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PRADEEP KUMAR JENA, I.A.S.
Commissioner-cum- Secretary

DEBENDRA PRASAD DAS, O.A.S.(SAG)
Director

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bibhu Chandra Mishra
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Manas R. Nayak
Cover Design & Illustration

Hemanta Kumar Sahoo
D.T.P. & Design

Raju Singh
Manoranjan Mohanty
Photo

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**E-mail : iprsec.or@nic.in
iprsec@rediffmail.com
Visit : <http://orissa.gov.in>
Contact : 9937057528(M)**

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Editor's Note



At the outset, I salute the team effort made possible by the vision of our popular Chief Minister Shri Naveen Patnaik and tireless efforts of our Minister, I & P.R., Shri Arun Kumar Sahoo, Commissioner-cum-Secretary to Govt. Shri P.K.Jena, Director, Shri Debendra Prasad Das and the Deputy Director also the Supervising Officer Shri Ramsankar Behera for having motivated the Officers and Staff of I & P.R.Department and successfully placing Odisha's feature in the India International Trade Fair-2012. This magnificent event is usually held between 14-27 November every year at Pragati Maidan, New Delhi. It was a privilege to hear visitors quip that "it was the best Odia performance during the last 3 decades". For a moment, I was ecstatic at both the performance and the team psychology.


As we were performing wonderfully well at New Delhi as expected on a fullmoon day in the month of Karttika in the city of Cuttack, history resurrected itself as an ode to Odisha's Baliyatra which was celebrated between November 28 and December 5 reminiscing the glorious cultural history of Odisha. People say, "it is the 2nd largest Trade Fair in Asia". Long forgotten maritime glory of ancient Kalinga is celebrated, colourful boat made up of paper and dried banana tree barks carrying small oil lamps are found in lakes, ponds, streams everywhere across our State with people singing "Aa Kaa Ma Bai-Pana Gua Thoi, Pana Gua Tora- Masaka Dharam Mora". This reflects the perfect blend of tradition with the modernity which redefines modern Odisha.

As I write my note I am overwhelmed by the Government's decision for providing financial assistance of Rs.200/- along with the regular monthly pension to the elderly, widows, differently abled persons to enable them to buy winter clothes. Like humans due to the efforts of the Government even animals are snuggling up in blankets provided to them by authorities to beat the cold at Nandan Kanan Zoological Park in Odisha. That is why it has been said "Varshanam Bharat Shresthah-Deshanam Utkal Smrutah...".

I have also been pained as the Opposition Motion to withdraw the decision of FDI in retail was defeated in Lok Sabha and Rajya Sabha. For a moment, I thought that as if we are again going back to the era when we were ruled by Britishers. We must not forget that it took us 200 years to throw them out. As the world becomes a global village, local problems should not be overlooked. However, I would like to thank the B.J.D Members of Parliament for having voted against the FDI in retail.

I deem it my privilege to thank the Government and my team members mainly Bibhu Chandra Mishra, Bikram Maharana, Debasis Pattnaik, Sadhana Mishra, Manas R. Nayak, and Hemanta Kumar Sahoo for making it possible to create a new record of publishing 13 issues in a year. Since its inception in 1948 this has happened for the first time. Under the leadership of our Chief Minister many such records are expected to be achieved. I would also like to thank the Photo Unit and the Staff of Odisha Printing Press for their unflinching support without which this could not have been achieved.

Last but not the least we express our condolence on the sad demise of Sitar maestro Pundit Ravi Shankar who gave a new identity to Indian Classical Music. He was, indeed, a national treasure and global ambassador of Indian Cultural Heritage. May his soul rest in peace...



Editor, Odisha Review

Unique Love of Radha for Her Krishna

Madhusudan Patnaik

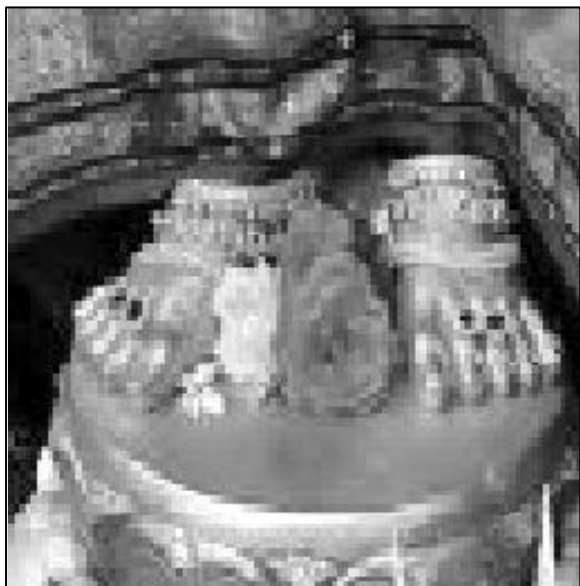
Any pleasure in this world is temporary like passing clouds. Nobody knows when one will have to leave the body. The body is ephemeral like a water bubble and the mind is restless like a mad monkey. The mind becomes restless and fiery like a volcano. Contemplation on God alone will cool the mind which is very unsteady, turbulent and dangerous. The pleasure of a transcendental loving affair with God is permanent and ever-increasing.

Go to Brindavan and listen to the air that reverberates with the hearty melodious and pulsating chant of 'Radhe-Radhe' throughout Radhastami which is her appearance day. It is celebrated on a grand scale all over Vraja, but in Her birth place Barsana, 30 kilometres from Mathura, the inhabitants revere Radha more than Krsna and Radhe-Radhe gushes forth spontaneously with their every breath, every sigh and every moment.



Radha Krishna is ever one and never separate. Radha's creation is from the left side of Krishna's body who accepted her with his two hands and was known as Radhakanta, and Devi Laxmi was created from the right side of Krishna's body who accepted her as Laxmikanta with His four hands. The abode of Radha Krsna is Goloka Dhama or Heaven itself. Radha is Krishna's spiritual energy one portion of which is the 'Ihadinisakti', His internal pleasure potency the personification of which is Radha. There is no difference between Krishna and Radha for She is His expansion. They are inseparably one. He the energetic and She the energy.

God is perfect and omnipotent. If there is any limit to his potencies, he cannot be God. As God He can do anything, even the outrageous. When the Lord incarnates in his various 'Avatars', the Ihadinisakti accompanies him as his consort.



In Vaisnava philosophy obeisances are paid first to the internal pleasure potency of the Supreme Lord. Therefore, they are always referred to as Radha-Krishna, Laxmi-Narayan, Sita-Ram, Radhe-Shyam and so on. It is said, one can reach Krishna by the grace of Radha.

Radha is the most intimate lover and greatest devotee of Krishna. All the Gopis of Brindavan give pleasure to Krishna, but Radha pleases Him the most of all. Her love for Krishna is like an ocean while the love of other Gopis is like small pools of water. Like the ocean, Radha is also the Source of all the water in all the pools in all the universes. As per *Çhaitanyacharitamruta*, Krishna enchants the whole universe, but Srimati

Radharani is dearer to Krishna than all the other Gopis of Braja, for She possesses the unique qualities, that can infuse Krishna with transcendental pleasure.

Krishna's 'rasalila' is nothing but the conjugal relationship of Krishna with the Gopis of Braja, particularly with Radha. These are a part of His eternal Rasalila. It is easy to misunderstand Krishna's Rasalila, which appear as lusty affairs but in reality it is spiritual in nature. Relations in 'Madhurya Bhava' are entirely devoid of any material Sensuality. The other four Bhavas that a devotee can have are, Shanta (in awe), Dasya (in Servitude), Sakhya (in friendship) and Vatsalya (in parenthood). Of the five Bhavas Madhurya Bhava is the pinnacle of perfection, ecstasy and bliss.

As per *Bramha Baibarta Puran* it is said that Radha was not born to any human being. Kirtida, the king Brushavanu's wife, while going to bathe in a pond, found a baby floating on a lily-flower sleeping and she brought her home. The eyelids were closed for three days after which she opened her eyes when she saw Krishna in the lap of Yashoda. Jabat, the present name of which is Barasana, was her father's house (Brusabhanu).

Madhusudan Patnaik, Kaibalya, Duttatota, Puri.



GOOD GOVERNANCE



A Step in the Right Direction

Decentralization of Supplementary Nutrition Programme of ICDS

The Government of Odisha took an in-principle decision to implement decentralized procurement of food stuffs with effect from April 2011 under Supplementary feeding programme. Some meaningful changes were made to the existing programme with regards to feeding norms, procurement procedure, financial procedure and monitoring. The important features included in this programme are :



- Emphasis is given on meeting protein and calorie norms within the ration cost.



- Daily recipe of morning snacks, Hot Cooked Meal (Pre School Children) and Take Home Ration has been standardized all over State.
- Provision of eggs for Pre School Children has been introduced

The involvement of local communities and Self Help Group members is ensured through monthly monitoring by PRI members at GP level, Jaanch Committee formed at the village level, Persons with Disability included in the Jaanch Committee, Self Help Groups entrusted with responsibility of preparation and delivery of Take Home Ration.

accountable. The decentralised procurement of food stuffs has made fundamental changes in the functioning of the AWCs. Apart from procurement of food it also ensures larger participation and community monitoring of the scheme.

- There is marked improvement in the overall functioning of Anganwadis. Hot cooked meal is served almost every day in the Centres.
- It is also seen as a major tool to benefit the women Self Help Groups economically and engage them for gainful employment, which would be a step towards their empowerment.



Apart from this, Commissioners of Hon'ble Supreme Court through their letter to the Department of Women and Child Development, Govt. of Odisha have appreciated the effort undertaken related to Decentralised process of Supplementary Feeding Programme of ICDS.

However effort is being made by Department of Women and Child Development to enhance the capacity building of service providers as well as Mothers Group, Jaanch Committee members.

INDIA INTERNATIONAL TRADE FAIR - 2012

The India International Trade Fair, ever since its inception in 1980 has evolved as a major event of our country. It is a premier event organized by the India Trade Promotion Organization (ITPO), the nodal trade promotion agency of the Government of India. The event is held between 14-27 November every year at Pragati Maidan, New Delhi. This annual event provides a common platform for the manufacturers, traders, exporters and importers. The fair displays a wide range of products and services including Automobiles, Coir Products, Jute, Textile, Garments, Household Appliances, Kitchen Appliances, Processed Food, Beverages, Confectionery, Drugs, Pharmaceuticals, Chemicals, Cosmetics, Bodycare and Healthcare Products, Telecommunication, Power Sector, Electronic Sector, Furniture, Home Furnishings, Sports Goods, Toys, Engineering Goods etc. IITF is a major tourist attraction and lakhs of people visit the Fair every year. The theme of 32nd India International Trade Fair (2012) was focusing on “Skilling India”. The objective of this trade fair concentrated on exhibiting the all-round developments with application of modern technology and keeping intact the glorious past as well as the heritage and tradition of India. This year 22 countries (Including India) participated in the trade fair. A notable feature of the fair is the participation by most States and Union Territories of India. Like every year, Odisha, the land of Art, Culture, Sculpture, Handicrafts also participated in the annual trade fair. Motivated by the ideas of our visionary Chief Minister Shri Naveen Patnaik, a team of Officers and Staff of Information & Public Relations Department led by our young and energetic Minister Shri Arun Kumar Sahoo, our dynamic Commissioner-cum-Secretary Shri P.K.Jena. IAS and Director Shri Debendra Prasad Das, OAS (SAG) worked relentlessly and made this event a grand success.

Synchronizing with the theme of IITF-2012, “ Skilling India”, Odisha Pavilion has been designed and decorated accordingly highlighting the rich heritage of traditional skill of Odisha along with skill development and capacity building activities in recent times. A large Dola Viman at the entrance represents traditional Wood Art with Patta paintings. The Patta Paintings resemble the old murals of Odisha especially religious centres of Puri, Konark and Bhubaneswar region dating back to 5th century BC. Simultaneous origin and growth of painting and sculptural art in Odisha have a rich history and vibrant presence. A giant Industrial wheel on top denotes the progress made in industrial sector in Odisha and development of human resources and skill up gradation to keep the wheel moving. Odisha has a rich tradition of Handloom and Handicrafts. Tie and dye design popularly known as “Ikat” is known all over the world. This art has been shown in the front of the pavilion with a woman engaged in weaving depicting approach towards market promotion, brand building, large scale, skill development training and promotion of infrastructure by establishing Apparel Training and Design Centres. Ratnagiri, once the site of a major Buddhist monastery is displayed on the right side of the Pavilion. It was part of the ancient Puspagiri University together with Lalitgiri and Udayagiri Buddhist sites. The beautifully crafted entrance gate symbolizes artistic skills of that period, which is one of the famous Buddhist heritage tourism spots of the State. Skill has been a driving force in development of human civilization. A man lifting a globe on the right corner symbolizes the skills of Odisha in different fields spread and acclaimed all over the world.

Udaygiri caves shown on the right side of the entrance depicts the unique religious legacy of ancient times. The walls of the caves are decorated with beautiful paintings of human beings and animals with inscriptions from the sacred text of Jain religion. The double storied Rani Gumpha cave is engraved with excellent stone carvings. Dhauli Shanti Stupa known as Peace Pagoda is located near Bhubaneswar on the bank of river Daya where Emperor Ashoka laid down the weapons of violence and accepted a life of Ahimsa in the form of Buddhism after Kalinga War is displayed on the right wall. The Sun Temple of Konark is the paragon of artistic excellence and symbol of Odishan rich sculptural heritage. The statue of Sun God takes back to the golden era of Odisha and the skills have been passed and carried on from generation to generation. Odisha is on the track of fast development in various sectors like Industry, Energy, Education, Art and Craft, Women Empowerment and Modern Technology which are on display on all the exterior walls. Mukteswar Temple Gate in Bhubaneswar dates back to 970 AD, a gem

of Odishan Sculptural marvels marks the combination of all earlier developments and initiates a period of experiment influencing the later period. The replica is displayed at the Exit Gate. Sand Art one of the finest forms of Odishan Art and Craft is done by renowned Sand Artist Subal Moharana at the right side of the Pavilion.

Craft Village where three popular crafts of the State namely Patta Painting, Wood Carving and Handloom Weaving are being demonstrated by National/ State award winning artisans. Handloom Weaving is prepared by Bidyadhar Meher and Ranjit Meher. Patta Painting is prepared by Umesh Ch. Behera and Rabindra Behera. Wood Carving is prepared by Sameer Ku. Sutar and Simanchal Nayak.

The State Govt. has set an ambitious target to upgrade skills of 10 Lakh youths during current plan period. Identification of potential sectors, development of infrastructure, imparting employable skills and implementing appropriate strategy is being done in mission mode. The Theme Sector has showcased potentials and achievements of Odisha on the path of skilling Odisha.

TEAM ODISHA

Odisha the most happening state in industrial sector offers a plethora of possibilities to investors. Having quality infrastructure, abundantly endowed with natural resources and adoption of an appropriate strategy for sustainable development; Odisha is all poised to take off new heights of industrial growth. Achievements and potentials along with skill development and technical education have been focused.

Jindal Stainless Ltd.

A part of the O.P. Jindal Group, Jindal Stainless has grown to become the largest steel manufacturer in the country with diverse interest ranging from mining to power generation.

Tata Steel

Aspiring to be the global industries benchmark for value creation and corporate citizenship, Tata steel showcases partnership with Odisha in mineral, industrial & socio economic development of the State.

Department of Tourism

Odisha is the land of many splendors having a rich cultural heritage. The State is literally a tourist's paradise offering a plethora of activities and attractions. A new tourism policy is being formulated by the Govt. aiming at strengthening the tourism products of Odisha, increasing private sector participation, augmenting tourism infrastructure through PPP mode.

Department of Energy

Department of Energy represented by OPTCL, GRIDCO, OHPC & OPGC showcases major achievements in power sector, nurturing talents and skill up gradation for future requirements through regular training and Development Programme. Formulation of HR Strategy to develop skilled manpower has been the goal of the Department which is being carried out in various ways.

National Aluminium Co. Ltd. (NALCO)

Incorporated in 1981 as a public sector enterprises, Nalco was set up to exploit a part of the large bauxite deposits discovered in the coast. With consistent track record in capacity utilisation, technology absorption, quality assurance, export performance and profitability, Nalco is a bright example of India's Industrial growth. Going further ahead Nalco is foraying in to other metals and energy sectors. The Nabaratna Company Nalco displays ongoing activities with future course of action.

Department of Agriculture

Odisha farmers have progressed from primitive farming to modern agriculture. Activities and achievements of 10 outstanding farmers have been presented. More crop drop, marketing of agricultural produce, value addition, major programme in operation in the state and other activities highlighting achievements of agriculture in the State have been presented in befitting manner.

Sale Sector has been organized by Directorate of Textile & Directorate of Handicraft & cottage industries. Around 34 artisans/ organizations have opened stalls in sale sector in 1st floor of the Pavilion where handloom & Handicraft products like appliqué, art textile, handloom saree, coir toys and coir products, decorative jewellery, dhokra casting, embroidery, golden grass products, stone carving, straw craft, silver filigree, tribal art & craft, contemporary painting etc. are available. Organizations like Boyanika, SERIFED, Sambalpuri Bastralaya, Utkalika and FAB INDIA have opened their stalls.

Chaiti Ghoda : At the Door of Extinction

Basista Kumar Behera

The man was vagrant. The enthusiasm to soil could not indulge him. He wandered forest to forest, hill to hill in search of food or livelihood. But one day he learnt to smell his soil, he dug soil to fulfill his hunger and got trees full of fruits. So he desired to settle permanently. Gradually cities raised their heads. For the maintenance of these cities and also for peaceful life and protection from invasion of alien army, administration was required. King / monarch was the pivot of this administration. The contribution of horse in maintenance of kingdom and as an aid in war would not be avoided. In this regard the role of horses on the page of ethics and history can be found after this findings and one must say horse is the symbol of bravery.

As a memory of this braveness/bravery, Chaiti Ghodanata took a special place in Odisha folk culture.

In the grassroot of creation of drama if 'Veerpuja' is admitted, the clear information about the antiquity can be found out. The main object of 'Veerpuja' was : pursuing the life of brave persons, their ideals should have been accepted by all for the welfare of the society or nation. According to the views of 'Dr. Ridge way' the creation of drama is possible only through the life history of the dead great brave persons (Heroes). In this regard, the contribution of the Heroes, 'the



horse' is also acceptable. So on the root of creation of drama, though the contribution of horse in negligible or indirectly yet it is not worthless.

The applicability of 'Katha Ghoda' is also there in our tale of folk. An unusual incident or character has been described in between the word 'Katha Ghoda - Pani Piee'. But in the field of Odia Folk Drama, there is a tradition of celebrating a special function basing on this 'Katha Ghoda'. In 'Nakai', a folk drama of Uttar Pradesh, a comedian gets an entry on the stage sitting on the back of 'Ghoda' and he causes other to hear comics about his favourite horse.

In Odisha 'Ghoda Nata' is a traditional festival of Kaibarta. Being it begins with full moon day of month of Chaitra, is known as 'Chaiti

Ghoda Nata'. The Kaibartas are busy involving in the drama till the eighth day from full moon day of 'Chaitra Masa'. Getting their horses danced, singing songs along the village wide road, they used to collect money and clothes etc. In some places, there were gathering of several parties of 'Ghodanata'. Chudamani, within jurisdiction of Basudevpur police station of Balasore district and Goramati nearer to Bhadrak are the places where gathering of parties of Ghodanata is very common as a tradition. A horse from the 'Bindhya Mountain' was got hold to Vyasadeva, the son of Parasa and Yojanagandha the daughter of Kaibarta as he was willing to play with the horse. From that day the horse became a domestic animal. For its memory, this is a imagination of this Ghodanata.

There is another legend/saying of using the Ghodanata in the interior area of Odisha. Lord Shri Ramachandra had presented a Ghoda, being satisfied with their behaviour for the fisherman helped him cross the 'Saraju river' at the time of travelling to the forest. The horse was at their hand from that day and for keeping that day memorable, after worshipping the Ghoda, the Ghodanata is held on the full moon month of Chaitra.

'Kaibarta Geeta' book of Achyutananda Das, a poet of the age of five saints, is a famous religious epics in the part of the fisherman.

The creation of this Ghoda is mentioned in this book. Lord was sleeping in the leaf of Banyan tree at the time of destruction.

He is named Kaibarta as he took birth from the root of the ear of Lord.

One day a trout fish swallowed Dasraj in the state of his sleeping. Tearing the belly of trout fish, Lord rescued Dasraj by virtue of his meditation / Yoga. So, Dasraj and his descendants make fishing and make their livelihood. Chaitra festival is an auspicious day / festival for every Kaibarta society.

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Basista Kumar Behera, Plot No. G/E - 37, V.S.S. Nagar, Bhubaneswar.

P.R. Approach in Good Governance : A Prelude to Action Frame of Reference

Umakanta Mohapatra

In the background of people centered, participatory and demand driven models of development, the techniques of 'Information Transaction' & corresponding Public Relation (IT & PR) strategy is very crucial for realization of Good Governance. "Good Governance", as described by World Bank, is "epitomized by predictable and enlightened policy making; a bureaucracy imbued with professional ethos; an executive arm of Govt. accountable for its actions; a strong civil society participating in public affairs; and all behaving under Rule of the Law". "One of the basic doctrines of Good Governance is achieving desired results in right way and with a sense of justice and fairness.....". The realization of these objectives lies in peoples' acceptance of and participation in public policies. Lack of understanding of public policy is an obstacle to public acceptance. If poverty reduction and other development strategies have not yielded desired level of result it is mainly because of the lack of wider 'societal ownership' of the schemes and projects. Weak ownership is often rooted in lack of public understanding and public debate of the issues and policies.² Appropriate 'information transaction' works as a remedy to the gap. It keeps people aware & alert about the developmental tracks and governmental interventions. It provides access to information

that enhances public understanding, as well as space for public debate which ultimately opens up the potential for new forms of decision making and participation. It can be said that an aware and alert citizenry forms the seed bed on which grows the canopy of peoples' empowerment and participation.

Best Practices in Other States

Many theoretical analysis, evaluation reports and successful strategies of project implementation have shown that appropriate public relation and motivational exercise are golden routes for ensuring and sustaining peoples' participation. The lessons learnt from implementation of The Scheduled Tribes and Other Traditional Forest Dwellers Act, 2006 in Madhya Pradesh has shown that raising awareness level through old and new public relation platforms and using appropriate communication media is key to success in implementing such legislation.³ The experience regarding involvement of community under National Rural Employment Guarantee Scheme in Naxalite areas of Madhya Pradesh also shows that Information Education & Communication (IEC) enabled people to access their rights under the Act.⁴ To start with, a multi-pronged awareness campaign was launched which included generation of awareness of the statutory rights of

the workers, how to register, demand, get work allotted, receive proper and timely wages, understand their obligation to work out put and even to lodge complaints and grievances. For wider publicity of the provisions and activities of the scheme media cells were constituted at different levels. Additional Officers were appointed as Media In-charge in all *Janpad Panchayats*. A Radio programme named *Namanskar Balghat* was conceived and implemented from the beginning to keep the villagers and other stake-holders updated, well informed and also collect the feedback. Collector of Belghat district of Madhya Pradesh writes that “this radio programme is broadcasted in mornings and now it is one of the favorite programmes of villagers”. Attempt for Communitization of Public Institutions and Services in Nagaland was made through intensive awareness campaigns at all levels-political, bureaucratic, civil society and village communities along with actions for developing partnership between the Government and Community.⁵ BAIF (Bharatiya Agro Industries Foundation) experience of Tribal Development programmes in Southern Gujrat, Western Maharashtra, Southern Rajsthan and Southern Karnataka also gives similar learning. Sri Girish G. Sohani, Executive Vice-President of BAIF writes improvement in the quality of life was achieved “not only through the development of physical resources and assets but also through increased awareness, knowledge and management capacity which empowered the community to take up its own development further.”⁶

The scholarly works of academicians and professionals have also lighted upon the role of media and public relation service in planning and execution of developmental projects. The scholars like O.P.Agrawal and T.V.Swaminathan have suggested that among other things more

engagement with media and civil society at policy formulation level can remove much difficulty in formulating the right policy and sticking to it.⁷ Recent dynamisms of developmental interventions require a proactive and effective PR (Public Relation) Strategy to keep people informed, empowered and prepared for acceptance of and adaptability to Governmental interventions.

The Action Frame of PR strategy has to be based on **developmental dynamics** like-

1. Diffusion & Maintenance of the values of high Growth momentum and faster poverty reduction.
2. Catalyzing implementation of Public Service Delivery.
3. Organizing and conducting Need Assessment studies of local communities through interpersonal relationship with one and all in the community.
4. Developing a near real time data base of ‘skill maps’ of the communities vis-a-vis their need and aspirations.
5. Mobilization of targeted groups for enhancement of their employable skills and productive capacity.
6. Mobilization of farming community for raising farm productivity through adoption of scientific methods, mechanization of agricultural operations and adoption of new technologies.
7. Mobilization of newly formed Organs of Peoples’ Participation (OPP) like SHGs, Gaon Kalyan Samities (GKS), Vana Samrakshana Samities (VSS), Vigilance Committees, Joint Forest Management Committees (JFM), Parents Committees, Users’ Groups, Mothers’ Committees, Common Interest Groups etc. and ensuring their participation in human development indicators particularly in fields of functional literacy, public health, total sanitation, IT literacy,

renewable sources of energy, environmental regeneration, maintenance of sex ratio, reduction of IMR, MMR and morbidity rate etc.

8. Making people aware to utilize available opportunities for creation of new means of livelihood.

9. Disseminating reliable and specific information on venturing micro-level entrepreneurship in the field of agro-industries, mechanization of agricultural operations and downstream industries.

10. Mobilizing people for Community management and appropriate utilization of natural resources: Fostering of micro-level Public Private Partnership (PPP) and People Government Partnership (PGP), Community and Government Partnership (CGP) in maintenance and development of community assets.

11. Developing a robust model for lodging and tracking of public grievances and facilitate the process of their redressal.

OUTLETS OF PR STRATEGY

The success of PR strategy lies in ensuring **Accurate Communication, Appropriate Motivation & Adequate Counseling** which can be achieved through two principal outlets (1) Reaching People Directly (RPD) and (2) Reaching People through Media (RPM). Of course, these two outlets are not separable to water tight compartments and there are marked continuum between the two. Both these outlets have their utility and limitations. The areas and degree of their effectiveness also varies. At times an integrated approach involving both these outlets yields greater and quicker results.

Reaching People Directly (RPD) involves the Outlets like-

i. Interpersonal Communication.

- ii. Intra-group and Inter-group Meetings
- iii. Organization of Public Debates & Conducting street corner meetings
- iv. Carrying Feed-back from beneficiaries, stake holders and molders of public opinion.
- v. Organization of Exhibitions both static and mobile.
- vi. Conduct of Road shows.
- vii. Arrangement of Exposure Visits.
- viii. Organization of Meets & Get- Together Camps.
- ix. Organization of Orientation Camps/ Training Camps/ Refresher Meets
- x. Organization of infotainment programmes like street plays, play shows, and cultural evenings.
- xi. Establishment and management of ICT Kiosks like *e-Chaupel*.
- xii. Organization of regular *Janpad Bicharmadali*
- xiii. Establishment and management of Citizen Facilitation Centers.
- xiv. Organization of seminars, workshops and stakeholder meets.

Reaching People through Media (RPM) involves the outlets of outdoor and intermediary media instruments of which the major ones are:

- i. Print Media like Newspapers/weeklies,/ periodicals
- ii. Electronics Media like TV Channels
- iii. Signature and opinion boards
- iv. Leaflets & handouts
- v. e- Social Media like, Info-Content modules, Face books Google, Twitter, My-space
- vi. Cinema and video shows.

- vii. Organization of webinars.
- viii. Hoardings
- ix. Unipoles
- x. Digital Board
- xi. Toll Plaza
- xii. Mobile Vans
- xiii. Illuminated Kiosks
- xiv. Public Bus Back Panels
- xv. Bus Bays & Waiting Places.
- xvi. Projections in Foot Over bridges, Railway Over Bridges & Fly-Overs
- xvii. Glowing Boards at Railway Stations and Air Ports.
- xviii. Conspicuous Places in Public Utilities.
- xix. Traffic Stands & Booths
- xx. Signage
- xxi. LCD displays
- xxii. Decorative Poles
- xxiii. Market Places
- xxiv. Shopping Malls & Multiplexes.
- xxv. Hoardings
- xxvi. Standees/ Gantries
- xxvii. Public Galleries
- xxviii. Traditional Media like *Palla / Daskathia/ Ghodanacha/* folk-dances / folk songs etc.

Comparative Advantage of Two PR outlets.

Both these outlets have their applicability and limitations. In RPD outlets the communicator himself is present and has many advantages of explaining or redesigning the message as per the requirement of the audience. In this outlet PR personnel and the communicator have the chance

to identify the socio-cultural factors at the level of ground reality which motivate or refrain people to participate in or from participating the projected schemes. They have the chance to judge the perception of the people and carry the feedback accordingly to the appropriate quarter. In peoples' participation individual perception of a developmental intervention plays the determining role. What individual perceives as the consequence of an action is far more important than what the developmental executive believes the individual should perceive. In RPD the communicator has the scope for assessing individual perception and adopting more effective techniques of communication. RPD becomes more effective in case of people having lower literacy, low awareness, low level of skill expertise and the people operating mostly in unorganized sectors. It is more effective when people are to be explained a comparatively longer message with examples and demonstration. The awareness programmes for health, sanitation, child care, maternal care, adoption of alternative livelihood, motivating youth towards skill development, making people to choose a career etc. can be better performed through RPD outlets.

Reaching People through Media (RPM) is an indirect outlet where the communicator is absent. As such, the mechanism of communication needs to be neatly worked out in this case. The conceptualization & contextualization of the message, the channel of communication, reception and interpretation of the communication at destination matter a lot in this outlet. Attracting and engaging a person in a message till it is understood properly is a complex matter. Attraction and engagement is an individualized equation. To engage an individual, the theme of message should be satisfying his immediate need. The urgency of the need is to be assessed from the view point of the individual not the planner.

For example, the message about small family norm may be important for the planner but it may not have that much necessity for an individual from his point of perception. What might attract and engage one might be of very less interest for another individual. The language of the message needs to be simple, straight and short. The coinage of the message must be as per the comprehension level of the target group. Proper institutions need to be placed where people can lodge their queries, reactions and opinions about the message communicated to them. The use of RPM becomes more effective where the target audience is educated, highly skilled, professionalized and organized. The people operating in organized sectors can be easily communicated through this outlet more quickly and with less cost involvement.

NECESSARY POLICY INTERVENTION

The department of Information & Public Relations has already created a brand of officers and employees from the state to sub-divisional level with expertise of working as a bridge between the people and the Govt. The department has been effectively discharging its duties in perfect harmony with administration and the people. Recent dynamisms of faster development need comprehensive policies for more sharpened PR service. The Public Relation & Media Management (PR & MM) has to be inbuilt in to any developmental project. P.R & MM is to be regarded as necessary partners not foot notes in any developmental efforts. The IEC and awareness components of different programmes and projects need to be pulled together; and, complementary projects need to be clubbed together in proper sequence. The IEC and awareness activities need to be prioritized and viewed as essential statutory parts not as an additional or obligatory service. Realizing the need

for more professionalized public relation service in present days Chief Secretary, Govt. of Odisha Sri Bijaya Kumar Patnaik has given directions for In-House Capacity Building in I & P R Dept. Sri Patnaik has often emphasized that capacity and ability of PR Officers need to be enhanced and sharpened with updated trainings and exposures. They need to be provided with logistics and equipments that enable them to match the need of faster, accurate and strategic communication. A PR personnel needs to be exposed to the strategies, achievements, limitations and visions of various departments so that he can make the best combination of what to communicate and when to communicate and how to communicate.

Developing In-house expertise

In a democratic and welfare form of governance Public Relation Exercise as a matter of fact has a wider and inarching boundary touching different Governmental activities. The role and responsibilities of PR Officers are directly influenced and shaped by developmental policies and initiatives. However, the board areas of expertise among other things can be-

1. Concept Building.
2. Contextualization of concepts & messages.
3. Script writing.
4. Content Development- interactive content & Performance Content.
5. Event organization, management and wrapping up.
6. Print media advertising.
7. Electronics media advertising.
8. Wall painting and Board designing.
9. Web- media messaging.
10. Social media handling.

11. Outdoor advertising through various outlets.
 12. Designing Development Communication, Plan Communication and Governance Communication.
 13. Planning & displaying Curtain Raiser Programmes.
 14. Preparation and presentation of Annual Reports, Evaluation Reports and findings of Assessment Studies.
 15. Designing and disseminating disaster management messages.
 16. Motivating people and providing handholding support to them in the programmes like mechanization of agricultural operations, starting up horticultural activities, skill development works etc.
 17. Designing the format and theme of Information brochures.
 18. Right To Information Act and learning the techniques of handling the RTI matters so as to cater to need of the information seeker.
 19. Provisions of Public Service Delivery Act, well acquaintance with service delivery mechanism at different levels for providing handholding support to people and facilitating the whole process. Developing micro-level data base of the demand and supply of Public Services for effective delivery and convergence with other complementary schemes.
 20. Conducting Need Assessment Studies and Skill Mapping Exercises at Community level and developing real time data base of the findings with regular updating.
 21. Public consultations and counseling for resolution of many crowd behavior, mob activities, protests, communal tensions and other law & order situations.
 22. Expertise in lodging, handling and following up Public Grievances to the point logical conclusion.
- The list of required expertise is a dynamic one and goes on changing with changes in context and levels of development. The Public Relation personnel need to be kept in a competitive status and role with that of his counterparts in Public and Private and Government sectors. They need to appropriately fitted into the administrative structure with clear-cut role, responsibilities, logistics and enabling policies to be devised, authenticated and put in place by appropriate normative arrangements.
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Socio-Economic Condition as a contributing factor for Criminality of Women Prisoners in Odisha

J. J. Rath

Introduction

Socio-economic status (SES) is an economic and sociological combined total measure of a person's work experience and of an individual's or family's economic and social position in relation to others, based on income, education, and occupation. While analyzing a family's SES, the household income, earners' education, and occupation are examined (NCDS, 2008). Socio-economic status is typically broken into three categories, high SES, middle SES, and low SES to describe the three areas in which a family or an individual may fall into. When placing a family or individual into one of these categories any or all of the three variables (income, education, and occupation) can be assessed. A 4th variable, wealth, may also be examined when determining socio-economic status. During assessment low income and little education have shown to be strong predictors of a range of physical and mental health problems, ranging from respiratory viruses, arthritis, coronary disease, and schizophrenia. These may be due to environmental conditions in their workplace, or in the case of mental illnesses, may be the entire cause of that persons social predicament to begin with (Marmot, 2004; Werner, et.al, 2007).

Socio-economic condition is a measure which attempts to classify individuals, families or

households in terms of the indicators such as marital status, religion, family and housing condition, education, occupation, income, expenditure etc. (Nayak, 2012). As the author is pursuing her research work on 'Right to privacy of women prisoners in jails of Orissa; A critical analysis'; hence to assess the socio-economic condition of the women prisoners the researcher has taken age, nature of family, type and nature of house, amount of rent, marital status, number of children, place of stay, educational qualification of their mothers, fathers and that of the women prisoners, vocational/ technical education, religion, scope for religious practices, ways of performing religious practices, needs for pursuing religious practices, employment, source of employment, monthly income, sources of subsistence, monthly family income, dependants, sufficiency of family income and other sources of survival.

A person's status and its attributes are set by the law of the domicile if born in a common law state, or by the law of nationality if born in a civil law state and this status and its attendant capacities should be accepted wherever the person may later move. Social status is the honour or prestige attached to one's position in society. It may also refer to a rank or position that one holds in a group. Social status, the position or rank of a person or group within the society, can

be determined by two ways. One can earn their social status by their own achievements, which is known as achieved status. Alternatively, one can be placed in the stratification system by their inherited position, which is called ascribed status. Ascribed statuses can also be defined as those that are fixed for an individual at birth. Achieved status means what the individual acquires during his or her lifetime through proper utilization or misutilization of knowledge, ability, skill and perseverance. Prisons, jails or correctional institutions are integral parts of the criminal justice system of a country. These are the places where individuals are physically confined or detained in pursuance to orders passed by judicial and quasi-judicial bodies and usually deprived of a range of personal freedom. The object of imprisonment varies in different countries and may be: a) punitive and for incapacitation, b) deterrence, and c) rehabilitative and reformatory (Scott CL & Gerbasi JB., 2005). The primary purpose and justification of imprisonment is to protect society against crime and retribution. In recent years it is felt that, punitive methods of treatment of prisoners alone are neither relevant nor desirable to achieve the goal of reformation and rehabilitation of prison inmates. The concept of Correction, Reformation and Rehabilitation has now come to the foreground (Karnataka Prisons 2009). Human rights approaches and human rights legislations have facilitated a change in the approaches of correctional systems, and they have evolved from being reactive to proactively safeguarding prisoner's rights. Prisoner "is no longer regarded as an object, a ward, or a 'slave of the state', who the law would leave at the prison entrance and who would be condemned to 'civil death' (Dr. Kurt Neudek). It has increasingly been recognised that a citizen does not cease to be a citizen just because he has become a prisoner. The Supreme Court has made it very clear in *Charles Shobraj vs. Superintendent, Tihar Jail,*

AIR 1978, SC 1514; that "except for the fact that the compulsion to live in a prison entails by its own force the deprivation of certain rights, like the right to move freely or to practice a profession of one's choice, a prisoner is otherwise entitled to the basic freedoms guaranteed by the Constitution". The State is under an obligation for protecting the human rights of its citizens as well as to protect the society at large, and is authorised to do so. To protect the citizens from any possible abuse of this authority, they are given certain basic privileges recognised by the Constitution of India as Rights. Elevation of such claims to the status of Rights, gives the citizens the capacity to evoke the power of the Judiciary to protect themselves against violation of such rights, as well as to seek redressal for their restitution. In India, the idea of rights of prisoners was long underlying under the colonial rule and has only recently emerged in public dialogue. The Constitution of India confers a number of fundamental rights upon citizens. India is also a signatory to various international documents of human rights. The Universal Declaration of Human Rights also states that: "No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment" (UDHR, 1948). Moreover the United Nations Covenant on Civil and Political Rights states in part that "All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person". (UNICCPR, 1966). International conventions, which have further expressed the prisoners rights, are (1) Standard Minimum Rules for the Treatment of Prisoners (OHCHR, 1955); (2) Principles of Medical Ethics relevant to the Role of Health Personnel, particularly Physicians, in the Protection of Prisoners and Detainees against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (UN Medical Ethics, 1982); (3) Convention Against Torture (UNCAT, 1984); (4) Body of Principles for the Protection

of All Persons under Any Form of Detention or Imprisonment. (Principles of Detention, 1988); (5) Basic Principles for the Treatment of Prisoners (UNPTP, 1990); (6) United Nations Standard Minimum Rules for Non-Custodial Measures (The Tokyo Rules, 1990); (7) United Nations Standard Minimum Rules for Non-Custodial Measures (The Tokyo Rules, 1990); (8) Declaration on the Protection of all Persons from Enforced Disappearance, General Assembly Resolution 47/133 (UNDPPED, 1992); (9) United Nations Standard Minimum Rules for the Administration of Juvenile Justice (The Beijing Rules, 1985) and (10) Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power, (UNVCAP, 1985). The status of a prisoner is an achieved one; hence it is needed to find out the various factors responsible for such a dogmatic condition of a human as well as the recourses available for eradication of such criminalization which is a social evil.

Scope of the Paper

As per the census 2011 the total population of Odisha is 41,947,358 out of which 21,201,678 are males and 20,745,680 are females (Census of India, 2011). So a major chunk of the population is women. As per the report the total percentage of female prisoners constitute 5-6% of the total prison population. As the number of women in prison during the year 2010 is 443, and many a children's fates are dependent on the acts and commissions of these women prisoners, hence an in-depth study is highly required in order to fulfil the aims and objectives of the society we are living in and to provide them with all possible facilities, for their future rehabilitation and smooth management of their family affairs, an analysis of their past behavioural disorder on the parameters of their socio-economic conditions needs to be studied.

Thus the paper attempts to inquire into their socio-economic condition with the following scope.

This paper is the outcome of the doctoral research carried on by the author on "Right to Privacy of the Women Prisoners in the Jails of Orissa: A Critical Analysis". This paper attempts to unearth the socio-economic condition of the female inmates in the jails of Odisha that presents the first objective of the study. To present their social profile, the paper thrives into the age, religion, housing condition, marital status, number of children, place of stay, educational profile and nature of family of the female prisoners. The economic condition of the female prisoners has been cracked into through conducting inquiry about their employment status, monthly family income, and number of dependents, other sources of survival and sufficiency of family income.

Age of the Respondents

There are variations in many countries as to what age a person legally becomes an adult. Most legal systems define a specific age at which an individual is allowed or obliged to do particular activities. These ages include voting age, age of consent, age of majority, age of criminal responsibility, marriageable age, age of candidacy, and mandatory retirement age. In many countries in jurisprudence, the defence of infancy is a form of defence by which a defence advocate argues that, at the time a law was broken, the accused was not liable for his actions, and thus should not be held liable for a crime. Courts in India recognize that delinquents who are considered to be juveniles and are found to be in conflict with law may avoid harsh punishment on account of their age, and in borderline cases the age of the juveniles are often held to be a justifying circumstance as seen from the verdicts of their Lordships of the Apex Court in 'Hari Ram v St. of Rajasthan and another' as reported in 2009 vol. 13 S.C.C pg.211.

As the study relates to women prisoners hence in this context it is found that in U.S.A; the age of the female offenders is mostly 30 years or above (Greenfeld and Snell, 2003). The age of female offenders varies from 22-50 years i.e. 22-41 (Sohoni, 1989), 30-50 (Nagla, 1991). However during research the researcher has found that in Odisha, most of the women jail inmates belong to the age group of 40-60. So the findings of the study contradict with the findings of Greenfeld, Snell, Sohoni and Nagla. The contributing factors which are found mostly responsible for such vulnerability are their illiteracy, dependency due to no source of income, low income of the family, lack of proper guidance by their parents due to illiteracy, necessity to fulfill their parental obligations towards their children, adjustment problem in interpersonal relationship after marriage, lack of vocational training and ignorance about various beneficial schemes of the Government. The finding is also corroborated by the findings of (Nagla, 1991).

As this group is found to be vulnerable to anti social activities, suggestive steps should be taken by the Govt. and the civil society at large to lessen their involvement in crime. The Govt. should provide special education (preferably vocational education) and employment opportunities to them. Massive awareness should be created regarding the penal provisions relating to dowry through NGOs with the involvement of local socio-political bodies. As majority of prisoners are from the middle age group, they can be easily reformed through necessary counseling.

Nature of Family

Most of the women prisoners are from joint families because joint families are now a days the hot beds of misunderstanding leading to torture that ultimately leads to commission of crime by the female prisoners, as the same is coming out during informal discussion with them. Another

reason is that joint families are prone to economic weakness and thus women from these types of families are involved in property crimes. To combat with such a situation there is every need of family counseling facilities; awareness through media with community involvement.

Housing Condition

Most of the female prisoners are found to be living in *kacha* houses prior to their imprisonment. The reason behind living in kacha houses is due to their poor economic condition and rural inhabitation as it is revealed during informal discussion. Thus the researcher suggests for proper economic rehabilitation of the women prisoners through self employment. Most of the respondents are from rural background; so they are staying in their own houses at their native places of abode. Least of them are staying in rented houses particularly who belong to urban areas. Study also shows that women living in rural areas are committing crime more than that of women living in urban areas.

Marital Status and Children

During research it is also coming out that majority of the women criminals were married. This finding matches with that of the findings of Mathews, (1992) who found that in Kerala the majority of the women criminals were married. Most of the married women are committing crimes. The age of most of the women prisoners fall between 40-60 years at which, women in Odisha generally enjoy marital status. Women at this age are mostly involved in family related problems like oppression, cruelty, rejection and stressful relations with their husbands as well as with the in-laws. Their marital life usually undergoes severe conflicting situations like illicit affairs of husbands with other women, immoral behaviour of husbands which also adds fuel in motivating married women to commit heinous

crimes. It is also found that the majority of the women offenders convicted for homicidal activities were poorly adjusted to the family related problems. Thus the number of married women's involvement in crime commission is the highest in Odisha due to the above reasons. The slogan "Dua Anak Cukup" ("two children are enough") meets the eye everywhere as you drive through rural Indonesia which is nothing but an improved version of India's family planning slogan which was adopted by Indonesia after two decades of India's efforts in this direction. The echo of "Hum Do, Hamare Do", (www.livemint.com) the familiar slogan of India's family planning campaign has touched all the sections of the society and found to be so in case of women prisoners.

Most of the women prisoners are having two children. Thus it proves that the women prisoners are conscious of the two child norm adopted in the present day society which also gives an indication that their criminality can be amended through massive campaign. However it is shocking to know that though they are conscious of the norms of the society, still they are violating other norms for which they are put behind the bars.

Place of Stay

Most of the women prisoners were staying in their in laws' families before committing crime and coming to the jail. They were staying in their in laws' families because most of them are married. As they are married they are exposed to various domestic disturbances and as a result are committing crimes.

Educational Profile

Literacy refers to the ability to read for knowledge and write coherently and think critically about the written word. Evolving definitions of literacy often include all the symbol systems relevant to a particular community. Literacy

encompasses a complex set of abilities to understand and use the dominant symbol systems of a culture for personal and community development. In a technological society, the concept of literacy is expanding to include the media and electronic text, in addition to alphabetic and number systems. These abilities vary in different social and cultural contexts according to need and demand.

As per the data published by the 2011 census, India has managed to achieve an effective literacy rate of 74.04 per cent in 2011. In 2001 census the country's literacy rate stood at 64.8 percent. The most notable thing that came across in the 2011 census is the sharp rise in the literacy of females over males. But the most of the mothers of women prisoners are illiterates because they are living in rural areas where girls' education gets back seat which is the worst example of doing gender, though the female literacy in Odisha is at a fare state now. The factors contributing towards low literacy of the mothers of the women prisoners are gender based inequality, social discrimination and economic exploitation, their involvement in domestic chores, low enrolment of girls in schools and low retention and high dropout rates. Illiteracy of the mothers is also one of the contributing factors for weak socialization which results in the involvement of their children in criminal activities.

The fathers of the most of the respondents are also illiterates. This situation adds fuel to the fire of lack of proper socialization and education poor ability to distinguish between right and wrong that conclusively results in the development of criminal traits in the children. The Right of children to Free and Compulsory Education Act came into force on April 1, 2010. This was a historic day for the people of India as from this day the right to education was conferred with the same legal status as has been provided to right to life under

the Indian Constitution and it was the outcome of the verdict by the Hon'ble Apex Court in Unni Krishnan and others vs. State of Andhra Pradesh and Others 1993. This entitles children to have the right to education enforced as a fundamental right (Unni Krishnan and Ors. vs. State of Andhra Pradesh And Ors, 1993).

Education is found to be inversely proportionate to commission of crime, as during earlier research it has come out that female criminality increased as the level of education decreased and vice versa (Misra and Gautam, 1982). The present study also reveals that most of the women prisoners in Odisha are illiterates. It is because their parents are illiterates. Moreover, they are living in the rural areas where education is treated as a secondary life affair. Besides, the RTE has been enacted recently. Had it been enacted before, the educational status of the women prisoners would be higher. The illiteracy of the respondents in addition to the illiteracy of their parents works as a potent factor for the development of criminal traits in them.

Vocational/Technical Education

During research, it is found that the women prisoners are having low rate of education. This is a contributing factor for low income of their families. Vocational education is the ultimate way for such educationally backward people to get self-employed. Vocational training includes tailoring, hand crafts, toy making, preparation of decorative items, packing and sealing of various food items and much more. But in Odisha, it is found that almost all the women prisoners are not having any technical education or training prior to their confinement. As a result their personal economic condition is seen to be very weak. This is one of the factors for their involvement in property related crimes like theft, deception etc. Hence imparting vocational training during prison

stay to the women prisoners can effectively prevent their involvement in crimes like theft, misappropriation, criminal breach of trust, cheating etc., during their post confinement life.

For example, at FCI-Petersburg, inmates have the option to learn Computer Aided Design, Carpentry, and a number of other vocations via "live work" employments (e.g. plumbing, electricity, landscaping). All these trainings are free to the prisoner-participants. Hence, it is highly felt necessary that prison administration should study the background, individual potency, need of the present day society and the capacity to learn technology based skills of the women prisoners properly and accordingly should impart training to them which will be helpful in making their economically sound.

Religion

India known as the land of spirituality and philosophy is the birthplace of many a religion, which even exist today in the world. The most dominant religion in India today is Hinduism. About 80% of Indians are Hindus. Other major religions are Islam, Christianity, Buddhism, Jainism, etc. Muslims are about 12% of India's population. Christians are more than 2% of India's population (www.adaniel.tripod.com).

Orissa is known as the melting pot of religious faiths. It has a unique distinction of acting as a confluence of many diverse faiths like Brahmanism, Jainism, Shaivism, Vaishnavism, Islam, Christianity and Nath Dharma. Religion and culture cannot be separated in this land of Odisha; which claims to celebrate thirteen festivals in twelve month. The life-giving stream of religion has flowed past the rise and fall of empires, producing and nourishing the sublime virtues of love, tolerance and compassion (www.orissadiary.com).

Hinduism is the most dominant religion in India as per Census 2011 and also found to have superseded all other religions in Odisha. As the study finds most of the women prisoners in Odisha are Hindus which also corroborates with the findings of Nagesh Kumari (2007). It is so because Hinduism is the most dominant religion in India as well as Odisha. The majority (over 94 percent) consists of Hindus. Muslims, Christians, Sikhs, Buddhists and Jains form a very small minority (source: www.orissatourism.org). Most of the women prisoners are getting scope for religious practices. But due to lack of education they are not well versed with religious scriptures. So the moral and legal bases of their personalities are remaining quite weak. This is leading to crime commission. It is also seen most of the respondents are performing their religious activities with their co-inmates. As all the inmates are staying together, they are performing their religious practices like Sabitri Brata, Rathayatra, Panasankranti, Tulsi Puja etc. together. This is protecting their right to privacy to some extent. As they said informally, while they are worshipping together, they are not feeling uncomfortable. Though they are getting scope for performing religious activities, still there are some gaps in the actual performance of such activities i.e. inadequate relaxation for such performances, little supply of religious books and scriptures etc. However the Muslim women prisoners show their dissatisfaction on the point that they are not even aware of such a right to worship in Jails. Informally they expressed that they have not even seen the Quran literature once during their period of stay. So most of the women prisoners expressed that they need more relaxation on women specific occasions. This will give them some mental peace and as a result they can reduce the pains of jail life to some extent.

Economic Profile

Employment Status

The UNFPA State of World Population 2005 states that about 70% of graduate Indian women are unemployed. Women constitute 90 per cent of the total marginal workers of the country. Rural women engaged in agriculture sector form 78 per cent of all women in regular work. Female Work Participation Rate (FWPR) of Odisha since the period of 1961 to 2001 has decreased from 26.58 to 24.62 while the Rural FWPR has remained more or less the same. There has been a decline in the urban sector during the same period from 13.12 to 9.76%. The trend of the total FWPR has been down in 1971, upwards from 1981 to 2001 (www.ncw.nic.in). During interview it is found that the largest section of women prisoners had no gainful occupation in terms of money as they were involved in household work which has not been ascribed any status in our society. The same is corroborated with the result of the research carried out by (Dahiya and Bhan, 2004). As the present study reveals, most of the women prisoners were not working ladies before their confinement. This condition has led them to live in poor economic condition which is one of the potent factors behind commission of crime and subsequent miseries inside the jail. Thus most of the women prisoners have no source of income. They were depending on their husbands' income for their subsistence. This is also one of the reasons for family disputes and commission of crime.

Since most of them have the stamina and strength to work hard, so suitable job opportunities and small business opportunities can be explained to them with providing necessary information, keeping in view the area they belong to, availability of raw materials, access to easy human resource, fixed possible capital they can

afford, easy loan schemes available to them through Government interventions, market requirements etc. Business with simple skill technology can be advised. Papads, cooking spices, selling fresh vegetables in the early hours in urban areas can also be adopted as modes of income. Prisoners can be informed about this type of prospective small business ventures, which do not require much capital.

Monthly Family Income

India's per capita income (nominal) is \$ 1219, ranked 142nd in the world. While its per capita purchasing power parity (PPP) of US \$3,608 is ranked 129th. It is estimated that India's Per Capita Income will register an average growth rate of 13% during 2011-20 so as to reach \$ 4,200 by 2020. In the year 2020 India's real GDP is projected to be at \$5 trillion, and per capita Nominal GDP at \$ 3,650. India's per capita purchasing power parity (PPP) will be at \$ 12,800 in the year 2020. One of the critical problems being faced by India's economy is the sharp and growing regional variations among India's different states and territories in terms of per capita income, poverty, availability of infrastructure and socio-economic development. Although income inequality in India is relatively small (Gini coefficient: 32.5 in year 1999- 2000) (The World Bank, 2004 and Census and Statistics Department, 2002); India's nominal Gini index rose to 36.8 in 2005, while real Gini after tax remained nearly flat at 32.6 (Gehring and Kulkarni, 2008). Despite today's significant economic progress, a quarter of the nation's population earns less than the government-specified poverty threshold of \$0.40/day. 27.5% of the population was living below the poverty line in 2004-2005 (Planning Commission, 2007).

The study reveals that the family income of most of the respondents is less than two thousand. The finding of the study in this front

corroborates with the findings of Nagesh Kumari (Nagesh Kumari, 2007). It is due to lack of adequate avenues of employment. The income is thus quite less if calculated in relation to their expenditure. This state of thing is leading them to commission of crime like theft, kidnapping, abduction, prostitution, robbery etc.

Dependents

The number of dependents in the families of the most of the respondents varies from four to six. This is also an additional factor for their low family income. Though the number of dependents is not so high, still it is high so far as their family income is concerned.

Sufficiency of Family Income

The families of most of the female prisoners have no savings (Nagesh Kumari, 2007). The family income of most of the women prisoners, as revealed in this study, is not sufficient. So the findings of the study corroborate with the findings of Nagesh Kumari in some way or the other. It is because of the non availability of adequate sources of income in rural areas and there is no scope for women's employment. They are managing with the limited resources. As a result they fail to properly educate their children which creates the condition for the development of criminal traits in them.

Other Sources of Survival

The study reveals the family income of the women prisoners is not sufficient. Thus they are being forced to obtain hand loans due to complex documentation in case of loans by banks or other Government sources in rural Odisha. The process of obtaining and repaying the loan is also generating disputes between the parties and sometimes resulting in commission of crime. During discussion they have informally disclosed that most of them do not have a Voter Identity Card and hence unable to avail benefits of Govt.

schemes. Steps should be taken to identify such prisoners and efforts should be made to provide them with the above basic facilities.

Conclusion

Criminality has touched almost all the sectors of the country. It has even not spared the bureaucrats, politicians, religious preachers and law executors. Hence, crime has become a major area of concern and it needs tremendous effort by the State agency to fight against such criminality and to revert the criminals back into the society streamlining them with social values and responsibilities. In this context it is noteworthy to mention that the father of the nation rightly expressed that "Hate the sin not the sinner." While the issues like why do people commit crime?; why women are indulged in crime commission?, what are the reasons behind such commission of crime?, what are the possible steps available for their rehabilitation?, etc. are often aroused by academicians, researchers, reformers and legislators but few researches have been conducted to bank upon the socio-economic conditions of the criminals especially women prisoners which are the ultimate contributors towards such criminal activities. In India women are given the status of Goddess Laxmi, Savitri, Parvati etc. by the holy scriptures. They are considered to be the threshold of the family and society. But recently, it is found that the crime rate is rising in case of commission of crime by women. Women play the most vital role in the development of the country as they give birth to the future citizens of the nation, educate them, bring them up with social values and ethics, preserve the traditional culture in them and make them strong enough to distinguish between right and wrong. Hence, if a woman is involved in criminal activities resulting in her imprisonment, it is not affecting that single person only but the entire family dependent on such woman is pushed into dark

giving rise to more criminality, unethical and immoral activities, indulgence in social vices and terrorist activities not only by her children but also by the members of the society, she belongs to. Hence in order to safeguard the interest of the society, the socio-economic conditions that are responsible for such commission of crime have been thrived into during the research work. Ultimately it is found that low literacy rate, low family income, illiteracy of the parents, apathetic behaviour of the in-laws, etc. are the contributing factors towards such involvement.

Contribution of judiciary in protecting rights of prisoners can be well deduced from various guidelines; ratio-decidendis, directions etc. issued by the Apex Court while dealing with relevant Public Interest Litigations. It is the version of the Apex Court of India that prisons are built with stones of law and so it behoves the court to insist that in the eye of law, prisoners are persons, not animals, and punished the deviants "guardians" of the prison system where they go berserk and defile the dignity of the human inmate. Prison houses are part of Indian earth and the Indian Constitution can't be held at bay by jail officials dressed in a little brief authority (Sunil Batra Vs Delhi Admn., 1980). The same view is also upheld in its subsequent judgments. Hence it must be the endeavour of the government to take steps towards improvement of the socio-economic condition of women prisoners in order to achieve the cherished goals of the Constitution of India. Imprisonment as punishment is now rethought of as rehabilitative punishment. This involves a philosophy that individuals are confined so that they have an opportunity to learn alternative behaviours to control their unusual lifestyles. Rectification, therefore, is a system designed to correct those traits that result in criminal behaviour. The rehabilitative model argues that the purpose of incarceration is to reform inmates through

educational, training, and counselling programmes. This development and growth requires certain human rights without which no reformation takes place. Education either in the form of elementary education or in the form of soft skill is the only way to make the women prisoners socio-economically sound. The apex Court in “A. K. Roy Vrs. Union of India (1982) 1 S.C.C 271”, while deciding the role of society in preserving the right of prisoners held that “it is for the legislature and the executive to lay down a detailed code in respect of treatment of persons under preventive detention. We must impress upon the government that the detainees must be afforded with all reasonable facilities for an existence with human dignity. We see no reason why they should not be permitted to wear their own clothes, eat their own food, have interviews with the members of their family at least once a week and last but not the least have reading and writing materials according to their reasonable requirements”. The main goal of imprisonment must be rehabilitation and reformation instead of punishment. Women prisoners on admission are in a mentally disturbed condition. The shocking survey on children of women prisoners, conducted by the National Institute of Criminology and Forensic Sciences, Delhi, during 1997-2000, reveals the conditions of deprivation and criminality in which they are forced to grow up such as lack of proper nutrition, inadequate medical care, and little opportunity for education etc. Indian Council of Legal Aid and Advice also filed Public Interest Litigation in the Supreme Court, asking that State Governments to formulate proper guidelines for the protection and welfare of children of women prisoners and the Apex Court, in *Upadhyay Vs State of A.P.*, 2006 made it clear the need to uphold such fundamental rights of the women prisoners and their children. It articulated the provisions under Article 15(3)-special provisions for women and children, Article

21-Right to life and liberty, and Article 21A-free and compulsory education to all children from the ages of 6 to 14 years. The directive principles of state policy have been given a new dimension by the Apex Court in this judgement which further elaborated the role of Government as:-

1. State to ensure that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity, and that childhood and youth are protected against exploitation and moral and material abandonment.
2. Provisions for just and humane conditions of work, and maternity beliefs.
3. Provision for free and compulsory education for children up to the age of 14.
4. Duty of the State to raise the level of nutrition and the standard of living and to improve public health.

In this landmark judgment by the Supreme Court, the Directive Principles of State Policy were brought under the ‘legal obligation’ of the state to provide protection, prevention and promotion of human rights and health care of marginalised imprisoned women and children.

Suggestions

Women prisoners must feel safe, be treated with deference and dignity and need to be assisted towards developing insight into their offending behaviour. There is a need to facilitate prisoners to lead useful and law-abiding lives on their return to the community. The Supreme Court directions need to be implemented regarding women prisoners’ requiring assistance in pregnancy, ante-natal, natal and post-natal care. Children of the women prisoners must be provided care as per the guidelines. Keeping such a focus, the negative effects of imprisonment should be lessened; mental health should be maintained and promoted. During the study, it was noted that most

women are financially dependent and are not in a position to plan, or get help. It is also difficult for them to come back to society after release. In addition to the stigma of having been in prison, women face a lot of other problems. For example, the spouse might have remarried and may reject her, her in-laws or parents may not be willing to keep her in their home, her children may have grown up and may not need her, or she may feel too humiliated to return to her place of origin. All these can come in the way of her successful rehabilitation and reintegration into society. Women usually lead protected lives and are good home makers. They are not exposed to the complications of the outside world. When they come in conflict with law and are imprisoned, they find it very difficult to cope with the prison environment. Prison isolates the women from their family and friends. They cannot perform their usual duties. This causes sadness, guilt and puts tremendous stress on them. The physical and mental health needs of women are different compared to men. Traditionally, most of the prison inmates are males, and the prison environment is therefore shaped by the needs of males and do not provide to the special needs of women prisoners. Women in prison have a double disadvantage. The gender disadvantage and discrimination gets worsened during imprisonment, which is further enlarged upon their release from prison. Gender sensitive interventions need to take into account in order to wipe out the psychological distress in a life stage standpoint. In spite of several legislations and committees, the condition of jails is deplorable. Various issues relating to women inmates such as their (i) Admission (ii) Classification (iii) Reformation Programme (iv) Vocational Training (v) Health and Hygiene (vi) Psychological or emotional issues (vii) Visitors and emergency leave (viii) Rehabilitation on release (ix) Socialization and acceptance (x) Performance of religious practices should be

handled with care. It is already discussed above that woman prisoners in Odisha were not engaged in any gainful occupation before confinement. Their family income is also arbitrarily low i.e. less than two thousand. The number of dependents on the family income is also not so high i.e. four to six. The family income of the women prisoners, as revealed in this study, is not sufficient. Thus they are obtaining hand loans and are deprived of the beneficial loan schemes due to complex documentation in case of loans from banks or other Government sources in rural Odisha. In order to combat with the above situation; awareness should be created among the rural people about the severe consequences of committing crimes and its hostile impact on the family. During Jail stay the inmates should be well trained on vocational education and it should form the major portion of their rehabilitation scheme. Released convicts should be encouraged to form co-operative societies to produce and sell the products made by them. Convicts from nearby localities should form groups and register as self-help groups and start small business with financial support from banks in which Non-Governmental Organizations can extend their support. Library facilities within the jail can be helpful in enriching the values of the prisoners who can read. Government sponsored counselling centers at different places can help the women in coping with their inter-personal problem. Adequate planning before release, safeguards against prison re-entry, halfway home support systems for women without family support, and treatment continuation after release are critical components of successful handling of the issues relating to women prisoners. Life skills training and encouraging further education in prison and health education also play a crucial role in empowering women and preventing poor economic and pitiable mental health outcomes. It is important that mental health of women prisoners is preserved and enhanced,

so that the prison experience will not scar their lives and they can be able to spend their after release lives with dignity. Further it is suggested that follow up study of released prisoners should be made to assess the impact of rehabilitation oriented programmes so as to identify the problem areas and to make improvements in the prison rehabilitation policies.

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J. J. Rath, Under the guidance of Dr. N. C. Pattanaik, Principal, M.S. Law College, Cuttack.

Socio-Cultural Movement in Medieval Odisha (AD 1500-1600) : Achyutananda Das – A Case Study

Bula Das

The socio-cultural life of medieval Odisha is a significant study from various stand-points. The Bhakti movement which gained momentum during this period in almost every region, had a great influence on society, culture, religion and literature. In north as well as in the south, in the east and west, all over the country, a large number of Saint poets took to reform the society. Almost all of them were wanderers, wanderers in the name of God and in the service of the mankind. They were against the establishment, against all monastic order, against all sectarian zealotry and the caste discriminations in the society.¹ The medieval Odia saint poets also hailed from the lower order of society, and most of them preferred to identify themselves to be Sudramunis. They propagated the ideas of Bhakti, Sunya and Nirguna using the popular dialects of the region. They also raised their voice against the social evils of the contemporary society.²

The age that immediately followed Sarala Das is famous as the '**Age of Panchasakha**' in Odia literature. The age has been so called after the name of five celebrities like Balaram Das, Jagannath Das, Achyutananda Das, Yasovanta Das and Ananta Das who flourished during the reign period of Prataprudradev (16th Century). The creations of these five luminaries along with the poets and writers of the later part of the age

form a vast treasure in Odia literature. Sri Chaitanya, the Vaishnav saint of Bengal who came to Odisha in 1510A.D. had a great influence on these contemporary Panchasakha group of poets. Their writings are mainly based on common characteristics of social reforms. They all hated professional priests, preached against caste system and claimed the right of the Sudras to read and write the Vedas and Puranas. The main object of their protest was the establishment of a society based on equality and justice. The common tenor of their assertion was that one could be high or low according to his quality or merit but never on the basis of birth or social origins.³ It is an attempt to evaluate the contributions of the saint-poet Achyutananda Das in the fields of social reforms, creation of regional literature, spread of spiritual knowledge among the common men and his insistence on building an egalitarian social order.

Achyutananda Das was also one of the distinguished figures of the Panchasakha movement. He was born in 1482 A.D. in a Karana family of village Tilakana on the river bank of Chitrotpala in Cuttack district. His father was Dinabandhu Khuntia and mother, Padmavati.⁴ Folk tale says that for a long time Dinabandhu and Padmavati were issueless. They worshipped God Jagannath and were told by Him that when they would visit Puri and see a boy in front of

him, they would get that boy as their son and thus born Achyutananda. In childhood Achyutananda had no interest for reading and a monk who came to his village initiated him in a faith. After that Achyutananda remained absent minded and so his parents took him to Puri where he accepted Vaishnavism by Sri Chaitanya. There is a controversy regarding the birth or caste of Achyuta. Dr. Ratnakar Chaini attributes that Agani Achyuta, Gopal (milkman) Achyuta, Kaivarta (fisherman) Achyuta, Kamar (blacksmith) Achyuta and dina (poor) Achyuta are one person.⁵

Achyutananda was a contemporary of the king Prataprudradev. His grand father was one of the Private Secretaries (Chhamu Karan) of the king. His father Dinabandhu was honoured with the title Khuntia by the king. But the poet recognizes himself as a Sudra as is known from various of his works. Achyutananda was also recognized as a Gopal (milkman) and Kaivarta (fisherman or boatman) for his writings i.e. **Gopalanka Ogala** and **Kaivarta Gita**. His family was very poor when he was born. He has described the poor plight at his home and because of his poverty he called himself dina (poor) Achyuta.⁶ Through his works Achyutananda tried his level best to bring about a radical change in the society. He exceeded all the 'Sakhas' in his creation. According to his **Anakara Samhita** he claims that he was the author of thirty-six **Samhitas**, seventy-eight '**Gita's**', twenty-seven **Vansanucharitas**, twenty-two **Upavansanucharitas**, one hundred **Bhavisya Malikas**, seven volumes of **Harivamsas**, some **Koiliks**, some **Chautisas**, **Tikas**, **Vilasas**, **Nirnayas**, **Ogalas**, **Gujjaris** and **Bhajanas**. Many of his works are still unpublished.⁷ Only recently, the Achyutananda Smruti Sansad, an organization devoted to propagate

Achyutananda's excellence and glory, has published a number of his books.

Achyutananda Das was not only a saint poet, but also a critic of the contemporary society. Using his imaginativeness and foresight he had predicted what the future would turn out to be. He composed a lot of prophetic poems called **Malikas**, which reflected his extraordinary vision of future. The contemporary social condition is reflected in his writings although he has written about future. A general note which runs through all these **Malikas** appears to be rather striking. It states that the time will come when (I) the Brahmins will deteriorate to the level of Sudras, (II) there shall be no castes, all being equal in status, and (III) after many catastrophes there shall be a revival of spirituality under the guidance of a new prophet. He witnessed the socio-political instability and peaceless condition during his lifetime (sixteenth century) which led him to compose his own prophetic poems. His writings allude to the major Muslim invasions of Odisha during the period of Gajapati Prataprudradev (A.D. 1518) and Mukundadev (A.D. 1568). In A.D. 1510 Hussain Saha, Sultan of Bengal, attacked the temple of Lord Jagannath at Puri and destroyed some idols. But the idol of Lord Jagannath was safely protected. In A.D. 1568 Kalapahad, a commander of Sulaiman Karrani of Bengal, attacked the Jagannath temple of Puri. He burnt the idol of Lord Jagannath on the sea beach of Puri which terrorised the people of Odisha and made the contemporary *bhaktakavis* like Achyutananda Das to give warnings to the people through their devotional songs. Apart from this, an examination of his personal life and his literary activities reveals that Achyutananda was a social rebel. He believed in casteless and classless society and his **Varan Charita Gita** was written in keeping with this outlook.⁸

The Harivamsa of Achyutananda, like **the Mahabharata** of Sarala Das and **the Ramayana** of Balaram Das, is an original work, retaining only the frame work of the Sanskrit model. This is not the exact reproduction of its Sanskrit counterpart. The characters and places are also changed according to the situation. It starts with the birth of Nanda, Kamsa, Srikrishna, the boyhood of Lord Krishna, the birth of Meru-mountain, the killing of different demons like Aghasura, Bakasura and Yamalasura etc. It also includes the episodes like 'Kaliya Dalana', 'Kubuja Mokshaprapti', 'Rukmini Harana', the marriage of Sri Krishna with Satyavati, Kamala and Tulasi, the sending of Uddhava by Srikrishna for the Gopis, 'Subhadra Parinaya', 'Kokuabhaya' to destroy the Yadu clan and at last the death of Lord Krishna by Yara the hunter etc. This book described the life-story of Krishna, the Lord of the Gopal class, probably to bolster up the social status and social consciousness of the milkmen community in Odisha. This book is placed next to the Bhagavata of Jagannath Das among Odisha masses as a sacred book. Pious rural folk arrange the full recitation of all its seven volumes as fulfilment of vows to gods and goddesses, after their prayers have been granted.⁹ Its simple and lucid description enchants the people now.

Of all the five associates, Achyutananda, the youngest was the most active social reformer. His contribution to develop different neglected and deprived communities of Odisha shall long be cherished. He was the spiritual patron of million of Kaivartas (fishermen), Gopals (cowherds) and Kamaras (blacksmiths). He actually lived among them and for the first time in their social history imparted to them the *mantras* and *sastras*. He wrote **Kaivarta Gita** and **Gopalanka Ogala** to elevate the status of Kaivarta and Gopala respectively. In **Kaivarta Gita**, Achyutananda has

narrated the life story of Dasaraja, the mythical king of the Kaivartas through the conversation between Krishna and Arjuna. To bring pride and honour to the broken heart of the Kaivartas, he narrated that Dasaraja was born from the ear of Krishna and Krishna Himself had offered him a boat and a horse for his livelihood through trade. The poet clearly has got everything described by Lord Krishna to elevate the status of the fishermen in society. As a whole, **the Kaivarta Gita** is considered to be a remarkable social document which represents the social resurgence of the Sudras in medieval Odisha. It not only links the age-old tradition, customs, occupation and festivals of the Kaivarta Community with religious justification but also propagates *bhakti* to Lord Jagannath, goddess Vasuli and also to Ananta Vasuki (Nagacult). It gives, besides the message of the eradication of untouchability, a description of the naval and maritime trade activities of the Kaivartas and the commercial relations between Kalinga and Sri Lanka.¹⁰ **Gopalanka Ogala** is a very popular creation of Achyutananda. It has been composed in a very chit-chat manner. In it the theory of Radha-Krishna, flute, stick, and rope, Vrindavan, the horn of buffalo, the feathers of peacock, plucking of flower etc. is described. During the period of Dola Purnima the milkmen of the villages of Odisha chant these simple theories in the form of songs while filling up their pitchers with water. This **Gopalanka Ogala** has been a source of entertainment and consolation for the Gopal communities.¹¹

Achyutananda moved over many parts of Odisha for the propagation of his faith and outlook. Because of his profound experience of the wretched plight of the poor and the exploitation of the subjects by the State machinery, he criticized authoritarianism. His writings protest against injustice and exploitation. He compared

the subjects with dead bodies and the kings with vultures. To him it was a curse for the subjects to undergo such suffering. Again he postulated that the king would snatch away the properties of the subjects and the subjects would flee away to the forest. He also desired not to live to see the sorrowful condition of the people. A strong anti-feudal feeling has been clearly expressed in his writings.

Achyutananda also visited outside of Odisha to a number of pilgrim centres like Magadha, Gaya, Mathura, Ayodhya, Kasi, Vrindaban, Mithila, Madurai, Dwaraka, Mayapuri, Dhanuskoti, and Kamaksha. He came in contact with some fraudulent *sanyasis* and criticizing them he said that nobody could be a meditator only because he has a beard and long hair. To him determination, meditation, honesty and truthfulness were the essential characteristics of a *sanyasi*. He protested against the exploitative nature of priesthood and vehemently challenged the validity of the authority of Brahmins and the philosophical basis of *godan* (taking of cows in donation) by them. He asked a number of metaphysical questions relating to cow, the mother goddess and wanted to know from the priests whether they were Brahmins or Sudras? How did they emerge? Which god did they worship everyday and whether *dharma* is a result of *karma* or *karma* is a result of *dharma*.¹³ The king and the Brahmins of the Jagannath temple, Puri, were, in fact, surprised and had to perforce acknowledge his greatness.

Sunya Samhita is another creation of Achyutananda. It speaks about the worship of formless Almighty. In the first part, he attaches importance in chanting the 'Nama' of God. Then he speaks the importance of 'Guru' by which true knowledge can be obtained and salvation can be achieved. He has taken the *mantra* 'Hare Rama

Krishna' as 'Maha Mantra' and describes its meanings which are very difficult on the part of common men to follow. The book mainly depicts the importance of Sunyavada, Sunya-Sadhana and we find the use of such words like Alekha, Niranjana, Sunya, Mahasunya etc. Achyutananda believed in *jnana*, *bhakti* and *yoga*. To him, the *pundits* did not understand the hidden meaning of the Gita and *brahma-jnana*. They understood only the literal meaning of it. He believed that *bhakti* was essential to understand the inner meaning of the Gita.¹⁴

Ananta Goi or Agata Bhavisya is another work of Achyuta full of philosophical teachings. It speaks different perverted aspects of 'Kali Yuga'.¹⁵ Achyutananda's Anakara Samhita is an important work on the valuable doctrines on Anakara Tattva, theory of 'Nama' and its sublimity.¹⁶ Tattvabodhini is another philosophical treatise of Achyutananda. Here different theories relating to 'Sunya', 'Om-kara', 'Ardhamatra', 'Panchaveda', 'Panchabhuta' etc. find place. Here he further discusses that human life is not permanent. It is just like the bubble of the water. It is too difficult to attain salvation by Yoga. So it is indispensable on the part of human beings to chant the 'Name' and obtain salvation.¹⁷ His *Gurubhakti Gita* is a master-piece of his creations. Here he discusses the traditions relating to the relationship between teacher and student. He also discusses how he is the milkmen, how he has sixteen thousand disciples (who were sixteen thousand milk-maids in the past). Here he also discusses about Sri Chaitanya, Ramananda, Vishnusvami, Madhavacharya and Nimbarka.¹⁸ Among his other creations, *Astagujjari*, *Brahmasankuli*, *Anakara Samhita*, *Akalita Samhita*, *Amara-Jamara Samhita*, *Sabdabrahma Samhita*, *Manivarana Gita*, *Manibandha Gita*, *Garuda Gita*, *Janapradipa Gita*, *Sunya Gita*, *Kaliyuga Gita*, *Kali Kalpa*

Gita, Adilila Gita, Avada Samhita, Dasa Patala, Udaya Kahani, Nirghanta Sabda, Nitya Rahasa, Varuna Charita, Sarasvata Malika etc. are important.¹⁹ Through these creations he wanted to bring about a radical change in the socio-cultural life of the people.

Achyutananda was critical of the rituals and pilgrimage, idol worship, caste, and authority of the Vedas. In his **Charikhani** or **Sabdabrahma Samhita** he has bitterly criticized the traditional social structure and has aimed at a new social order. He sang that fasting, pilgrimage and rituals were nothing, but the ways of inflicting pain to one's body in a different manner. He raised his voice against idol-worship and criticized different rituals which were material arrangements performed before the deity only for personal enjoyment and nothing else. Rejecting the notion of sacredness of rituals, Achyutananda argued that there was no need of *asana, suddhi* and *anganyasa* (decoration of body by use of sandal, etc.), in performance of worship. Recitation of the name of void (*sunya*) with deep love and devotion was the method of worship that he preached. King Prataprudradev was pleased to see the method of *sunya* worship of Achyutananda and granted him a place at Banki Muhan for his *matha* which subsequently named as Gopal Matha.²⁰

Conclusion :

Poet Achyutananda Das thus insisted upon a change in socio-cultural life of the people. He tried to arouse consciousness against the social injustice, religious exploitation and educational deprivation. He established himself as a revolutionary poet, a *bhakta* and *sadhaka* as well. He was a patriot and humanist. He loved Utkal very much. His writings in Odia enlightened the rural mass. It is remarkable that he was very

much sympathetic towards the depressed section of the society. He enlightened the path of salvation for the poor and sufferers through his **Sunyapurana** and **Mahamantra**. However, Achyutananda Dasa's contribution to revamp society and literature and his noble endeavour for building an egalitarian social order will be long cherished by the posterity. Thus he was the greatest social reformer in medieval Odisha.

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Bula Das, Lecturer in History, G.C. College, Ramachandrapur, Jajpur.

Proper Land utilization brings opportunities

Sri Dineswar Sahu was born in an agrarian family in the village Purenna at the foot hills of famous Gandhamardan Mountain. The stressed financial condition of his family and love for Agricultural land attracted him towards farming.

He divided all his Agricultural land into different category depending on the crop suitability. He engaged himself in growing groundnut, mung, blackgram, mustard (Torina), maize and tomato. He has also acquired the modern Agricultural Machineries like tractor, power tiller, rotavator, leveller, puddler and power sprayer for timely agricultural operation.



He has also special interest in Dairy farming and mushroom cultivation. He is making compost, vermicompost out of the farm waste products. He never forgets to use green manure.

His annual net income is around 4.50 lakh rupees from crop husbandry, dairy, horticultural crops during the current Rabi Season in 2012 and hiring charges collected from his fellow farmers for using his Agri-machineries.

He is really a path-finder for the whole of farmers community.

Sri Achyuta and Sri Samanta Chandrasekhar : Images made of Heaven's Transparent Light

Dr. K.C. Sarangi

*namo anadi adi purusham namo srikrishna janardanam
namo achiuta Vishnu sharanam namo anadi mukti
karanam*

In the world geography, the state of Utkal has a separate recognition. Sage Kapilacharya who is believed to be an incarnation of Lord Narayana praised the glories of Utkal, its rivers, mountains, river Mahanadi with the sacred and holy Ganges. The heavenly glory of this land has always attracted saintly devotees, like Sri Chaitanya, Sri Billwamangala and scholars like Sri Vishnugupta, in the past. The *Samhitas* reveal even Pandavas had visited this land. There are certain places in the state like Puri, Nemala, Kantilo, Kapilasha, Ekamra, Kakatpur, Jajpur, Banpur and where Divine mother is worshipped which have very ancient heritage. The Divine Mother Sarva Mangala at Kakatpur is known as Adi Mata and Mother Narayani at Madhapur (Patharchakada) is believed to be worshipped since Dwapar Yuga. The Ananta Vriksha in Nemala is stated to have sheltered the Pandavas for two months. Arjuna kept his bow Gandeeva and the Akhsaya Tunira (Unending Quiver) on the top of this tree. Sage Markandeya, Sage Kapila, Lord Shiva, the Divine Mother Parvati, Lord Narayana, Divine Mother Maha Lakshmi and Garuda all are described to have visited this holy land Utkala, as it transpires from the

Samhitas written by Sri Achyuta and other eminent scholars.

In two different centuries sixteenth and nineteenth two great noble souls, filled with divine effulgence, were born on the soil of Utkal Sri Achyuta in Tilakana (Southern side of the branch river 'Luna' which is a stream flown from the sacred river Chitrotpala) and Sri Samanta Chandrasekhar in the princely state of Khandapara. Both attempted for mitigation of the peoples' miseries through astrology. Sri Achyuta was a saint 'par excellence', a Spiritual Preceptor of the highest order. Sri Samanta Chandra Sekhara was a scholar for whom the sky with its mysterious wonders was the greatest attraction. Sri Achyuta was an uncommon and strict disciplinarian, a great Saviour of his disciples. His astrological predictions were unchallenged and unassailable. Samanta devoted himself more for astronomy than astrology. However, his astrological calculations have mostly been found infallible. One thing that was common in both these great scholars was that they were 'Yogasamsiddha', i.e. burnt in the fire of wisdom and both were Karmayogi and Jnanayogi of the highest order, directly drawing the power from the mysterious controller of the universe by the practice of truth. They made themselves detached to the world of illusion for the search of

knowledge and severed all attachments through the sword of detachment, ‘*asakta shastrena dridheuachhitwa*’ as the Lord has held in the *Gita*.

Lord Sri Jagannatha was the perennial Guide for both of them. By the Lord’s sublime grace both were learned and wise in the true sense of the term. Lord Sri Krishna has held in the *Gita*:

*yasya sarve samarambhah
kamasankalpavarjitah
jnanagnidagdhā karmanam tamahu
panditam buddhah*

(Chapter IV.verse 19)

Those who perform as per the Shastric injunctions, those who are desire less, those who are unattached to fruit of actions and their attachments are burnt by the fire of wisdom (bhaswatam jnana deepita), those great men (Mahapurushas) are adored as Pundits even by the wisest persons. Though living with family, both the great scholars were ever-contented (nityatrupta) having taken shelter before the Lotus feet of Paramatma. They were, as Sri Aurovinda writes later, keeping Arjuna in view, ‘God-possessed’ and in their writing the divine glory and divine potency are effulgent and ever-inspiring.

Poverty, social criticism, royal displeasure and other hurdles could not disturb these meditative Yogis. Contented with whatever had come automatically in their ways examining the same by the voice of conscience, these scholars were exemplary in their respective spheres being free from envy and any kind of confusion. Their self-confidence, their equanimity, their equal approach to rich and poor, friend and foe had earned for them an undying fame. Both of them justified in their lives the divine concept of jnana-karma-sanyasa -yoga preached by the Lord in Chapter IV of Srimad Bhagvat Gita.

*Gatasangsyā muktasya jnanavassthita chetasah
Jajnaya charitam karma samagram pravilyate*

For an ordinary man, emancipation is the highest attainment. But for these noble souls who performed the best, having the spark of divinity within, truth and Loka-kalyana were more important than salvation. Their entire lives were spent in reading, writing Samhitas after Samhitas and Prakashas after Prakashas respectively, ‘swadhyaya, jnanajajnascha yatayah sansitavratah’ as the *Gita* describes, (Ch.IV. verse-28).

Words are incomprehensible. They cannot comprehend the glories of these noble souls of this soil. Centuries have passed in the meanwhile. But the heavenly Sadgurus, Sri Achyuta and Sri Samanta Chandrasekhara continue to bestow their heavenly blessings on their disciples ceaselessly. Sage Abhiram has placed a touchstone as regards how to assess successful persons. According to him, when we stand in front of a mirror our appearance is revealed. Similarly when a person faces the society, his real ingenuity, his genuine skillfulness is put to test. Only scholastic studies do not help. If your studies do not create a vibration in the heart of others, then it cannot be said that one has achieved excellence. This is true in all spheres; be it astrology, be it medicine, be it politics or be it administration. Viewed from the angle of the above touch-stone contemplated by Sage Sri Abhiram, both Sri Achyuta and Sri Samanta are far far above, the imaginable human standard. The contemporary governance, astrological studies and studies of Ayurveda have many things to learn from these dedicated scholars. It is not an exaggeration. It is acknowledged by many eminent Scholars inside the country and abroad.

In the *Gita*, the Lord has said that the result of Karma is mysterious, ‘gahana karmana

gatih'. But for devotees of sublime order, this mystery gets unfurled, assures, Brahmaleena Sage Rahnsukhdasji in his *Sadhaka Sanjibani*. What Sri Ramsukhdasji intends to say is that the Graceful Lord due to his ceaseless mercy, let the devotees know what would be the result of their actions. The devotee becomes able to know 'akarma' in 'karma' and 'karma' in 'akarma' (The *Gita*, Chapter. 4 verse 18). In the ultimate analysis, suffice it to say that the devotee becomes able to know what is Karma and what is 'Karma Yoga'. Whereas a Karma Yogi knows karma yoga and a Jnana Yogi knows Jnana Yoga only a devotee by the grace of the Lord is able to know both Jnanayoga and Karmayoga. Needless to mention that Sri Achyuta and Sri Samanta Chandrasekhara were devotees of this high order.

In Mundaka Upanishad and Swetaswetara Upanishad, we find a description of 'jiwatma' and 'paramatma', two birds having friendship with each other taking shelter in the tree of body. The Upanishads say :

*dwa suparna sajuja sakhaya
samana vriksham parishaswajate
tayahiranyah peepalam
swadwatyanashnannanyo abhichakas hiti.*

Out of these two birds the 'Parmatma' is unattached, He only radiates, the 'jiwatma' partakes of the pain and pleasure. Sri Achyuta, therefore, writes in his *Sharana Panjara*.

*Pathaku sankhali hoiba nama gayana kara
Se namaku sehu japiva jeeva galavelara
Tu kisa japivu se nama tora japare nahin
Taha namaku nirantara sehu japu achhai.*

What Mahapurusa, Sri Achyuta intends to elucidate is that the bird 'paramatma' is ceaselessly uttering his own name. If 'jiwatma' also follows the same path, then the goal is reached.

The twentieth century philosopher and saint Sri Sathya Sai describes this approach as 'moving in harmony with God'. Sri Sathya Sai, the Revered Founding Chancellor of SatyaSai Institute of Higher Learning very lucidly advises as follows.

*As you progress along the journey of life
You should walk hand in hand with God.
In whatever form you see Him
God is the ultimate Guide and Helper.*

*And He will carry you forward on the path
If you only establish real contact with Him.
It is like walking along a path with your closest friend.
You can walk in complete silence and your friend too, will
remain silent
Or you can talk to your friend all the time and learn from
him as you go along.*

*God is that friend and it is up to you, to break the silence
and
Bring Him into your life at every moment of the day
It is a long journey, but it becomes
Shorter and easier once you share with God (the Lord)
He knows the path and will guide you to the very end
To the ultimate liberation.*

The same vibration is perceptibly visible in Sri Achyuta's Samhitas and Sri Samanta's Siddhanta Darpana. In Prakasha 14 verse 68 of Siddhanta Darpana, Chandra Sekhar writes:

*kshirodarodhasi dharopari chochamanah
sarojavandhavi sarosatarokti ropat
naropagopanparah ari dhara virodhamarot
tharoga nikaroparatim karota.*

Lord Sri Jagannath whose finger is adorned by Sudarshana Chakra is worshipped in Purusottamakshetra which is near the shore of the Ocean. He is protecting the human civilization from the wrath of Yamaraj (son of the Sun). The Lord destroys our several enemies like desires. In fact these desires are like diseases. O' Lord,

save us from all maladies which are caused due to the desires and lust.

Humility remained the hallmark of both these noble geniuses. Rather it appears the 'humility' assumed human forms, with divine dimensions. Elsewhere singing the glory of 'humility', Sri Sai said, "Lord Sri Krishna Himself has declared in many situations and places that He is the dutiful servant of His devotees. An example of this is His accepting to be the Charioteer of Arjuna". (Sri Satya Sai Speaks Vol.XVIII P-124)

The time has passed away. The great traditions and values have vanished from the scene. We rarely find a spiritual man today with the humility of Sri Krishna, Sri Achyuta or Sri Samanta. Magnificence and effulgence of heaven's transparent light in their character, behaviours and attitude made these sublime and blessed sons of India what they actually were. It is irresistible to conclude that it is the quality of character which is an important criterion. The great visionary Sai, therefore, hopefully advised:

*If the culture of the ordinary man himself
results in such
elevation, each one can judge for himself
how much more
purified and holy will be the character of
those who are
engaged in spiritual exercises and incessant
contemplation of God.*

Sri Achyuta, Sri Sai, Sri Samanta, Sri Abhiram such sages and devotees across the canvas of time, all uphold one maxim carefully and dexterously. The surrender before the Lotus feet of the Lord is the best possible way to escape this ocean of death. Sri Achyuta writes in his Sharana Panjara (Nava Gujjari).

*Guanra nirbodha pamara raja tamase ratah
Mada matsarjya kama krodhe padi helini hata*

*Ethu jeve daya kariva yama yatana kati
Janme janme bhrutya hoina pravu thivi mu khati
Nohile e bhava marivi prabhu ninda hoiva
Anathanatha deenabandhu ke kahinki dakiba
Bhasigali pravu rakha he nische hoili nasa.
Achyuta bole mahapravu tumbhe vahiva dosa.*

(Verse7)

The sage and devotee, Sri Achyuta, with utter humility, prays before the Lord, saying that if the Lord does not save him, he will be completely washed away and this would create a stigma to the glorious and immaculate fame of the Lord as He is popularly known as the friend of the destitutes.

In "Govinda Damodar Stotram", Sri Villwamangalacharya prays before the Lord in the similar vein :

*Samsarakupe patitah ati agadhe
mohandhapurne vishayabhitapte
karavalambam mama dehi Vishno Govinda
Damodara Madhaveti.*

(Verse 50)

Sage-devotee Villwamangala who purged his sins through austere atonement, addressing the Lord says O' Madhusudan. I have fallen inside a well which is filled with the darkness of delusion . I am burning with worldly desires and attachment. O Lord, O Govinda, O Madhava, O' Damodara, please rescue me out of this dreadful fall, dragging me out with your gracefully stretched hand. Surrender, thus, is same, language may be different. Needless to say that for communing with the divine there is only one language and this is the language of the heart. Sri Chandrasekhara approaches in the like manner for the Lord's mercy:

*jnanagnidagdha khila punyapapa manah
samadhayah haraupareshe*

*yadjogino jantyanibatti
masmyadatyantikancheti layasca turdha.*

(Prakasha 18, verse 151)

Attempting to conceive of a division of 'pralaya' i.e. total annihilation or amalgamation with the divine, Samanta says that the yogis by virtue of their fire of wisdom burn both their vices and virtues and concentrate their mind on the Lotus feet of the Lord, Sri Hari. They no more intend to come back to this world of desire, expectation, sorrow and death. This merger of the 'yogic mind' with the Lotus feet of the Lord, according to Chandrasekhara, is known as 'attyantika pralaya'. In earlier stanza of the same Prakasha, Samanta divided Pralaya into four types, (a) Brahma Pralaya when after the day's end of Lord Brahman, the entire creation is merged in him; (b) Prakrutika Pralaya when all including Lord Brahman also gets merged in Prakriti (c) Dainandina Pralaya which means the normal death of human being, "dine dine yanmriyate hi, bhutaih dainandinam tam pralayam vadanti" (Chapter.18 v.149) (d) Attyantika Pralaya has already been explained above.

The Lord according, to Sri Achyuta is 'Arupananda'. The mind which is concentrated

on the Lotus feet of Sri Arupananda is blessed indeed. Utkal is the sacred place, which has given birth to such brilliant exponents in spiritualism, astronomy and astrology whose blessings even after departing of their noble souls from this mundane world are capable to shower blessings on their followers and disciples and also capable to award salvation. The perennial instruction for the right disciple is, as Sai held :

*Bear all and do no harm to others
Hear all and say nothing .
Give all and take nothing
This is the way to God.*

Besides, the instruction is to worship Utkaljanani, our sacred mother, with all the sincerity of our hearts, as our ancients did.

Vande utkal bhumata vyakt a ca janani param
Dinohamvalakah kankshye sevam janma janmani
Pratijanmani me chittam vitham dehasca santati
Twat seva niratam bhuyu mata twam karunamayee.

Dr. K.C. Sarangi, Addl. Secretary, S&ME Department,
Govt. of Odisha, Odisha Secretariat, Bhubaneswar.

“Imagery of Sarala Dasa”

Dr. Santosh Tripathy

I

Before entering into the actual subject matter of our discussion it is wise to add a few introductory lines on eternal poetry, poetic picture and Sarala’s concept of poetry.

Firstly eternal poetry always illuminates magnanimous perceptions towards life-time-race and truth. The suggestion by the imagination, of noble grounds for the noble emotions is the essential quality of excellent poetry. The content of true poetry is imaginative and emotional interpretation of life-relevant. This creative interpretation of truth must be clothed in a systematically rhythmical language and figurative diction. Figures of speech and metrical diction are essential to the emotional and evocative appeal of poetry. This type of pictorial significance of expression is known as imagery of poetry.

It is needless to say that the image is an impression of the object in the mind of viewer. It is a poetic device, which consists in the use of pictorial words and phrases in such an objective manner as to make the meaning more pointed, clear, impressive, absolute, emphatic and the language more graphic and vivid. Imagery is an illustrative process of poetry by which poetic idea ascends from external world to internal world. Simply Imagery turns every thing to loveliness and gives tenderness and propriety to a poetic vision.

Now, we can arbitrate the Sarala’s concept of poetry. The western analysts of Imagery trends, even our Ritiyangika stalwarts believe that the two types of poet can play pictorial game in the poetry-field. The first category is products of an age. Such poet may aggregate as second grade poet or Sebita Kabi. The creative fancy of the second grade poet is to pursue the trends and factors of age. But the second category poet is acceptable as creator of an age. He is honoured first grade poet and well known as **Chinta-mani Kabi**. His easemplastic power can change the traditional discourse and establish new justice with innovative shape in flow of literature.

Our national-epic-creator **Sarala Chandi Dasa** has been accepted as **Chinta-mani kabi** in the brilliant galaxy of the Pan-Indian poets. He is a prominent figure and our Sahrudayas consider him as a best talent and Adiresource of the post-Sanskrit-Indian literary history. His poetic Imagination has inter-twined pastoral figures of speech and poetic diction with new-judgment and challenged the traditional classical Byasaic vision and discourse.

In Sarala’s imagination there is no room for the elitist Sanskrit literature considering the contemporary history and socio-cultural reality. So, his imagery, style and diction were highly conditioned by vernacular rather than by classical

language and stylization. He preferred the familiar, colloquial and day to day content words to the unfamiliar one. Later on his contemporary mythological poets as well as the poets of the following generations of the eastern India were greatly inspired by his poetic diction and phraseology as far as the imagery is concerned.

In response to historical viewpoint Sarala Dasa, a poet of the fifteenth century (contemporary of Suryavamsi king Kapilendra Dev, the great) is universally regarded as the 'Adi Kabi' or originator of the Odia literature. His immortal works (Mahabharat, Bilanka Ramayana, Chandi Purana, etc) are remarkable for development of common social sentiments, cultural rituals, socio ethical life style delineation of earthly character, synthesis of Dravidian – Aryan – Austric cultures and religious picturesque descriptions and excellent use of various poetic figures and metre of folk style. One peculiarity of his magnum Mahabharata and Chandi Purana is that both liner of a verse do not comprise an equal number of letters, but the last rhythmic letters of the lines produce and multiply the monotonous sound. By the fifteenth century the Odia language and its poetic quality had asserted almost its new powerful novel form and had become ripe for poetic constructions. The composing cultivator Sarala utilized this language as a literary existence.

Poetic creativeness was in the blood of Sarala Dasa and it flowed from his shackle stylus as words flowed from his soily experienced mouth. His epical-verses are lucid, untraceable, simple, folky, captivating, credible, forceful, musical and able to beget a psychic image in the reader's mind. His solo-ornatic poetic style and diction is generally stated in common base and place. The creativeness of sarala was no chooser of words as bad or goods. All type of words being

equally worthful for him to create a new mythic image and poetical illustration. The predominant sentiment in Sarala's poetic power is to originate new images, the imageries are of love, devotion, ritual, idiomatic faith, war and common life.

Sarala's imaginary creations formed a perpetual source of inspiration to the succeeding generations of Odia and its neighbour language writers. It is true to speak that till the perennial stream of Sarala's imagery-talent has no break. The image pattern and formation technique of imagery of Sarala Dasa is based on two distinctive manner. One is words appearance as a group to suggest the theme as a picture and other one is episodic elucidative image. In this manner an incidental narrative episode also able to act as an elucidative picture by story playing imagination of poet. The scope of our subject "**Imagery of Sarala Dasa**" is vast. The subject is being only a study of the salient features of the image-component in the Sarala's Mahabharat.

Though our Adikabi was hardly vigilant of experimental imagism or even the great rhetorical tradition of the middle age, or the romantic images of modern trends, still his poetry is a perfect replica of all the said qualities. His "**Adoshou Sagunou - Bibhabana Kabi Byapara**" glorified and dignified the Odia language and literature and founded a new figurative style in the genre. His thought – provoking, transformative sensuous images are chosen and originated from visual realities and are ultimately perceived by his readers as psychological realities. Clarifying own poetic concept as an "AJONI-KABYA-PRATIVA or TULYA-DEHI TULYA-PRATIVA", Sarala claims strongly that- "*Adrustiki drusti muhin karaeli ani*", it means his imagery creative mind has been able to make invisible visible and the abstract concreteness.

Before Sarala Dasa in the Sanskrit Puranas and court epics, narratives were told in transcendental diction, but Sarala has broken this punditocratic process and entered into a discourse of interpretations'. He has rejected the lexical and classical-rigorous styles and highlighted a new design of spontaneous figurative interpretation. His aesthetic creativeness and imagery expression was based on six factors. These are-

1. Pictorial quality of the words.
2. Discovering the higher truth, even Absolute in the material world through an abstract vision.
3. Blending of behavioural words with the standard dictions.
4. Composed on ironic, dramatic, onomatopoeic presentation and approaches.
5. Unique-expression of ornamental images with an objectified-process.
6. Synthesis of elegance, suggestiveness, comparison and similarity.

Part - II

Ellipsis, metaphoric comparison, motivated act, conferring of meaning, afferent-performance, empirical photography of object, de-personalization principles, de-text of facts and

verbosity are the magical characteristics of Sarola's imagery, which have drawn in a universal in his ever-readable works – Mahabharat, Chandi Puran, Bilanka Ramayana and Malashrees.

It is true that Sarola has no chance to acquire the applied knowledge about using of Concrete/Broken/Coupling/Colored/Sensitive/ Allegorical/Content oriented/ and living images like using of simile, epic simile, metaphor, hyperbole, personification, pathetic fallacy, antithesis, equivocate, exaggeration fantasy, amplification fancy, dissimilitude contrast, paradox and metonymy. It is surprise, the ancient-Sarola has believed (like a modernist) that better poetry can compose and perceive through imagination and passion. His penetration has understood also, poetry relates to whatever gives immediate pleasure to the mind and evokes the emotions of all time through the figurative and hyperbole (Atisyoki) manner. It was happened only for his "Prarabdha Basana"(Anti-innate purified tendency) and inborn talent. The pre-time images such as simile, metaphor, metaphor, atisayokti, utpreksha, brakroti, ullekha and other similar aesthetic projections play prominent role for transferring the artistic experience of poets mind to the heart of a refined reader. The boldness of his imagery method is objectified and personified. Here are some illustrated examples:-

Odia verse of Sarala	Translated meaning	Imagery speciality
* Sutra chhinda kendra ki aba sura viaeba/Amla dia dugdha ki swadaku paeba."	* What tune a kendra (a single stringed musical instrument as lyre used by Nath-jogi or mendicants of Odisha) will throw : if string is torned. How can tamarind (sour) mixed milk will measure up to the taste of real milk.	* It is a recreative image. Here, poetical fancy is well-laid and allegorized through a synthesis process of Sanskrit, indigenous and Sanskrit originated words. Here, metaphor and hyperbole are well-settled jointly and able to draw the mental picture of grief-minded Draupadi.

- * "Manaba heba yatharu badi samsare kichhi nahin/phuta nta bruksha tharu aphutanta brukshaki priti karahoe."
- * Just as a flowering tree is far better than barren one /being a proper man much in this same way/which is far greater than claiming a man.
- * It is a specimen of Sarala's living - image and universal epic feeling. Its speciality is based on paradoxical fancy. The productive imagination of poet's mind is able to give a figurative meaning of complete and proper man through positive image- flowering tree and negative image- barren tree with a paradoxical manner. On the other hand intellectual image- "barren and flowering tree" and emotional image - "being a proper man", both are laid to give a vitality to figurative meaning. Here, a refined reader can correlate himself with the Ezra pound's definition - An image is that which presents an intellectual and emotional complex in an instant time.
- * "Apurana asaye Parama dukkha samaste bichari."
- * It is a common belief that unfulfilled desires are cause of supreme distress.
- * It is a mental allegorical-picture of Kunti as well as poet Sarola. Through this psychic-figurative speech Sarola would like to inform his readers that the unfulfilled desires of Pandavas/ Kauravas / Karna/Arjuna/ and mainly Draupadi are root cause of extreme - distress, that is Mahabharata - Mahasamar. It was well-known to Kunti as an image of archetypical mother.

Personification is really a special kind of metaphor for Sudramuni in which inanimate objects and abstract ideas or other kind of livings spoken of, as if they are human beings. In this sense his whole poetic world is an illusory world in which abstractions become concreteness and endowed with life-colour and form. A flower, a tree, a river

a forest, a bird, a dog, a snake, a mountain, an emotion, a mood, an idea; whatever else all participate as a living being in the life game of the characters. Human personality and its inner beauty are depicted in terms of natural things of beauty for example:-

- Vabilaki dware subidhaye khada khada kale (He/Sakuni thought that opportunity knocked at his door).
- “Bikasita kusuma praye alap karuachhi (talking just like blooming flower).

Here opportunity and talking – blooming flower, both are personified by the poetic- fancy-game of Sarala.

The imagery of Sarala is often visual. This visual has based on soil- colour, but may appeal to any of our senses and able to create a photographic circle in the psychic landscape of the reader. Here, there are some remarkable and simple examples of sensitive imagery:-

Odia verse of Sarala	Types of sensitive image	Translated meaning
* "Chahante bakra nayene hruda jiba phuti/Janahite prithibire rakhiachhi drusti/ Kinchita matre ye jebe chainba savaku/Aneka purusa hatya lagiba yehaku !"	* Sighting image	* Draupadi looks bashfully at the ground, for she would be certainly cause of many deaths, in this groom assembly, if she looked in a sidelong glance at us.
* "Kunchita kesa yehara kede manohara/ Biharanti puspa gandha paekari madhukara."	* Synthesis of gustatory, tactile and factory images	* How lovely are her curly locks, attract bees by their sweet flowery fragrance.
* "Yeha dekhi Bhimasen taratina chahin"	* Auditory image.	* Observing Draupadi's hesitation to sleep in soft bed of ashes, Bhima stared rudely at her.
* "Kunti boyele vikshasi atanti mo poye/ to karme yehanku tuhi pailu go maye / Jaha tu arajiachhu taha bhoga kara/ sampada bipada ye goo samsara bevara."	* The words of this verse give a lucid feeling of consolation and advice and objectified the total factor of meaning.	* Kunti said to newly married Draupadi, it is the principle of kKarma and fate. Good or evil fortune is the order of this world.

Sarala is one of the genius in the ancient-regional-literature of India, to whom poetry was life and soil picture, neither philosophy nor ethic or religion. His poetic personality has no deception to any sort of idealistic proclaiming. He likes to present only stories about common man

through charming figure of speech or living image. In Sarala's works while a reader loses many excellent relevant of the original Sanskrit creations, on the other side he also gets interesting, indication and meaningful new images through fresh stories, situations and characters. While making living

images the great pastoral talent Sarala has played damageable game with the very order of the tradition. For his “Nabusrusti vihana”(fancy of new-creativity) the imagery also acts as benefactor. This can be illustrated now with some examples:-

- Stories transformed to imagery:- The Story of true mango, Nabagunjar, Varada, fear of Kokua, Radhachakra, Un-burnt body of Srikrishna, Sahada bruksha brutanta, Simili bruksha brutanta, etc.
- Episode transferred to imagery:- The episode of Jhimini/Ha-do-do game, meeting of Karna-Kunti, holding of donkey's feet by Srikrishna, descent of Kali, episode of Bhurisraba and Bisikesan, etc.
- Characters transferred to imagery- Babanabhuta, Bruhannala, Sakuni, Srikhandi, Khalyakara, Belasena, Sisupala, truthful Sahadev, etc.
- Object/events/situations/statement transferred to imagery- matidosa (Fault of soil), raktanadi (river of blood), saptama Prithivi (seventh world), Karna Siddhi Bhumi (suggestion and advice giving country), Asahana bhumi (a country which cannot bear neighbour's happiness), Chiti judhya (Shadow war of enemies), etc.
- Contained matters turned to Idiomatic – Imagery- Jhimiti khelaru mahabharata, Karnamale panch, Arjuna male panch, Tula muhan Kanka, Akoira bala Bisikesan, Bhrurisrabara pagadi, Asarane Gadhapada Dhariba, Phaji mara bhima, Golaka Putra, Astukara purusha, Akhada Chandi, Gagan chari, Tulasibana Bagha, Chaluni bichar, Asha Baitarani, Ganga kahile thibi – Gangi kahile jibi etc.

The above-mentioned stories, episodes, characters, idioms, lines prove that Sarala has an innovative talent and these innovative relevant have gone deep into the national life of Odias. If a happening becomes spectacular, growing out of a worthless affair, an Odia speaker illustratively says this is indeed a terrific war ‘Mahabharat’ growing out of a childish game of Jhimiti ha-do-do (original verse of Sarala is- yeka Bhimasen maele Jhimiti khede/Jhimiti viaele kutuhale jhagada samphode) like this any pious hypocrite even in current Odisha is described as “the tiger in holy basil-forest”, or “the stroke with the cotton wool in its beak”, or “Heron-sage”.

Therefore Sarala's neologism is based on idiomatic imagery along with their epigrammatic, rustic simile, folk metaphor and onomatopoeia qualities. His epic and Puranas are a picture gallery of idioms and photographic words are Odias' native life. Some examples:-

Odia Words	Imagery / suggestive meanings
Baitha Raja	Opportunity advisor in Politics
Chaluni bichar	thickheaded thinker
Gala muguria	knavery quality or deceitful fellow
Golaka putra	illegitimate child/son of double father
Akasa kusuma	castles in the air
Daun mariba	to make a bargain
Danta kada kada kariba	to grash/grind the teeth
Dau sadhibara bhuin	to put in a hole
Budhi disunahin	be out of wits
Bhima parakrama	herculean might
Sori sori budhi	flowering knowledge
Babana bhuta khaeba	wasted due to the lack of ownership
Matiya akasha	(Brownish sky) unpleasant situation

Tapa tapa	dropping sound again and again
Tala tula	Pretext principle
Daga daga	hastily walk
Ahuri Ahuri	more and more
Daka daki	inviting each other
Thela theli/ Kata mata	pushing mutual / rudeness vision
"Nare ba gunjara Aswasthama hata hoye"	man or elephant, named Aswasthama has died in the battle (diplomatic way of false telling)
"Kala sainya drusti	eyes of death Hawk (these are folk-oriented images also)

Above ellipsis-oriented imagery proves that Sarala also enriched the Odia poetic language as well as behavioural language with illustrative idioms at par with the great western poets namely Homer, Dante, Chaser and Shakespeare to their respective language. The aesthetic quality of this kind of imagery is musical in language, figurative in diction, and suggestive as well as prosaic in approach.

As an opposite literature the Odia Mahabharat is very much a reaction against feudalism and aristocracy. According to poet's inner vision the term "Mahagola" itself is a symbolic imagery as "mahasamar or great battle" which was occurred to give a tragic finish to the feudalist and aristocratic attitudes of society. Duryodhana, the anti-hero of Sarala (representative of prince pride) is delineated as the greatest feudal, who crosses the river of blood of Kurukshetra sitting on the corpse of his beloved son Lakshman Kumar. But his feudalistic and aristocratic proudness underwent a metamorphosis in the hand of Sudra-Kabi into a tragic-father. For example :

- "Mohara paraye pita tora au nohu, tohar paraye putra janme janme heu"(may you not get

a father like me/but may I be always blessed as a son like you).

This is an excellent example of pathetic fallacy as well as successful imagery of pathos. The greatest mystery of Sarala's imagery here is its power to invest the saddest thing with beauty and truth. The last consequence of jealousy, unfair and arrogance nothing but to cross the river of blood with own tears.

Part - III

According to Indian approach towards concept of poetry, the centre of gravity in an epic may lie in its emotional moods or Rasas (particularly *srungar*, *karun*, *birā*, *santa*, *bibhastā*, *adbahuta* as Angirasa of epic). For a great poet is an emotional pursuit and not an intellectual exercise. But **Bilakshyana-Kalpa Byapara** of Sarala has changed this concept and proved that living poetry is a well synthesis of emotive mood and intellectual exercise of "vag-vikalpa" or magical phrase. Sarala's imagery plays connotative and denotative games in reader's mind. His epic and Puranas is a picture gallery of Odian social life that is true even today. His creative imagination (Nabashruthi Viana) co-relates the geographical, historical, mythical and social-anthropological aesthetics in a new approach using of imagery. Daring Sarala gives out a deeper and profound truth using of Atisayukti, Utprekhya, Rupaka and Mahakabyika *upama* and well-grounded the Odia language in poetic sense.

The sightable imagery competence of Sarala is, using of affective fallacy and epic simile. Description of war (Karna and Arjun, Bhima and Dhusa, Bhima and Jarasandha), battle field (Kurukshetra, battle field of Matsya Desa), forest (Nandana Bana, Sudha Bana, Khandaba), river, mountain, ocean scene, narration of ascent to the heaven, beauty of women (Draupadi, Tripura

Mohini Surekha) through long drawn simile by Sarala has enriched ornamental and Puranic literary heritage of eastern India in medieval time. Stylizing the long drawn image he has taken a central pictorial simile. This central simile has created numerous sub-images (tenor and vehicle). These secondary images are successful sub-services to transplant the poet's feeling and conferring the actual meaning of the primary image. For example- The image of river of blood contains number of other images like whirlpool as broken chariot, waves as elephant, blood as water, rafts as armours, corpses as crocodile, etc. All these are evocated the image river of blood through the opulence of long drawn simile and metaphor. This type of perfect image stands on four pillars, i.e intellectual, emotional, imaginative and technical elements which is very close to Anandavardhan's "sabda-dryasya-byuha sarjana".

The appeal of the Saralian imagery may be remarked by the following illustrations:-

(A)- Dramatic – representation of metaphor:-

- Holy heron – which is the water of Baitarani ?
Yudhistira – desire is the Baitarani.
- Holy heron – which Kamadhenu milks day and night, who drinks it ?
Yudhistira – vidya kamadhenu that milks forever and good-evil drink the milk sitting together.

(B)- Comparative response of simile:-

- On seeing the furious eye of Kichaka, Sairendhri was frightened like a path missing deer at the sight of hunter's archer.
- Yudhistira saw the river Baitarani as a fair flowing lady.
- Waves are hands of sea.
- Pleasures of revenge celebrated function in brown sky like suckling child.

- Pitamaha Vishma sleeps in arrow bed in the battlefield, with blood dripping out of his injured body, mangled all over as it was by Arjun's arrows, whole are appeared "like the old Dhak tree in full flower, or as red stars gathered near setting-moon.

In the above mentioned examples the images have been carried effectively by Sarala: The prevailing moods desire – Baitarani, path missing deer fair flowering lady, brownish sky, suckling child, flowering old Dhak tree have been brought to the forefront as if nourished by the metaphor, simile served the more charming and aesthetic reactions in reader's mind. The aesthetic activities of metaphor, simile, allegory, are to create harmony between concreteness and abstract as well as exclusion with inclusion. Here, the readers must agree that the elevated land or canvas of Saralian imagery is based on three horizons –that is telescopic canvas, pastoral canvas and natural canvas. The uniqueness of his imagery is that a indigenous term is controlling the whole figurative diction, verse meaning as content or central world. For this reason his style can be identified as practicable as **'Baidarvi Panchali'** and the controlling authority of imagery expression is **Swabhabokti** and **"Samashokti"**.

Sarala has used the above-discussed examples as benefactor for generalization of poetic ideas. The appealing characteristics of Sarala's imagery here are-

- Concrete objects compared with abstract things.
- Abstract things compared with concrete objects.
- Various objects used as standard of comparison.

Instead of these a number of ritual-beliefs of the contemporary normal life have used metaphorically as imagery in his epic in a positive

manner. Some of these are “Udhakumbha, Mangalakumbha, Nabagunjara, Jugala Haladibasanta, Chaka Boethi, Purba Muhain Nahula, Dhala Dhana, Sankha Chila”. After all the living and coupling-image lies in the very nature of his poetry which is regarded as objective in character intended, chiefly to present the action and passion of the outer world. The image of **Saptama Prithivi, Nabagunjara, Kokua**, may be taken as example. **Saptama Prithivi** (seventh world) is imaginary one of Sarala’s inner-vision, which means a desirable positive world, where one can feel and face the order in disorder, good in evil, gain in loss, success in failure and creation in destruction. So far these fragrances of opportunity must be divided to all without any difference between subjects and objects. Here imagery has been presented like a series of magic mirrors according to an oxymoron pattern (oxymoron bringing together of two or more words or phrases having opposite meaning but evocating jointly).

On the other hand the image “**Nabagunjara**”, (bashed on austic faith and painting) which Sarala has depicted in Mahabharata is nothing but a symbolical fancy act of Lord Jagannath/Srikrishna. This idea has been originated from the uncommon imagination of Sarala. This mystic-imagery set forth an appeal of a new idea of aesthetic beauty. The suggestive meaning of this image is to console the failures, to develop affection for the sins, to grasp the evils, to pardon animalism, etc. **Nabagunjara** assumed the organs of all living creatures in one body, evocate an eternal truth before the reader that aesthetic circle of the Universe is synthesis of including all.

Part - IV

Within whole lifetime Sarala has imagined near about 2 lakh five thousand poetic verses and used 12,30,000 terms, which is

identification of his great poetic talent. In spite of producing above number of words and lines, if Sarala would have created only some living, archetypical and evocative imagery like Nabagunjara, Asa Baitarini, Chetasa Purusa, Divya Suta, Agni Kanya, Prarabdha Purusa, Trikala Mana, Satyamba, Rakta Nadi, Mahamani, Mahabedi, Tulasibana Bagha, Mahagola, then he would have been honoured as a universal poet by the readers of all time. In response to boldness and vividness of imagery of our readers would place Sarala one degree up immediately next to Valmiki, Vyasa, Kalidas, Hala and Sriharsa.

The period of Sarala Dasa is a golden and glorious chapter of Odian history. During this period Odisha has reached the highest pinnacle of glory in different spheres like art and architecture, literature, culture, warfare, administration, agriculture, and trade and commerce. A splendid period provides to a poet free mind and amazing poetic thought. Amidst this circumstance a poet turned into privies great magnus poet. From this point of view, as a great epic-creator Sarala has manifested grand photographic thrills of empirical feelings of human race in his works.

Above all the round shaped – holy eyes of Lord Jagannath, the beauty of the wheels of the chariot shaped Konarka temple, architecture of Rajarani temple and Sarala’s imagistic genius are full proud privileges of Odisha that proves- “Jaha nahin Bharate taha nahin Bharate”- it means which are not available as imagery in Sarala’s national epic “Mahabharat”, any Sahurdaya cannot meet anywhere in Indian context as well as earth context.

Dr. Santosh Tripathy, P.G. Department of Odia, Utkal University, Bhubaneswar.

Livelihood Improvement and Nutritional Security Through Tuber Crop in Odisha

*Antaryami Lenka, Dr. M. Nedunchezhiyan,
Sushanta Kumar Jata, Biswanath Sahoo*

Tropical root and tuber crops are considered as the third important crops after cereal and grain legume. They contribute 6% of the average daily calorific intake of human beings. Tropical tuber crop produce that are used for human food and animal feed. The popular tuber crops include sweet potato (*Ipomoea batatas*), cassava (*Manihot esculenta*), taro (*Colocasia esculenta*), yam (*Dioscorea sp.*), elephant foot yam (*Amorphophallus paeoniifolius*), yam bean (*Pachyrrhizus erosus*), arrowroot (*Maranta arundinaceae*), etc constitute cheap source of food and energy particularly suitable for the poor section of human population and capable enough to withstand biotic and abiotic stresses. Tuber crops have a higher biological efficiency as food producers and show the highest rate of dry matter production per day per unit area among all the crops. They are also recognized as the most efficient converters of solar energy. Root and tuber crops have traditional place in the daily diet of the tribals of Odisha. Cassava is cultivated in Ganjam, Kandhamal, Gajapati, and Koraput; yam in Ganjam, Kandhamal, Khurda, Keonjhar, Mayurbhanj, Dhenkanal; elephant foot yam in Baleswar, Mayurbhanj and Bhadrak; sweet potato in Gangam, Koraput, Bolangir, Dhenkanal, Sundargarh and Mayurbhanj. Odisha tribals are fond of tuber crops and the forest is rich in wild tubers used both for food and medicinal purposes.



Food Security:

The IMPACT projections made by IFPRI in July, 1999 suggest that global demand for roots and tuber crops will increase by 37% in between 1995 and 2020. The worldwide demand for cassava and other minor roots and tubers is projected to increase by 49% and for sweet potato and yams by 30%. The World Food Summit (1996) stated that 'Food security exists when all the people, at all times have physical, social and economic access to sufficient safe and nutritious food which meets their dietary needs and food preferences for an active and healthy life, which emphasizes that food security and



nutritional security are two intermingled terms. It is in this new paradigm of growth in food supply that root and tuber crops become increasingly significant as energy and nutritional store houses.

They produce large quantities of energy (carbohydrate) in relatively less time than other crops. They are most efficient in converting solar energy, for example cassava producing 250×10^3 kcal/ha and sweet potato 240×10^3 kcal/ha as compared to 176×10^3 for rice, 110×10^3 for wheat and 200×10^3 for maize. In order to meet this unfortunate scenario, tuber crops constitute

the important link to fill the food security gap and they can accept the challenge.

Nutritional security:

Several nutritional disorders due to deficiency of Vitamin A, Vitamin C and Calcium could be easily alleviated by consumption of root and tuber crops like cassava, sweet potato, yam and aroids. Root and tuber crops are rich in Vitamins and Minerals (Table 1). On an average cooked yam have about 2% protein, cassava and sweet potato provide ascorbic acid (Vitamin C) where as cereal based foods have none. Sweet potato also contains important amino acids while rice is deficient in lysine. The orange and yellow fleshed sweet potato roots and green tops are good source of Vitamin A, which can prevent night blindness and malnutrition prevalent. Besides, sweet potato is rich in anti-oxidant, nutrients like B- carotene, ascorbic acid (Vitamin C), tocoferol (Vitamin E), which can prevent coronary disorder and cancer. There are specified RDA (recommended dietary allowance) which is possibly met by the root and tuber crops @ 500 gram per head per day. Since, these crops are affordable to the poor people, the nutritional balance can be easily achieved.

Table 1. Proximate composition of tuber crops (Grams per 100 g on dry weight basis)

	Protein	Fat	Minerals	Fibre	Carbohydrates
Sweet potato	3.6	0.8	3.0	2.3	88.0
Cassava	1.7	4.9	2.5	1.5	84.9
Yam	4.7	0.3	5.3	3.3	86.6
Colocasia	11.6	0.4	6.3	3.7	78.5
Elephant foot yam	5.6	0.5	3.8	3.8	86.3
Colocasia leaves (black types)	31.9	9.4	11.8	8.5	38.0
Colocasia leaves (green types)	22.6	8.7	12.8	16.8	39.4

In Odisha root and sweet potato crops are important particularly in the tribal belts where they have traditional place in the daily diet. The important tuber crops grown in Odisha include sweet potato, yam, aroids, elephant foot yam, cassava, yam bean and arrowroot. They occupy only 0.33% of gross cropped area and provide only 1% of the calorie intake but contribute 0.7 % of value of agricultural out put. Odisha has the major area and production of sweet potato. Odisha ranked first with 39% area and 33% of production. They play vital role in food security and nutrition of not only tribals and lower income group people of Odisha but sweet potato, yam

crops are common ingredients in vegetable uses in Odisha and the main vegetable in the “Prasad” of Lord Jagannath.

Root and tuber crops were introduced in tribal dominated districts of Kandhamal, Kalahandi and Dhenkanal of Odisha under National Agricultural Innovation Project (NAIP) during the year 2011-12. In total 398 no. of demonstration of elephant foot yam, sweet potato, yam, cassava and yam bean were demonstrated (Table 2). Disease free quality planting materials of tuber crops were given along with standard package of practices.

Table 2. Demonstration of tuber crops interventions:

Activity	Number of demonstrations	Average demonstration area (m ²)	Average tuber yield (kg)	Gross return (Rs)	Net return (Rs)	Benefit cost ratio
FLD on Gajendra (elephant foot yam)	102	100	330	6660	4600	3.23
FLD on Odisha elite (greater yam)	92	200	471	9416	6921	3.77
FLD on yam bean (RM-1)	70	300	550	2748	1781	2.84
FLD on colocasia (Muktakeshi)	5	200	427	4270	2972	3.28
FLD on high yielding varieties of sweet potato	65	400	415	2076	1392	3.04
FLD on orange flesh sweet potato varieties	11	400	407	2034	1400	3.21
FLD on sweet potato + redgram intercropping	10	400	363 kg tuber + 34.4 kg seeds	2849	1948	3.16
FLD on cassava	39	50	83	332	232	3.32
FLD on arrowroot	4	50	78	930	623	3.03



In Kandhamal, Kalahandi and Dhenkanal districts 92 demonstrations of greater yam (var. Orissa Elite) were conducted. The total area covered 1.84 ha, average yield 471 kg/200 m², net return Rs. 6921 and benefit cost ratio obtained was 3.77. Similarly 102 demonstrations of elephant foot yam (var. Gajendra) were conducted. The total area covered 1.02 ha, average yield 330 kg/100 m², net return Rs. 4600 and benefit cost ratio of 3.23. In sweet potato, 65 no. of high yielding variety of sweet potato (var. Kishan), the total area covered 2.6 ha, average yield 415 kg/400 m², net return Rs.1392, benefit cost ratio of 3.04 and 11 no. of orange flesh demonstrations were conducted, the total area covered 0.44 ha, average yield 407 kg/400 m², net return Rs.1400, benefit cost ratio of 3.21. In cassava 39 (var. Vellayani Hraswa) demonstrations were conducted. The total area covered 0.195 ha, average yield 83 kg/50 m², net return Rs. 232 and benefit cost ratio of 3.32. In Colocasia, 5 no. demonstrations (var. Muktakeshi) were conducted in these districts. The total area covered 0.1 ha, average yield 427kg/200 m², net return Rs.2972 and benefit cost ratio of 3.28. In arrowroot 4 no. demonstrations were conducted in these districts. The total area covered 0.02 ha, average yield

78kg/50 m², net return Rs.623 and benefit cost ratio of 3.03. In yam bean 70 no. demonstrations (var. RM-1) were conducted. The total area covered 2.1 ha, average yield 550kg/300 m², net return Rs.1781 and benefit cost ratio of 2.84.

Scope of root and tuber crops in Odisha

- Drought prone area could be best utilized with drought tolerant tuber crops like cassava and yam.
- Tuber crops can be grown under rainfed as well as irrigated areas.
- Tuber crops can be grown as intercrop in perennial orchards/plantation crops.
- Ten agro climatic zones of Odisha are suitable for growing different root and tuber crops.

Sustainable yield

Hence, an orchestrated approach is the need of the hour, beginning with production and distribution of large scale high quality planting material, balanced nutrient application, timely intercultural operations, harvest and proper method of storage.

Antaryami Lenka (Senior Research Fellow), Dr. M. Nedunchezhiyan (Senior Scientist, Agronomy) and Sushanta Kumar Jata (Junior Farm Superintendent), RCCTCRI, Bhubaneswar-751019.

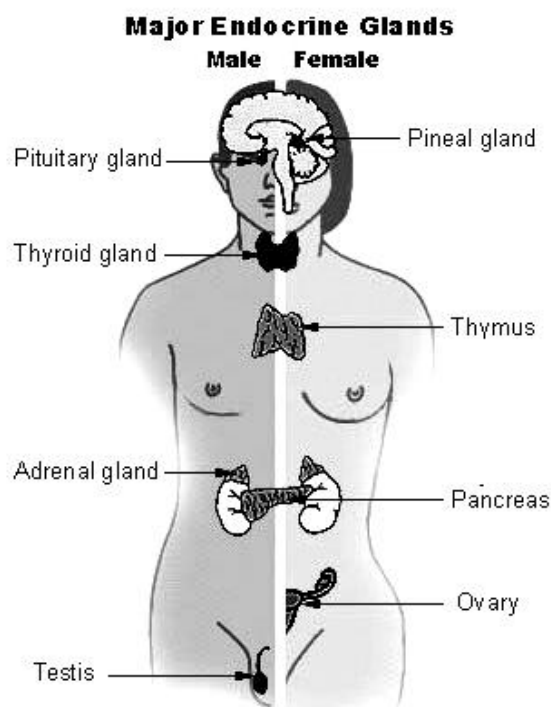
Biswanath Sahoo (Subject Matter Specialist), KVK, Bhadrak.

Endocrine System

With Special Reference to Thyroid Gland

Soma Mishra

Endocrine system consisting of a group of ductless glands viz. pituitary, thyroid, parathyroid, pineal, thymus, gonads, pancreas, adrenal etc. plays a very vital role in governing human behavior. Thyroid is one of the most important glands that control body's metabolism and calcium level. It secretes iodothyronines that are (tri-iodo-thyronine, thyroxine) and calcitonin. Its secretion is mainly regulated by TRH (thyrotropin releasing hormone) and TSH (thyroid stimulating hormone). It helps in growth (physical, sexual, mental) – development- metamorphosis and calorigenesis-metabolism. The status of thyroid gland may be Euthyroid or Hypothyroid or Hyperthyroid. Hypothyroidism includes cretinism in children and myxoedema in adults. Common causes of hyperthyroid state are Grave's disease, multinodular goiter, thyroiditis, etc. Any enlargement of thyroid gland, regardless of cause, is called goiter. Some common investigations for thyroid diseases are estimation of serum T3, T4 and TSH, cholesterol, radioiodine uptake, thyroid imaging, etc. Common drug used in hypothyroidism is eltroxin, hyperthyroidism is carbimazole and iodine supplementation in goiter. This paper presents a full picture of thyroid gland, its functioning, disorders, and treatments which is very significant for human survival.



Introduction

The endocrine system or hormonal system is a complex system composed of a group of ductless glands known as endocrine glands that pour their secretions i.e. hormones directly into blood for passage to different body organs known as target organs in order to control their functioning, metabolism, cell permeability, growth, differentiation and stress conditions.

The endocrine system includes the pituitary gland, thyroid gland, parathyroid glands, adrenal gland, pancreas, ovaries and testes. The thymus, pineal gland, certain portions of the gastrointestinal tract, the placenta, and kidney are also considered endocrine organs. Lack of any one of the hormones produced by these glands causes serious disorders, many of them are now produced synthetically and used in treatment where a deficiency exists.

The regulation of body functions by the endocrine system depends on the existence of specific receptor cells in target organs that respond in specialized ways to the minute quantities of the hormonal messengers. The amounts of hormones are maintained by feedback mechanisms that depend on interactions between the endocrine glands, the blood levels of the various hormones, and activities of the target organ.

Pituitary control

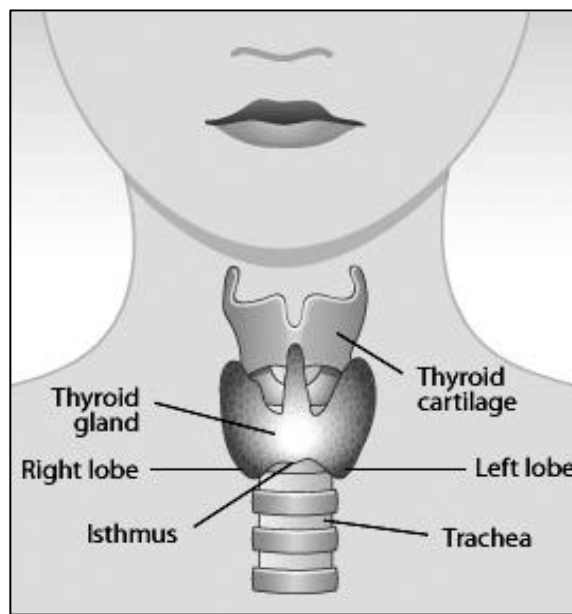
The pituitary gland otherwise known as the master gland regulates many of the other endocrine glands. It is located at the base of the brain, nestled in a bony structure called the sella turcica. It is also called the hypophysis. It controls the adrenal gland, the sex hormones and the thyroid gland.

Other endocrine glands

The other endocrine glands are not directly controlled by the pituitary like the parathyroid glands, the endocrine portion of the pancreas, the thymus, the kidney and the pineal gland.

The endocrine system serves an essential integrative function. Humans are beset by the variety of insults, such as trauma, infection, tumor formation, genetic defects and emotional damage. The endocrine gland plays a key role in responding to these stressful stimuli.

Diseases of the endocrine system result from too much or too little hormone secretion or from the inability of the body to utilize a hormone effectively.



Thyroid Gland:

Origin: It is endodermal in origin and in human embryo, it develops from the primitive fore gut.

History: the thyroid was first identified by the anatomist Thomas Wharton in 1656. Thyroid hormone was only identified in the 19th century.

Position: it is located in front part of the larynx and upper part of trachea in the neck region.

Structure: it is the longest endocrine gland with weight of about 25 grams. However, is influenced by age, sex, reproductive state and diet of the person. It is bi-lobed in human beings. It is 'H'-shaped having two fairly symmetrical lateral lobes lying on each side of the thyroid cartilage otherwise known as Adam's apple, each about 5x2x2 cm connected by a narrow band of tissue called isthmus. It forms a crossing in front of 2nd, 3rd and 4th tracheal rings. Gland is highly vascular,

composed of approximately 3 million rounded follicles arranged in lobules each lobule having about 40 follicles and held together by connective tissue.

Follicle wall is lined by cuboidal epithelium and encloses hormone rich colloid secreted by the epithelium. Under the stimulation of thyroid stimulating hormone, low cuboidal epithelium is converted into a tall columnar epithelium.

Blood flow in thyroid gland is about 3.5 to 6.0 ml/gm/minute. Sympathetic fibers from the superior, middle and inferior cervical ganglia and the parasympathetic fibers from superior and inferior recurrent laryngeal branches of vagus cranial nerves supply thyroid gland.

Hormones:

Hormones released from thyroid gland are,

1. Thyroxine or T4
2. Triiodothyronine or T3
3. Calcitonin

Except these three hormones there is another hormone Reversed T3 or RT3 which is biologically inert. T3, T4 are iodinated derivatives of amino acid tyrosine secreted by the follicles. Calcitonin is non-iodinated hormone secreted by parafollicular cells or C-cells. Thyroid gland is stimulated to secrete hormones by TSH or thyrotropin from the anterior lobe of pituitary gland.

Biochemistry:

The thyroid hormones are modifications, called thyronines, of an amino acid, tyrosine. Thyroid hormones are heavily laden with iodine. The major active thyroid hormones are thyroxine(T4) and triiodothyronine(T3). Thyroxine and T3 are formed by the molecular addition of iodine to the amino acid tyrosine while the later is bound to the protein thyroglobulin. Most of the iodothyronine

released from thyroid is T4 but ultimately an enzyme called deiodinase removes one iodine atom from T4 and produce T3.

Regulation of Hormone Secretion:

The major regulators of T3, T4 secretions are TSH, TRH, feedback, auto regulation, exposure to cold and somatostatin (of hypothalamus). Hypothalamus secretes TRH (Thyrotropin Releasing Hormone) which stimulates TSH secretion of the anterior pituitary that finally leads to secretion of T3 and T4. Elevated levels of serum T3 and T4 inhibits primarily the thyrotropes of anterior pituitary and only to little extent the hypothalamus. Daily iodine requirement for proper functioning of thyroid is 200 micrograms. If food contains excess iodine, the iodine trapping mechanism becomes inefficient so that not much of iodine is trapped, whereas if food iodine uptake is very low, the iodine trapping mechanism becomes super efficient so that the entire amount of available iodine is trapped by follicular cells. Cold stimulates production of TRH and serum T3, T4 is increased and somatostatin of hypothalamus inhibits thyroid secretion.

Role of Iodothyronines:

The thyroid plays an important role in regulating the body's metabolism and calcium balance.

- T3 increases blood sugar level. On the other hand, T3 increases peripheral utilization of glucose due to T3 induced calorogenesis. On the whole in hyperthyroidism, blood sugar level increases. But according to some recent findings, in hyperthyroidism, resistance of target cells to insulin rises.
- T3 decreases serum cholesterol level. Also the free fatty acid level is raised by thyroid hormones.

- T3 enhances both anabolism (synthesis) and catabolism (breaking down) of protein. However, under physiological condition anabolism supervenes.
- T3 causes loss of calcium via urine. Osteoporosis can develop in hyperthyroidism.
- Thyroxine controls the BMR (Basal Metabolic Rate) by regulating oxidation and production of energy.
- It regulates urine output by controlling the working of the kidney.
- It maintains the muscular and nervous toning.
- Physical as well as mental growth is regulated by thyroxine.
- It is must for the development of skeletal system.

It is required for tissue differentiation as well as metamorphosis in amphibians.

It is must for reproduction.

Role of Calcitonin or Thyrocalcitonin:

It is a peptide hormone, released from extrafollicular or parafollicular cells of thyroid gland. It is non-iodinated thyroid hormone, which checks the concentration of calcium and phosphate in blood plasma by decreasing mobilization from bones. Bones, therefore, remain strong and solid. It also checks absorption of calcium and phosphate from gastrointestinal tract and increases excretion of calcium and phosphate. It is under the feedback control of plasma calcium concentration and is secreted when concentration of calcium rises in the blood. Calcitonin is antagonistic to parathormones secreted by parathyroid gland. It is hypocalcemic and hypophosphatemic.

Diseases Related to Thyroid Gland:

The state of normal thyroid function is called Euthyroidism. Diseases of the thyroid gland result from too much or too little secretion of thyroid hormones.

Hypothyroidism:

It is the condition in which the thyroid is underactive. It is producing an insufficient amount of thyroid hormones. It is the most common thyroid disorder in which the body's metabolism became slow.

Causes of Hypothyroidism:

On the basis of cause hypothyroidism can be classified under two groups-

- (a) Primary hypothyroidism and
- (b) Secondary hypothyroidism

In primary hypothyroidism, fault is primarily in the thyroid gland, for some reasons, thyroid is failing to produce adequate amount of iodothyronines. It can be due to (1) iodine deficiency in the food or in maternal blood (for the fetus), (2) destruction of thyroid due to surgical removal, radioiodine therapy, Hashimoto's disease (in which the body produces antibodies against the thyroid gland). Secondary hypothyroidism fault lies in the pituitary or the hypothalamus, poor amounts of TSH or TRH secretion is the cause. Secondary hypothyroidism is rare.

Types of Hypothyroidism:

Hypothyroidism is classified according to the age of onset. Thus (1) when the hypothyroidism is present since birth the condition is called cretinism but (2) when appears after the attainment of adulthood; it is adult hypothyroidism, myxoedema or Gull's disease.

(1) Cretinism

Also called congenital myxoedema or cretinoid dysplasia, is a disease of infants, which does not appear until the age of six months

because till that age, mother's milk provides enough iodine.

It is characterized by dwarfism, physical and mental deficiencies or under development with a peculiar infantile facial expression, big nose, scanty hair, low body temperature, low heart beat, low blood pressure, large head, thick legs, pot belly, pigeon chest, protruding tongue, swollen eyelids, short neck, dry skin, deformed bones and teeth and uncoordinated gait, retarded sexual development, which includes delayed development of sex glands, sex organs and secondary sexual characters. If it is treated early with thyroid hormones and trace iodine supplementation of the diet, significant improvement can be seen.

(2) Myxoedema (Gull's Disease)

It is a disease of adults which is 7-8 times more common in females than in males. It is characterized by puffy appearance due to subcutaneous accumulation of hyaluronic acid – protein – chondroitin sulphate complex which attracts water and leads to edema, low basal metabolism, retarded oxidation, lack of alertness, intelligence, failure to take initiative, retarded sexual power, high blood cholesterol level. There is swelling of tongue and larynx causing hoarseness and slow and slurring speech, hair fallout from axilla, pubis, head and eyebrows. It can be treated with oral administration of thyroid hormones.

Hyperthyroidism:

Hyperthyroidism means over activity of the thyroid gland, resulting in too much of thyroid hormones in the bloodstream. The oversecretion of thyroid hormones leads to over activity of the body's metabolism.

Causes of Hyperthyroidism:

Graves' disease is the most common cause of hyperthyroidism.

Graves' disease or Exophthalmic Goiter:

It is due to enlargement of thyroid gland and oversecretion of thyroxine probably due to an antibody which stimulates the thyroid too much in turn causing the excess production of thyroid hormone. It is characterized by bulging of eyes (i.e. exophthalmia), high BMR, increased oxidation of food, emaciation, increased heartbeat, higher body temperature, excessive sweating, restlessness, nervousness, dizziness, little sleep and fine tremors in stretched hands. Graves' disease is categorized as an autoimmune disorder. The disease is most common in young to middle-aged women and tends to run in families. It can be rectified by removal of inflamed part of thyroid gland.

Hyperthyroidism caused by multinodular goiter in which one or more nodules of the thyroid become over active. The over active nodules actually act as benign thyroid tumors. Another cause is thyroiditis but it causes temporary hyperthyroidism, usually followed with hypothyroidism. It is an inflammation of the thyroid gland. In addition, if a person takes too many thyroid hormone tablets, hyperthyroidism may occur.

Treatment of Thyroid Disorders:

The goal of treatment for any disorder is to restore the thyroid gland to normal function, producing normal levels of thyroid hormones. Specific treatment for any thyroid disorder will be determined by the physician based on:-

- Patient's overall health and medical history
- Extent of the disease
- Patient's tolerance for specific medications, procedures, or therapies
- Expectations for the course of the disease

- Patient's opinion or preference

Treatment for Hypothyroidism:

Treatment may include prescription of thyroid hormones to replace the deficient hormones. Dosage of thyroid hormone may need to be increased over the years. Yearly or biyearly checkups are usually required to ensure the proper dosage of thyroid hormones is taken. A patient usually takes thyroid hormones for the rest of his/her life.

Levothyroxine, Eltroxin, is popularly used by oral route in hypothyroidism.

Treatment for Hyperthyroidism:

Specific treatment for hyperthyroidism will be based on type of hyperthyroidism.

Treatment may include use of anti thyroid drugs such as carbimazole (Neomarkazole) that help lower the level of thyroid hormones in the blood, use of radioactive iodine, in the form of a pill or liquid, which damages thyroid cells so that production of thyroid hormones is slowed down, surgery to remove part of the thyroid (the overactive nodule), use of beta blocking agents, which block the action of thyroid hormone on the body.

Goiter:

Any enlargement of the thyroid, regardless of cause, is called goiter. It is a non-inflammatory and non-neoplastic enlargement of thyroid gland. Goiter is of several types, like

- a) Simple goiter: - It is also called iodine deficiency goiter.
- b) Endemic goiter: - It occurs in certain areas in northern hilly areas where soil and ground water are deficient in iodine.
- c) Colloidal goiter: - A greatly enlarged thyroid in which the follicles are distended with colloids.

d) Toxic goiter: - Enlargement of thyroid gland due to some toxic material and also associated with exophthalmic and systemic disease. Very high concentration of iodine may also cause hypothyroidism by inhibiting iodine organification. It is known as Wolff-Chaikoff Effect. Such goiter is called Hokkihodo goiter. It is very common among Japanese, as they take in about 8-25 micrograms iodine per day in the form of sea weeds.

Goiter can be treated by taking iodinated tablets and consumption of iodinated salt in the daily diet.

Hashimoto Goiter:-

It is an autoimmune disease which occurs in middle aged females due to sensitization of their own thyroid protein called thyroglobulin.

Thyroid Function Tests:

Thyroid function tests are common procedures performed to determine how well the thyroid is functioning. Some of the most common thyroid function tests include the following: -

- 1) Blood Tests: - To measure the levels of T3, T4, TSH and a protein called thyroxine binding globulin (TBG) in the blood which helps determine thyroid function.
- 2) Ultrasound of the thyroid gland: - To detect signs of growth and other irregularities.
- 3) Thyroid Scans: - Using radioactive iodine or technetium, a radioactive metallic element to reveal any physical abnormalities of the thyroid.
- 4) Functional stimulation test: - Tests that help differentiate whether the problem lies with the pituitary gland or the thyroid gland. One such test includes injecting thyrotropin releasing hormone (TRH) and measuring the pituitary's response.

Other tests are Thyroid Antibodies' Test, Thyroid Needle Biopsy, and measurement of serum thyroid hormones (T3, T4) by RIA (radioimmunoassay).

CONCLUSION

Thyroid plays very vital role in human beings. It is associated with physical, mental and sexual functioning of our body. Thyroid gland and memory are very much related so also it is related to many other important functions of our body. Many findings prove that proper functioning of thyroid is very much necessary as it controls the body's metabolism and maintains proper calcium level. People should be aware of diseases related to thyroid gland and should take utmost precautions to avoid them by taking iodized salt, sea food in their daily diet. As we all know "prevention is better than cure".

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Soma Mishra, C/o- Manas Mishra, Tech. Head, Tech Mahindra, Rajiv Gandhi Infotech Park, Hinjewadi Phase-3, Pune-411057, Maharashtra.



The Chairperson, Odisha State Commission for Protection of Child Rights Smt. Saraswati Hembrum inaugurating the Adoption Awareness Week at Subhadra Mahatab Seva Sadan, Bhubaneswar.