Armed Police, Economic Offences Wing, Special Task Force, CID -Crime Branch, State Forensic Science Laboratory and 44 -- District Training Centres including Computer training centres at Biju Patnaik State Police Academy, Police Training College in Anugul and six Battalions.

People of Odisha can avail services by visiting said website, like lodging of complaints, request for FIR copy, verification of tenants, applying for procession licence, permission for protest/strike, character certificate request, employee verification, request for lost property and complain about missing persons.

1. How to register a Complaint

- Login to citizen portal with your login id and password
- Click on ‘Register New Complaint’ link
- System will display register new complaint page
- Browse within tabs to make or select entries

- Enter or Select the information to be provided
- Click on ‘Submit’ button to save the information in format

2. How will you trace a complaint

- Click on the complaint tab
- Select the view complaint search status
- Select the complaint radio button
- Enter the complaint number
- Click on view status
- The status of the complaint will be displayed

E-RTI Act

Orissa State Information Commission has taken a new initiative under which a person/complainant may lodge a complaint against any Public Authority in case of denial of any information under RTI Act 2005. The complaint will be directly lodged with the Commission itself. The interested complainant may register complaint online with OIC.

How to register a Complaint

1. Log into Orissa Information Commission website www.orissasoochanacommission.nic.in.
2. On the home page click on “Click here to submit a Complaint online” link or Click on “Click here to go to e-gateway home page”. If the complainant Clicks “Click here to go to e-gateway home page”, the e-gateway page is displayed. Click on “Lodge Your Complaint” link.
3. Fill up the fields as given in the form.
4. Click on “Save the Complaint” button.
5. The complainant receives the system generated Online Temp. Registration number on the Screen.



6. The complainant prints the copy of the Online Receipt for future reference.

7. The complainant uses the Online Temp. Registration number to check the status of the complaint in future.

ITIMS - Integrated Transport Information Management System

The department of Commerce & Transport has developed a software called “Integrated Transport Information Management System” (ITIMS), for automation of its processes. The project has been implemented at major RTA offices and check gates and is being replicated at other offices.

The software computerized the following process through its various components:

- Driving License via ‘Saarathi’
- Issue of registration and permits for Motor vehicles via ‘Vaahan’

A website has also been developed by the department to provide online forms related to issuance of driving license.

E-District

The e-District initiative of the Department of Electronics & Information Technology (Deity), Ministry of Communication & Information Technology (MCIT), and Government of India has been identified as one of the Mission Mode Projects at the State level. The project aims at providing support to the basic administrative unit i.e. “District Administration” to enable content development of G2C services, which would optimally leverage and utilize the three infrastructure pillars, the State Wide Area Network (SWAN) for connectivity, State Data Centre (SDC) for secure and fail safe data storage, and Common Service Centres (CSCs) as the primary

front-ends for service delivery to deliver services to the citizens at their doorstep.

The e-District portal involves integrated and seamless delivery of citizen services by district administration through automation of workflow, back end digitization, integration and process redesigning across participating sections/ departments for providing services in a most efficient manner to the citizens.

Jana Seva Kendra

State Govt. has implemented the National E-Governance Programme (NeGP) with the help of Central Govt. for providing government services as per its capacity to the rural people. To provide the appropriate Govt. services to the rural people common Rural Service Centers will be working as the service providers for Govt., non-govt. and social segments. The main objective of this programme is to open at least one centre each in the Orissa’s 8558 rural business centres or common services centres (CSC) in every panchayat offices, which will be known as ‘Jana Seva Kendra’. The Scheme is to be implemented through a Public-Private Partnership.

CT-MMP

Commercial Tax Department, Odisha has been undertaking various measures to facilitate trade & business in the State, improve regulatory oversight, deter tax evasion and encourage voluntary compliance. Various e-services launched by the department have become popular among the dealers and tax practitioners. The nature of interaction between the department and the dealers has undergone transformation due to the e-services.

iFMS

Finance department, Odisha has undertaken various measures to facilitate Citizens,



DDO's, Banks, Accounts General and RBI with various e-Services i.e e-Payments, budget preparation and disbursement, print challan, pension preparation and payments etc through integrated Financial Management System (iFMS).

e- Despatch

The e-Despatch is a letter despatch application starts on receipt of final letter and involves 7 simple steps to end with despatch of letter as per instruction. e-Despatch can help streamline content updates, store copies of the information within itself. It is accessible via password protected secure administration area - where each user is given with username & password.

E-Municipality

E-Municipality Services have been implemented in 103 ULBs in the state of Odisha. The 103 urban local bodies (ULBs) in Odisha, categorized as Municipal corporations (3), Municipalities (34) and Notified Area Councils (66). They are constituted by State Government. e-Municipality provides various citizen centric e-Services that is Birth and Death Certificate, Trade licence, Property and Holding Tax, Water Connection Charges, Building Plan, Grievances, Certificate Verification.

E-Admission

Student academic management system (SAMS) provides a platform for college admission through e-Admission and several services to students in the colleges after admission also through e-Administration.

E-Procurement

The eProcurement System of Odisha enables the Tenderers to download the Tender

Schedule free of cost and then submit the bids online through e-Procurement portal.

E-PDS

Food, Supplies and Consumer Welfare Department has developed e-PDS with the services of online registration for millers, societies, bulk consumers/institutions for PDS. It has also introduced mobile governance for monitoring rice delivery, transfer and paddy procurement.

Conclusion

E-governance is an evolutionary phenomenon, and requires a change in the mindset of one and all citizen, with the support of internet, the government process are done by citizen friendly. The development of e-governance application and discovering more innovative avenues meant for delivering e-services effectively.

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India is now the third largest producer of fish and second largest producer of inland fish in the world. Nearly 1.8 million fishermen are earning their livelihood from fisheries. The fishery resources are composed of both inland and marine. Inland fisheries are composed of major rivers and their tributaries, ponds, reservoirs, lakes and subsidiary water channels. India is bound by Bay of Bengal, Arabian Sea and Indian ocean on the east west and south direction along 7516 K.Ms of coastline. The huge marine resources are not exploited to the fullest extent. As per the estimate of Indian Ocean Expedition, at present India produces only 1 to 8 per cent of total fish production from the eastern and western coast. Hence, the importance of developing fishery

rivers. The world's largest brackish water lake Chilika is famous for fishing. All the rivers meet Bay of Bengal on the East. Nearly 80% of the people of state are habituated in eating fish. Quite a large number of people belong to the fishing community. The state is endowed with small/big ponds, small/medium and major reservoirs, a large coastal belt suitable for brackish water aquaculture and deep sea fishing. The important fishing centres include Talasari, Kirtania, Balaramagadi, Kasaphala, Chudamani, Chandabali, Barunei Mouth, Astaranga, Paradeep, Puri, Chilika, Gopalpur, and some other places of fishing interest in Odisha coast.

Historically, Chandbali and Dhamara are two ancient and modern ports of Odisha, which

Impact of Technology on Fish Farmers of Odisha

*Shantanu Kumar Mohanty
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resources is realized in recent years. This will no doubt improve the national standards of the people and also raise the foreign exchange earnings of the country.

Odisha, being an agro-maritime state on the East Coast with the thrust in agriculture, fishing has been under the close and constant attention of policy makers and planners. The state is famous for 'rice' and 'fish' production. Fish catching is flourishing industry in Odisha. The 480 K.Ms long coastline and the coastal plains are the gift of six major rivers namely, the Subarnrekha, the Budhabalanga, the Baitarani, the Brahmani, the Mahanadi, the Rusikulya and a number of small

find mention in Hunter's 'History of Odisha'. On the confluence of the rivers Baitarani and Brahmani where they meet the sea (Bay of Bengal), Chandbali in the district of Bhadrak (Latitude: 20°47' North, Longitude: 16°44' East) is one of the important and growing fishing centres of Odisha. The adjacent area Dhamara in the said Block is a developed fishing harbour for deep sea fishing. It holds great promise for fish farmers and fish exports. Some of the major projects of the State Govt., Central Govt. and World Bank are functioning here. Thus Chandbali area is the replica of State fisheries. It maintains a significant balance in agriculture and industry. It is enriched with rivers, rivulets, creeks, canals, and some



water bodies. Marine fish, brackish water fish and sweet water fish are available in large quantities. The Primary Fishermen Co-operative Societies (PFCS) and Fish Producing Groups (FPGs) are functionally effective. They are engaged in capture and/or culture fisheries. However, the place is yet to utilize the available culturable water resources towards 'table fish' production.

Chandbali area is dominated by traditional fishermen who are using old methods of fishing. They are appallingly poor. They have no funds of their own for undertaking capital investments on fishing. They do not have even the capacity to introduce modern methods. Moreover, fish farmers lack the necessary skill, enterprise and innovation. All these act as effective impediments on the modernization of fishery.

Generally the fish farmers are of two types: caste-based and capital-based. The former class is traditional and struggling for survival whereas the later class is modern and dominating in the competition. The problem lies with the traditional fish farmers to a greater extent. They are far from modern technology and scientific methods of fishing. The origin of the problem lies in supporting them with modern methods of fishing side by side updating old methods. They need short-term, medium-term and long-term finance for the purchase of tools, implements, fish-seeds, fertilizers etc. and for the overall development of fishery.

PROBLEMS OF FISHERIES

1. Illegal fishing by Bangladeshi infiltrators.
2. Fishing licenses to foreign companies.
3. Dredging the Sea-Channel thereby disturbing the fish stock.
4. Silting of the river base causing fall in the water level.
5. Catching the fish-seed and costly fish and exporting abroad.
6. Limited fish stock.

7. Use of dangerous insecticides thereby causing decrease in fish-seed and extinction of some fish-species.
8. Problem of pond relating to stock of fish and cost.

ATTENTION TO THE PROBLEM

1. Inefficient functioning of PFCs and FPGs leading to low production.
2. High mortality of fish due to artificial manuring of fishfarmers thereby affecting freshness of the water and eco-sustainability of fishermen.
3. Loss of water bodies and hence loss of the culture due to divergence of interest among the fishermen and agriculturists.
4. Positive and negative environmental effects associated with 'culture fishing' in different types of environmentally vulnerable tanks.
5. Poor economic condition of the fishermen due to lack of proper management of the fish resources.

The methodological aspects have got special significance for any type of investigation. Here, we take an exploratory-cum-descriptive design. The universe of the present study is Odisha in general and Chandbali in particular. The total area of Chandbali Block is 56,776 hectares. It consists of 39 Gram Panchayats which are dominated by fishermen castes like, *Das, Majhi, Behera, Dalai, Tarai* and such others. The statistics about the fishermen was collected by the researchers from the headquarters census operation section. From the census report 2011 the fishermen are identified. In addition, various statistics on fishermen are collected from the Block office. The authors had contacted each of the local caste and sub-caste leader known as *mukhia*. This Block has been selected as fisher folk belonging to all the sub-castes which are present here. They are both inland and marine fishermen. For the present



study, both primary and secondary data are collected. Since the fish farmers are scattered throughout the area, it is not possible to contact every one of them. The small group so chosen is taken as the representative of the whole, which is a small picture of the entire universe.

Generally mechanization of traditional boats, trawlers, introduction of crafts and gears, establishment of fishery port gear up the marine fishing. Due to the establishment of a major fishing port at Dhamara (Chandbali block) in the year 1980, marine fishing is increasing. As the result, Chandbali exports large quantities of sea-fish, brackish-water fish and dry fish to some of the neighbouring states of Odisha. Govt. of Odisha earns huge amount of revenue from the fishery. Though capital-based farmers are comparatively in a better position than the caste-based poor farmers, the economic condition of later class has improved. More and more people find their engagement in this sector.

Inland fisheries comprise both capture fishery from natural waters and fish culture. The fresh water capture fishery is giving place to fish culture which is gaining momentum. Generally, the fishing communities are divided into two categories, i.e., inland and marine fishermen. Inland fishing is traditional and marine fishing grows with the growth of new technology. Conventional fishing methods include various forms of netting operations, hook and line operations, trapping operations using devices other than nets, spearing operations and so on. Unconventional methods, some of which are of rather recent origin but having high prospects, include electro-fishing, light fishing, fishing by stunning (concussion), fish wheeling and fish-pumping. In conventional fishing and device used to catch fish is called a fishing gear. There are perhaps endless varieties of gears that are used all over world.

Fish enjoys a very special consideration and place in human civilization from times

immemorial. A sizeable number of food-fish species, with fresh water and salt water are put in the category of excellent, very good, good and fair, depending upon local, regional or national consideration of taste, preferences and eating habits. In spite of having fishery resources, the production of fish in India is not at all adequate to its requirements with the growing attention and modernization of fisheries. It can be accepted that the total production of fish and its share in national income would significantly rise in near future. Thus impact of technology spells a far-reaching consequence on the economy of fish farmers and the state as a whole.

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1. INTRODUCTION

The poet who loves to live and lives to love is Dr. Mayadhar Mansingha (1905-1973). He loves his beloved leman, his motherland, our glorious past, sister who became widow very soon, the mankind and to this earth made of soil, love and human bondage. His entire life was a busy passage of war and bloodshed. He has to fight and struggle hard with the lot, his own kismet, the time and so called societal codes, decrees, doctrines and dogmas through his entire life. His entire life was made of pain, struggle, sufferings and his own optimistic voice which of course

made his eternal ingredients poetic and romantic in true sense. He was very dare and straight forward which is also an important cause of his poetry. This, is reflected too from the petals of his each and every poem. The commitment, the truthfulness and lively emotion, attitude, intuition and experience of all these things as a whole radiate from his literary works, especially from his autobiography and poetry. The knitting art and each word of his poetry exhibits the depth of his sentiment and emotion with a great density and viscosity.

The Text and Context of Mayadhar Mansingha's Poetry

Santosh Kumar Nayak

Abstract:

This paper tries to enlighten the different points of poetic compass of Dr. Mansingha(1905-1973). He is very popular in the world of Odia as well as English Language and Literature as a notable critic, poet, essayist, biographer, autobiographer dramatist, travelogue writer etc. I have tried here to focus on the romantic aspects of his poetry with reference to the special tone and flavour he did add to this trend of Odia literature. Here I have drawn the outlines of his life full of pain, heart-breaks, struggle, his acmes and ideals as an educator and the romantic humanistic aspects of his poetry. To estimate and evaluate the romantic temper and the aesthetic and stylistic value of his poems is another dimension of this probe or paper.

Keywords: Romantic, Nostalgia, Realism, Style, Gandhian Philosophy.



2. MANASINGHA: LIFE AND PERSONALITY

Dr. Mansingha is a prolific poet and in fact a versatile writer of different aspects of Odia literature. Dr. Mansingha was a man of English language and literature but his contribution to the Odia literature is great indeed. He has written a literary history of Odia literature in English language brought out by the Sahitya Akademi, New Delhi. He has gone through none of the stream of the socio-historical phrase. He opted his own style, own theme and own flavour in his own way. He penned dexterously in the different streams of philosophy. His poesies are embedded in the different solutions of Romanticism, Realism, Nationalism and Gandhian Philosophy in his own style. Says Professor (Dr.) Indra Nath Choudhuri on the qualities of poet Dr. Mansingha –

“However, he was pre-eminently a poet of romantic love but in the course of time, along with other eminent Oriya writers added a new tone in the Oriya literary world and turned idealistic romantic sensibility into deep humanistic fervour and laced it with “the still, sad music of humanity,”(Wordsworth). He was a multi-faceted writer excelling both in prose and poetry.” [1]

Born on 13th November 1905 in Nandala village of Chilika, a treasure trove of natural beauty of Odisha. Lost his parents unfortunately in his early childhood just at the age of four years. He took his education by virtue of his firm determination and pursued his higher elementary as well as studies with the help of scholarships and private tuitions. In toto he had the real courage and strength of education and perhaps this made him more straight forward and

firm in his later poetic firmament. His words are not only chesty towards the emotion of the context of said poetry but also committed to his own personality. Hence, it can be said that the words and artistic exertion or the *métier* of Mansingha are evidently the delegates and spokesmen of his ideas and personality. His poetic craftsmanship is really praise-worthy in terms of attitude, attachment and intellectuality which evinces his originality and height in the Odia literature and his elementary contribution to the world literature as well.

Strong will has always been proved powerful than any kind of hindrance or set back. This came true in case of the life of Mayadhar Mansingha as financial hardship could not defeat the strong willpower of Mansingha rather it accelerated the appetite of his progressing mind. After obtaining the B.A. degree from Ravenshaw University in 1930 and M.A. in English degree from Patna University (1932) Mayadhar started his research work(Ph.D.) in Durham University, London as a professional being and was awarded in 1939 for his notable work “Comparative Study of Kalidasa and Shakespeare”. He was the first Odia to receive such a degree in English from a foreign University. Still entire path of his life was not at all a bed of rosy petals. He realized it very soon that life could never be an easy-going for him. His personal ideas and ideals did put him in problems especially in his academic atmosphere. Says Prof. Choudhuri, -

“It was primarily his independent, straightforward and uncompromising and occasionally impulsive nature that frequently brought him into conflict with authorities. He was a man of principle and had very strong personal convictions and because of this he often landed



himself in great misery and hardship and had to suffer a lot at the hands of bureaucrats and politicians.” [2]

After completing such a great degree at that point of time from such a great University with intense and ample research potential he didn't get a good job though there was a vacancy in Calcutta University. He had to struggle a lot to get the justice to his potential and talent. He always tried his students to have vast knowledge and to increase the appetite of receiving new things and new information. Hence, he once told his students not to take Odia as a subject in their academic period because Odia books (especially Sarala Das, Jagannath Das's Bhagabat, Upendra Bhanja and Radhanath Ray etc.) could be read at home by the guidance themselves or by any local guidance. He suggested pupils to take English and other subjects to know more and more. Because these complicated things need guide or experts to be understood and to be digested well. This statement put him in pit of trouble. The college administration took this statement otherwise. It was said that “Mansingha demoralizes students about the mother tongue Odia.” But it is true that a true teacher, or a true researcher or even an intellectual has no caste, no specific mother tongue or no specific geographical territory. S/he should have one appetite and that should be attached to knowledge. The hunger and thirst of knowledge is the only quest of a scholarly man. He brought many changes in the college environment during the days he was in G.M. College, Sambalpur. He was Principal there and at that time he turned the college into an idealistic model institute of learning. Mansingha experienced most of the days of his life bitter. Though he was a man of determination and mental strength still was a man of flesh, blood and cheer and tear. He has emotion and after all

a limit to resist the bitterness of life. As a poet he has expressed this sorrow and sufferings within the words and pulse of his poetry. This is, of course, one of his advantages. Because being a poet he has several deals with the earth beyond this. A poet lives in another earth. This is why Mansingha could resist or bear and shoulder this extra ordinary affliction and throbs. How he expresses his pain may be seen in the poem Ardashatabdee (Half a Century) from the few translated lines-

“Struggles of life have left their scars on my body
And my eyes are always filled with rears
For being a victim to sufferings and injustice,
O World! What have you given me in life?
I don't know what is good living
But have seen all round me
How the knaves, the proud and the uncultured prosper.”

(Translated by Durga Charan Kuanr)

By the way, he has fought like a brave tiger with blood, flesh, head and heart of a noble human being. He has struggled, fought and won at the end of the day. Perhaps he has never thought so very seriously to live well till death as he did to live long and so well soon after his death and onward.

Mansingha was a lucky fellow in case of his marital life. Especially, he was luckier than any lucky man to have a wife like Hemalata Mansingha, who was very caring, practical, loving and lovable. She had built Mayadhar and his family. Mansingha was a short temper man. And it is quite obvious to a half-burnt, fate-stricken man like him. Each and every moment he was pricked with the needles of injustice and stung by



the cobra of frailty and the viper of envy. Says Prof. Choudhuri –

“In this kind of wearisome and enigmatic situation, his wife, Hemalata, whom he married in 1932 was always a source of great strength for him. She was a practical woman and in courage and patience managed her household chores. She always remained by the side of her husband during his stormy career – the ten years from 1939 to 1949 as a school teacher, educational advisor to the Eastern State Agency, Adult Education Officer, Inspector of Schools and college lecturer.” [3]

Mansingha indeed was a good man and a fine citizen over all. He loved this land, his motherland, mother tongue, and the earth all around him. He loved this soil and each of its dust and this sky. After all he loved this life an even to this death. He loved to die thousand times on this earth only with this consolation that he has a handful of love within his fist and these love and affection are possible on this earth only. He loves to hold these grains of sand and soil in his fist because there is love within it.

On discussing the literary history and the trend of Odia literature says Prof. J.M. Mohanty in this light –

“The fourth group consisted of four poets who dominated the scene from the thirties to the mid-fifties. They are Kalindi Charan Panigrahi (1901- 91), Baikunthanath Patnaik(1904-79), MayadharMansinha (1905-73) and Radhamohon Gadnayak (1911-2000). In a way they continued the Radhanath-

Madhusudan poetic tradition, exhibiting a similar sensitivity to nature, a contemplative and semi- mystical meditative attitude, a nationalistic spirit and sympathy for the poor and downtrodden. But in the innumerable lyrics they wrote (they hardly wrote long, narrative poems) they made the poetic sensibility more personal, more imaginative and more responsive to changes of emotions. Each is unique but together they succeeded in establishing a poetic personality that was committed to itself and to its own imagination. Accordingly they developed their own poetic structure apparently different from that seen in Radhanath and Madhusudan or even among the Satyabadi poets.” [4]

3. POETRY OF MANSINGHA : A PRISMATIC PROBE

It is said previously that Mansingha was an individual poet of the time. He was with the trend of literature of that time and was not at the same time. He added special flavour and taste to his poems and established a new tradition. He was romantic but not like the Sabuja. He loved and wanted to enjoy the thrill but sticking to this earth, not leaving it. He never did think to go beyond the world of dream. He was a true poet of this soil, dust, of this flower, spring, and sky and of all seven colours. He is a poet of mankind, his wills and existence.

Dr. Mansingha has many similarities with the works and orientations of Baikunthanath Patnaik. Especially in case of mystic and



emotional poems Mansingha was very close to Baikunthanath. Both of the poets have told about the eternal life of mankind. Both have tried the ultimate rise of human soul. 'Nidrita Bhagabaan' and 'Jatra Sangeeta' ('Shesha Geeti') are the two very important poems of Mansingha and Patnaik respectively in this light. Says Prof. Mohanty, -

"As in Patnaik, so in Mansinha, who had a considerable poetic output, there are repeated references to nature and love, and a semi-mystical perception of a power that imbues all nature and controls life. Added to these is a strong awareness of the contemporary socio-political situation." [5]

Some of his notable works are : 'Dhupa', 'Hemapushpa', 'Hemashasya', 'Jiban Chitaa', 'Krusha', 'Swaraajya Aashrama', 'Maati Vaanee', 'Baapu Tarpana', 'Sindhu o Bindu', 'Akhyata', 'Sedinara Kabitaa', 'Shubha Drusti', 'Nikwana', 'Upekhitaa', 'Kamalaayana', 'Jemaa', 'Saadhaba Jhia', 'Konarka' in the section of Poetry. He has written about more than fifty books in the various sections of literature such as Poetry, Essay, Criticism, Novel, long narrative poems, Travelogue, Translation etc.. Each time the observation and finding is same in case of the poetry of Mansingha. And that statement is like this- "The volume, density, viscosity, elasticity (Young's modulus), gravity, liquidity, velocity and the rate of diffusion etc. of Mansingha's poesy are praiseworthy and very high." The tone of his poetry is very impressive and psychological as it is very dramatic.

Mansingha has a number of poems embedded in the synthetic culture of Odisha. We find the art, architecture, socio-cultural life, the glorious past of Odradesha, Kalinga, Utkalinga,

Utkal, Odisha and the harmonious whole within it. Mansingha, in fact deeply loved his land Odisha, to its people, hills, rivers and rivulets, its land, water, air and natural beauty and even to the each and every dust of it. The poet was so very straight forward and nostalgic and a patriot to his mother and motherland.

4. INTERCONNECTEDNESS AND THE POETIC TEXTS OF MANSINGHA

No doubt, the poet is very romantic his beloved girlfriend and even to the beloved mother land, but he is at the same time conscious about the present catastrophe of the values and ethics and war oriented and quarrelsome attitude of the so call time and people just as the poet Mathew Arnold, who is equally philosophical and serious about the Parish and English state and people and even of the world in his notable poem Dover Beach. Mansingha has a number of talents, beauty and significance embedded in his poetry. His manifold talents also imply the intense of his love and purity of his head, heart and humanity. Yes, of course, he was a perfect human being, in a true sense.

Mansingha has rightly opened a new chapter in Odia language and literature with his noble writings. He speaks the naked, earthly and the chesty love of man and woman, which is hardly spoken by any other poet of Odia literature or any other Indian literature. He also speaks or laments about the human misery and the downfall of the whole humanity just as the English poet, P.B. Shelley, who is very serious about the uplift of mankind and the human spirit as well in his ground breaking poem "To a Skylark". It may be noted that Dr. Mansingha was moved by the British poet P.B. Shelley. Shelley's notable poems Ode to the West Wind's optimistic philosophy is



seen in the attitude of Mansingha. Mansingha has personified many things such as the clouds and other things as Shelley, but here it must be said that this poet has not reached that height of spiritual divinity at all spheres as Shelley does. Mansingha was an uncompromising rebel as P.B. Shelley, the greatest romantic poets of early nineteenth century. He continued his struggle for the cause of individual liberty, social justice and peace and the advancement of the mankind and for the uplift of the language, literature, race and community just as Shelley. He wished to bring social reforms by his inspiring and courageous works of literature. He dreamt of an ideal society in which there should be no slavery and no exploitation just as P.B. Shelly. In the poem Nidrita Bhagabana (The sleeping God) the poet laments for human sorrows and sufferings and he thinks of the great purity and height of the human soul as Shelley thinks a couple of steps ahead in the poem 'To a Skylark'. He has addressed there in the poem to a skylark (a little bird) that soars up at a great height and sings so sweetly that the world is enchanted and bewitched by its sweetness. The skylark is not seen as the soul is. Mansingha has trades with this matter too. But it must be said that Mansingha has much more deals with the reality here as compared to the poet Shelley and less deals with the spirituality as compared to Shelley. Yes, the poem has no lesser depth in both the aspects.

Mansingha is a poet of humanism. He shows, here, his own social commitment at its great intensity. Critics admire him because he is very truthful and committed to everything. We see him as romantic as Marvel and Donne but his metaphysical intensity. The Mansingha of Dhoopa was soon changed to another one in the later

works. He turned critical and sarcastic even to the so called life of man, the miserable one.

“The earlier romantic fervour began to give way to a more realistic and critical approach to existing situation of sorrows and sufferings, pain and frustration and all-round poverty in the middle period of Mayadhar Mansingha’s literary career. The passionate lover and the idealistic poet thinking of the past glory of Orissa gradually yielded to greater concern about the socio-economic conditions of society.”[6]

Gradually Mansingha’s poetry became much more realistic and seen weeping for human misery. The centre of his poetry was seen decentralized in those days. Especially in “Maatibaanee”(The Voice of the Soil), ‘Jiban Chitaa’(The Pyre of Life), ‘Krusha’(The Crucifix)he sounds realistic and serious for mankind and its rise. Says Prof. I.N. Choudhury, with a great height of intensity,-

“The poetry of Mayadhar now turns towards the deception of the life of the common man, the poor and the illiterate, particularly the villagers and those who suffered constant exploitation. After the unexampled success of his earlier love lyric, the realities of the world disposed him to write a collection of poems Matibani(The Voice of the Soil, 1947), which included poems such as Rangoon Chithi (The Letter from Rangoon), Gharapasa (The Homesick), Nasta Pally (The Ruined Village), Anudha(The Unmarried Girl) and Kanta Kacha (Measurement for Bangles) and many others.” [7]



The poem Rangoon Chithi brings out the pathos and sufferings and the dismal sky of the poor mother who is being crushed under the drastic and destitute conditions, who is waiting long for her son who has gone there as a daily labourer to quench the thirst of poverty of his family. The heart touching sketch of the poor family is rightly found here. His sense of helplessness and disillusionment are drawn here in the poem “Bhulijaa Itihaas”(Forget History) very lively. A few lines of the said poem is as follows:

“The poor has no right to think of a better living
It is a dream for him what the dog of the
capitalists gets,
What use history which is full of stories of the
kings and the rich,
Is there any record of sufferings of the poor
cottage- dweller ?
Forget history; forget about the victories and
defeats of the kings,
Forget the difference of caste and religion to
usher in a new age in the world.”

The poem is so lively and it directly deals with the mourning of human soul. The poet has got the proper theme to transmit the charge of emotion from this poem particularly.

“This perception has helped Mayadhar in the development of the theme of searching for the ‘chariot in darkness’ or the metaphor of the invincible soul of man. This theme indicates a research of all that is embedded in our racial unconscious and re-establishes confidence in man.” [8]

5. THE PHILOSOPHY OF LIFE IN HIS POETRY

Poet Mansingha has made an earnest appeal to the almighty God to remove and wipe his sorrows and sufferings, pain and tears, cries and disappointment away for a single drop of His kindness from the ocean of His mercy, love and lenience. This noble attempt has been done in his poetry book Krusha (The cross), the collection of one hundred sonnets. The sonnets are written in the form of Shakespearian sonnet, which are popular worldwide. You (the Reader) might see the rate and intensity of his optimism and believe in God here. He says here that the God is not going to disappoint him after this appeal or plea and prayer. The supplication of the poet is also of a very great intensity. The poet has made up his mind to ask the God otherwise what happened to his wisdom, guidance and mercy. The personal life of Dr. Mansingha was really very sorrowful and full of pain and struggle. He has faced several impediments in his social, academic, educational, economic life without being the cause of it. His fate and the dirty politics both crushed him one by one and synchronously too. The sketch and scenes of his life, hence, is full of blueness of dejection, desolation, and morose of mournfulness. In other words, distress, dolour, grief and gloom are the friend for ever to him. One can easily find these things out of his life and own biography. Still he loved Odisha, the land and its air till his last breath. The manuscript of his last will “MY LAST WILL AND TESTAMENT” speaks this evidently. He wanted his children to grow “deeply patriotic towards both Orissa’s and India’s interests”. The poet is very serious about the “truthfulness, justice”, “for culture, education” and “basic human values”.



“His own personal sufferings made him a rebel social, religious and cultural hypocrisy and injustice which find expression in many poems including Nirdaya Bramhin (Cruel Bramhin), in which the poet has described the cruelty of a bramhin who did not care to save the life of a drowning Dalit child lest he would be pulled out by his touch.” [9]

But, the attempt where he challenges the so called believes and doctrines of the society, is really admirable. The poet says that the so called God of the temple, the idol of stone or wood should not be worshipped in the dark sanctum of the temple. This is not the time to do so because the real Gods are there, of flesh and blood, to be worshipped. The “Deva Poojaa”(Worship of God) poem may be seen here in this light. They are the Naranarayana. The common people are the real heroes and the real gods. They must be worshipped instead, says the poet. Here, the poet is more humanistic and realistic. A reader can watch the sense and sentiment of the poet from the few lines below:

“Look Brahmin! To your front and behind you
 Hundreds of gods in human form are waiting,
 Can you reach God side tracking them ?
 Who are you worshipping in the dark dungeon
 of the temple,
 Being afraid to touch the real gods who are left
 outside.
 It is sin, not piety, for which the god has
 become silent.
 And does not utter a word in spite of all your
 worship.
 Know ye priest, the god has left the
 Country for the sins perpetrated by you
 Only the gods of wood and stone are
 Found in the temples.”

The purohit or the priest must pray for the health, wealth and prosperity of the land and the people of the whole state, village or world. So, it is often logical that the priest must play a direct role here for the good sake of the land. If the real and lively gods are there before us then we must serve to them. Hundreds and thousands of the poor people are awaiting with intense patience. How can we avoid them at once just for an wooden idol or an idol of stone? This is the logical question which is asked ever in each and every line of the poetry. Really, the poet, here, is intensely humanistic and philanthropic in attitude. This is not at all the negligible trade of his poetry in fact. He continues like this-

“Instead of worshipping the god of stone
 And wood, come and worship the living gods,
 Whose eyes will shed tears of joy if you
 Speak to them a few kind words.
 Stop the chanting of your incantations,
 Stop the offer of lighted camphor,
 There are thousands of gods waiting
 Outside with outstretched hands,
 Give the food offerings of the deities to
 These hungry gods
 And see god in every human habitation.
 With the worship the silent God will be
 Vocal in no time
 And the neighbours of will exchange among
 Themselves the words of God.”

The worship of the wooden gods, to the idols will yield nothing but in vain. No god will come out of the temple. Nobody will be satisfied. No one in the world will be free of hunger, pain and sufferings. The poet suggests that if you want to do something then do for the needy people, do for the people who are actually hungry, those who have no shelter, no food and not even a piece of cloth to wear and to resist the anger of the



winter and the summer. Eventually, the poet calls for the priests and other representatives as below.

“Come devotees, come priest, don’t enter
The dark dungeon any more,
In the divine light outside, search for
The gods personified.”

Art here advocates for life’s sake. The poet here describes the temple as a dark dungeon. Again he adds to it that the real divine light is outside the so called temple. The gods have taken the incarnation of common man who have no food and shelter. Hence, the poet narrates the poor people as the deities. In his logic, it is not only in vain to worship the wooden god or the stone gods inside a temple, but also sending the self to the dark dungeon of ignorance and sin. This poem is embedded in humanism. And, of course, this kind of approach has its root in the medieval Bhakti trends of poetry.

Mayadhar Mansingha was also quite aware of the ugliness of the communist regime of Soviet Russia. At the same time he was aware of the Pseudo-Gandhians, the false followers of Gandhi. Therefore a number of critics say that his voice was not socialistic or Gandhian. His voice was only for the people and of the people of India, the true voice of protest, dissent and bitter sarcasm of the common people. Says Choudhury-

“As a crusader for social and religious reforms he fought a continuous battle through his poetry, both on the individual and social level, to bring into light the sorrows and sufferings of the poor and neglected people of the country and at the same time focused on the ideals of humanism and universal brotherhood.”[10]

6. THE POETIC HYPOTHESES AND DOCTRINES OF MANSINGHA

The new age of human history should begin. This is the ultimate call of the poet, in fact it is the need of the hour. When the entire humanity will overcome violence, frailty, greed and hypocrisy, the day when the entire humanity will come above the bars and impediments of caste, creed, community, locality, so called religion, language and will be hold tight with the covalent bond love, affection and universal brotherhood, and will start living as a family, as one world nation, with one God in his head, heart and blood and vein, with a pure spirit and concrete zeal, that will be the actual sunrise of that day. This will be the day where a new and sacred human history will be written. In fact, this will be the day where all dreams will come true that great men and poets have ever dreamt through the human history. In the light of Mansingha’s poetry Prof. I.N. Choudhury says-

“This message of universal brotherhood is the age-old message of this country. The main reason for his affinity towards Buddhism in the later years of his life was particularly because he felt that it to be a humanitarian religion based on morality, universal love and kindness and does not believe in caste or priesthood. In fact, the locus of Mayadhar’s humanistic poetry was universal brotherhood, reforming zeal and service to mankind. During the fifty years of his literary career, he was the singular voice that did not change its tune in the post-world war socio-political context. He did not lose his faith in humanity and in Indian traditions and values of life.” [11]



Mansingha has some this kind of wills and dreams in his poetry. He is the poet who wills to come again and again to this mortal earth where pain and sufferings are the permanent subjects to come and attack us. He accepts all these with smile and happiness by the cost of his love, which was ever occurred in this earth and will be possible only and only in this earth. Hence, he wants to live as a man, not as a god or demi god. He is absolutely fine and comfortable with the divine doctrine with his beloved. In his poem 'Dharabatarana', he tells- "I want my birth each time on this earth just and just to get the complete submission those eyes two". Similarly, in the 'Nootana Pranaya', 'Gupta Pranaya' and 'Kasturi Mruga' popularly known as "Three Sonnets" of Mayadhar Mansingha, he has trades with the physical love as well as the spiritual love and the love at its ultimate height. This may be interpreted in the light of existentialism.

His poetry shows the power of pen ever mightier than sword. So called society is full of pseudo-religious doctrines and pseudo-socio-political dogmas and these are merely the malady diseases of the society. The poet has tried his best to express his humanly grief and belched fire with his intellectual mind of a poet. Hence some time the literature acts as an act of charged social reformation. Mansingha's poetry is attaining this height at this point particularly. The poet here focuses on the drastic conditions of the poor people of India and laments upon the lamentation of the homeless destitute people of each and every country.

"Mayadhar Mansingha was pre-eminently a poet of romantic love. A prolific and versatile writer, he wrote essays, poetic plays, long narrative poems and a definitive history of Oriya

literature which was published by the Sahitya Akademi." [12]

He has depicted the idealistic love with intense vision. "The dualities of body and soul and of man and nature are resolved and their essential unity is stressed" [13] in the two poems Hemanta Prabhata (A Morning in Hemanta) and Aatmaara Saundarya (The Soules Beauty) as well as in other platforms of poetry in other compilations. The two poems have that much potency to arrest the attention of a serious reader. These are as follows-

"A morning in Hemanta
The new born sun had painted,
With his golden hands,
exquisite pictures on Nature's green
On the tree tops had fallen, like a golden veil,
Beautifully, soft, golden sunlight.
Below on earth, millions of dew drops
tumbled, pearls on the blades of green grass.
In each, sunlight has wrought coloured rainbows.
Sublime was the sky, the breeze gentle and cool.
The neighbouring groove was resonant
With the cries of a dove, sundered from her mate,
Just then, my darling, fresh from bath,
Flowed into my room.
And I felt
She was a part of the golden Hemanta!" [14]

(Translated by Saubhagya Kumar Mishra)

The season of dew has been personified here. The poet has given here the exquisite pictures of the Nature. Here, we, certainly drive to the resonant area of Wordsworth's poetry. The cool and gentle breeze, the morning sunlight of the season, the cries of the doves, the flowers, the leaves, the horizon, the sky and the grassy surface of the earth, the dew drops which appear like the pearls and diamonds in the reflection of the



sunlight in the morning and many other things are depicted here. Hemanta is poetized here, in short. Yes, the poet wants to live as a poet and die as a poet. Hence, his world is simply poetic. This is the speciality of the poets like Wordsworth, Shelley, Keats and here Dr. Mansingha as well.

In the poem '*Aatmaara Saundarya*' (The Soul's Beauty) the poet Mansingha deals with the beauty of the body and soul. He trades here the eternal beauty by the cost of his choosy and hearty words. The poet strictly declares the sinfulness and unsubstantial conditions of the body for its irrational attachments. But it is very true that body is equally essential as the soul for doing something. Soul may be pure. Soul may be free from several sins and wills and desires but it needs a body to perform earthly deeds. The line "Yet, soul's beauty is far greater, / and man must bow before it!" clearly speaks the mood and motto of the poet. But the very last line is truly important to us which says-"In your body, my dear, I have found it! / my love flows sweet / through your body and mind both!" This means both the body and the soul are lovable and significant for us and for the world.

"Repeatedly you have queried
 'Do you love or only my body?'
 In truth, dearest, both I love!
 This body fashioned of flesh and blood
 these sinful organs, hate, malice and greed,
 these I carry with me!
 How then can I claim,
 Like a conqueror of senses,
 That my love transcends the body?
 Is the body all that beautiful?
 May a time I have drunk of its beauty,
 Its devotee, with eyes filled with joy,
 have adored the Great Artist's craft!
 Yet, soul's beauty is far greater,

and man must bow before it!
 In your body, my dear, I have found it!
 my love flows sweet
 through your body and mind both!" [15]
 (Translated by Saubhagya Kumar Mishra)

Mansingha has shown radical changes in the passage of his poetry in terms of theme, aspects, style and several other things but one thing remained in tact throughout his career, and that is his attitude. Clarifying more, it could be told that, he, throughout his different paragraphs of poet-life remained committed to his profession, that is poetry. He always wanted to live or die as a mere poet. He speaks, advocates, mourns and laments for the common people as well. Hence, he could rightly be told a revolutionary poet of the people. Mansingha was really a very talented and committed poet of the time.

There were a few persons almost in parallel corridor with the Sabujas who were steady enough in their own strands of philosophy. Some of the critics criticize these people for their too much imitation. They say that for this only those poets lost their real moorings. Mayadhar Mansingha(1905-1973) was one of them. One of the great critic and essayist Chittaranjan Das says-

"Mansingha all through presumed that he was cutting a new path and providing a saner alternative. He seems to have retaliated by becoming more romantic and more of an escapist himself. His oft-mentioned poem about boating in moonlight in the Mahanadi is escapism out and out though the poet has very much tried to imitate Keat's ode on the nightingale for a style and an appeal, what he offers is basically nostalgia, obstinate and yet not honest. Mansingha has thus



throughout his entire as a writer remained almost ludicrously torn between the old and the new, between the romantic and the modern. The volume of his writing is enormous, undoubtedly suggesting that the real love of his life was to write and to express himself. His poetical works can be studied phase by phase thus clearly marking the various stages of his commitment to his writings. The range is formidably vast, from his direct love poems full of fervour that comes out of the languor for the beauty in flesh to musings on Gandhi and the Cross on which Jesus had died. The romantic runs all through as the common coagulant. The most beautiful and lovable thing about poet Mansingha is a heart that reveals at everything grand and great and is moved at the very first instant of such an encounter.”[16]

Mansingha was overall an optimistic and philanthropic poet indeed. He is the poet who sees the whole world and grain of life made up of love. All evils and ugliness turns beautiful and sacred in his speculation. The ‘word’ turns ‘Bramha’; Shabdabramha. His words are bathed with emotion and intense sentiments. They come directly from the core-heart of the poet. Hence, we may recall the words of William Wordsworth rightly here in the context of Dr. Mayadhar Mansingha. At different squares of his poetic route he attains the parallel height to that of the world-poet Visvakabi Rabindra Nath Tagore. He has reached the height of Shelley and Keats in some of his poems. Of course, he has lamented sometimes like Faulkner that “we have all failed to match our dreams in perfection.” But, surely this lamentation and cry is not revolutionary or

protesting by nature, but romantic. Yes, he is the first romantic person to give us the smell of the flower, water, air and soil of Odisha eventhough he was submerged in the smoky grey environment of the Sabujas, the Greens of that time. He was always conscious of self and the time and the culture, and turned realistic in his later time.

“After freedom, Mansingha tried to somewhat more realistically exposed and made conscious attempts to give modern themes to his poetry. He also wrote a novel and several essays, including an autobiographical sketch of his experiences as a teacher. The prose he wrote is equally romantic, full of sentimental rigidities which have also an impact upon his use of words. In the later part of his life he seems to have inwardly converted himself to Buddhism and proclaimed that the Buddhist way was the only way.” [17]

Mansingha is also mystic sometimes in his poems but at the very same time he has the intense feelings of the earth and its soil, its air and dust. Mansingha, as Tagore, has seen, the real taste and motto of life in the eyes of the saints, Yogies and Rishies of ancient India. He has given his humble salutation to the great saints and writers of the Vedas and Upanishads. We can see the poem ‘Bharata Tirtha’ of Rabindranath Tagore and ‘Paantha Gaathaa’ of Mansingha. Here he tells that India is the land of unity. Here, the hearts, souls and the minds of castes, creeds, cultures and communities are united. In fact it is a holy land. It is such a land where gods and goddesses ever will to come again and again and to live in. Mansingha has poetized this fact. And he has poetized Odisha.



7. DIFFERENT DIMENSIONS OF HIS POETRY

Mansingha is the poet of this earth. He never wants to die even he wants to come again and again back to this earth in every birth. At the same time he laments on the precarious conditions of human soul and he wants to see the soul free. Mansingha, in fact, did the perfect romantic revival in Odia literature. We can recall the similar romantic revival in the English literature. Says Patrick-

“Had the great change in the poetry of the end of the eighteenth century and the beginning of the nineteenth been a revolution of artistic methods merely, it would still have been the most important change in the history of English literature. But it affected the very soul of poetry. It had two sides: one side concerned that of poetic methods, and one that of poetic energy. It was partly realistic as seen in Wordsworth’s portion of the Lyrical Ballads, and partly imaginative as seen in Coleridge’s portion of that incongruous but epoch making book. As the movement substituted for the didactic materialism of the eighteenth century a new temper- or, rather, the revival of an old temper which to all appearance was dead- it has been called the Romantic Revival. The French Revolution is generally credited, by French writers at least, with having been the prime factor in this change. Now, beyond doubt, the French Revolution, the mightiest social convulsion recorded in the history of the world, was accompanied in French by such romantic poetry as that of Andre Chenier, and was followed, many years

afterwards, by the work of writers like Dumas, Victor Hugo, and others, until at last the bastard classicism of the age of Louis XIV, was entirely overthrown. In Germany, too, the French Revolution stimulated the poetry of Goethe and Schiller, and the prose of Novalis, Tieck, and F. Schlegel. And in England it stimulated, though it did not originate, the romanticism of Scott, Coleridge, Wordsworth, Byron, Shelley and Keats.”[18]

Patrick names the “Romantic Trend” as “The Renaissance of Wonder” that came in the poetry of the said times. In English it is the period from the appearance of Blake’s Songs of Innocence to the death of Sir Walter Scott. It is commonly called as the Romantic Period. For Mansingha and other romantic poets, beyond barricades of culture, creed, community, nation and language, we may quote the lines of Samuel C Chew and Richard D Altick what they say in this context-”The romanticist is “amorous of the far.” [19] They seek to escape from concrete and common experience and from the limitations of “that shadow-show called reality” which is presented to them by their intelligence. They find and taste their intense delight in the marvellous and abnormal in other words. For a romantic poet like Mansingha or Shelley or Keats or Byron or you say about William Wordsworth the above authors say-

“To be sure, loving realistic detail and associating the remote with the familiar, he is often “true to the kindred points of heaven and home.” But he is urged on by an instinct to escape from actuality, and in this escape he may range from the most trivial literary fantasy to the most



exalted mysticism. His effort is to live constantly in the world of the imagination above and beyond the sensuous, phenomenal world. For him the creation of the imagination are “forms more real than living man.” He practices willingly that “suspension of disbelief” which “constitutes poetic faith.” [20]

Again, how they, means, the romantic poets or the particular poet become mystic gradually is said right here. In its most uncompromising form, in fact, this dominance of the intuitive and the rational over sense experience becomes mystic at a certain height. To which says Abercrombie, - It is “the life which professes direct intuition of the pure truth of being, wholly independent of the faculties by which it takes hold of the illusory contaminations of this present world.” (Lascelles Abercrombie, *Romanticism*, pg. 107) Thus, at this time the poet’s mood is vacant and pensive and overwhelmed at the same time. This is, in fact, a very rare and mysterious mood itself. Many have tried to express the experiences and self-feelings of this passage of time but failed to do so.

“Wordsworth describes this experience as “that serene and blessed mood” in which, “the burden of the mystery” being lightened, he “sees into the life of things.” Blake, who seems to have lived almost continuously in this visionary ecstasy, affirmed that the “vegetable universe” of phenomena is but a shadow of that real world which is Imagination. To the Romanticists not the thing perceived is important but the thing imagined. But it is difficult to sustain for this vision of the archetypal reality. The attempt to find some correspondence

between actuality and desire result in joy when for fleeting moments the vision is approximated, but in despondency or despair when the realization comes that such reconciliations are impossible. Thus, Byron’s *Lucifer* tempts Cain to revolt by forcing upon him an awareness of “the inadequacy of his state to his conceptions.” (Byron, *Letter and Journals*, ed. Prothero, v. 470.) A sense of this contrast is expressed by Shelley in those poems in which there is a sudden fall from ecstasy into disillusionment. The same sense adds a new poignancy to the melancholy strain inherited by the romantic poets from their predecessor.” [21]

The special qualities of ‘romantic’ poets or romanticism is quite hard to express in terms of words. Poetry is an ethereal task to deal. Romanticism is a part of this thing. Hence, it is also very difficult to express the same. Says Daiches, after keen observation of the poetries –

“But having recognized all the difficulties in the way of describing the special qualities of the “romantic” poets, and the limited usefulness of the term “romantic”, we have nevertheless to agree that the term has some justification in the light of poetic theory and practice, to realize that there was a significant shift in taste and attitude taking place throughout Europe in the later part of the eighteenth century (however far back we might trace it in some of its aspects), and that this shift is reflected in literature.” [22]

Poetry, as a part of the literature and literature being a part of society, reflects the culture



of the society to which it is attached. So the collective philosophy of the time and society is expressed in terms of poetic expression. The general human nature is expressed here in this philosophical passage. As the Jacobite movement was responsible for the literary movement in Scotland like a fertile source, the World War I, Tagore's effect and international recognition (Receiving of Nobel award due to his Mystic book *Geetanjali*) and several other things like sudden departure of the five of the Satyavadi trend due to the Non-Co operation Movement gave birth to the Odia romanticism. Mansingha was a great scholar of English literature. Keats, Shelley, Wordsworth, Byron, Blake and Coleridge etcetera are the poets who had moved him greatly. Mansingha was doing research on the great Sanskrit poet and dramatist Kalidas (who drinks the nature through his eyes) and the ground breaking British dramatist William Shakespeare (who brings the Heaven to earth and blend together and sketches the wonder of renaissance). These two scholars are highly imaginary and romantic indeed. Though Kalidas was dealing with certain classical aspects, Shakespeare was, at the same time, an eminent artist of tragic philosophy. His Ph.D. work has moved him in this light as he was philosophically moved by William Shakespeare and Kalidas as well.

Mansingha left his mark as a remarkable poet of great distinction. He had a great integrity and in-depth commitment not only to quality education, research, patriotism but also towards the spirit of poetry. He was a fine soul in fact, a rare spirit indeed. He left us from the bodily world on 11th October 1973, on the full moon night (Purnima) of the month Aswina. Mansingha's life was full of thrills and struggles. He paints his

life of tears and turmoil in his poem *Samadhi* (The grave) with intense emotion. He always wanted to live or die as a poet and to be loved as a poet. His life was full of humiliations, pain and sufferings. He says-

“O Lord! You have filled my life
With many humiliation
It is bereft of everything save deception,
But don't give me further uncalled for shame
By measuring the little honour that I have left
With the yardstick with the power of self.
Let me live or die as a mere poet
Whose eyes are filled with tears for others.
In the seasons of spring when the flowers bloom,
Or in autumn moon light
If the young men and women of my country
Come and offer flowers of love on my grave,
That will be my best reward,
The greatest honour of my whole life time.”

(Translated by Durga Charan Kuanr)

The Satyavadi school is a trend, an idealistic model for the people of Odisha. Says Dr. Mansingha, “the Satyavadi High School became and remained the cultural centre of Odisha for about two decades.”[23] But Mansingha was far away from that. He had his own spell in his own style, in own way. Romantic poets or people always object against the wrong. They never tolerate the wrong going on around them. This is one of the great symptoms of a romantic poet or a romantic man. Undoubtedly, one, who has read Mansingha or has gone through his life or biography, can easily and surely say, this was a prominent nature and attitude of Mansingha. Keats, one of the famous figure of the younger romantics has always wanted to separate himself from the mundane earth. Mansingha too has tried this to express. He, like



Tagore the great poet of the world, has told not to die here and not to live next to the god in the heaven even.

Death and art, both are the golden scopes to escape from this mundane and dismal earth. Like Keats and W.B. Yeats, Mansingha was also having this kind of concrete credence. Yes, of course, Mansingha, later on turned realistic, though was a nostalgic person for ever. Dr. Welleck argues that all romantic poets have same philosophy. He says that they deal with a great height of philosophy which is also seen in Mansingha. All of us know that the famous French Revolution (1789), the voice of common man, was a stimulus beyond the thresh-hold intensity as well as a powerful catalyst to set on the romantic revolution, not revival, in literature. Similarly, we can sketch the nature of the fights and movements brought for the freedom and for the free voice of the common man, like the Non-co-operation Movement, the Quit India Movement, the Civil Disobedience Movement and the fatal World Wars of course in order to ignite the mind of Mansingha and similar many others' head and heart to rebel, to go for a revolt with their pen which is ever proved mightier than thousand swords. Romantic poets protest against the bondage of rule that paralyses the head, heart and humanity of mankind. We can designate the non cooperation movement as an official beginning or inauguration of the romantic manifesto of Dr. Mansingha. Surprisingly, the independence of India, of course, for which though the entire freedom fight was not at all interested, was the official death of his romantic temper.

From "How do I love thee ? Let me count the ways" of Elizabeth Barrett Browning (1806-1861) and other romantics and even to the prose of Scott, Jane Austin, Lamb

and de Quincey while reading Mansingha. And how can we forget the lines of Hugo, "Romanticism is a liberalism of literature." Yes, of course, romanticism is the rumination of life in true sense. For each and every romantic poet this is cent percent true. They are human loving people. For this they reject and do not accept the God even sometime. The Romantics do experiment with vowels where the classics do that with the consonants. Hence the romantics are much free and adopted the free verse. Mansingha and other romantic poets could be examined in this light. Mansingha has always dealt with the cardinal values of human being. The poetic permanence was created by the romantics. For this only they could give birth to several works of all time. In Mansingha we see many interesting aspects. Wherein English literature the elder romantic poet S. T. Coleridge naturalizes the super-natural (for example in *The song of an ancient Mariner*) and William Wordsworth super-naturalizes the nature (e.g. in *Daffodils*), in case of Mansingha in this light we find the happy blend of both the techniques. Of course, we see Mansingha in his original impulses and natural flavour in the words of Rousseau. That, he has traded with, are the flowering garden, the living air, the blue sky and the mind of man. He always wanted to come back to the lap of the nature and the human heart. We see the emphasis on the individual genius in his writings. An important feature is seen in the works of Mansingha, and that is the tendency to return to the age of Music (*Sangeeta Juga*), that is, to the time of Abhimanyu, Gopalkrishna, Gaurahari and Banamali just like the English romantic poets, who wanted to return the Milton and Elizabethan age instead of Dryden and Pope. To Mansingha, we can find in various colours of romanticism and always like a butterfly of humanism, a divine messenger in deed.



CONCLUSION

Mansingha was a poet who did not follow neither the trend nor the social setting or demand of the time of Odia literature of his time. He made his own inning in his own style. In fact till today he is regarded as a trend setter. He wrote romantic poetries in his taste and later this not only became his style but his identity also. Starting right from loving human being he wrote on his personal love, its density and intensity. He was seen as a mystic piper of poetry and a realistic artist at the same time. Mansingha has turned himself into a myth; a legendary figure in the social and literal history of Odisha.

Truly Mansingha is a good human being and a good translator of the wills and feelings of human soul to words and hence is a good poet. The cry of his soul for the countless human souls turn into the special words, phrases and sentences. We say that poetry. This is why Mansingha's poetry is so heart touching. He feels full-fledged with contentment while writing poetry. Because this is the platform only where he can express his deepest grief, love, pain, sufferings, feelings etcetera. Hence he wanted to be a poet in life and after. He wanted to live or die as a poet only. This was, therefore, his ultimate dream of life. In fact, his pen has moved his personal and pure life. And his life has become productive for our literature. Many have started writing and are following these writings keeping him as their ideal.

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Among all other tribes of Odisha, Kondh is one of the most colourful, real and primitive tribe living in the inaccessible dense forests and hilly terrains. Kondhs are considered as the original inhabitants of India who have carried forward a legacy of rich and distinct cultural traits for many centuries. Their living culture and lifestyle is very much fascinating. Though the lifestyle of Kondhs has a lot of changes with march of time, yet they have not given up their customs, traditions, and beliefs.

Dharani Penu

At the top of the gods and goddesses stands Dharani Penu (Earth Goddess), the Supreme Goddess. She is respected with high esteem as the creator of the world and does not ordinarily cause any harm to men. She protects them from pestilence, deprivity and evil. She is all powerful and highest of all deities. She is therefore worshipped in all ceremonies as a mark of honour and respect. All rituals start with the name of Dharani Penu. She is responsible for growth, vegetation and product of land. She is installed in a hut in the front yard of each village called *Kudeli*.

Beliefs of Kondhs Concerning Diseases

Dr. Bhabani Maharana

Kondhs believe that their life and work is controlled by supernatural beings whose abode is around them in hills, forests, rivers and houses. It is very difficult to standardize gods and spirits as their composition continually change when old ones are forgotten with the introduction of the new ones. Their gods differ from one another in composition, function and nature. They believe that diseases are caused by spirits. Some are benevolent, some are neutral and some are malevolent. The malevolent spirits and gods are cared more than their benevolent counterparts as they can bring misery. Kondhs worship a number of gods and goddesses for the eradication of disease and for a better life.

In addition to her, the village deity *Jatrakudi* is also installed there.

Kotebadi Penu

Next to Dharani Penu, a male deity is worshipped called Kotebadi Penu who is believed to be the husband of Dharani Penu. He is supposed to keep constant watch over the village and protect Kondhs from any mishap. He is worshipped whenever Dharani Penu worshipped in any occasion.

Other than Dharani Penu and Kotebadi Penu, they worship number of gods and goddesses and propitiate them through appropriate rites, sacrifices, charms and spells.



Kondhs do not build any temple for their deities; only block of stones are erected in different places outside the village for the purpose of worship.

Takarani Penu

Next to Dharani Penu and Kotebadi Penu Kondhs worship Takrani Penu. She is an important female deity. She is supposed to reside at one end of the village and responsible for occurrence of Small-pox, Cholera, infectious diseases, accidents, and also animal diseases. She is worshipped with elaborate rituals and sacrifices. The individual who suffers from diseases usually makes votive offerings.

Hira Penu

Hira Penu is a female deity considered to be the maid servant of Takrani Penu. She inflicts pain on the children if not properly worshipped.

Chatar Penu

Chatar Penu is a male spirit who is represented by a post (*munda*). He is worshipped by *Bejuni* inside the house during *meriah* festival. He is very pernicious in bringing diseases if not properly appeased.

Banjari Penu

He is considered very powerful like Chhatar Penu and is represented by a (*munda*) post and is appeased with the sacrifice to avert epidemics in the village.

Bhairo Penu

Bhairo Penu is a male spirit and is very harmful and brings accidental deaths in the family, if not appeased properly.

Soru Penu

Soru Penu is a female spirit and is directly related to Dharani Penu. This goddess stays in

the hills and is worshipped just before the first clearing of hills for shifting cultivation. It is believed that a person who is in search of medicinal plants on the hill must offer prayer to this Penu. Particular herbs like *raga mara* and *bichu mara* are reputed to save lives and can only be gathered by a person who has received orders from Soru Penu in a dream. It is believed that these special herbs will be instantly vanished if some unauthorized person attempts to collect them.

Piju Penu

The Piju Penu is a male deity who resides in the nearby stream of the village. This deity has no image or shrine. The ritual is conducted before Piju Penu by the *jani*. He worships this deity to cure the illness of the family members.

Jaka Penu

This deity is a male god and resides on the roof of every Kutia Kondh house but not represented by any object or image. This god is worshiped for the fulfilment of any vow made by the head of the household to cure diseases of the family members. The ritual is performed by the *kutaka* to appease this deity.

Kuti Penu

This goddess resides near the stream and does not have any image or shrine. She is worshipped for joint and waist pain. The *jani* forecasts to the diseased person in which stream the particular Kuti Penu resides who has administered the disease. Then the *jani* accompanies the diseased person to the particular stream and performs ritual.

Baburai Penu

This goddess resides inside the house of Kutia Kondh and is worshipped by the *kutaka*



on the occasion of *Badabiha Dakina* festival for better health, good production and the overall betterment of the family.

Linga Penu and Janan Penu

Linga Penu and Janan Penu stay together. These deities reside inside every Kutia Kondh's house. Kutia Kondh believes that Linga Penu and Janan Penu reside over the departed soul and is responsible for the disease of pregnant woman and the new born. To cure the diseases rituals are performed. The *kutaka* performs these rituals.

Timba Dedi

She is a family goddess and is worshipped by the *kutaka* to cure a person from fever. To appease this deity various rituals are performed.

Jugah Penu

Jugah Penu is the god of small-pox. She is worshipped on all possible occasions as *Thakurani*. They use to say that Jugah Penu sows small-pox upon mankind as a man sows seeds upon the earth. When a village is threatened with this dreadful disease, it is deserted by all except a few who remain to offer certain rituals to the destroying power. The inhabitants of the neighbouring hamlets try to prevent approach by planting thorns along their paths which led towards the infected places.

Gari Penu

Gari Penu is worshiped when birth of a child is not taken place in proper time. Then the priest is immediately called. He takes the lady to the place of confluence of two streams, sprinkle water over her and makes an offering to the deity. When any animal becomes devoid of fertility the same god is invoked.

Niyamraja Penu

He is represented by a sword worshipped during *Dussehra* and *Jura parab*. He is supposed to save the people from unnatural death and accidents. This deity does not have any permanent abode in the village. The Dongrias call Him the first ancestor. He is said to have direct communication with Sun God (Gama Penu). He rules over the Niyamgiri hill under the direction of Sun God. Although they believe Niyamraja Penu as their ancestor they never consider him as a *duma*, rather he is propitiated as god. The name Niyamraja is related to his role as law maker, as directed by *dhrama devata*. He punishes those who undertake mass hunting in the forest or clear forest patches without appeasing him. When a mishap occurs in the forest Niyamraja's help is sought.

Gangi Penu

She is the deity of stream water sources and resources and her abode is believed to be on high hills, particularly at the source of springs. She is known to cause diseases as punishment and is therefore worshipped in the hope of cure. When she appears in a dream as a woman carrying an earthen pot to the left, on her waist, she is thought to be communicating her indication to help. A large cigar in the right-hand indicates impending violence.

Sandi Penu

She is the deity of the village boundary which marks the conjunction of the village with the forest. Her overall responsibility is to protect people from outside influence, witches or spirits. She is worshipped during the conduct of death rite. Her most important task is to ward off evil minded people, wizards, witches and spirits from entering into the village. She is believed to be ever



helpful towards the people. She causes no harm to her people but violence to the evil spirits from outside, causing epidemic.

Turkee Penu

Turkee Penu resides at the village entrance. Every village has its own Turkee Penu. She is invoked, aimed at driving away evil spirits as she is responsible for finding off intruders. It is believed that disease can only enter the village after being permitted by Turkee Penu to pass.

Ilu Penu

Ilu Penu is the home deity of Kondhs. Every Kondh home has Ilu Penu. She is responsible for the well-being of the family in general, protecting the health of each member of the family from disease, danger and to ward off evil spirits in particular. She promotes the prosperity of the house if she is appeased properly. There is an emotional bond exists between people and their home. The home is the centre of the family life and it is believed that home itself is a god or goddess. *Ilu* is a Kui word for house and *eja* for home. The home deity Ilu Penu is regarded as the family deity. Ilu Penu is represented either by a single wooden post or by three wooden posts made from *sal* tree. Each post simply decorated with carved rings. Except Ilu Penu they also worship other deities.

Kidi Penu

The abode of Kidi Penu is believed to be in large trees near a paddy field or water reservoir. Fever is seen as a punishment for disregarding the deity. They believe that the fever will cease if the deity's wishes are fulfilled. She is also appeased before crop reaping. It is believed that a crop reaped before appeasement causes the deity to continue to dwell within the grains and that the ingestion of grain leads to health disorders.

Kadiya Penu

She is worshipped to get cured from water-borne diseases and some other related pains. The rite is held in the river. She is appeased by the priest with some offerings.

Deu Kudu Penu and Satari Penu

These two are placed either together or separately in small thatched huts made for them beneath a large tree. These deities safeguard the welfare of the villagers and the village settlement by warding off evil spirits and in particular the spirits responsible for epidemic.

Kamati or Kamatali Penu, Manali Penu and Mardi Penu

These are three malevolent sister deities feared by the Kutia Kondh. They are believed to cause pox, stomach disease and blood vomiting. These deities are worshipped under banyan tree. Kamati Penu is comparable to Devi Durga. Kondhs invoke this goddess to get rid of small-pox. She is malevolent.

Kondhs believe that disease is influenced by their relationship with the environment and by the supernatural powers rather than on the basis of physiological evidences. According to them disease is something that affects body and soul. It manifests itself as a physical problem in a part of the body, while sensation of pain weakens the victim physiologically. They believe that their life force or soul known as *jella* has been disturbed by some unseen power (god, goddess or spirit), which in turn causes problems throughout the body. They distinguish the physical and psychological disease. Physical disease includes dermatitis, accidental injuries, pathogenic illness, fever, diarrhoea, leprosy and other physical ailments that result from food and exposure to the environment. But the psychological illness



includes fear, anxiety, epilepsy, hysteria said to be caused chiefly by evil spirit, supernatural powers and witchcraft which cannot be cured. So they have different deities, spirits believed to be identified with different diseases. They believe that the diseases which are caused due to wrath of god or spirits are called spiritual diseases. Small pox, chicken pox, measles are caused by Kamati Penu. Blindness, physical disorder or handicaps are called spiritual diseases.

The amazing conglomeration of traditions, beliefs, sorrows and philosophies that together constitute and vitalize the rituals and festivals of the tribals has descended from antiquity and has been preserved unimpaired to the present day. Every facet of their life covering round the year activities is intimately connected with religious beliefs and practices. These aspects of the Kondh culture give meaning and depth to their lives and solidarity to their social structure.

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