

# ODISHA REVIEW

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# Our Sincere Obeisance



Chandrabhanu Patnaik  
Senior Journalist



Anita Das  
Odia Cine Star







## Odisha Skills 2018

Today is a significant day for all of us. On this day, Utkal Gourab Madhusudan Das was born. He was the symbol of Odia dignity. He was also the first Odia industrial entrepreneur. He has sacrificed a lot for the reputation of Odisha in industrial sector. I am glad to attend Odisha Skills Competition programme on his birthday. On this occasion, I pay my sincere tributes to him.

Odisha Skills 2018 is the first-of-its-kind State-level Skills Competition organized by the Government of Odisha.

I am sure, this event will provide students and trainees across the State with a platform to showcase their talent and prove their merit on a bigger stage. It will also help in attracting youth towards skill development.

I am confident that such events will lead to more opportunities for the youth at the global level and will make skill aspirational for them.

It is a matter of great pleasure that Odisha has been adjudged as the best State in the country under DDUGKY for the second time in a row. Odisha's ITIs are also among the best in the country. I congratulate the Skill Development & Technical Education Department, Odisha Skill Development Authority and all those who are involved in Skilled-in-Odisha mission.

I am overwhelmed to see large participation from our young competitors from all over the State in 25 Skills across 6 sectors.

I am happy to announce a cash prize of Rupees One Lakh for Gold Medalist and Rupees Seventy Five Thousand for Silver Medalist and Rupees Fifty Thousand for Bronze Medalists at the national level from our State. Our Mission for World Skills has to be Mission-1-2-3, that is 1 Gold, 2 Silver and 3 Bronze.

I also take this opportunity to congratulate all the participants and organizers. I convey my best wishes to all of you. Let "Odisha's Best be World's Next".

I now declare "Odisha Skills 2018" Open.



*(Speech of Hon'ble Chief Minister)*

## Hon'ble Chief Minister Unveils Logo of BSCL, Websites Showcasing Bhubaneswar

On the eve of the 70th Capital Foundation Day, Hon'ble Chief Minister Hon'ble Shri Naveen Patnaik unveiled the **logo** and official **website** of Bhubaneswar Smart City Limited (BSCL) along with another city website named **Bhubaneswar.me** developed by Bhubaneswar Development Authority (BDA) and a promo video on the city for attracting visitors to the City of Temples.

Unveiling the BSCL logo at the Third Floor Conference Hall of the Secretariat, the Honourable Chief Minister said - "I remember the devastation caused by Super Cyclone of 1999 and how far we have come since then. Bhubaneswar has evolved as a truly Global City. Our cultural heritage, warmth and hospitality of people coupled with smart, modern amenities make the Capital city a unique urban experience."

### BSCL LOGO

This LOGO of Bhubaneswar Smart City Limited with its vibrant colours represent a fast developing smart city in the form of a butterfly signifying growth, motion and youthful energy. The five colours used in this LOGO trace their origin to the five visions of Bhubaneswar Smart City proposal i.e. Liveable city, Eco-friendly city, Child Friendly city, Transit-oriented city and emergence of Bhubaneswar as a Regional Economic Hub.



The square shape represents strength, solidarity, purpose, symmetry, professionalism and efficiency. The shaded colours given to the boxes arranged creatively in different shapes along with the Wi-Fi symbol signifies the element of technology.

To promote and brand Bhubaneswar as the HUB of education, sports, IT and heritage tourism, a circle has been used to creatively carve out the word "HUB" out of Bhubaneswar.

Liveable City: Blue colour implies integrity, sincerity, calm; associated with authority and success; implies professionalism, serious mindedness.

Eco-Friendly: Green colour emphasizes natural and ethical credentials. Other meaning ascribed to it include growth, vitality and freshness.

Child Friendly: Yellow colour represents warm, welcoming and friendly Transport: Red color implies passion, energy and dynamic nature of city.

Economic Development: Purple colour associated with wealth, richness, ambition, stability and magic.

### **BSCL WEBSITE**

The Bhubaneswar Smart City Limited (BSCL) has come up with its ‘Smart’ website [www.smartcitybhubaneswar.gov.in](http://www.smartcitybhubaneswar.gov.in) , which features all important aspects of BSCL, ongoing and upcoming projects and announcements.

In line with its vision of promoting universal accessibility at every stage and every project, this BSCL official website has been designed as inclusive for all by having differently-abled friendly features such as screen reader, font enhancement and colour contrast to ensure that each and every person can access and use the website. The website also has home page which connects almost the entire website and provides a summary of the entire activities to the user on a single page. The web portal features details on the Board of Directors, organogram, child friendly city features, details and updates on each of the projects, events, and last but not the least, details about the Smart City Contest, Smart City Mission and Challenge, Bhubaneswar Smart City Proposal, vision and details on Area Based Development and Pan-City Proposal along with socially smart initiatives being undertaken by the city.

While under the “Know Bhubaneswar” segment it describes the transformation of the city from temple city to planned city and towards a child friendly smart city and it’s emergence as a regional education hub and gateway to Golden Triangle in Odishan tourism industry. It also projects the city’s potential as a proposed UNESCO World Heritage City as it has the largest density of protected monuments. The website has also incorporated city’s natural resources, heritage, art and culture, economic growth, connectivity and civic administration among others.

### **BHUBANESWAR.ME WEBSITE**

This all-in-one city website showcases the city and its rich heritage, art, culture, architecture, cuisines, traditions, natural treasures, urban development and tourist information etc. for visitors planning to explore the city. The one-of-its kind portal presents a sort of visual walkthrough of the entire city with interesting photographs and videos on the city, for any visitor wishing to explore and experience Bhubaneswar.

The portal has five major segments: Explore, Experience, Stay, Taste and ‘This is Bhubaneswar’. Under explore segment detailed description with photographs can be seen on heritage circuits, temples, parks and recreation facilities, shopping centres and gateways. Similarly, visitors can

experience museums, tours and shows, festivals, events and exhibitions and sports amenities in the city, envisioned as the emerging sports capital of India, by visiting the experience segment.

Visitors can find details with photographs on the best places to stay in Bhubaneswar including government accommodations, budget hotels and luxury hotels. For the foodies the portal presents the best of multi-cuisine restaurants in the city along with exclusive Odia cuisines, temple cuisines, and local sweets delicacies. To the culinary enthusiasts who wish to try preparing typical Odia dishes, the portal has a special segment under learn local in taste segment.

History and evolution of Bhubaneswar has been beautifully documented and presented under 'This is Bhubaneswar' which also showcases the best of art and crafts in the city along with vivid presentation of must see places in the city. This segment also provides weather, event calendar and important tourist information such as transport, emergency contacts, and safety tips along with easy communication tips for conversing in vernacular Odia language.

### **VISIT BHUBANESWAR VIDEO**

Bhubaneswar's beauty from a visitor's perspective is captured through this short video film of 2 minutes 15 seconds duration. Odissi dancer from Argentina Anandini Dasi, who has made the Temple City her second home, is the protagonist in this short-film. The film progresses as she travels across the city's beautiful State Botanical Garden adjoining Kanjia Lake, Nandankanan, wades through the beautiful orchidarium and then moves to picturesque Ekamra Kanan witnessing a great cactus collection, numerous gardens while enjoying the beauty of its lake and lovely birds. After the green sojourn, Anandini visits the meticulously curated and maintained Tribal Museum near CRP Square, State Museum near Kalpana Square before getting into soulful meditation at the historic caves and iconic Jain heritage sites of Khandagiri and Udayagiri.

Reaching the heritage treasure of Old Town area, which, in the past was known as Ekamra Kshetra as a major Shaiva Shrine, she explores the beautiful Ekamra Van medicinal plant garden on the bank of holy Bindusagar lake, majestic temples of Lord Lingaraj and Mukteswar and finally reaches the Dhauli International Peace Pagoda as it stands as a mute spectator of Kalinga valour near the Daya river valley and the place of historic Kalinga War. It was this place, where, after winning the historic war Emperor Ashoka's historic transformation from "Chandashoka" to "Dharmashoka" happened and the entire world benefitted from the teachings and philosophy of Buddha. The protagonist meditates near the Buddha statue to feel the aura of the historic land followed by the beautiful light and sound show at the pagoda which also finds its place in the video.

The video also features cultural hub of Rabindra Mandap and Kalinga Stadium, the epicentre of sports in the city, the emerging sports capital of India, as the city is gearing up to host Hockey World Cup towards the end of this year.

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**NAVEEN PATNAIK**  
CHIEF MINISTER, ODISHA



**STATE SECRETARIAT**  
**BHUBANESWAR**

D.O.No- UM-07/2018-32/CM  
Date 12.04.2018

श्री श्री गौरी जी

It has been brought to my notice that the Ministry of Coal has decided to allot four coal mines of Odisha namely, Rampia, Dip side of Rampia, Ghogarpalli and Dip extension of Ghogarpalli to Western Coalfields Limited (WCL) instead of Mahanadi Coalfields Limited (MCL), which is already operating several coal mines in the region.

Operationalisation of coal mines requires close coordination with the local administration for land acquisition, rehabilitation and resettlement of project affected families etc. The WCL with its headquarters at Nagpur in Maharashtra may not be in a position to effectively tackle the issues, which are critical to the smooth operationalisation of coal mines. The MCL has achieved a record production of more than 143 million tonnes of coal during the financial year 2017-18 and with a more focussed approach towards rehabilitation and resettlement of the affected families, it can grow further in partnership with the local communities.

It is, therefore, requested that the matter may be re-examined and the aforementioned coal mines of Odisha may be allotted to the MCL instead of another Coal India Limited (CIL) subsidiary located away from the State. In case MCL is unable to handle more coal mines in view of its existing commitments, CIL may consider to set up another subsidiary for Talcher Coalfield and the MCL may further scale up its operations in the Ib Valley region.

With regards,

Yours sincerely,

**(NAVEEN PATNAIK)**

**SHRI PIYUSH GOYAL,**  
Minister of Coal,  
Government of India,  
New Delhi – 110001

## Our Beautiful City is Constantly Trying to Upgrade its Infrastructure for Benefits of its Citizens

On the eve of the 70<sup>th</sup> Capital Foundation Day, I congratulate all the citizens of Bhubaneswar for their untiring efforts to make Bhubaneswar a great place to live, work and enjoy.

I am happy to note that our beautiful city is constantly trying to upgrade its infrastructure for benefits of its citizens. Today, the city makes the beginning of a journey to incorporate smart technology enabled solutions to help every citizen in “ease of living”.

I am glad that the Bhubaneswar Smart City Limited has come out with a vibrant logo representing a fast developing urban economic centre. The logo significantly captures strategic vision of the city. Smart City Company’s website will provide information on various projects being taken up by the State Government for development of the capital city.

I do hope that the *Bhubaneswar.me* website of the Bhubaneswar Development Authority would immensely help the tourists who are planning to visit our city. In days to come, it should become a single point for all the information required by the tourists for their visit and travel to the city.

The promotional video on “Visit Bhubaneswar” shows the city from a visitor’s perspective and should help in positioning of our city as a “Must See” City in India.

I convey my best wishes for the celebration of the Capital Foundation Day.

*(Speech of Hon'ble Chief Minister)*

## People's Welfare Remains at the Centre of our Governance

I am delighted to be here this evening amongst all of you at the valedictory function of Odisha Administrative Officers' Association. I extend my warm greetings to all of you.

The Odisha Administrative Service plays a pivotal role in the state administration, which significantly banks on the executive efficiency and competence of the officers of this cadre. Starting from the grassroots level to blocks, tehsils, districts and state headquarters level, they are responsible for the successful implementation of most of our pro-people initiatives. The turnaround of Odisha through our major development initiatives and unique welfare schemes owes a lot to the committed efforts of these administrators. I would expect more of this from you in the coming days.

People's welfare remains at the centre of our Governance', I want that not even a single individual be deprived of his rightful entitlements; more so in case of disadvantaged sections of the society. We need to be more sensitive to the needs of the poor and the deprived.

Since 2000, we have overcome many hurdles to make Odisha a better governed State. The learnings of the 1999 Super Cyclone helped us to achieve zero-casualty during Phailin of 2013. A food grain deficient state is now a food grain surplus state and the third largest contributor to the National Public Distribution System. We continue to grow at a rate higher than the national average. We have brought more than eight million people above the poverty line. The indicators in health sector have shown very significant improvements especially in IMR, MMR and Immunisation.

We now need to speed up the implementation of our flagship schemes till the last mile delivery point and reach out to our people. The whole hearted support, dedication and commitment of the administrators in properly assessing the grassroots level needs and in providing necessary impetus to the Government schemes and programmes would be highly essential for accomplishment of our objectives.

My Government has always been sympathetic to the problems that the administrators face while diligently discharging their duties. I assure you all support and protection, wherever it is needed. I thank all of you for this wonderful function and wish you all success in your personal and professional life.

*(Speech of Hon'ble Chief Minister at the Valedictory Function of OAS Association at XIMB)*

## State will be able to Achieve the Vision of Supporting One Thousand Startups by 2020

I had launched the Startup India-Odisha Yatra from the Secretariat on 30<sup>th</sup> January, 2018. I am glad to know the yatra van could impact nearly ten thousand youth across 50 academic institutions. I am also happy to know that during the yatra 3600 ideas were received, out of which 125 ideas were shortlisted for the Accelerator Programme. Today, 75 of them are getting incubation offers from different incubators namely, IIT Bhubaneswar, STPI, KIIT University, Centurion University and many other institutions.

This is an excellent initiative to scout grass root level innovators, who will be incubated at least for 3 months for their further development and possible conversion into Startup enterprise. I congratulate all the innovators, who are getting incubation offers and Youth Innovation Awards today and call upon them to work sincerely to convert their dream into reality.



I am further glad to announce that the number of Startups registered with Startup Odisha Initiative has crossed 200 startups across various sectors. 23 of these startups are already getting assistance from Startup Odisha. I am happy that a booklet profiling these startups has been released. Recently, my Government has made certain amendments in the Startup Odisha Policy to further encourage the startups, innovators and young entrepreneurs. I am sure, the State will be able to achieve the vision of supporting one thousand Startups by 2020.

I wish the Startup Odisha Initiative all success.

*(Speech of Hon'ble Chief Minister)*



## **Number of Startups Crosses 200 Mark : Free Incubation Offers to 75 Incubators**

During the Grand Finale of Startup India-Odisha Yatra held at Jayadev Bhawan, Hon'ble Chief Minister Shri Naveen Patnaik distributed free incubation offers to 75 young innovators. He expressed his happiness on the fact that the yatra van received an overwhelming response and stated that the yatra van could address 10,000 youth across 50 academic institutions located in 16 districts. Out of the total 3,600 ideas received, 125 were shortlisted for 3-day Accelerator Programme. Experts shortlisted 75 of them for incubation offers, who will be given free incubation at IIT, Bhubaneswar, STPI, I-Create at Ahmedabad and BIMTEC, New Delhi, Centurion University, KIIT TBI, NIIST, Berhampur and Sri Sri University, Cuttack. He appreciated the joint initiative of Startup India and Startup Odisha to scout grass root innovators. These selected incubators will undergo 3 months' incubation programme and the best of them will get a grant of Rs.50,000/- to pursue their ideas. Hon'ble Chief Minister also released the yatra booklet on this occasion.

Hon'ble Chief Minister announced that the number of startups registered with Startup Odisha Initiative has crossed the 200 mark. 23 of them are getting financial assistance from the Startup Odisha. He also released the profile booklet of these startups on this occasion. He hoped that with recent amendments in the Startup Odisha Policy will further encourage the startups and the state will be able to achieve the Mission-1000 startups by 2020.

On this occasion Shri Prafulla Samal, Hon'ble Minister, MSME, W&CD & SSEPD stated that MSME Department and Startup Secretariat at IED are making best efforts to build one of the best eco-system in the state. He added that many of the ideas received during the yatra are brilliant and can make lasting impact on the society.

While speaking on the occasion, Shri A.P. Padhi, Chief Secretary stated that Odisha Startup Policy is one of the best in the country. We are offering capital as well as matching grant to the incubators to enable them to build suitable ecosystem. Recently, a grant of Rs.2.5 crore has been given to IIT, Bhubaneswar to set up a Centre of Excellence (CoE) on Artificial Intelligence & Virtual Reality. The Centre, which has received contribution from a private philanthropist and STPI, is a unique example of partnership between State Government, Government of India and a private philanthropist. He added that Odisha is offering the highest benefits and maximum support

to the recognised startups and budding entrepreneurs, which is reflected in the fast growing number of startups in the state, which has crossed now 200 mark.

Shri Atul Chaturvedi, Additional Secretary, DIPP stated that Odisha represent a very good example of Center — State partnership which has also brought Startup India Yatra to Odisha. While Department of Industrial Policy & Promotion is responsible for driving Startup India initiatives at the central level, it is the states which must build the ecosystem at the ground level. In Odisha, over the last year, I have seen that incubators are being built as well as scaled up, seed grants have been given out to over two dozen Startups, market exposure opportunities have been extended at National events as well. The Startups here have grown at the pace of 20 Startups every month, making it one of the fastest growing eco-systems in the country. I believe this has been possible due to the robust and transparent nature of the Startup Odisha policy. It may just be a beginning of Startup ecosystem here, but it's a very encouraging start.

Shri L.N. Gupta, ACS, MSME stated that ideas received during the yatra are very interesting and if successfully incubated, these can make a huge impact on quality of our life. Some of them are Asthama Relief Shirt, Hybrid Crop Harvester, AR/VR based tourism guide, Eco-friendly pens and pencils, IoT based soil nutrient meter, Brain controlled wheel chair, Smart wearable device for cattle etc. He added that, all Odisha based incubators namely IIT, Bhubaneswar, STPI, Centurion University, KIIT TBI, NIIST, Berhampur, Sri Sri University, Cuttack happily agreed to offer free incubation to them. He also shared that two external incubators namely I-Create at Ahmedabad and BIMTEC, New Delhi are also offering incubation offers to 08 selected youth. The free incubation offer includes mentorship support, equipped work space, access to labs and free internet and electricity. 15 innovators, who will successfully complete incubation at these institutions will get a seed grant of Rs.50,000/- for further development on their ideas.

Dr. Mrutyunjay Sutar, CEO, KIIT TBI, which partnered the Startup Yatra, extended vote of thanks.

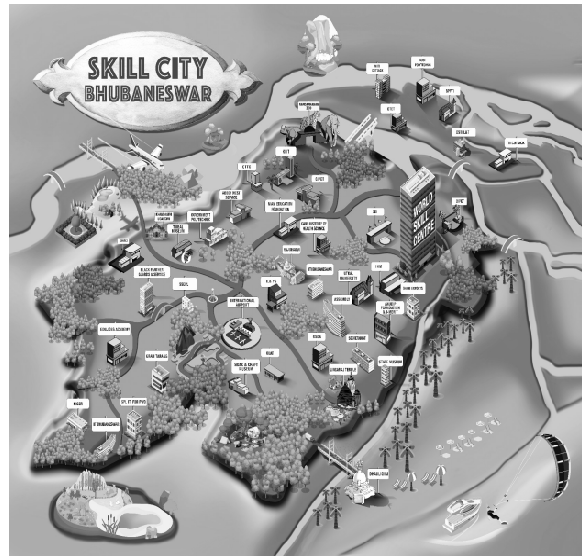
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## Odisha : A Saga of Progress and Development

- A new Department of Odia Language, Literature and Culture created alongwith a separate Heritage Cabinet constituted for the promotion and conservation of Odia language, culture and literature. Two Chairs established at Jawaharlal Nehru University and Benaras Hindu University named after Adikabi Sarala Das and Kabisamrat Upendra Bhanja respectively to promote study and research on Odia language and literature outside Odisha.
- The State Government has proposed Amendments in the Odisha Official Language Act, 1954 and in the Odisha Shops and Commercial Establishments Act, 1956 for making use of Odia language compulsory in official correspondence and on signboards in shops and commercial establishments.
- Decision taken to provide Land Rights to the slum-dwellers in NACs and Municipalities and so also Property Rights to the poor slum-dwellers in Municipal Corporations. Odisha is the first State in the country to have come out with such legislation for the slum-dwellers.
- ‘Special Development Council’ constituted in the nine tribal dominated districts for the development of tribal areas, welfare of the tribal people and preservation and promotion of their cultural heritage.
- ‘Mo School’ initiative, a unique citizen–connect programme launched to provide a platform for alumni associations, individuals and organizations to give back to the schools to which they are emotionally attached.
- The general public and their representatives at the Gram Panchayat level directly interact with the Chief Minister through video conferencing and deliberate about their much needed projects and schemes through ‘Ama Gaon, Ama Bikash’, a newly launched initiative.
- With a view to encourage agricultural growth in the State, provision of crop-loan @ 1% interest alongwith 50% to 75% of subsidy for shallow tube-wells, bore-wells and implementation of lift-irrigation projects.
- The income of the farmers as well as agricultural productivity in the State doubled. Odisha has now become the third highest contributor to the country’s Public Distribution System.
- Nearly 60 lakh women organized into 6 lakh Self Help Groups across the State have been empowered socially, economically and politically through ‘Mission Shakti’.
- 30.83 lakh Mothers and newborns covered under ‘Mamata’ scheme.

- Pandit Raghunath Murmu Medical College and Hospital, Baripada and Saheed Laxman Nayak Medical College and Hospital, Koraput have been made operational from the current academic session. Steps taken up for functioning of Medical College and Hospitals at Balasore and Bolangir from the next academic session.
  - About 17 lakh girl students from Class 6<sup>th</sup> to Class 12<sup>th</sup> to be provided free sanitary napkins under a new initiative 'Khusi'.
  - Through the Department of Social Security and Empowerment of Persons with Disabilities, monthly pension being provided to 43.45 lakh beneficiaries.
  - Construction work completed for 15 lakh 50 thousand pucca houses for the rural poor. State Government working on a mission mode to ensure pucca houses to all the rural poor households.
  - State Government accords priority on providing safe drinking water to all villages under 'Basudha' scheme.
  - 'Unnati', an urban transformation initiative to ensure inclusive development in urban areas.
  - During 2017-18 construction of 8000 kms of rural roads and 145 bridges completed under Biju Setu Yojana, Rural Infrastructure Development Fund, Mukhyamantri Sadak Yojana etc. meant for rural development. Apart from this, another 150 bridges and 14,230 kms of rural roads to be completed during 2018-19.
  - Out of total length of 650 kms. of Biju Expressway, 160 kms of Sambalpur-Rourkela Road has already been completed and dedicated to the people of Odisha.
  - So far, 160 Odisha Adarsha Vidyalayas have been opened in 21 districts and 40,409 students availing quality education in these schools.
  - Vision-2025 prepared for industrial development with a target to attract Rs.2.5 lakh crores of new investments and generate 30 lakh new jobs and to meet the target, the 2<sup>nd</sup> edition-2018 of Make-in-Odisha launched in Bhubaneswar.
  - 'Abadha' (Augmentation of basic amenities and development of Heritage and Architecture) Yojana launched for provision of better facilities in and around the Srimandir and overall infrastructural development of Puri.
  - Odisha is the No.1 State in the country in distributing the dwelling and farming rights titles in forest land.
  - With the mega success of 22<sup>nd</sup> Asian Athletics Championships and Hockey World League Final at Bhubaneswar, Odisha has now become the 1<sup>st</sup> State in the country to sponsor both the Men and Women National Hockey team for the next five years.
-

The Odisha Skill Development Authority (OSDA) has been taking up various interventions to boost skill development and thereby generate opportunities for employment to the youth of the State. One of such intervention being taken up by the Odisha Skill Development Authority is to provide more opportunities with revitalized skill ecosystem to the youth of Odisha. The opportunities created by this linkage caters for increased employment opportunities for many unemployed or underemployed youth. Odisha Skill Development Authority is focused to achieve this objective of the State Government to provide an ecosystem for skilling - where skill is demonstrated and taught from



## Bhubaneswar 'The Skill City'

*Dr. Jyotirmati Samantaray*

the basic level to cutting-edge global technology - including future technologies in the sector.

The vision of the authority is to make the brand “Skilled-in-Odisha” a global identity, and project Odisha as the hub of Skilled Manpower. Bhubaneswar, the capital of the state and “Temple City of India” is also the seat of Tribhubaneswar. Bhubaneswar is an important pilgrimage and learning center of India. Over time, the city has evolved as major educational hub in Eastern India, with institutes of international repute - such as IIT, AIIMS, NIFT, IIIT, XIMB, NISER and many more making their presence felt here. Moving a step forward, and also

realizing the Government’s focus area to empower youth with skills and employment opportunities, a strong network of high quality Skill Development Institutes has been created across Odisha and Bhubaneswar. Within a radius of 25 Kms, the city has access to more than 100 Skill Development Institutes, which includes 3 Government Polytechnics, 4 Government ITIs and 96 Training Centers.

The main idea of showcasing Bhubaneswar as “Skill City” is to attract overwhelming global attention towards the quality of skilled manpower available in the state, and generate employment, so that it becomes a paradigm of the new pathways

and interconnections that form a central part of the Government's vision of making brand "Skilled-in-Odisha", global.

### **'Skilled In Odisha'**

'Skilled In Odisha' will be known as a global standard of excellence in skill-training. Our new brand identity has emerged from this intent.

After extensive rounds of testing and iterations, we have arrived at this identity for 'Skilled In Odisha'. It is a simple, and memorable visual that resonates well with our core external and internal audiences, which encompasses everyone from prospective students to existing trainees and the community as well as Indian and international corporations.

In a world where more and more people are using icons and emojis to express themselves, we have built our own visual language, from symbols representing the wide range of industries and sectors in which we provide skill-training.

It is an open sphere resembling a world of skill that is inclusive and ever expanding. The colours are vibrant and dynamic, to reflect the spirit of the youth. The font is bold to evoke confidence that comes from being skilled, and the 'script' style of it is to display flexibility and dynamism that helps in smooth life transformation.

The identity lends itself to a vast array of sub-brands and applications across media, and platforms. The visual palette is wide enough to encompass everything we have to offer today, and all that is to come in the future.

### **Odisha Skills 2018**

The Government of Odisha through Odisha Skill Development Authority announced

finals of the state level skills competition "Odisha Skills 2018". In order to recognise the talent of the youth and give them exposure to compete with best in their field, OSDA organized Odisha Skills 2018 State-level Competition, which was held on 29-30 April, 2018 at IDCO Exhibition Ground, Unit 3, Bhubaneswar

Odisha Skills 2018 is the state-level chapter of the India Skills Competition organised by the National Skill Development Corporation.

Odisha Skills 2018 is the first-of-its-kind state-level skills competition organised by the Government of Odisha and was held in grand manner with the objective to catch imagination of skill talent and youth all over the state. The event aims to provide students and trainees across the state with a platform to showcase their talent, prove their merit on a bigger stage and make skills aspirational for the youth. Odisha Skills will bring together competitors, experts, industry, education and government leaders from around the world, giving youth the opportunity to compete and a global perspective on the standards of excellence in every sector.

The Opening Ceremony of Odisha Skills 2018 was held in Cuttack on Apr 28, 2018 in Jawaharlal Nehru Indoor Stadium. The event has seen overall participation by 6951 participants from across Odisha competing in 6 sectors and 25 skills.

Winners at the State Level will represent Odisha at the Regional level followed by the India Skills Competition 2018, in New Delhi. National-level winners will go on to participate in the 45th World Skills competition in Kazan, Russia, in 2019.

## Government launches Skilled-in-Odisha Logo

Hon'ble Chief Minister, Shri Naveen Patnaik unveiled the brand identity Logo of 'Skilled-in-Odisha' campaign of the state Government Skill initiatives.

Unveiling the Logo, Chief Minister said "Our Mission 'Skilled in Odisha' will be known



as a global standard of excellence in skill-training". He congratulated SD &TE Department and OSDA for bringing up brand identity for the mission, which is youthful, vibrant and global. He also congratulated ITI students for their active participation for developing the logo.

On the occasion, Hon'ble CM also unveiled the "Bhubaneswar — Skill City" map. He appreciated this noble concept to attract global attention towards the quality of skilled manpower available in the state and generate employment, so that it becomes a paradigm of the new pathways and interconnections that form a central

part of the Government's vision of making brand "Skilled-in-Odisha", global.

Mr. Subroto Bagchi, Chairman, OSDA, Chief Secretary, Development Commissioner and other Senior Officials of the Government were present during the ceremony.

## Odisha Signs 5 MoUs in Technology and Skill Development

The State Government' signed five MoUs with leading organisations on the sidelines of "Odisha Skills 2018". MoUs were signed in presence of Hon'ble Chief Minister Shri Naveen Patnaik.

On the occasion Hon'ble Chief Minister said "Technical Education and Vocational Training has been at forefront of our approach for economic planning and sustainable growth. Lot of focus is being accorded to both short term and long term skill training in the State and these MoUs will further strengthen our commitment for skilling in technology".

1. The first MoU is between the University of Massachusetts Dartmouth Center for Innovation and Entrepreneurship (CIE) and Biju Patnaik University of Technology (BPUT) in the field of Internet of Things (IoT) and Robotics. The signatories would be Dr. Tobias Stapleton, Assistant Vice Chancellor and Director University of Massachusetts Dartmouth Center for Innovation and Entrepreneurship (CIE) and Professor C. R. Tripathy, Vice Chancellor, BPUT.
2. The second MoU is between Centre for Development of Advance Computing (C-DAC), Govt. of India and Biju Patnaik University of Technology (BPUT) in the field of Super Computation, Artificial Intelligence

and high-end research. The signatories would be Dr. Hemant Darbari, Director General, C-DAC and Professor C.R. Tripathy, Vice Chancellor, BPUT.

3. The next MoU is between Centre, for Development of Advance Computing (C-DAC), Govt. of India and Centurion University of Technology & Management (CUTM) in the similar field of Super Computation and its use for skill development and research. The signatories would be Dr. Hemant Darbari, Director General, C-DAC and Sri H. Panda, Vice Chancellor, CUTM.
4. The next MoU is between Director of Technical Education and Training, Odisha and Central Tool Room & Training Centre (CTTC) for establishment of five Mini Tool Rooms in five of our leading ITIs at Berhampur, Balasore, Cuttack, Talcher and Hirakud for imparting professional training

to ITI passouts in handling high-end machines and technology. The signatories shall be Sri Balwant Singh, Director, Technical Education and Training and Sri Sibasis Maity, Managing Director, CTTC, Bhubaneswar.

5. The last MoU is between Odisha Skill Development Authority and Eye-Mitra 2.5 New Vision Generation, a division of Essilor India for sector specific skill development for self employment in vision care. The signatories shall be Sri Patil Rajesh Prabhakar, Director, Employment-cum-CEO, OSDA and Sri Milind Jadhav, Head, 2.5 NVG-India.

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Dr. Jyotirmati Samantaray, Research and Reference Officer, I & P.R. Department, Bhubaneswar.



Legend and history are both complementary to each other. History draws upon legends to fill up gaps. Legends may contain exaggerations, and yet history can be created on discovery of truths contained in the legends by proper research and analysis. The life history of Sri Jayadeva is based on the truthful analysis of the legends in vogue among the people and from the texts of later days.

### Birth and Childhood:

In Utkala (at present Orissa), Sri Jayadeva, the famous poet of the *Gita Govinda* was born in the village Kenduivilva, a Brahmin Sasan<sup>1</sup> situated on the bank of the sacred river

The whole of Utkal Desa was introduced as Jagannatha Desa those days. No wonder Kenduli was referred to as being close to Jagannath Puri.

Jayadeva's father was Bhoja Deva and mother was Bama Devi. Bhojadeva was a reputed scholar. Jayadeva was immensely influenced by his learned father Bhojadeva. With father's guidance he acquired in a short time vast learning in Sanskrit literature and theology as prevalent at that time.

Close to Kenduivilva is situated Triveni *ghata* on the bank of the river Prachi. It is a holy place. Every year a big fair is held here

## Jayadeva - Legend, History and Folklore

*Dr. Prafulla Chandra Tripathy*

Prachi. This area was also called Toshali from ancient times, prior to its merger with the Kalinga empire.

The Maithili Poet Chandradutta of the 17<sup>th</sup> century A.D. in his 'Vaktamala' narrates in stanza 2 of Jayadev Charitam... "Jagannatha Puriprante dese Chouvektalavidhe Kenduivilwa iti khyato gram Brahman sankula" (Jayadev Charita by B.Panda Page-I in Odia, published by Rastra Bhasa Samavaya Press, Cuttack – 1986). It has been mentioned that Kenduivilva was in Puri province (past). Pranta meant province/region here and not "close to" or by the side of. In Sanskrit in Bharata Desa Utkal was a 'Pranta'.

commencing on *Triveni Amavasya*<sup>2</sup> which lasts for seven days.

The worship of Madhava Visnu was widely prevalent in the Brahmin colonies settled on the banks of the river Prachi. Time passed. Bhojadeva and Bama Devi, the parents of Jayadeva, breathed their last. Soon after the death of the parents of Jayadeva, taking advantage of his non-worldly nature, the mischievous people of the village tried to grab his paternal property. Unfamiliar with the ways of the crooked world, Jayadeva handed over the responsibility of the maintenance of his paternal property to Parasara, his friend from the childhood and left for Puri, the

abode of Lord Jagannath carrying with him the image of Madhava, his family and home deity.

On his arrival at Purusottam Puri, as the legend goes he took shelter under a tree with his Madhava and spent his time on composing devotional songs and singing them in the temple of Lord Jagannath. For days together he forgot to eat and accepted food only if somebody offered it to him voluntarily. So strong was his devotional ardour that hunger did not show on his face and there was no sorrow. Hundreds of people from Puri and pilgrims were fascinated by his beautiful complexion and his sweet melodious voice. But Jayadeva was quite indifferent to worldly fame and reputation. On the other hand, he focussed his whole-hearted devotion on the lotus feet of Madhava, his home deity and Lord Jagannath, the Lord of the Universe.

It is to be noted here that this legend does not tell anything as to how Jayadeva learnt the *ragas*, *raginis*, *talas* and could compose the musical lyric of the highest standards of *Gitagovinda*. Subsequent research has now established that Jayadeva went to Kurma Patak near Kalinganagar and was educated there in Sanskrit, music, dance, drama and the *sastras*. Such a genius could not have wasted his time as a wandering mendicant in Puri town without doing anything. All the complex *ragas* and *talas* and the artistry of composing a dance drama of the stature of *Gitagovinda* could not have come to him from the streets of Puri.

### Marriage at Purusottam Puri:

Once a Brahmin from South named Devasarma had come to Purusottam Kshetra with his family to have a *darsan* of Lord Jagannath. He had a beautiful daughter Padmavati by name.

As Devasarma was blessed with a daughter only with the mercy of Lord Jagannath earlier he had desired to gift his daughter Padmavati to the Lord as *devadasi*<sup>1</sup>. Padmavati was exquisitely beautiful and was an adept in the art of music and dancing. The temple had adequate number of *devadasi* and Devasarma was refused. During his stay at Puri, Devasarma got a divine indication in a dream to offer his daughter's hand in marriage to saint Jayadeva instead of leaving her as a *devadasi*. A similar directive was also conveyed in dreams to the emperor of Kalinga and to the head priest of the temple. After a prolonged search, Devasarma at last met Jayadeva. But Jayadeva had no aim to raise a family. He refused to marry. But, later in his dream Jayadeva also received the Lord's command and gave his consent to marry Padmavati.

After the marriage Jayadeva built a cottage at Puri and lived there with Padmavati. Jayadeva composed devotional songs, which could be set to dance and Padmavati displayed them through music and dance. In this way the couple spent their days. Parasara who was entrusted with the property of Jayadeva in his village used to send the scanty income from the lands for their maintenance at Puri.

### Legend of Krsna as a writer :

During his stay at Puri Jayadeva began the composition of the famous *Gitagovinda* in honour of Lord Jagannath. Jayadeva used to compose the verses of the *Gitagovinda* and Padmavati displayed the same before Lord Jagannath in a melodious voice and artistic performance of a very high order. The 19<sup>th</sup> stanza of the 10<sup>th</sup> canto of the *Gitagovinda* dedicated to the love episode of Radha and Shyama (Krsna) was unparalleled in contemporary Sanskrit

literature and marked the climax of poetic beauty and excellence as explained below.

“It is a moonlit night. Radha sits awake at the entrance of the grove eagerly waiting for her beloved Madhava. Broken at heart due to pangs of separation from her beloved, she still eagerly looks forward for his arrival with tears rolling down her cheeks. The night has advanced and it was dawn. At this juncture Madhava (Shyama), the prince of Braja appears at the entrance of the grove. But Radha sits silent and does not respond. This is because Shyama has just returned from the home of a *gopika*, Chandravali, after passing the whole night with her. The garland of flowers on his chest has faded away and the peacock-plume on his head has slipped off. He offends her feelings and she is greatly shocked at the deliberate delay caused by Krsna. Instead of receiving him cordially she becomes indifferent. Madhava had to come back disappointed repenting for his guilt. Requested by Shyama, the *sakhis* (girl mates) of Radha approach her with sweet and consoling words persuading her not to mind the delay of Madhava and to receive him back lovingly. This pacifies the wounded feelings of Radha and the cloud of sorrow and despair disperses from her lotus face. The bliss of her joy is shared by the sweet murmuring Yamuna. The jungle creepers swing to and fro by the slow morning breeze. The humming of the black bee and the cooing of the cuckoo fills the atmosphere with joy. Mad with joy the rivulets push through the sandy beds of Yamuna to plunge into the sea in happy union. The creator is mad with his creation. Overwhelmed with heavenly love Madhava entreats Radha saying “Dear Radhe, we are not separate entities? Is there any difference between you and myself?” Still Radha with her face blushed

with anger and does not respond. At last heart broken with despair Madhava, the Lord of the Universe, surrenders Himself before Radha and says :-

**“*Smara garala khandanam  
Mama sirasi mandanam*”.**

While writing at this point the pen of Jayadeva faltered. He uttered in a loud voice “No, I cannot proceed any further. Should I pull down the status of my Lord whose lotus feet is adorned and worshipped by the entire animal and inanimate world in respectful devotion to the level of touching the feet of Radha, a woman by way of an apology? I can, on no account, do this”.

Jayadeva could not proceed further. He did not know what to write and how to proceed. He kept aside the palm-leaf manuscript and went for a bath in Prachi. It was mid-day. After sending her husband for bath, Padmavati arranged for his meal. Jayadeva returned rather early. He brought out the palm-leaf scripture and completed the verse composed by him, had his food and went to the bedroom for rest. Just after she had finished her food, Padmavati sat at the plate of Jayadeva and took the remains of the food served to her husband. Then Padmavati was taken aback to see Jayadeva again returning after bath. She was spellbound with wonder and Jayadeva was also amazed to see Padma having taken her food before his return from bath. On hearing everything that had happened he called for the palm-leaf scripture of the *Gitagovinda* and was thrilled to see the verse completed with a new line added; exactly as he had thought -

**“*Dehi padapallava mudaram*”**

There was none in the bedroom. Only the fragrance of deer-musk and sandal paste

permeated the room. Mad with joy and devotion Jayadeva caught hold of the feet of his wife Padma and exclaimed, “Hail to thee, Padma! You could see with your physical eyes the Lord of the universe whose mysterious existence is beyond the conception of the entire creation. No woman is so fortunate and blessed as you are”. The intense love and devotion of the couple for Madhava melted down to tears and started rolling down their celestial faces. They recited together very sweetly those verses. The whole of the universe was merged as it were in the all-pervading stainless love of the creator.

The Village Kenduivilva sanctified by the sacred dust of the feet of ‘Brajaraj’ (prince of Braja) still exists. The sweet murmuring rivers Prachi and Kusavadra still keep on flowing. Stricken with despair Kanhu (Krsna) is still in his eternal quest for the sweet and blissful union of the past.

#### **The Tulasi garland on Jagannath :**

Once Padmavati cherished a desire to write in full the verses of *Gitagovinda* on *tulasi* leaves with sandal paste and offer it to Lord Jagannath. It was a difficult task in deed. But at night two saints came to the cottage of Jayadeva and got the work done. On her arrival next morning at *srimandira* with the garland of *tulasi* leaves to offer it to Lord Jagannath, the *sevakas* did not allow this offering. Dismayed at heart, Padmavati threw the garland away to the open sea. But the Lord Himself picked it up from the sea and *sevakas* were astonished to see the garland flung around the chest of the Lord. Since then Padmavati like her husband Jayadeva was accorded great honour and reverence as a great devotee of Lord Jagannath.

#### **Food for Padmavati:**

Once Jayadeva had gone out of Puri. There was no provision of food at his home. While Padmavati was pondering over the matter, a cowherd boy approached at the door of the cottage with a *bhara* (shoulder-load) of foodstuff and told Padmavati that Jayadeva had sent it for her. The boy identified himself as a cowherd boy tending his cattle nearby. In spite of repeated persuasion by Padmavati, the boy was reluctant to accept any food. On return of Jayadeva, Padmavati narrated everything to him. Jayadeva was greatly surprised and said that he had not sent any food and only Lord Jagannath could have Himself arranged it for His devotee. It was Sri Krsna who came as a cowherd boy and provided the food.

#### **Birds and monkeys follow Jayadeva :**

On his way to Puri from Kenduli Jayadeva once sheltered himself for rest in a mango grove. While lying down to overcome fatigue he sang a few verses from the *Gitagovinda*. The monkeys on the branches of mango tree were greatly fascinated by the sweet voice and assembled before the poet listening to the verses with rapt attention. Gradually their number increased. Many birds and beasts also joined the monkeys and listened to the *Gitagovinda*. These birds and beasts followed the poet up to Puri. The people at Puri were dumbfounded to see this strange sight and hailed Jayadeva as an incarnation of Lord Jagannath.

#### **I want the original, not an imitation :**

*Gajapati* Purusottam Dev, the emperor of Utkal discontinued the recital of the *Gitagovinda* as a service in the temple. In imitation of the original *Gitagovinda* he got

composed by Dibakar Misra a *Gitagovinda* of his own and desired to dedicate it to the Lord. But the then Empress of Kalinga opposed it. As decided by the queen the *Gitagovinda* of Jayadeva and that of the emperor were placed on the jewelled throne of the Lord. It was settled that of the two *Gitagovindas* the one, which the Lord would Himself hold in hand was to be considered superior to the other. The door of the temple was shut for the night and on opening in the morning it was found that the *Gitagovinda* of Jayadeva was in Lord's hand. The vanity and pride of the Emperor was crushed and he had to accept the command of the Lord. But stricken with sorrow he abandoned food and drink and meditated on the Lord. Moved by the devotion of the emperor the Lord commanded for inclusion of one stanza of his *Gitagovinda* in every canto of the *Gitagovinda* by Jayadeva. In latter times, these were known as interpolated *slokas* of the *Gitagovinda*. The *Gitagovinda* of Jayadeva alone was included in the rituals services of Lord Jagannath since that day. This is the legend and the folklore. The truth is that it was Prataparudra Deva, son of Purusottam Deva who had such a test undertaken. It was Prataparudra who inscribed the royal order at the Jaya Vijaya gate of the Jagannatha temple, which can be seen now.

#### **The *Gitagovinda Khandua* scarf from Kenduli :**

Once Jayadeva had gone to his native place Kenduli. The weavers of Banamalipur, a village adjacent to Kenduli, presented him a scarf containing the verses of the *Gitagovinda* woven on it. In a dream Lord Jagannath begged Jayadeva this scarf. How strange it is that the Lord of the universe assumes the role of a beggar before his devotee. Being directed by the Lord, Jayadeva gifted the scarf at the lotus feet of the

Lord. Even now the same practice continues and when the Lord retires to sleep the scarf containing the verses of the *Gitagovinda* is spread over Him. It is known as Kenduli *pata* or sari. The sari for Lord Jagannath today comes from Nuapatna in Cuttack district.

#### **The robber gang and the poet:**

Jayadeva had once gone to another kingdom called Krauncha. While returning from the kingdom the king gave him rich presents. But while passing through the forest on the way he was attacked by a gang of robbers, who robbed him of his treasures and mutilating his hands and feet, threw him to a well. The king of Krauncha while wandering in the forest for hunting, chanced to come across Jayadeva in such a plight and removed him to his palace. After careful nursing the wounds healed up. But what about his lost hands and feet? Lord Jagannath who could never tolerate the slightest injury to His devotee could not rest at peace on the jewelled throne and through His grace the lost hands and feet grew up again. Once the very robbers came to the Council of the king disguised as Brahmins in order to ask for alms. Jayadeva could recognise them there and yet behaved well with them. The king gave a lot of wealth to these robbers who came in guise of Brahmins and sent some officers to guide them through the forest. On the way the robbers told the king's employees that Jayadeva was sentenced to death in the kingdom of their king but only through the kind interference of those Brahmins he was let off with his hands and legs mutilated. At this utter falsehood there were from the heaven, untimely thunder strokes and the robbers disguised as Brahmins were all dead. Jayadeva was sorry at heart hearing the reports of the royal servants, regarding the death of the robbers.

### Brinjal thorns on Lord Jagannatha:

Once an old lady was singing in a melodious voice the sweet verses of the *Gitagovinda* while plucking brinjals in a brinjal field at the last quarter of the night. Her sweet voice was very pleasing and enchanting. All on a sudden there came floating rhythmically in the air sweet and charming notes of the flute from the distant fields in perfect harmony with the singing voice of the woman. Surprised indeed was the old lady and on looking back, she saw a lovely and lustrous youth excelling the blue clouds in colour and complexion and clothed in yellow apparel following her dancing and playing upon the flute rhythmically with the song. The sweet fragrance of musk and sandal paste filled the surroundings. Who is this youth? The voice of the old lady was choked in utter astonishment. The heavenly youth disappeared from the sight. The old lady returned home with strange emotions.

In the morning the priests, on opening the door of *srimandira*, were astonished to the yellow apparel of Lord Jagannath stuck with brinjal thorns and reported the matter to Prataprudra Deva, the *Gajapati* emperor of Utkala. Giving up food and drink, the emperor, afflicted with grief surrendered himself to the Lord and begged for his compassion. At night Lord Jagannath appeared in the dream and told the emperor, 'O King, I can't control myself on the jewelled throne the moment the sweet melody of the *Gitagovinda* reaches my ear. Being fascinated by the song of the old lady, I was following her in the thorny brinjal field. The royal councillors searched for the old lady and the emperor received detailed information from her. Since that day singing of the *Gitagovinda* was forbidden at public places and it was given the

status of devotional temple anthem in Utkal, from where it got spread to Kanyakumari in the south to Badrinath in the north, and to Dwaraka in the west to Assam in the east.

There is a myth prevailing in Odisha that if one sings the *Gitagovinda* standing, Lord Jagannath listens to it in sitting position and if one sings it sitting, He listens to it in standing position. Even today many common householders of Odisha sing the melodious verses of the *Gitagovinda* every morning and evening and offer their prayers to Lord Jagannath in devotional reverence.

### Padmavati comes back from the world of the dead :

Once in the absence of Jayadeva, the *maharani* (chief queen) of Kalinga out of fun told Padmavati that Jayadeva met his death due to attack of a tiger. At this news Padmavati instantly collapsed to death. On return Jayadeva broke down with grief at the sad demise of Padmavati. With bitter agony at heart, Jayadeva sang in a heart-rending voice the *Gitagovinda* at the dead body of Padmavati and miraculously enough there throbbled life in Padmavati who got up alive.

Years rolled on. It was at Purusottam Puri that Jayadeva left his mortal body. Padmavati also breathed her last after the passing away of Jayadeva.

### A Muslim devotee:

It was the period of Muslim rule in Odisha. A Muslim young cavalier, while riding on the high way thought, out of curiosity that the Hindu God Lord Jagannath appears if one sings the *Gitagovinda*. Thinking this he rode along singing from the *Gitagovinda*. His voice was very appealing. But where is Lord Jagannath? Naturally

the young soldier thought that Lord Jagannath did not appear before him because he was a man of different faith. Suddenly there came floating through the air sweet and thrilling notes of flute. It seemed as if the flute player went running after him keeping pace with the speed of the horse. The youth was spell bound and looked around, but could see none. He again sang the *Gitagovinda*. What wonder! The charming flute notes came again through the air. The Muslim youth stepped down from the horse and offered his sincere devotional reverence to that invisible power. He narrated his experience to others. This established how dear was *Gitagovinda* to Lord Jagannath. This also established that Lord Jagannath did not distinguish between a Hindu and a Muslim. Salbeg was as dear to him as Santha Tulsidas. Vaisnavism embraced quite a number of Muslims in its fold.

#### **The cobbler is dearer to me than the Brahmin:**

A cobbler used to sharpen his tools for cutting leather on a piece of polished stone in his footwear shop. He was a very pious man and a great devotee of Lord Jagannath. While working, he was chanting in a sweet voice the verses of the *Gitagovinda*. A Brahmin having gone to the cobbler's shop for a pair of shoes, observed the sharpening stone to be a beautiful *salagram* bearing the symbol of *chakra* on it. Shocked at the shameful disregard of the *salagram*, the Brahmin took it away from the cobbler and worshipped it at his home. He thought that God would be pleased with him because he saved Him of the disgrace of being robbed with the cutting instrument of the cobbler. But at night the Lord appeared in his dream and told the Brahmin, 'O Brahmin, give back the *salagram* to the cobbler. I was always fascinated by the cobbler's

melodious recital of the *Gitagovinda*. I cannot afford to miss it. On receipt of the divine command in dream, the Brahmin returned the sacred *salagram* to the cobbler. Thereafter, the cobbler installed the *salagram* at his cottage and while worshipping it daily he chanted sweetly to the Lord, the *Gitagovinda*. This story establishes three things. (i) God was extremely fond of hearing the *Gitagovinda*. (ii) He did not distinguish between His devotees, whether Brahmin or a cobbler. (iii) Rituals of worship through *mantras* were less important to God than love of the devotee, which He could get from the sincere rendering of the *Gitagovinda* by the cobbler.

#### **The temple that turned its face :**

In a small village named Kualo near Dhenkanal town in Odisha there was a temple of Lord Siva. A leper used to be left there in the temple premises every evening by his brother. His sole object was to cure himself from the ugly disease by singing the *Gitagovinda* at night. His voice was very sweet and heart touching. One night a voice thundered, "He who sings from the *Gitagovinda* behind my temple should come to the front and recite it". At this the leper replied, "anybody interested in my song, may come to appear before me. I am invalid and cannot walk". At this there was a roaring noise shaking the whole temple and the temple in a moment made an about turn with its main door facing the patient. What wonder ! Not even the slightest trace of the disease was left in his body.

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The *Gitagovinda* of Sri Jayadeva is a unique literary creation. It stands unrivalled in Indian literature. The creation of *Dasavatara Tattva* in *Gitagovinda* is a landmark evolution in the history of Sanskrit literature. The ten incarnations of Lord *Vishnu* has worldwide acclamations. Lord *Vishnu* one of the trinity of gods in the Hindu pantheon presides over the world as its creator, sustainer and destroyer. Lord *Vishnu* presides over the universe as its sustainer and benefactor. He is believed to incarnate as often as required for eliminating the forces of evil and re-establishing righteousness. Among the ten incarnations *Varaha Avatara* is a significant contribution of Jayadeva.

worlds resounded with loud thundering sounds. The Boar carried *Bhudevi* on his golden tusks out of the water of the ocean. Hiranyaksha then challenged *Varaha* to a fight, a titanic battle ensued between *Varaha* and Hiranyaksha, ironically the same tusks that had tenderly held *Bhudevi* also ripped the demon apart and killed him.

The literary and epigraphic sources throw considerable light on the *Varaha Avatara* of Lord *Vishnu*.

In the Kapilas inscription, Narasimha-I of Ganga Dynasty compares the great Boar (i.e. *Vishnu* in his Boar Incarnation) that raised

## Varaha Avatara of Jayadeva's Gitagovinda as Depicted in the Inscription

*Bharati Pal*

The description of *Varaha Avatara* is found widely starting from stone, bronze, copper plate inscriptions, pattachitra and also in the palmleaf paintings. In the *Varaha Avatara*, it is seen Boar rescuing the earth, from the waters in which it had been submerged. This *Avatara* is associated with sacrifice. The demon Hiranyaksha caused damage and destruction to all those who opposed him. After capturing *Bhudevi* the earth goddess he descended into the *Patala Loka* and began beating the waters of the ocean with his cudgel, thus causing trouble for *Varuna*, Lord of the ocean, *Vishnu* assumed the form of a boar to kill the tyrannous Hiranyaksha and rescue *Bhudevi*. As he manifested himself in the three

up the *Vedas* and world from the ocean.

The Velicherla grant of Prataprudra Gajapati opens with a prayer to *Ganesha* and to the *Varaha* incarnation of *Vishnu* who raised the earth from the ocean.

The Chiruvreli grants of Hambiradeva of Gajapati Dynasty begins an adoration of the Boar incarnation of *Vishnu*.

Apart from these Odishan dynasties references of *Varaha Avatara* in form of inscriptional sources are also found from different dynasties of early mediaeval period ruling over India.



The Garvapadu grant of Ganapati Deva states that *Varaha* the Boar incarnation of Vishnu is the sole presiding deity of the three worlds. *Bhu*, *Bhuvah* and *Svah* bestow royalty even on those that were once devoted to sacrifice. The reference here might be to the story of *Varaha*, *Vishnu* who was devoted to sacrifice having vanquished the demon Hiranyaksha.

The Thana plate of Ramachandradeva narrates that may *Hari* assuming the form of Boar, aids the three worlds, he who bears on the tip of his tusk the Earth, which has the graceful appearance of a swarthy cloud conspicuous on the crown of the mount of snows; attached to those body of seven oceans, spreading out in same corner.

The Dandapalle plate of Vijayabhupati states that “Let the glorious *Varaha* who bore the delighted Earth sunk in the water of the ocean, procures fortune to us in abundance.

The Porumamilla tank inscription of Bhaskara describes that may *Achyutya* (*Vishnu*) protect the three worlds freed from misery, who in the form of a Boar having extracted with the tip of His tusk the earth submerged in the ocean.

In the 37 verse of Ajmer Stone Inscription of Vighraha Raja of the Chauhan Dynasty refers to the ten incarnations or *Dasa Avatara* like *Kurma*, *Mina*, *Varaha*, *Nrusingha*, *Vamana*, *Jamadagny*, *Parsurama*, *Krishna*, *Buddha*, and *Kalki*.

The Yenamadala inscription of Ganapamba narrates that the tusk of *Vishnu* Who diported himself in the shape of a Boar places on

which tusk the earth resembled a parasol with the golden mountain (Meru) as its top.

The Ajayagadh stone inscription of Nana narrates the incarnation of Lord Vishnu in the forms of *Fish*, *Tortoise*, *Boar*, *Nrusimha*, *Vamana*, *Parsurama* and *Rama* are invoked for blessings. It states that may *Madhava* in the form of a Boar who by the mighty thrust of his long cruel tusks delivered the Earth in the shape of a muddy lump of clay and who extended the fixed order or religion and duty, the abode of intelligence and the habitat of the universe and who is ever ready to destroy the mental agonies and increase your blessing.

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### Introduction

A heat wave is a prolonged period of excessively hot weather, which may be accompanied by high humidity. Heat wave condition prevails over a region when the maximum temperature of that region continues to be 45°C for two consecutive days. It differs from country to country like in Netherlands, when the maximum temperature increases above 25°C (77°F) for at least 5 consecutive days it is defined as heat wave. In Denmark, a national heat wave is defined as a period of at least 3 consecutive days of which period the average maximum

+ (3 or 4) ° C – Moderate Heat Wave (or HWD)

+5° C or more – Severe Heat Wave Day (SHWD)

- III If the maximum temperature of any place continues to be 45° C consecutively for two days (40° C for coastal areas), it is also called a Heat Wave condition or HWD

### Origin of Heat wave

The weather patterns in summer changes slower than in winter. As a result, the mid-level high pressure also moves slowly. Under high pressure, the air sink towards the surface of the

## Heat Wave : An Alarming Concern for Contemporary World - A Case of Odisha

*Tapas Ranjan Patra  
Dr. Ashis Chandra Pathy*

temperature across more than fifty per cent of the country exceeds 28°C (82.4°F).

### Table 1. Temperature ranges for heat wave designation (IMD)

- I The normal temperature is < 40° C. Any increase from the above normal temperature is called a Heat Wave.
- + (5 or 6) ° C – Moderate Heat Wave or simply Heat Wave Days (HWD)
- +7° C or more – Severe Heat Wave Day (SHWD)
- II The normal temperature is ≥40° C. Any increase from the above normal temperature is called Heat Wave.

earth. This sinking air acts as a dome capping the atmosphere. This cap helps to trap the terrestrial heat instead of allowing it to lift. For which there is little or no convection and therefore no convective cloud formation with minimal chances for rain. This result in continual build up of heat at the surface that we experience as a heat wave. Rise in greenhouse gases intensifies an unusual atmospheric circulation pattern which becomes more pronounced at a particular period leading to such an extreme situation.

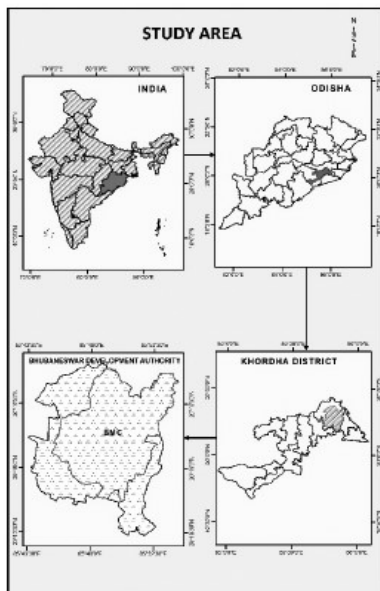
Some meteorologist has the opinion that advection of heat waves from the northwest India due to the strong westerly to north westerly wind

is the cause of heat waves over central and eastern India. Some anticyclones moving over north central India helps in thermal advection and cause heat waves. Favourable conditions which lead to the development of heat waves are as follows:

- There should be a region of warm dry air and appropriate wind direction for transportation hot air over the region.
- There should be no moisture in the upper air over the area.
- The sky should be cloud free to allow maximum insolation over the region.
- The lapse rate should approach to dry adiabatic rate.
- There should be a large amplitude of air flow.

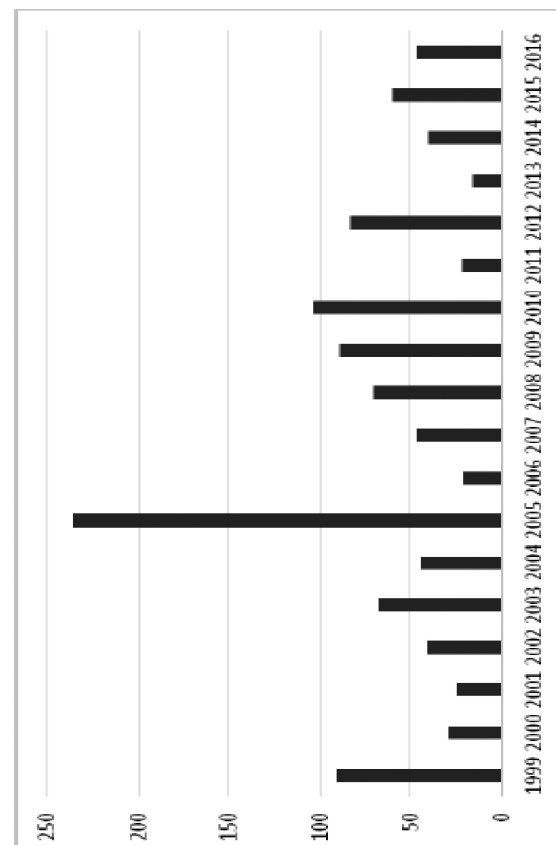
**Objectives:**

1. To analyse the heat wave situations in Odisha
2. To assess the major impacts of heat wave
3. To bring out awareness & adaptive measures for different vulnerable groups.



**Heat wave scenario in Odisha**

Heat wave in 1998 brought havoc in the state causing 2042 deaths which can be termed as “Heat wave year for Odisha”. Different remedial measures, awareness programmes were introduced by the state government to tackle the heat wave situations in future.



**Figure 1. Heat Wave related deaths in Odisha**

Data Source: Special Relief Commissioner, Odisha

Though extensive awareness campaigns have largely reduced the number of casualties during post 1998 period, still a good number of casualties are being reported each year. Heat wave has become a menace during the hard summer causing insurmountable human suffering.

The poor people, farmers and workers are the most vulnerable groups. Surprisingly, while coastal Odisha experiences less rise in temperatures compared to western Odisha, analysis by Heat Action Plan for Odisha reveals that there is an increased incidence in heat related illness in coastal Odisha which merits further attention. One of the factors could be the difference in humidity levels across the zones, while plausibility may be the lower adaptability of the people in coastal areas towards sudden increase in heat causing Heat Wave related morbidity and consequent mortality. At the same time, there is a need to assess community vulnerability for Heat Wave. Accordingly, suitable strategies can be designed

Heat index plays a vital role in heat related illness which combines the air temperature and relative humidity. North central districts of Odisha like Dhenkanal, Khurda, Angul even coastal districts like Ganjam are having highest number of casualties when heat wave is concerned. Western Odisha receive high temperature but due to the less relative humidity in the atmosphere there are less number of deaths owing to heat wave. South Odisha districts like Nawarangpur, Gajapati, Koraput are least affected by heat wave due the geo-physical orientation.

### Heat wave in Bhubaneswar

Bhubaneswar is the capital of Odisha. It is the largest city in Odisha and is a centre of

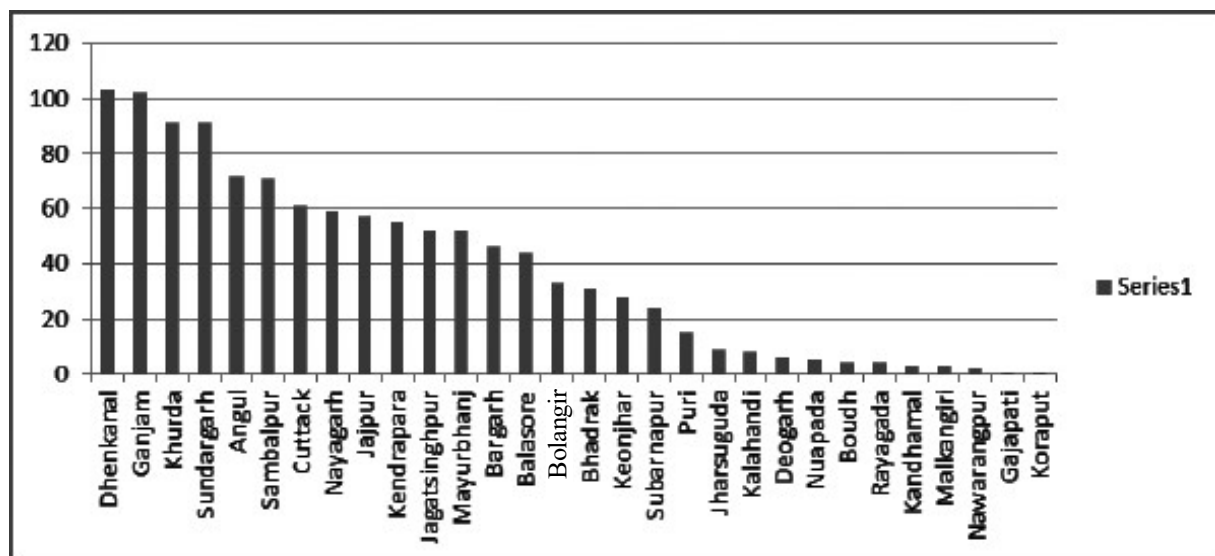
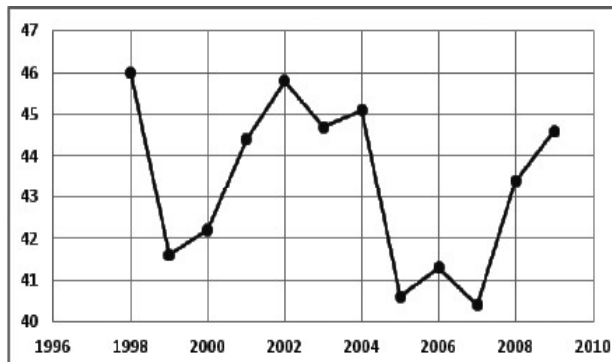


Figure 2. Heat Wave related deaths in 30 districts of Odisha during 1999-2009

Source: Special Relief Commissioner, Odisha.

to prevent and mitigate the problem. Limited attention has been given to community vulnerability assessment as well as creating mechanisms for building community resilience in the context of Heat Wave (HAP, 2017).

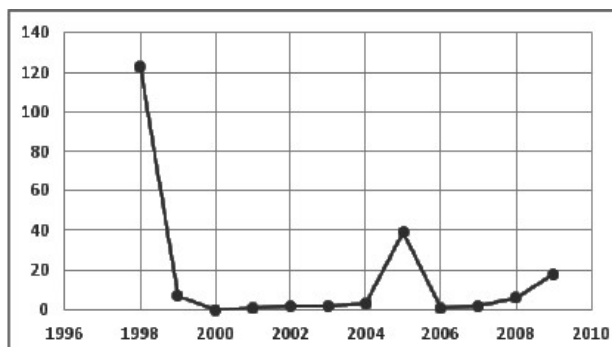
economic and religious importance in Eastern India. Due to rapid expansion of the cities with changing land use and land cover Bhubaneswar is experiencing change in weather patterns in recent times.



**Figure 3. Peak Temperatures of Bhubaneswar**

Data Source: Indian Meteorological Department (IMD), Bhubaneswar

Most of the green patches has been deforested for construction activities. It is having a humid climate due to its proximity to sea for which rise in temperature is more dangerous for its inhabitants. Over the period Bhubaneswar experienced number of deaths in different years.



**Figure 4. Number of deaths due to Heat wave in Bhubaneswar**

Data Source – Indian Meteorological Department (IMD), Bhubaneswar

In 1998, 123 people died due to heat wave after which in 2005, 39 people died due to the heat wave related to the El-Nino phenomena. With different remedial measures from

Government of Odisha and Bhubaneswar Municipal Corporation heat related death has been diminished.

### Impacts of Heat Wave

Heat wave has various impacts on environment, human health & different socio-cultural impacts on our society. Heat wave impacts on human health:

- **Heat Cramps:** It is a type of heat illness, are muscle spasms that result from loss of large amount of salt and water through exercise. Heat cramps are associated with cramping in the abdomen, arms and calves. This can be caused by inadequate consumption of fluids or electrolytes. Heavy sweating causes heat cramps, especially when the water is replaced without also replacing salt or potassium.
- **Heat exhaustion:** it is caused by failure of the body's cooling mechanism to maintain a normal core temperature. Due to physical work blood flow to skin increases, causing blood flow to decrease to the vital organs. This results in a form of mild shock.
- **Heat Hyper pyrexia:** a condition marked by dizziness and nausea and weakness caused by depletion of body fluids and electrolytes, insolation, sunstroke, thermic fever, sudden prostration due to exposure to the sun or excessive heat. Type of: collapse, prostration. an abrupt failure of function or complete physical exhaustion.
- **Heat stroke:** a condition marked by fever and often by unconsciousness, caused by failure of the body's temperature-regulating mechanism when exposed to excessively high

temperatures. It is life-threatening and often referred as sunstroke.

Apart from the health impacts it also affects other aspects. In addition to physical stress, excessive heat causes psychological stress, to a degree which affects performance, and is also associated with an increase in violent crime. High temperatures are associated with increased conflict both at the interpersonal level and at the societal level. Heat wave badly affects the agricultural activities. It is very tough to work in field when there is a heat wave condition. Even it sometimes destroys the crops, with excess of heat that creates shortage of moisture content making it harder for the crops to survive. Heat wave affects the daily wage labourers. In summer it becomes hard to work under the scorching sun. sometimes the working hours are changed to maintain the gap, it seems simple but there are lots of complexities with it. Energy consumption during the heat wave condition rises. The electric transmission system is impacted when power lines sag in high temperature. The combination of extreme heat and added demand for electricity to run air conditioning causes transmission line temperature to rise. There are several impacts on transportation too. Aircraft lose lift at high temperatures. Stress is placed on automobile cooling systems, diesel trucks and railroad locomotives. This leads to an increase in mechanical failures. Train rail develop sun kinks and distort. Refrigerated goods experience a significant greater rate of spoilage due to extreme heat. The demand for water increases in during periods of hot weather. In extreme heat waves, water is used to cool bridges and other metal structures susceptible to heat failure. This causes a reduced water supply and pressure in many

areas. The rise in water temperature during heat waves contribute to the degradation of water quality and negatively impacts fish populations. It can also lead to the death of many other organism in the water ecosystem. High temperatures are also linked to rampant algae growth, causing fish kills in rivers and lakes.

#### **Adaptive measures for heat wave:**

Safety measures to be taken before Heat wave:

- Listen to local weather forecasts and stay aware of upcoming temperature changes.
- Be aware of both the temperature and the heat index. The heat index is the temperature the body feels when the effects of heat and humidity are combined.
- Discuss heat safety precautions with members of your household. Have a plan for wherever you spend time—home, work and school—and prepare for power outages.
- Check the contents of your emergency disaster kit in case a power outage occurs.
- Know those in your neighbourhood who are elderly, young, sick or overweight. They are more likely to become victims of excessive heat and may need help.
- If you do not have air conditioning, choose places you could go to for relief from the heat during the warmest part of the day (schools, libraries, theatres, malls).
- Be aware that people living in urban areas may be at greater risk from the effects of a prolonged heat wave than are people living in rural areas.
- Get trained in First Aid to learn how to treat heat-related emergencies.

- Ensure that your animals' needs for water and shade are met.

Measures to be taken during heat wave condition:

- Stay hydrated by drinking plenty of fluids even if you do not feel thirsty. Avoid drinks with caffeine or alcohol.
- Eat small meals and eat more often.
- Avoid extreme temperature changes.
- Wear loose-fitting, lightweight, light-coloured clothing. Avoid dark colours because they absorb the sun's rays.
- Slow down, stay indoors and avoid strenuous exercise during the hottest part of the day.
- Postpone outdoor games and activities.
- Take frequent breaks if you must work outdoors.
- Check on family, friends and neighbours who do not have air conditioning, who spend much of their time alone or who are more likely to be affected by the heat.
- Check on your animals frequently to ensure that they are not suffering from the heat.

Treating heat related illness:

- Get the person to a cooler place and have him or her rest in a comfortable position. Lightly stretch the affected muscle and gently massage the area.
- Give an electrolyte-containing fluid, such as a commercial sports drink, fruit juice or milk. Water may also be given. Do not give the person salt tablets.
- In case of emergency consult to a doctor as fast as possible.

### Conclusion:

Heat waves have significant implications for human beings and environment. This is

compounded by the increased frequency, length and intensity of heat waves in future predicted by a number of organisations such as intergovernmental panel on climate change. Existing studies played more focus on environmental issues. Future studies are required to focus on socio-cultural impacts to inform decision making. Think about a daily wage labourer and the dependence of their family on him/her. If he/she don't work for a day due to heat wave their family members suffer.

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### The Prelude

A child is a biological specie, female or male, under 18 years of age, needing care and protection. Courage, sacrifice, determination, commitment, toughness, heartfulness, talent, guts, that's what girls are made up of; the heck with sugar and spice. A personification of love, fondness, innocence, sentiment, sympathy and prospect successor of the race, a girl child, is deprived of her minimum rights due to the engendered culture shadowing the society and endangering humanity. The rights of a girl child are violated even before she sees the light of the day.

million children not in school, almost 60% are girls. In India, the Ministry of Human Resource Development showed the average enrolment rate of girls, ages 6-14 and 14-18, as 93.47% and 36.77%. But they also show 61.5% of girls dropped out of school before completing class XII. According to a special report on the girl child and labour by International Labour Organisation (ILO), more than 100 million girl children between the ages of 5 and 17 are engaged in child labour. The Human Rights Watch says that prostitution ages have dropped from 14-16 years in the 1980's to 10-14 years in 1991. According to United Nations Cyber school bus paper at least

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## Protecting Child Rights : Mahila and Sishu Desk as a Potent Way Out

*Dr. Ramesh Chandra Nayak*

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### The Plight of Girls

The nastiest instance of brutality against girls is female foeticide, a violation of the human right to life guaranteed under article 21 of the Constitution of India. Figure as recorded by UNICEF, said that in 1984 in Bombay out of the 8,000 abortions that took place, 7,999 of them were girls. Girl children are murdered shortly after being born when the family comes to know the sex of the child or killed slowly through neglect and abandonment. Moreover, between the years 1981-1991 a whopping 11 million girls joined India's missing women a group of 35 and 40 million. According to the United Nations Cyber school bus paper on the girl child, out of 130

one in three girls and women worldwide has been physically harmed or sexually abused in her lifetime.

### Protective Measures

Steps are being taken to protect the rights of the girl children globally and locally. The landmark initiatives taken in India in this direction are The National Policy for Children, 1974 ; The National Plan of Action for Children, 2005; The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994; The Immoral Traffic (Prevention) Act 1986; The Juvenile Justice Act 2000; Indian Penal code; Balika Samriddhi Yojana and Kishori Shakti Yojana. In addition,



the Government of India has started a “save the girl child” campaign with the slogan “A happy girl is the future of our country”. The UN has many initiatives that aim at the welfare of the girl child. The most significant one is the UN Girls’ Education Initiative launched in April 2000, at the World Education Forum in Dakar, by United Nations Secretary-General Kofi Annan. In 2004 the Nike Foundation was founded with the aim of addressing developmental issues of the teenager girls. They released a series of videos and created a sub web page for their campaign: “The Girl Effect”. The Foundation works with other organisations such as CARE and the UN Foundation to create opportunities for adolescent girls. Thus this paper presents a ground-breaking measure to protect the rights of girls on the basis of the doctoral research completed by the author on the gender facets of women police entitled “Job Challenges and Coping Strategies of Women Police in Odisha- A Sociological Study in the Twin City of Cuttack - Bhubaneswar”. The objectives of the paper are:

1. To present a picture of the origin and growth of policing in the world, India and in Odisha and the Commissionerate nationally and regionally.
2. Offering an outline of the entry of women into policing globally, nationally and locally along with its reasons.
3. Mapping out the development of Mahila Thanas (All Women’s Police Stations) and Mahila and Sishu Desks (Women and Child Desks) in Odisha along with the reasons behind such initiatives.
4. To assess the role played by Mahila and Sishu Desks in protecting the rights of the children in general and girl children in particular.

### Introducing Policing

As crime or deviance is a ubiquitous social phenomena, all societies and civilizations, since the very beginning of organized life have been characterized by some kind of watch and ward system to bring the evil-doers to justice in one form or the other. Thus police system as an independent unit in the administrative organization of the state has developed and Article 246 of the Constitution of India places it in the State List. Oxford English Dictionary defines police as a system of regulation for the presentation of order and enforcement of law. In modern society it refers to an organised body of civil officers in a place, whose particular duties are the maintenance of good order through the prevention and detection of crime to ensure justice through enforcement of laws. In India policing is an ancient system. The Rig Veda and the Atharva Veda eloquently talk about certain kinds of crimes and punishments known in Vedic India. On April 1<sup>st</sup>, 1936 both the state of Odisha (earlier Orissa) and the Odisha Police were born and Odisha Police comprised of 4000 policemen approx. of all ranks taken together (Nayak, 2012). In fact the British Government realized that the district system would not work efficiently in metropolitan areas, which faced different police problems. Therefore, another system i.e. the Commissionerate system of policing was introduced in certain metropolitan areas like Calcutta, Bombay, Madras and Hyderabad. Now the number of Cities where the Commissionerate System is functioning in the country is 47. The highest number of cities with Police Commissionerates is in Maharashtra, followed by Tamil Nadu and Kerala (Pathak, 2013). The cities with this system of policing are a) Andhra Pradesh - Hyderabad, Vijayawada and Visakhapatnam, b) Gujarat – Baroda, Ahmedabad, Rajkot and Surat, c) Punjab- Amritsar, Jalandhar and Ludhiana, d) Haryana-

Gurgaon, Faridabad and Ambala-Pankhula, e) Karnataka – Bangalore City, Hubli-Dharwad City, Mangalore city and Mysore city, f) Kerala - Kochi, Kozhikode, KLM City, TSR City and Thiruvananthapuram, g) Maharashtra - Mumbai, Nashik, Aurangabad, Solapur, Pune, Thane, New Mumbai, Nagpur, Amaravati and R.Mumbai, h) Odisha- Cuttack and Bhubaneswar, i) Rajasthan- Jaipur and Jodhpur, j) Tamilnadu – Grater Chennai, Coimbatore, Madurai, Salem, Tirunelveli and Trichy, k) West Bengal- Howrah, Asansol-Durgapur and Kolkata and l) Union Territory of Delhi- NCT Delhi (Pathak, 2013).

The Commissionerate, Bhubaneswar and Cuttack was first conceived in 1998. A formal proposal along with Draft Orissa Police Urban Bill was submitted by State Police Head Quarters during May, 1999. After series of discussions in Home Department and vetting by Law Department, the Orissa Urban Police Bill (OUPB), 2003 was introduced in Orissa Legislative Assembly on 4th April, 2003 and was referred to the Select Committee. A delegation of the Committee visited Mumbai, Hyderabad and Delhi to see the functioning of the Police Commissionerate and after 4 sittings, submitted its report on 21st October, 2003 recommending some changes in the Bill. After a marathon over night uninterrupted session of nearly 16 hours on 10/11.11.2003 the Orissa Legislative Assembly passed the Bill which received the assent of the President of India on 24.9.07 and became an Act and the system took its birth on 1st January, 2008.

### Women Stepped Down

Women were not generally preferred for policing and military due to male domination in and masculine culture of the organizations. But in due course there arose recognition of their value in dealing with cases relating to women and children and to turn police force into police service.

The United States inducted women as Police Matrons with custodial duties in the New York City of America in 1845, first time in the world. Great Britain inducted them in 1907 to record statements and interrogate female victims of sexual assault for the London Criminal Intelligence Division. Then other countries followed the foot print i.e. Australia inducted them into its policing in 1915; Poland, 1925, India, 1938; New Zealand, 1942; Japan, 1946; Singapore, 1949; Indonesia, 1951; Guyana, 1953; Nigeria, 1955; Sweden, 1957; Israel & Malaysia, 1960; France, 1969 and West Germany in 1993 (Vishnoi, 1999 and Ghosh 1981).

India pulled them into policing first time in Kanpur in 1938 to handle a labour strike (Government of Uttar Pradesh, 1962) in which women labourers laid down at the entrance of the factory for obstructing the entry of the non-willing workers. The male police faced a delicate situation of lifting the women workers physically off the ground. Women were introduced into Kanpur Police in 1939 against any such eventuality in future (Rao, 1975; Ghosh, 1981; Mahajan, 1982). In addition the realization of the need to have women in the police force in India can be attributed to four conditions which emerged during the national struggle for independence and post-independence period. a) For providing security to the Prime Minister from the daily approach of women with grief and distress due to communal frenzy and need with the Ministry of Relief and Rehabilitation to recover abducted women during partition (Bhardwaj, 1976), b) To counter the objections of the national leaders regarding handling women participating in *satyagrahas* by police men during the national struggle for independence and handling women involved in political agitations, bundhs, strikes, linguistic and communal riots in many states immediately after independence (Rao, 1975). c) To successfully

implement the laws like Children Act, Suppression of Immoral Traffic in Women and Girls Act (SITWGA) in the post-Independence years and d) Force put forth by weak economic conditions of the girls for employment and its availability for them, attempt for women's emancipation and increasing involvement of women victims and accused in delinquency and crime (Bhanot and Misra, 1978).

After Uttar Pradesh, other Indian states appointed women police such as Maharashtra & Kerala in 1939; Gujarat, Punjab & Delhi, 1948; West Bengal, 1949; Andhra Pradesh, 1950; Bihar, 1952; Rajasthan, 1955; Madhya Pradesh, 1956; Karnataka, 1960; Manipur & Orissa, 1961; Jammu & Kashmir 1965; Himachal Pradesh & Haryana, 1966; Assam, 1967; Nagaland, 1968; Tamil Nadu, 1973; Chandigarh, 1977 (Ghosh, 1981) and some other state/UTs such as Pondicherry, Tripura, Meghalaya and Goa but the data on the years of their induction are not available. Women entered into Odisha Police in 1961 in the rank of Sub Inspector and their number was two.

The total number of women police in India was 105,325 as on 1.1.2014. From amongst all the states/UTs Maharashtra police has the highest number of women incumbents and the lowest being in Lakshadweep. Their number in Maharashtra police is 17957, Tami Nadu 13842, UP 7238, Rajasthan 6568, Bihar 2341, Sikkim 333, Andhra Pradesh 4622, Gujarat 2691, Jharkhand 2906, Karnatak 3682, West Bengal 3791, A & N Islands 445, Madhya Pradesh 4190, Manipur 2040, Meghalaya 329, Mizoram 568, Chandigarh 1017, Nagaland 253, Punjab 4761, Odisha 4381, Kerala 3067, Chhatisgarh 2348, Himachal Pradesh 1552, Daman and Diu 34, Tripura 777, Puducherry 165, Haryana 2734, Jammu & Kashmir 2252, Delhi 5413, Lakshadweep

16, Uttarakhand 1528, Arunchal Pradesh 582, Assam 510, Goa 366, D & N Haveli 26, totaling into all India 105,325. (BPRD, 2014). The number of women in the Commissionerate Police Cuttack-Bhubaneswar was 367 in 2011.

Women police in general are comfortable in dealing with cases involving women and children because women/children (victim/accused) can be best handled by women police as women and children are sensitive to soft approaches. Women police can properly counsel them with affectionate approach that the police men can't do, so easily (Nayak, 2012). Keeping this in view six Women Police Stations in Odisha—one each in Cuttack, Bhubaneswar, Berhampur, Rourkela, Jaypur and Sambalpur have been set up to deal with rape, domestic violence, dowry victims and child related cases.

There were 518 women police stations all over India as on 1.1.2014. The number State/UT wise is 199 in Tami Nadu, UP 71, Bihar and Rajasthan 40 each, Andhra Pradesh and Gujarat 32 each, Jharkhand 22, Karnataka and West Bengal 10 each, Madhya Pradesh and Manipur 09 each, Meghalaya and Punjab 07 each, Odisha 06, Kerala and Chhatisgarh 04 each, Tripura and Puducherry 03 each, Haryana, Jammu & Kashmir and Uttarakhand 02 each and there is only 01 all women police station each in Arunachal Pradesh, Assam, Goa and D & N Haveli. However there are 10 States/UTs where there are no separate women police stations at all (BPRD, 2014). Moreover all the 537 police stations in Odisha have established Mahila and Sishu Desks commencing with 40 stations on experimental basis to facilitate integrated approach towards crime against women and children vide Odisha Police PO No 301/dated 15.3.2005 (Mohanty, 2011).

### Role of MSD in Protecting the Rights of Children

Women officers of the rank of S.I/A.S.I available in the Police Stations are designated as Desk Officer of the Desks. A desk officer will be assisted by at least one lady constable. Where no woman officer of the rank of S.I/A.S.I. is available, a Junior S.I. is to be designated as the Desk Officer. In the absence of any woman officer, at least two lady constables should be attached to the Desk. The District S. P. will select personnel from the existing strength of the Police Stations and attach them to the Desks by issuing formal orders, which is to be published as D.O. and a copy sent to the concerned Police Station. The 'Mahila and Sishu Desk shall function under the overall control and supervision of the Officer-in-Charge of the Police Station. The initiative taken for having MSDs has fixed the duties and responsibilities of the Desk Officer. The Desk Officer of the Mahila and Sishu Desk shall be responsible for receiving all complaints either lodged at the Police Stations by women and child victims or relating to them. The responsibilities of the desk officer in relation to the protection of the rights of girl children are:

- The OIC of the Police Station, the Desk Officer of the Desk as well as the staff attached to the Desk should be conversant with laws in force relating to girl or children.
- They will ensure that the guidelines prescribed under various laws and by the Apex Court relating to arrest and treatment of children while at the Police Stations are meticulously followed.
- The Traumatized women victims as well as women and juvenile accused of any offence while at Police Stations shall be segregated from others, and examined and interrogated separately in a separate room of the P. S. with due regard to their privacy and in accordance with law.
- The girl victims and juveniles shall be taken care of and dealt with sympathy in accordance with provisions of law relating to children.
- The traumatized girls may require counselling and temporary shelter before they are accepted back in the families or otherwise rehabilitated. The Desk Officer of the desk shall refer such cases to the Short Stay Home, Destitute Home and Children's Home etc. as the case may be.
- The Officer-in-Charge of the Police Station and the Desk Officer should be accessible to the NGOs and co-ordinate efforts to improve the condition of children within the legal framework.
- The traumatized girl children may require medical attention for their medico-legal examination and treatment. The Desk Officer of such Desk shall maintain a list of lady doctors available in the P. S jurisdiction, Sub-Division and District Hdqrs. for referring the cases of victims.
- Trafficking in girl children is another major area which the officers and men attached to such Desk will be required to focus their attention. The Officers and men attached to the Desk shall collect information regarding trafficking in girl 'Children' on false promises of marriage, providing employment etc. and their subsequent exploitation.
- It has been observed that Police officers during interviews to the media allow girl child victims to be photographed after raids on brothels etc. While briefing the media, the Mahila and Sishu Desk personnel should bear in mind that law prohibits revelation of name of victims of offences U/s. 376, 376A, 376B, 376C and 337D I.P.C., and child participants in offences under the I.T.P. Act are often victims of crime. This aspect may be borne in mind while allowing media coverage of such offences.

- The Desk Officer shall identify places frequently by large number of women and girls either regularly or occasionally during fairs and festivals and take proactive measures by way of patrolling and deployment of women police officers to prevent eve-teasing, kidnapping, abduction, molestation etc.
- Training: A 'Sensitization Training Course' for Officers and Constables attached to such Desk, Os.I.C/Is.I.C/C.Is/SDPOs and Hqrs. Dy. Ss. P. shall be organised at the Range level. The District Ss.P. will ensure that all officers and constables attached to such Desk attend the training course. Suitable entry to that effect may be made in their Service Books.

### Conclusion

In spite of different legislations instituted to protect the rights of the girl children, the violation of their rights follows an ascending trend globally, nationally and locally. Thus the researcher suggests the concentration of the government on MSD for the protection of their rights. This initiative should be followed and propagated by the global, national and local civil society activism committed to the cause of the girl children. Women police working in the MSDs should be properly trained and motivated to treat the girl victims and accused with conscience, sympathy, love and affection.

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Role of farmwomen is crucial in all sectors of agriculture and agro processing which contribute to the household economy. Farm household derives its total sustenance either from crops or livestock, in which women contribute substantially to either one or both. However associated with their contribution in farm sector, different issues also emerge which retard their working attitude, renders severe monotony and sometime exposes to undesirable occupational health hazards. These gender issues differ in nature and magnitude with respect to the working area, occupation, social structure, economic condition and educational status. Farmwomen's access to resources, inputs,

improve their access to seeds and planting materials, fertilizers, pesticides, crop weather information and knowledge on farming.

Farmwomen have always less access to quality seeds and planting materials of desirable varieties. Success of government promoted agriculture schemes very often becomes unsustainable due to lack or less access to quality seeds. So access to quality seeds is the key for achieving quality participation of women in agriculture.

#### **Quality seed**

Seed refers to any botanical seeds, tubers,

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## **Strategies to Improve Farm Women's Access to Quality Seed in Odisha**

*Laxmi Priya Sahoo, Abha Singh  
& Sabita Mishra*

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services, information, produces, benefits and extent of control, level of participation in decision making, scope for skill up gradation, development of entrepreneurship skill are the important areas of gender study.

Studies indicated that participation of farmwomen in different agricultural operations is quite significant in Odisha. Their role became more crucial recently with response to massive male migration and increase in female headed households. So there is urgent need for capacity building of farmwoman in crop husbandry, marketing management. Equally important is to

cuttings, suckers, implants etc. which are used for producing a new plant. Quality seed is the seed, which has good germination or regeneration ability, desirable moisture content, true to mother population, uniform, free from disease causing organisms and insect pests.

#### **Importance of farm saved seed**

As per farmer's right of PPV & FR (Protection of plant varieties and farmer's rights act-2003) farmers can produce, sell and exchange their produced seed. So the seed saved and produced by the farmer is called farmer saved seed. In India we have an organized seed

production and distribution system organized by National Seed Corporation, State Seed Corporations and State Seed Certifying agencies. Parallel to this public owned system, private companies of all sizes operate largely in production of HYVs, Hybrids and Genetically modified seeds of high value crops and occupy a major market share. Besides these two systems farmers produce their own seed and farm saved seed occupy minimum of 50% share in Indian seed industry. So farm saved seed is very important and there is a need to improve the quality of farm saved seed.

### **Present involvement of farmwomen in seed production**

From beginning of agriculture in ancient times, farmwomen played an important role in seed collection, conservation and maintenance. However in the post green revolution era, their importance diminished due to the use of more HYVs and hybrids. Men took control over seed procurement and management. So access of farmwomen reduced to the main farmland and seed and women dominated in other operations like transplanting and weeding, which are more drudgery prone activities.

### **Need for more access of women to quality seed**

Small and marginal women farmers, who are desirous of cultivating crops and to maintain homestead nutrition garden, face acute shortage of quality seeds. Though seeds available they cannot access it in the village and depend on male members for its procurement. Due to discontinuance of seed production and maintenance activities, they did not develop much skill in it.

### **Strategies to improve their access to quality seed**

#### **1. Awareness Generation**

Often farmwomen of Odisha hesitate to express the difficulties faced by them in farming and quality seed need is taken less seriously. Arrangement of seeds usually becomes more difficult and farming is delayed and compromised. So awareness generation becomes imperative to document their perceived need for quality seed and their concerns for less participation in agriculture due to lack of seed. This step leads to formulation of programmes to address their seed needs

#### **2. Capacity Building**

Seed production and distribution system in India takes care of all released and notified location specific high yielding varieties for seed production. At times it happens that seeds of few promising varieties are multiplied and distributed to farmers. So many promising local varieties with good adaptability to climatic fluctuations, insect pest resistance, indeterminate fruiting type remains out of seed multiplication chain. So capacity building of farmwomen in production and management of both high yielding varieties and local varieties will definitely improve their access to quality seed and conservation of these local races.

#### **3. Working Knowledge**

For involving farmwomen in seed and planting material production of crops, vegetables, flowers medicinal plants etc. working knowledge is essential in their part. So step by step training on soil and climate requirement of crop, sowing, transplanting, rouging, isolation requirement, off types, supplementary pollination, fruit and seed set, time of harvesting, threshing, processing and

storage will help in developing skill in farmwomen. Proper seed labeling and packing will add value to the produced seed.

#### 4. Community Involvement

Community involvement will prove beneficial. In a community farmwomen will be more confident in learning skills and sharing of responsibilities. This will help in effective penetration of knowledge. The community can be a unit involving all the village households or a farmers' interest group, a SHG, a group of few likeminded people or a joint family. Seed production in a community can be characterized in three ways:

- Seed production individually but with a common goal
- Seed production in a common land with equal benefit sharing
- Seed procurement by a community or SHG from all producers and handling distribution

In this model of seed production farmwomen can enjoy easy and immediate access to quality seed and can have exchange option in absence of working capital. Then both essential seeds of food crops and prized crops like vegetables and flowers will be equally available to the rural farmers. Certified seed production of notified varieties can also be taken up in a community with collaboration of State Seed Corporations for marketing dealership for easy access at the village level.

#### 5. Organizational Participation

For enhancing the quality and quantity of farm saved seeds and improving access of farmwomen to quality seed by involving them in seed production and management activities,

organizational support is necessary. Participatory evaluation of scope and opportunities, provision of source seeds, quality control, maintenance of threatened local races, marketing assistance, entrepreneurship development etc. has to be done in participatory mode with farmwomen. For sustainable development of agriculture much stress has to be given on seed and planting material production. Bulk seeds having heavy transport requirement like potato, tuber crops, sugarcane, plantation crops like coconut, banana etc. can be produced in their vicinity or in their field, thereby saving in the investment and maximizing benefit. Impact of one successful area can be multiplied by organizational participation by producing more number of skilled manpower from the locality.

#### 6. Contract Production

Contract production of seeds and planting materials by farmwomen by private companies, Krishi Vigyan Kendras, State farms, Seed Corporations can be very convenient. Contract production is a package which comes with source seed, proven technology and assured procurement and marketing. The major challenge in contract growing is cancellation of contracts, if quality parameters are not met. So contract production should follow organizational support and handholding for development of adequate skill of farmwomen in specialized production methods.

#### 7. Policy Support

With advent of green revolution, high input dependant High Yielding Varieties (HYVs), and hybrid varieties, rural agriculture became corporate dependant. Farmers became dependant for everything on corporate sector and public distribution system. Local varieties which are suited to the local climate and have the capability of giving good return by using family resources are being replaced by few HYVs due



to lack of organised seed multiplication system for them and gradually being out from the scenario. This made agriculture highly risk prone as investment has gone high. Along with this it leads to erosion of precious germplasm which are source for future development of HYVs. So the gene pool is becoming very narrow which will affect effective plant breeding.

So suitable programmes and policies for creating inventory of the local varieties still being cultivated, determination of their yield potential, quality analysis, documentation of specific advantages, and conferring the local people the legal rights of these cultivars on seed production and distribution is necessary. This will involve more women in seed multiplication.

So in addition to quantity of this farm saved seed, qualitative improvement is necessary by skill training. Maintenance of carryover seeds, proper storage environment provision, making seed activities mandatory, inclusion of farmwomen in large numbers will be quite helpful. Proper conservation of surplus seeds for enabling quick resowing at times of disaster, when, first sowing is damaged is quite logical for quick recovery of disaster damage. Inclusion of women SHGs as contract growers of seed corporations by relaxing the minimum land size requirements, involving them more in vegetable seed production can help them grow as seed growers.

### **9. Lesser quality standards for farm saved seed**

Development of lesser seed standards for labeling of these seeds and development of

authorized mini seed testing laboratories in every block or panchayat for this farmer notified varieties will be useful for giving a boost to women involvement in seed production and increasing their access to quality seed.

### **8. Promotion of women seed distributors**

Promoting farmwomen or women SHGs as seed distributors and retailers of both certified seed and farm saved seed is an important step in increasing seed access of farmwomen. The seed requirements of the local people will be better assessed by women and seed procurement from local growers will be faster.

### **Conclusion**

Farmwomen's problems are many, and, limited access to quality seed is the major challenge in a disaster prone state like Odisha. Seed security is essential for sustaining rural farming for minimizing migration from rural areas. Combined effort by farming community, developmental workers, researchers and policymakers can convert the seed problem of farmwomen to an opportunity for them to emerge as major seed producers and distributors.

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The Asian and Pacific Centre for Women and Development defines “Empowerment as a process that aims at creating the conditions for self-determination of particular people or group.” Empowerment refers to enabling people to take charge of their own lives. For women, empowerment indicates the importance of increasing their power and taking control over decisions and issues that shape their lives. Literally to empower women is to give power to women. Delegation of power does not mean to feeling of superiority and dominance upon others. It is a sense of internal strength and confidence to face life. It facilitates for taking part in decision making

- Article 16 - Equality of opportunity.
- Article 39(d) - Equal pay for equal work.
- Article 51(a) - Renounce practices derogatory to the dignity of women.
- Article 15(3)- The Constitution allows state to make special in favour of women and children.
- Article 42 - Securing just and humane conditions of work and maternity relief.

## Education - A Tool for Empowering Women

*Pradipta Kumar Biswal*

and capacity building to contribute towards national development.

### **The Constitutional Guarantee:-**

The Following articles to safeguard the women.

- Article 14 - Equality before law.
- Article 15(1) - Prohibition of discrimination on the ground of religion, race, caste, sex and place of birth in the matter of public employment.

National policy for Empowerment of women came into force from 2001 which emphasizes –

- ❖ Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potentialities.
- ❖ The de jure and defacto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres-political, economic, social, cultural and civil.
- ❖ Equal access to participation and decision making of women in social, political and economic life.

- ❖ Equal access to women to health care, quality education at all levels, career and vocational guidance, employment and equal remuneration, occupational health and safety, social security and public office etc.
- ❖ Strengthening legal systems aimed at elimination of all forms of discrimination against women.
- ❖ Changing societal attitudes and community practices by active participation and involvement of both men and women.
- ❖ Mainstreaming a gender perspective in the development process.
- ❖ Elimination of discrimination and all form of violence against women and girl child.
- ❖ Building and strengthening partnership with civil society, particularly women's organisations.

Though the different departments has certain agenda for empowering women by developing their overall efficiency and economic condition, Education plays a pivotal role in capacity building of women. The department of women Empowerment and child development implements the following programmes.

1. The integrated child development services (ICDS) program – This is a flagship program of the department while providing 'Anganawadi' (Creche) Services and health and nutritional supplements to infants, ICDS also provides pre and post natal care for pregnant and lactating mothers.

2. Kishori Balika Yojana (Scheme for Adolescent girls)- It is a part of ICDS program and a special scheme for adolescent girls was initiated from 2001. The scheme is intended for adolescent girls in 11-18 age groups who belong

to the BPL family. Training programmes in manifold dimensions are provided in this scheme. The areas include health and nutrition, family welfare, providing interpersonal skill and making them self-dependent through vocational skills.

There are certain other programmes like old age pension, pension scheme for widows/ homeless/ disabled, financial assistance to destitute widows, for remarriage of widows, grant to female student who have passed intermediate from BPL family to pursue her study.

Education is a powerful weapon for empowerment of women. It is an investment in human capital. Education develops awareness among the women regarding their potentialities for active participation in restructuring the society. Realizing the key role of Education in empowering the women several schemes have been launched.

Under Sarva Siksha Abhiyan (Education for All) necessary steps have been initiated to reduce gender gaps.

i) Early Child Care Education (ECCE) centres:

Those centres playing a pivotal role in preschooling as it includes all children in the 3-6 age group. As the girl children usually look after the siblings they get deprived of primary education. But the ECCE centre facilitates the education of girl children. So that ultimately they get enrolled in primary education.

ii) National Programme on Education for girls at Elementary level (NPEGEL).

This programme is chalked out since 2003 to increase the enrolment rates of girls belonging to SC/ST category at elementary stage. It emphasizes on enrolment, retention and quality education.

iii) Kasturba Gandhi Balika Vidyalaya (KGBV)

This scheme is meant for girls belonging to the Scheduled Castes (SCs), Scheduled tribes (STs), Other Backward Classes (OBCs), religious minorities and Below Poverty Line (BPL) households for bridging the gender gap. Those schools are opened to give chance to rural deprived girls to have their study upto or beyond class V.

iv) Innovative scheme for the adolescent girls

This scheme intends to provide life skill education so that adolescent girls will be self-confident.

v) Mahila Samakhya (Education for women's Equality)

The objectives of Mahila Samakhya are :

- a) To create tolerance and mutual respect for women.
- b) To ensure that education becomes accessible to the socially and economically marginalized women and girls.
- c) To encourage and promote a gender based discourse in the society.
- d) To enhance self-image and self-confidence of women and enable them to critically analyze their role as individual women and as members of the society so that they can begin to challenge that role collectively and initiate a process of social change.
- e) To collectively participate in decision making and seek equal rights and opportunities for a more egalitarian society.
- f) To enhance participation of women and girls in formal and non-formal education programme, Education Department of ministry of

HRD launched Mahila Samakhya as a major program for bringing about women's development and empowerment in 1989 on a pilot basis in 6 states of India with funding from Netherlands Government.

National literacy mission plays a key role in providing literacy to all. This mission creates awareness towards literacy, nutrition, environmental protection and skill formation. Adult Education programme was launched in the country on October 3, 1978. It covers the entire population in 15-35 age group by the end of 1983-84. In this programme special emphasis is laid on to equip women with necessary skills and education to improve their economic status and wellbeing in the society.

The National Girl's Education Programme, 2004 aims at providing extra facilities and economic assistance to girls for education at primary level. This programme intended to remove gender gap by constructing model schools and provision of textbooks, stationery, uniform etc.

Mid-day-meal programme ensures nutritional food to the students of class I to VIII. This scheme aims to promote enrolment, retention and attendance of children in primary school. Due to this project enrolment and retention of girls has increased.

Siksha Karmi Project (SKP) has been implemented since 1987, with assistance from the Swedish International Development Cooperation Agency (SIDA). The fundamental objective of this project is universalisation and qualitative improvement of primary education in remote and socio-economically backward villages of Rajasthan, with primary focus on girls. Keeping in view the teacher absenteeism the project uses the novel approach of substituting teachers in dysfunctional school with local youth known as

Siksha Karmis. They are provided with training and supervisory support

### **Programmes undertaken in Odisha**

The Govt. of Odisha also started schemes like establishment of model public schools in block level, supply of bicycles to the students of class 10 free of cost, up gradation of primary schools to upper primary and high schools, supply of four pairs of uniforms free of cost, training to teachers through Samarthyaa Programme, appointment of Sikha Sahayakas etc. for the development of education. Self-defence programme for girls, supply of laptop to meritorious students, establishment of high schools, making the schools child friendly by “Ama Vidyalaya” yojana, organization of personality development camps for girls, Training of MTA members, organization of “Meenamela” are commendable steps of the Govt. of Odisha for empowerment of women. These schemes are very much helpful for motivating the girls in attending the schools. This helps in the path of women empowerment.

### **The dimensions of women empowerment**

Dimensions of women empowerment include :

- i. Economic empowerment: Unless there is economic emancipation women empowerment is not possible. Though the women work hard in and outside the home they enjoy very negligible portion of the family income. Women economic right is definitely a vital index for enhancement of their status.
- ii. Social empowerment: Social participation of women should be equal to men. They should be empowered to exercise assertiveness in collective decision making. They should be allowed to participate actively in socio-economic activities.

- iii. Physical empowerment: The women shoulder the productive and reproductive responsibilities and do many tedious activities in home. The male dominant society is not ready to recognize their contribution for a healthy home and prosperous society. Physical empowerment is dependent upon each of the other dimensions as all have contributory effect.

- iv. Psychological empowerment: Women have a negative view of their potentialities and importance in the society. Though they contribute a lot still then they are not psychologically ready to recognize it. It should be recognized by all sections of the society.

### **Hurdles in the path of Empowerment :**

In spite of several commendable steps taken for women empowerment by both central and state government there is wide gap still persists among the literacy rate of male and female. Many factors are responsible for non-enrolment and high dropout rates of girls.

1. Poverty attributed as main cause for which girls are deprived of education. The girls have to look after the siblings and do household works and even work outside to supplement their family income.
2. Due to lack of parental awareness girls are not getting chance for education. Parents prefer boys' education to girls' education.
3. Early marriage of girls is also a factor responsible for the high dropout rate of girls.
4. Lack of separate institutions for girls is also a vital cause of non-enrolment and dropout of girls. As ours is a conservative society parents in some cases are reluctant to send their girls to coeducation institutions.

5. Insecurity for girls is a major concern which deters girls education.

6. Fixed school hour do not suit girls in rural areas, as they are wanted for domestic work or in the field.

7. Lack of sufficient number of lady teacher is also another obstacle in the path of women education.

8. Lack of hostel facilities another hindrance in the way of women education.

9. Gender based prejudices in India is the major hurdle in the path of women empowerment. In India a girl is disadvantaged as soon as she is born, she is discriminated in feeding, attention, clothing and care. The family is ready to spend more money on male children for their clothes, schooling, health care and nutrition than on female children.

To achieve the goal some corrective measures may be taken.

1. Community awareness for equality should be created at all levels. The old notion that place of women is in the kitchen should be changed. The young generation should feel that they are no way inferior to their male counterparts in academic, social, political and economic spheres.

2. The attitude of parents should be changed towards co-education.

3. Separate schools for girls should be provided where there is demand.

4. Fifty per cent of the total strength of teachers should be lady teachers so that girl students will be attracted towards education.

5. Improvement of infrastructure of the school is another aspect of strengthening girls' education.

6. Child Care Centres like Anganawadi / Balwadi and ECCE Centres should be opened so that the elder sisters will be relaxed from taking care of their younger brothers and sisters. It will facilitate them to attend the schools.

7. More number of residential schools should be established as per demand.

8. As poverty is the major concern for low literacy of girls adequate incentives should be provided to girls.

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Social security has been mentioned in the early Vedic period which human “wishes everyone happy, free from all ill health, enjoy a bright future and suffer no sorrow,” Social Security is thus based on the ideals of human dignity and social justice. Social security is defined as “the security that society furnishes, through appropriate organization, against certain risks to which its members are exposed.” These risks are essentially contingencies against which the individual, who has small means, cannot protect himself. Those contingencies include employment injury, sickness, invalidism or disablement, industrial disease, maternity, old age, burial,

provided in three major ways. Social insurance, social assistance or public services.

India has always looked towards stability in life more than progress when viewed in the Western Context. India has always had a joint family system that took care of the social security needs of all the members. In keeping the cultural traditions, family members and relatives have always discharged a sense of shared responsibility towards one another. The joint family has always used all the resources and responsibilities that could draw upon to the best relief for the special needs and care required by the aged and those in poor health like this the family members were

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## Social Security Schemes in India - A Study

*Dr. Prafulla Chandra Mohanty*

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widowhood, orphan hood and unemployment. Social security is also broadly defined as “the endeavour of the community as a whole, to render help to the utmost extent possible to any individual during periods of physical distress inevitable on illness or injury and during economic distress consequent on reduction or loss of earnings due to illness, disablement, maternity, unemployment, old age, or death of working member.” Friedlander defines Social Security as “a programme of protection provided by society against the contingencies of modern life.” The benefits or services under Social Security are

providing both emotional and monetary security. However, with increasing migration, urbanization and demographic changes there has been a decrease in large family units. This is where the formal system of social security gains importance. Information and awareness are the vital factors in widening the coverage of social security schemes. Social security benefits in India are need-based. Social security is a comprehensive approach designed to prevent deprivation, assure the individual of a basic minimum income for himself and his dependants and to protect the individuals from any uncertainties. The matters of social security are listed in the Directive Principles of

State Policy and the subjects in the Concurrent List. The Concurrent List in its list Third of the Seventh Schedule of the Constitution of India mentions the provisions on social security. In its item No.23, social security and insurance, employment and unemployment are dealt and in item no. 24 the provisions on welfare of labour are stated. These include condition of work, provident and old-age pension and maternity benefits. Some of the social security provisions are also dealt with part IV directive principles of state policy. Article, 41 relates to right to work, right to education and right to public assistance in certain cases. The state shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of underserved. Article 42 works on provisions for just and humane conditions of work and maternity relief. The state shall make provision for securing just and humane conditions of work and for maternity relief. Social and labour security is one among them which is the aid for uncertainties. The State bear the primary responsibility for developing appropriate system for providing protection and assistance to its workforce. Social security is increasingly viewed as an integral part of the development process. It helps to create a more positive attitude to the challenge of globalization and the consequent structural and technological changes. Most Social security systems in developed countries are linked to wage employment. In India situation is entirely different from that of developed countries. The key differences are:

1. We do not have an exiting universal Social security system.
2. We do not face the problem of exit rate from the workplace being higher than the replacement rate. Rather on the contrary lack of employment opportunities is the key concern.
3. 92 per cent of the workforce is in the informal sector which is largely unrecorded and the system of pay roll deduction is difficult to apply.

Workforce in organized sector:

#### **In Organized Sector :**

In the organized sector, different Social Security measures are specifically provided through five central Acts namely the ESI Act, the EPF and MP Act, the Workmen's Compensation Act, the Maternity Benefit Act and the Payment of Gratuity Act. In addition there are large number of welfare funds for certain specified segments of workers like Beedi Workers, Cine Workers, Construction Workers, etc.

- i) ESI Act, 1948: The Act covers factories and establishments with ten or more employees and provides for comprehensive medical care to the employees and their families as well as cash benefits during sickness and maternity, and monthly payments in case of death or disablement.
- ii) The EPF and miscellaneous provisions Act, 1952 (EPF & MP Act): Those Act applies to the specific scheduled factories and establishments employing twenty or more employees and ensures terminal benefits to provident fund, superannuation pension, and family pension in case of death during service. Separate laws exist for similar benefits



- for the workers in the coal mines and tea plantations.
- iii) The workmen's compensation Act, 1923 (WC Act), which requires payment of compensation to the workman or his family in cases of employment related injuries resulting in death or disability.
  - iv) The Maternity Benefit Act, 1961 (MB Act), which provides for 12 weeks wages during maternity as well as paid leave in certain contingencies now, the maternity leave is extended to six months with paternity leave also.
  - v) The payment of gratuity Act, 1972 (PG Act), which provides 15 days wages for each year of service to employees who have worked for five years or more in establishments having a minimum of ten workers.

To understand the dimensions and complexities in India, the workforce in organized and unorganized sector are given in the following Table.

Census Year	Workforce		Total in Million
	Organized	Unorganized	
1991	27 Million	287 Million	314 Million
1999-2000	28 Million	369/269 Million	397 Million

Source: NSSO survey of 1999-2000

There was an increase of 1 million in organized sector in comparison about 55 Million in the Indian unrecorded labour force within a period of Nine Years. Social security in organized sector: The organized labour force are covered by different Acts and laws to get the Social

security benefits. These are Indian factories Act, 1948, The Shops and Commercial Establishments Acts of State governments, the Industrial Employment Standing Orders Act, 1946, etc. A well established Social security Division in the Govt. of India is working to deal with the matters concerning framing of Social security policy especially for the workers of the organized sector, Administration, of the Employees' Provident Funds and Miscellaneous provisions Act, 1952, workman's compensation Act, 1923, etc.

### In Unorganized Sector:

The above Acts and laws are not able to cover the workers of unorganized sector, seasonal and temporary nature of occupations high labour mobility, dispersed functioning operations, casualisation of labour, lack of organizational support, low bargaining power, etc, all of which make it vulnerable to socio-economic hardships. The rural area comprises landless agricultural labourer, small and marginal farmers, share croppers, persons engaged in animal husbandry, fishing, horticulture, bee-keeping toddy tapping, forest workers, rural artisans, etc. whereas the urban area, comprises mainly of manual Labourers in construction, carpentry, trade, transport, communication, and also includes street vendors, hawkers, head load workers, cobblers, tin smiths, garment workers, etc. In India, the workers who do not have access to any formal scheme of social security constitute about 92 per cent of the estimated workforce of 400 million people. They are broadly categorized under the following groups.

Group	Sector	Workforce
A	Agricultural sector	180 Million
B	Contract, services, construction	60 Million

C	Trade, commerce, Transport, storage & communication	100 Million
D	Others	30 Million
<b>Total</b>	<b>Workforce in Unorganized sector</b>	<b>370 Million</b>

Source: NSSO survey of 1999-2000

The above groups are covered by the Government by indirect funding i.e., through subsidies, public distribution system (PDS), social assistance programmes, food for work programmes, tax concessions etc but are not included under any SSSs opened for organised workers. There are number of models of providing SS to the workers in the unorganized sector. These may be classified under: a) Centrally funded social assistance programmes. b) Social insurance scheme. c) Social assistance through welfare funds of central & state Govt. and Public initiatives. The centrally funded social assistance programmes include the employment oriented poverty alleviation programmes such as Swarnjayanti Gram Swarajgar Yojana, Jawahar Gram Samridhi Yojana, Employment Assurance Scheme, National Social Assistance programme (NSAP) comprising old age pension, family benefit and maternity benefit to address the social security needs of the people below poverty line. The social insurance schemes include several schemes launched by the Central and the State Governments for the benefit of weaker sections through the Life Insurance Corporation of India and General Insurance Corporation of India. Welfare funds represent one of the models developed in India for providing social protection to workers in the unorganized sector. The scheme of welfare fund is outside the frank work of specific employer and employee relationship in as much as the resources are raised by the Govt.

on non-contributory basis and the delivery of welfare services is affected without linkage to individual worker's contribution. These funds are constituted from the cess collected from the employers and manufacturers / producers of particular commodity or industry concerned. These welfare funds mainly provide medical care, assistance for education of children, housing, water supply, recreation facilities. There are thirteen major hospitals and more than 300 static-mobile dispensaries covering the target beneficiaries under these funds in respect of medical care to the workers and their families all over the century. There are various schemes for re-imbusement of expenses incurred on major surgeries like coronary by-pass, heart surgery, kidney transplant, cancer, etc. Maternity benefits are also available to the women workers. However the coverage under all the above programs is little more than ten Million out of an estimated 370 Million workers in the unorganized sector. A lot more has to be done in the matter of providing Social Security and social protection to these workers.

#### **New Initiatives :**

The various Central Acts on Social security are being examined in the light of the recommendations of the 2<sup>nd</sup> National Commission on Labour. Relevant are amendments proposed in the EPF and MP Act as also the ESI Act. Innovative measures are proposed in the running of the SSSs of EPFO and ESIC. This includes flexible benefit schemes tailored to the specific requirements of different segments of the population. Currently, Social security policy makers and administrators are engaged in a wide ranging debate to redress, the problems in providing Social security in the country. The

debate has thrown up various arguments on the efficacy of publicly managed Social security systems as opposed to privately managed schemes. This is no standard model that can be adopted on this issue. In the Indian context the privately managed schemes can at best be considered as supplementary schemes after the mandatory schemes managed publicly. It is only the publicly managed scheme, which will extend to all the sectors of the workforce. The challenge of closing the coverage gap in Social security provisions has to be developed at two levels. The first level involves the re-engineering of the institutional arrangements to increase efficiency. The second level is to create an appropriate legislative and administrative framework for significant increase in the social security coverage especially in the unorganized sector.

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Odisha is one of the important states of India which is endowed with varieties of mineral resources. The mineral resources of Odisha have reputation for being qualitative for industries. The mineral resources of Odisha include Iron ore, Manganese, Coal, Bauxite, Dolomite, Tin, etc. Mineral resources of our state have played an important role to make Odisha hot destinations for industries, willing to set up their respective units. Mega industries like; Rourkela Steel Plant, National Aluminum Company, National Thermal Power Corporation, have established their positions not only in India but also in world market only due to these mineral resources. Again, the reforms in infrastructure in recent years have created a conducive atmosphere and

developments, employment opportunities and economic growth. Odisha has already emerged as a major investment destination hub for national as well as international investors, especially in steel, aluminum, petrochemicals, power, IT and ITES, food processing industries, tourism and other such sectors.

In 80s onwards, the richly mineral endowed state has consistently followed a pro-industry development policy for the establishment of mineral based industries. The huge change has been felt in Odisha after major projects have started the grounding work in their respective areas.

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## Odisha to Carve a Niche in the Industrial Sector

*Ravi Prusty*

opportunities for foreign Investors to set up mineral based plants in Odisha. In Eastern India, Odisha is really growing in real sense to become an industrial hub in the coming years.

With vast mineral resources, abundance of raw materials, comfortable power situation and sufficient skilled manpower, Odisha has huge potential for growth and industrialization. A financial resources like FDI can only make this potential real. This will provide great stimulus to Odisha's Economic Output, Value Addition and Employment.

Government of Odisha aims at creating an industry-enabling and investor friendly climate in the state with a view to accelerate industrial

Though Odisha is predominantly an agricultural region, a major alternative source of augmenting economic activity as well as generating greater income with a high degree of employment, eventually lies in the growth of the industrial sector. Agricultural restructuring, that would relieve the farm sector of both the factors and techniques of production operating within a traditional socio-economic framework, is surely the most sensible way-out for the development impasse in the state. Nevertheless, the role of industrialization is certainly of crucial importance, as far as optimum utilisation of natural resources and generation of gainful local employment are concerned.

The State Govt.'s relentless effort in bringing foreign investment in different sectors like Steel, Aluminum, Port, Power and Mining in last few decade has brought a ray of hope for people of Odisha.

It may be noted that the state has created a "Single Window" mechanism for quick clearance of investment proposals. This is an attempt to usher in faster and faster economic growth by attracting investments and technology to all the sectors of the economy by following responsible and industry friendly policies.

State's investment policies have been successful in bringing in investments in a wide range of economic activities including steel, Aluminum, power, Port and infrastructure. Foreign leading companies like POSCO-India, Vedanta, Arcler-Mittal, AES-India and national companies like JSPL, Tata Steel etc came to the state to set up their respective units in the State.

Steel Companies that have entered into Memorandum of Understanding (MoU) with the Odisha Government have invested Rs.80,516.17 crore till March 2012, achieving a combined steel output of 12.66 million tonne per annum. The MoU signed steel units going into production have generated direct employment for 24,453 people besides creating 54,850 indirect jobs. The direct employment figure of 24,453 includes 17,677 jobs for people of Odisha and 6,776 outside the state.

Among the 30 firms that have started production, Bhushan Power & Steel Ltd is the biggest investor with an investment of Rs.22,290 crore. It has achieved steel capacity of 1.5 mtpa, sponge iron capacity of 1.5 mtpa and CPP of 116 Mw at its plant at Lapanga near Sambalpur. It is followed by Bhushan Steel Ltd that has grounded an investment of Rs.14,000 crore, clocking steel production of 4.5 mtpa and sponge iron output of 2.38 mtpa at Meramandali in Dhenkanal district. Other major steel investors

include Jindal Steel & Power Ltd (Rs.11,392.98 crore), JSL Ltd (Rs.6,367 crore), Essar Steel (Rs.5,700 crore), Tata Steel (Rs.3,970 crore) and Visa Steel (Rs.2,808 crore).

The state government had signed MoUs with 50 players with a combined steelmaking capacity of 83.66 million tonnes with total investment proposal of Rs.2.3 lakh crore.

With this the State Govt. is planning to invest Rs.1 Lakh crore in the state for the development in the sectors like infrastructure, Transmission and agriculture. More than 40% of total investment would be spent on in Infrastructure and Rs.12,000 crore would be spent in energy sector. In addition, Odisha has allocated about Rs.5 crore in developing the irrigation infrastructure like setting up dams and barrages, mega irrigation projects etc. Similar investments are also mooted for construction of bridges and roads and development of health and agriculture services.

The state is also planning to set up a platform for the local entrepreneurs and get connected to the world business, trade and commerce by providing robust infrastructure giving special thrust to the MSME sector.

The state would also thrust on facilitating business alliance, technical collaborations, thereby connecting the state to global business community and rekindling entrepreneurial enthusiasm and growth.

If the state government is able to translate the plan into reality, it would able to globalize the state economy with inclusive growth. A consensus effort across all political parties and at the bureaucratic level can bring in huge change in the fate of Odisha.

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The Hindu temple architecture reflects a synthesis of arts, the ideals of religion, beliefs, values and the way of life cherished under Hinduism. The temple is a place for pilgrimage. All the cosmic elements that create and celebrate life in Hindu pantheon are present in a Hindu temple from fire to water, from images of nature to deities, from the feminine to the masculine, from *karma* to *artha*. The form and meanings of architectural elements in a Hindu temple are designed to function as the place where it is the link between man and the divine, to help his progress to spiritual knowledge and truth, his liberation is called Moksha.

is concentrated in the city of Bhubaneswar where there are over thirty of them.

The main temples of this style consist of the Lingaraja Temple at Bhubaneswar (11<sup>th</sup> century), the Jagannath temple at Puri (12<sup>th</sup> century) the Great Sun Temple at Konark (13<sup>th</sup> century), Rajarani Temple (10<sup>th</sup> century), Mukteswar (10<sup>th</sup> Century), Parshuram Temple (8<sup>th</sup> Century) etc.

The Kanlingan style consists of three distinct types of temples Rekha Deula, Pidha Deula and Khakhara Deula. The former two are associated with Vishnu, Surya and Shiva temples

## The Temple Architecture in Odisha

*Sujata Routray*

The Indian temples are broadly divided into Nagara, Vesara, Dravida and Gadag styles of architecture. However the temple architecture of Odisha corresponds to altogether a different category for their unique representations called Kalinga style of temple architecture. This broadly comes under the Nagara style. This style flourished in the ancient Kalinga region or present eastern Indian state of Odisha, West Bengal and Northern Andhra Pradesh. The style provides some of the finest examples of the Indo-Aryan style of temple architecture, which is totally different from others. The main group of temples

while the third is mainly with Chamunda and Durga temples. The Rekha Deula and Khakhara Deula houses the sanctum sanctorum while the Pidha Deula constitutes outer dancing and offering halls.

In Kalinga, the ancient land of Sakta Cult, divine iconography existed since the mythological era. Present day research implies that idols (deities) were placed under auspicious Trees in the ancient days. The various aspects of a typical Kalinga Temple include Architectural stipulations, iconography, historical connotations, customs and associated legends.

Some finest examples of Rekha Deula are Lingaraja Temple (Bhubaneswar) and Sri Jagannath Temple (Puri).

The Great Pidha Deula is the Great Sun Temple at Konark.

The famous Khakara Deulas are Baitala Deula (Bhubaneswar), Varahi Deula (Chaurasi Puri) and Durga Temple (Baideswar), Gouri Temple (Bhubaneswar).

Rekha Deula is a tall building with a Sikhara. The most distinct example of Rekha Deula is the Lingaraja Temple at Bhubaneswar. The Rekha Deula means a shrine with different parts in a line. The Lingaraja Temple has a Vimana (Structure containing the Sanctum), Jagamohana (assembly hall), Nata Mandira (Festival hall) and Bhoga Mandapa (hall of offerings, each increasing in the height to its predecessor).

Pidha Deula refers to the Square building with a Pyramid-shaped roof, like the Vimanas. The assembly hall at the Konark Sun Temple is an example.

The Khakhara Deula is altogether a different style of architecture closely appearing similar to the Dravidian Gopuram design. The word is derived from Kaakharu (Pumpkin, gourd) as the crown looks like a barrel-vaulted elongated roof. It is a rectangular building with a truncated pyramid-shaped roof, like the Gopuras. The temples of the feminine deities as Shakti are temple of that type.

The Lingaraja Temple of the 11<sup>th</sup> century is considered to be a high point in the tradition of temple building in Odisha. It has a Deula that rises to a height of about 150 feet. The Temple faces east and is built of sandstone and laterite. It is

believed that the original deity of the Lingaraja Temple was under a mango tree and that is why the location was called Ekamra Khestra. The presiding deity was a Linga (an iconic form of Shiva). The present temple was probably built by the rulers of the Somavamshi dynasty as a Shaiva temple but with the arrival of the Vaishnavite Ganga dynasty the temple was remodelled and elements of Vaishnavism were inculcated in it. Thus, the temple deity came to be known as Harihara (Hari-Vishnu, Hara-Shiva) a mixed element of Vishnu and Shiva. The temple has four components namely, Vimana (structure containing the sanctum), Jagamohana (assembly hall), Natamandira (Festival Hall) and Bhoga Mandapa (Hall of offerings). The dance hall was associated with the raising prominence of the Devadasi system.

The Sun Temple in Konark popularly known as the Black Pagoda perhaps because of the black stone used as unique in design. The name derived from two words like Kona (angle) and Arka (Surya) as it is dedicated to Sun god. It is a 13<sup>th</sup> century temple in Odisha, built by King Narasimha Deva of the eastern Ganga Dynasty. It's a world heritage site. The whole temple was designed as a chariot for God Surya. The belief is that Surya rides in his chariot driven by Aruna. The ratha has 24 large wheels, 12 on each side, representing the months of the year. It has seven horses at the front to pull it forward as a spirited gallop. The human and animal figures carried out in black stone are most lifelike. The poses of dancing *apsaras* depicted in sculptures are brought alive by them in their performances. The theme of several of the sculptures is amorous.

The Deula of the Konark temple originally stood over 200 feet (60 meters) tall, higher than any other temple in India. The Jagamohan still

stands over 130 feet (39 meters) tall. The temple is made of three types of stone – Chlorite, Laterite and Khondalite. Due to the invasion of Kala pahada, a Hindu convert general of Sulaiman Khan Karrani, the ruler of Bengal in 1568, soaring tower of the temple was lost.

The Shree Jagannath temple of Puri is an important Hindu temple dedicated to Lord Jagannath, a form of Lord Vishnu, located on the eastern coast of India in the state of Odisha. The temple was begun by Ananta Varman Chodaganga Deva of the Eastern Ganga dynasty.

The famous Jagannath temple covers an area of over 400,000 square feet and is surrounded by a high fortified wall (20 feet high) called as Meghanada Prachira. The temple has four distinct sectional structures namely-

1. Deula, Vimana or Gharba griha (Sanctum Sanctorum) where three main deities Balabhadra, Jagannath and Devi Shubhadra are lodged on the Ratnavedi (Throne of pearls). This is a Rekha Deula style.
2. Mukhasala (Frontal Porch)
3. Nata Mandapa (which is also known as Jagamohan (Audience Hall/Dancing Hall)
4. Bhoga Mandapa (Offering Hall)

The main temple is curvilinear temple and crowning the top is the Nilachakra (an eight spoked wheel) of the Lord Vishnu. Among the exiting temples in Odisha, the temple of Sri Jagannath is the highest. The temple tower was built on a raised platform of stone and rising to 214ft. The Singhadwara which in Sanskrit means the Lion's Gate, is one of the four gates to the temple and forms the main entrance. The

Singhadwara is so named because two huge statues of lions exist on either side of the entrance. The main gate faces east opening on to the Bada Danda or the Grand Road. The Baaishe Pahaacha or twenty two steps lead into the temple complex. There are numerous smaller temples such as Vimala temple, Mahalaxmi temple, Mukti Mandap and Kanchi Ganesh Temple etc.

Mukteswar is a 10<sup>th</sup> century Hindu Temple dedicated to Lord Shiva located in Bhubaneswar, Odisha. The temple dates back to 950-975 C.E. Due to excellent architectural design, Mukteswar is known as the “Gem of Odisha architecture”. The temple faces west and is constructed in a lower basement amidst a group of temples. This temple is a smaller one compared to the other larger temples in Bhubaneswar. The temple is enclosed within an octagonal compound wall and the temple has a porch, called *torana*, which acts as the gateway to the octagonal compound. The temple has two structures namely, the Vimana and Mukhasala the leading hall, both of which are built on a raised Platform. The *sikhara* has four Natarajas and Kirtimukhas on the four faces. A new form of decoration called bho possibly developed. Except for the rectangular plan of its Jagamohana, a Vimana with a curvilinear spire and a Jagamohana with a stepped pyramidal roof.

Rajarani temple is an 11<sup>th</sup> century Hindu temple located in Bhubaneswar. This temple is built in the Pancharatha style on a raised platform with vimana (Sanctum) with a bada (curvilinear spire) and a viewing hall called Jagamohan with a pyramidal roof. The temple was constructed of dull red and yellow sand stone locally called Rajarani. There are various sculptures on the walls around the temple, and the vimana depicting scenes of the marriage of Shiva and Parvati. The



temple has Panchanga bada, namely Pabhaga, talajangha, bandhana, uparajangha and baranda.

Baitala Deula is an 8<sup>th</sup> century Hindu Temple of typical Khakara style dedicated to Goddess Chamunda located in Bhubaneswar. The three spires are believed to represent the three powers of the goddess Chamunda-Maha Saraswati, Mahalaxmi and Mahakali.

Baitala Temple's striking feature is the shape of its sanctuary tower. The semi cylindrical shape of its roof is a leading example of Khakhar order. Another striking feature is temple's Tantric associations, marked by eight armed Chamunda, locally known as Kapalini is the terrifying form of Goddess Durga.

These are famous temples of Odisha. These temples are not only known for their religious vitality but also due to their architectural

superiority with Kalinga Pattern of architectures. All the Odisha temples carry a distinctive decorative details.

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Goswami Jayadev who is generally assigned to the 12<sup>th</sup> century AD, is known to have composed only one work Viz “THE GITA GOVINDA”. The work consists of 12 cantos, but in bulk. It is so small that, when printed, it forms a booklet. Yet it is charming and so melodious that it has an immense appeal to scholars and general readers alike. In Odisha it is almost a household book and it was to be found in all collections of palm leaf manuscripts in ancient Odisha and it is now to be found in all collections of printed books in modern Odisha. There are innumerable palm leaf manuscripts of the “Gita Govinda” still to be traced in various parts of Odisha, and some of them are illustrated. One such manuscript illustrates the

temple Jagannath. The songs composed during British and Pre British period are nothing but the lovely offshoots in vernacular of those revive love and lyrics of Jayadev in Sanskrit. Poet Jayadev’s (Dasavatara stotram) is a magnum opus of his creation. This divinely bestowed poet is notable for his unfathomable reverence for Sri Jagannath in the semblance of lord Krishna or Sri Govinda. His crystalline purity and irresistible adoration of Lord Sri Jagannath beckoned him as a world class intellectual, erudite scholar and unique poet of word standing of his own style. As an evid versifier, the poems of Jayadev’s are extraordinarily noteworthy for their straightforwardness, simplicity in expression,

## Jayadev's Influence on the Odia Literature

*Rabindra Kumar Behuria*

whole work containing coloured pictures is now preserved in the Odisha State Museum and from its colophon it is definitely known that it was written during the rule of Gajapati Harekrushnadev (A.D 1715-1720) of Khurdha. It has been exhibited in many Art Exhibitions of India and has evoked acclaim from all components and critics.

The great Vaishnava poet Jayadev of Odisha certainly did not complete his matchless lyrics in the Gita Govinda to please Lord Jagannath who is considered nothing but Krishna. Most probably his great book Gita Govinda was composed according to a plan for dancisation of the sublime Krishnapadam before Lord Jagannath. The reincarnated Krishna and Jaydev’s songs have become part of the daily rituals of the

lucidity in appearance, eloquence in fluency, persuasiveness, poetical exuberance, high spirited cheerfulness and the quintessence of divine attribution. The resonance of Sanskrit scripts through which he has masterfully shaped the lyrical point entitled “The Gita Govinda” is insurmountably and inimitably cherished and memorable work of art which history can never create.

Gita Govinda in one sense means song of the Gobinda and in another sense Gita is Gobinda. Gita Gobinda means to worship Gobinda or Lord Jagannath. The supreme Lord Krishna and Radha has been enshrined in earthly mould. Gita Gobinda is the poet who describes quintessence of love between Radha and Krishna

or human being with super being. The symphonic syntax set in rhymes and ragas fascinates each reader and listener with ecumenical predilection. The sensuous and melodious effects of this super, piece of lyrical poem and classical music transgresses all human heart, mind and soul. In this classic creation the poet's milieu has established relevance to present and future generations in different cultural contexts.

Jaydev has prescribed particular Ragas and Talas for each song, but he has not depicted the characteristic features of these Raga and Talas. The Ragas used in the Gita Gobinda are Malav, Gurjari, Vasanta, Ramakeri, Malav Gouda, Gundakeri, Karnata, Desakhya, Desa Varadi, Vairaba, Bivasa and the talas are Rupaka, Nihisara, Jati, Ektali, Astatali, etc. These Ragas and Talas are suitable for romantic sentiment. The timing of recital of Odissi Ragas synchronise with different seasonal festivals of Odisha. For Example it is enjoyed that Vasanta Raga be recited at any time between Sripanchami and Vishnu Sayana and Malabashree from Indra Puja to Durga Puja on 13<sup>th</sup> century.

Sri Jaydev has composed illustrious Gita Govind as per the specification of Udrmagadhi, Prabrutti, i.e mentioned in the Natya Sashtra of Bharat Muni. Lord Jagannath Himself filled in an incomplete line of Gita Gobinda – “Dehi pada pallava Mudaram”. Gita Gobinda recital is integral part of Odishi music and indicates the uniqueness and classical quality. As Gita Govinda is being recited in many parts of the country and abroad there is every possibility that original music may undergo a change.

Jayadev's verses written in simple Sanskrit with an immense musical appeal attracted all Sanskrit scholars of Odisha and all other persons who have some knowledge in Sanskrit. Common people had access to this great popular work through numerous translations and commentaries of which a lot of manuscripts are

still available. Sri Nilamoni Mishra curator of the manuscript section of the Odisha State Museum has mentioned about some Odia translators i.e. Dharanidhar Dasa, Vrindavan Dasa, Vajari Dasa, Uddhava Dasa, Krishan Dasa, Chaitanya Dasa, Bhikari Das, Pindika-Srichandana and Shyamsundar Bhanja etc. The manuscript copies of their translations are still available, while the names of the prose translators still remain undiscovered.

The great Odia poet Sarala Dasa was the maker of the Odia literature. His works include Vilanka Ramayan, The Mahabharat and the Chandipurana. The Gita Govinda had attained great popularity in Odisha. The ten incarnations of Lord Vishnu as described by Jaydev influenced Sarala Dasa who not only makes reference to them, but also speaks of the necklaces and rings used by women, the representations of ten incarnations. The tenants of Sahajia sect to which Jaydev subscribes in his love lyric, were not however followed by Sarala Dasa. It must be remembered that in Odisha during the time of Sarala Dasa Vaisnavism had its own pattern in this land. It was conceived with Lord Jagannath on one hand and the Buddhist philosophy of the “Great Void” on the other with an admixture of the Krishna Cult. The great Odia poet like Jagannath Dasa, Balaram Dasa, Ananta Dasa and Yasobanta Dasa who followed Sarala Das in quick succession and who expounded the Odishan form of Vaisnavism have nothing to do with the form of Vaisnavism described by Jaydev in his Gita Govinda.

Jayadeva's conception of Sri Krishna was revolting the orthodox Odia poets till the 16<sup>th</sup> century so that no influence of the Sahaji Sect is to be stressed in the vast Odia literature that was produced up till that time. Sarala Dasa was a typical Hindu who was a devout worshipper and an upholder of the Sakta Cult, but yet was a tolerant of all other sects. The tenants of the

Sahajia Sect has been reflected in the Gita Govinda wherein SriKrishna has been represented as a freelance. In the opening part of this work he has been described as freely mixing and dancing with the cowherd women, and as embracing and kissing them. The choicest words and phrases used by Jayadeva in his lyric to produce sensuous and melodious effects are unparalleled in Sanskrit literature, but the tenants of law that he expounds in this work, transgress all human laws and ethics made to control sexual relation between men and women.

It will be thus seen that Sarala Dasa abhorred the faith and practices of the Sahajia Tantriks whose religious philosophy forms the basis of Jayadeva's love lyric, the Gita Govinda. Jagannatha Dasa's Odia Bhagabat was not a translation of the original Sanskrit. He has made numerous omissions and additions in this Odia version of Bhagabat and therefore he could easily bring Radha in to the picture of his work, but the name of Radha has found no mention in Jagannath Dasa Bhagabat.

Till the 16<sup>th</sup> century the Odia poets thus followed a pattern of Vaishnavism which was different from own to be found in the Gita Gobinda. A change in the conception of the Krishna Cult however took place in Odisha from the time of the long sojourn of Sri Chaitanya at Puri till his death in 1533 AD. It must be said that this great saint never followed the type of love between Srikrishna and Radha as described in the Gita Gobinda. He wanted to idealise the love between Krishna and Radha that had no relation to carnal desire. His followers of Odisha and elsewhere did not however keep the love preached by him within the meaning that he had given to it. The great Odia Baisnava Poets like Dina Krushna, Abhimanyu, Bhakta Charana, Baladev and Gopalkrishna have all followed in their works a model of law between Sri Krisna

and Radha as it is depicted in the Gita Govinda – with one deviation that, like Jayadev they have not represented Radha as Khandita.

The Gita Govinda has been translated in other Indian languages and also foreign languages like English, Germany and Latin etc. Gita Govinda is recited in each and every corner of Odisha and the Odias adore Sri Jayadev from the very core of their heart. Last but not the least, in the great Temple of Lord Jagannath at Puri, there was provision for the recital of the Gita Govinda every day. Padmavati, the life partner of Jayadev was a proficient dancer who was dancing to the tune of Gitagovind in Lord Jagannath Temple. Therefore, some scholars opine that she was the first Deva Dasi of Sri Mandir of Sri Kshetra. Puri has also been named as Devadasi Kshetra. Edwin Armond says, "Gitagovinda is an oriental Opera" – many epics, poems, Nrutyantikas, Nrutyavinayas, Rasalilas, Gitavinayas have been written and staged by the Odias in subsequent periods as per the tradition of Jayadev.

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Sarala Mahabharat is not only an epic or a religious scripture but also a literary creation having historical database and a geographical mirror of Odisha. That's why Sarala Das has been honoured as Adi Kabi (first Odia Poet), Adi Aitihāsika (first Odia Historian) and Adi Bhugolbit (first Odia Geographer)<sup>1</sup> as a result of which his Mahabharat has been regarded as a Trivenidhara or a confluence of history, geography and literature. Sarala Mahabharat, the master piece of Adi Kabi Sarala Das, in true sense is regarded as the first written form of Odia encyclopedia that reflects the socio, economic, political, military, religious, medical science, festive and cultural scenario of

It is something that causes illness in one's body makes feel sickness, the state of not being well.

### LUDUBUDU BYADHI (DISPEPSIA)

Sarala Das described in Madhya Parva of his Mahabharat about Khandaba Bana Dahan (burning of Khandaba forest) by Arjuna to recover Agnidev (Fire God) from Ludubudu Byadhi or Agnimandya Byadhi (dyspepsia). The symptoms of Ludubudu or Agnimandya disease are loss of appetite, indigestion, weight loss, gastritis etc. Agnidev had suffered from this disease due to over eating of oily food or fat. Poet says in the words of Agnidev as:-

## Depiction of Disease, Medicine and Witchcraft in Sarala Mahabharat

*Dr. Chittaranjan Mishra*

the medieval Odisha. Frequent references also found regarding medieval education, military skill, Vedic philosophy, astrology, astronomy, medicine, *mantra*, *tantra*, dance and music in Sarala Mahabharat. In fact, Saral Mahabharat is the replica of medieval Odishan society and culture.<sup>2</sup> A number of scholars have discussed on many aspects of Sarala Mahabharat but no discussion has been made on Disease, Medicine and Witchcraft. The main aim of this article is to discuss about these things of Sarala Mahabharat.

The term 'disease' broadly refers to a state that weakens the normal functioning of the body.

“Loven khailu ambhe aneka je ghruta  
Kale para kari nuarilu hoilu yemanta  
Manda agni hoilu Ludubudu je hoilu  
Atihni lobha kari sarira nasa kalu”<sup>3</sup>

Khandaba forest is a forest of medicinal plants. With the burning of this forest, Agnidev intake the medicine and recovered from the Ludubudu disease. Sarala Das has mentioned a number of medicinal plants in Sarala Mahabharat in the words of Indra to Arjuna as:-

**Bisalyakarani** mausadhi yehi bruksha goti  
Tara mulu hanu nela Sikada Pani Phuti

X X X

Abara babu dekhai **Basu Bruksha** gotiye  
**Mrutyu Sanjivani** ye brukshara nama hoye  
 Babu hanumanta yethu pusya gotieka nela  
 Sabunkara nasa pute neina sungheila

X X X

Sehimati achhi je **Amalana pusya** goti  
 Gandha amodante samastehne sanya brati uthi

X X X

**Pranatarana** boli ye bruksha nama het  
 Babu Hanumanta yethnu chheli khandei nela  
 Bati lagabante Lakshmana uthina basila

X X X

Babu **Brudhhanaseni** boli yeka bruksha gotie  
 Pachila kesa kancha hoai yethun piele pani phutiye.  
 Babu **Roganasini** boli ye bruksha mausadhi  
 Yethu pani piele tutai Bata Pita Salisama nana byadhi  
 Babu **Juganaseni** boli yehu bruksha goti  
 Snahan kari pani pieba pani phuti  
 Sarira nohiba ye pakwa galitai  
 Yeka joge pana kale chari juge bratai  
 Babu ye bruksha goti je **Santana Udyana**  
 Yethu phala gotie bhakshivba tila sankaranti dina  
 Kamadev praye upujiba putra.

X X X

Babu **klesanasena** yek bruksha goti  
 Sarire lepan kariba yethira mula bati  
 Janme janme nahoi se garbha kasti  
 Yethira pani piele huai putra goti  
 Galita kostha byadhi jaye yehara prasade phiti  
**Kanayabindu** boli yekai bruksha goti  
 Sate bhara nitya tanhi kanaka phula phuti  
 Babu **Anala Amruta** boli brukshankara nama  
 Anale na podai yehe sarire kale lepana  
 Babu **Bala Taruna** bolikari yeka bruksha gotie  
 Akshya Trutiya dina bhakshiva patra gotiye

X X X

Pachisa barasa praye se purusa disai  
 Babu **Mohana** bolikari yeka lata goti  
 Kshira khandie yethu kapale deba phuti  
 Gamante subha joga chalantena sohai  
 Deva Danavanta adi kari samasta mohi hoi  
 Babu **Bindu Dharana** boli yeka bruksha goti  
 Sikahandiye yethun kariba bida goti  
 Sahasra jubati babu ramana kariba  
 Se purusa tanhu amoha reta nakhasiba  
 Babu ye bruksha goti je **Kamini Basanta**  
 Stirijana manunkau ye badai padartha  
 Yethiru kshira topiye nari lagaibe kapale  
 Juba purusaku basa kariba brudha kale  
 Babu **Uddalaka** boli je yeka brukshya gotiye  
 Ratra kale phutai yeka pusya gotye

X X X

Arjunara hath dhari dekhanti Akhandal

Devatye tapa karanti ye

**Amalana Brukshara** tala

Babu **Siddha kalpa** boli yeka bruksha gotie  
 Tula Sankaranti dina yethun pieba pani phutiye  
 Sambasthara parijante na lagai kshudha  
 Bhoka soka mutra mala byadhi na lagai badha<sup>24</sup>

Medicinal plants and their medicinal values written in the above verse of Sarala Mahabharat needs more research whether these are the real names of the herbs used at that time or imaginary poetic creations. But it can be said and accepted that, with the burning of Khandava forest, Fire God got an opportunity to intake a number of medicinal plants and fivers of properly burnt/cooked, which made him free from the overburden of fat in his stomach. Names of two important herbs like Mrutyusanjivani and Bisalyakarani are found in the ancient scripture the 'Ramayana'. These were used by the Ayurvedist for the recovery of Laxman during Sri Ram's Lanka invasion. Others are not found in any other ancient scriptures of India.

## CHART-1

## HERBS AND THEIR MEDICINAL USE IN SARALA MAHABHARAT

Sl. No.	Name of medicinal Plant	Part of the plant use for medicine	Result after use
1	Bisalya Karani	leave	Lifesaving medicine
2	Basu Bruksha (Mrutyusanjivani)	flower	Lifesaving medicine
3	Amalana Pusya	flower	Lifesaving medicine
4	Pranataran	Bark	Lifesaving medicine
5	Bruddhanasini/may be Brudhadaruka	bark	Preventive against premature old age, whiteness of hair
6	Roganasini	bark	Remedy of Bata, Pita, Cough
7	Juganasan	bark	Preventive against premature old age
8	Santan udayan	fruit	Medicine for fertilization, especially for male child
9	Klesanasan	Root, bark	Medicine for fertility, Leprosy and pain in the body
10	Kanaya Bindu	flower	extract scent to use on the body to prevent body odour
11	Anala Amruta	bark	Use of it protects the body from burning/Medicine for Born wounds
12	Bala Taruna	leave	For ever youth
13	Mohana	Use of White fluid as Tilak on the forehead	For mesmerism
14	Bindudharana	twig	Growth of sexual ability
15	Kamini Basanta	Use of white fluid as Tilak on forehead (women)	For mesmerism
16	Uddalak	flower	Light giving flower blossoms at night

17	Amalan Bruksha	To sit under the shadow for meditation	For Mental peace
18	Siddhakalpa	bark	Good for total health

### IDENTIFICATION OF POISON

Poet gives a vivid description of poisonous plant products in Adi Parva under a sub title of “Bhimara bisa ladu Bhakshana” (Bhima’s poisonous sweet eating) as:-

“**Dudura manji ganjai sakar** misai bhari  
Machhare misaila taha randhila jatnakari”

X X X

“**Jaiphala garala** misai dela khanda pana kati

X X X

Adhama bhitare laila achhi mahura **singhada** jati  
Tanhu **kaporaye** dila se Bhimasena kati”

X X X

“Bhojana ante nei parasile **biasa** ladu  
Ahibrateka ladu ta grasa badhu”

X X X

“**Ganjai phala dudura phalara** kakara  
Abara misrita tanhi **singhada** jati mahura”<sup>5</sup>

Dudura manji (Datura metel seed), Ganjai (ganja), Jaiphala (croton tiglium), Mahura (mahirigiria or copper sulphate/poison), Kapuraye (Kapur), Bisa/ahibrateka (snake poison), Ganjai Phala (Ganja seed), Singhada (one type of poison, may be *Nyctanthes arbor-tristis*<sup>6</sup> all these react poisonously when mixed with different sweets and cause danger to life.

Duryodhana had given poisonous foods to his rivalry Bhimsena to make an end of his life.

### VETERINARY SCIENCE KNOWLEDGE

Adi Kabi Sarala Das has a lot of veterinary science knowledge. He has given a number of information on diseases and its symptoms of horses in Virat Parva of his Mahabharat by the words of Nakul to Virat Raja as:-

“Nakul boila tu sunasi Masthya Indra  
Aswankara Lakshyana mu janai sarbapada  
Bikata bikarala bikatala bilopa dhokada  
Batua karakata badhaka kamoda bihoda  
Abikara mura gandaka pangura sirata  
Bikancha ranabhanga je medua nahaphuta  
bantila batila je taraka antabhanja sasikala  
taluka kankala bhanja birala jalaka pagala  
birat palua ghuncha kaunria ankura  
dadhia bareha kurupa aruha kankera gatira  
phalua chandujhara chandak krakancha kurata  
biranka jugachandaka palunga dipata tripata  
yete lakshyana je aswankar byadhi  
mohara drasane samasta hoye sidhi”<sup>7</sup>

As per the epic Nakula was an expert caretaker of horse and knows the diseases and symptoms affected to the horses with an ample knowledge of medicines and witchcraft to cure. It is known from the epic story that most of the diseases of the horses can be cured by Mantra, Tantra, and witchcraft.



**CHART-II****LIST OF THE DISEASES AFFECTED TO HORSES  
ACCORDING TO SARALA MAHABHARAT**

Sl.No	Name of the diseases	Affected part of the body	symptoms	Present name
1	Bikata	Appearance and nature	Dangerous/stamina	Mentally and physically strong
2	Bikarala	Appearance and nature	Terrible /stamina	Mentally and physically strong
3	Bikatala	Appearance and nature	Furious/stamina	Mentally and physically strong
4	Bilopa	nature	Autocracy	Rare species
5	Dhokada	Whole body	Weakness/debility	Debility
6	Batua	Leg	Unable to walk due to Rheumatism	Rheumatism
7	Karakata	Any part of the body(cancer)	Tumor, swelling, or corn/cancer	Cancer
8	Badhaka	Whole body	Weakness due to suffering(sedative)	Sedative
9	Kamoda	Biting nature (mouth)	biting	vicious
10	Bihada	Nature	Untrained	Untrained
11	Abikara	Nature	Aloofness/slowness	Not choosy
12	Mura	body	Bad body odour	Foul smell
13	Gandaka	Any part of the muscles	Tumor/mumps	Mumps
14	Pangura	Dominance by witchcraft or leg problem	Uncontrolled / ugly walk due to leg problem	Lameness

15	Sirata	leg	Nerve problem	Sciatica
16	Bikancha	nature	Monopolist	Madness
17	Ranabhanga	nature	Escapist	Frightened
18	Medua	Whole body	Fatness	Obesity
19	Nahaphuta	hood	Hood infection	H.M (hemorrhagic septicemia)
20	Bantila	Stomach related	vomiting	Vomiting
21	Batila			
22	Taraka	nature	sensitive	Excited/frightened
23	Antabhanja	Waist	Fracture in waist	Lameness
24	Sasikala/chandrakanti	Mind	Horn and hood disease	Chandrakanti(hood and horn infection)
25	Taluka	Throat	Cold infection in throat	Pharyngitis
26	Kankala Bhanja	Chest	Fracture in rib	Broken rib
27	Birala	Quality (rare)	Especial in nature	Rare species
28	Jalaka	Nature	Non-reactive	Not active/ slowness
29	Pagala	Mental	Abnormal activity	Madness
30	Birat	Size	Huge size	Rare species/ gigantic
31	Palua	Body	Not strong	Debility
32	Ghuncha	Nature	Reluctant	Frightened or reluctant
33	Kaunria	Nature	Mentally weak	Weakness
34	Ankura	Nature of mind	Reluctant	Idle

35	Dadhia	nature	disobedience	Roughness in work
36	Bareha	nature	Rigidity	Rigidity
37	Kurupa	appearance	ugly	Ugly/lameness
38	Aruha	Tooth	Tooth disorder in lower jaw	Ugly and unpleasant teeth in lower jaw.
39	Jankera	body	Reluctant to cooperate	Reluctant
40	Gatira	Nature	Uncontrolled	Anxiety
41	Phalua	muscles	swelling	Multiple abscess
42	Chandujhara	eye	Running eye/ loss of hair	Lachrymation
43	Chandaka	Body	Hair fall due to infection	Worm infection
44	Krakancha	Half trained	Suffering from a combination of diseases or not perfectly trained	Need to be trained
45	Kurata/Garajana	Mouth sound	Producer of unpleasant sound	Delirium/roaring sound
46	Biranka	Nature	Not interested	Aloofness
47	Jugachandaka	Body	Baldness	Baldness due to infection
48	Palunga	Body and mind	Weak in body and mind	Debility
49	Dipata	Nature of walk	Use of double horse at a time	Untrained for duet walk
50	Tripata	Nature of walk	Use of three horses at a time	Untrained for trinity walk

Again in the words of Sahadev to Virat Raja, Sarala Das has given us a lot of information about different diseases of cattle also as:-

“Sahadev boila tu suna ho masthyadhi  
gorunkara saye astottar sina byadhi  
Khuraroga khira simulia haboda manduki  
Mauna galakanda dhokada phatua tataki  
Kuikanda dharadhara sahana bharathia  
Ghosara hampara petaphula drustipada mahuria  
Ganthia basanta lahasa kaunria mutura  
Garibenga marunibengapanibenga tharahara  
Khalia hemagiri mahagiri pithi letara  
Sukuta singabata anthuabata rumatankura  
Antabhanja ajanua aghasa ganduki karkara  
Atisula atura karakana kuahana gokhura

Khurakhi galagraha galakasa chhinka galua  
Galasotha garbhareha janubhanga jokia  
Tina taluka dandadhara patuli tharatharia  
Petakamuda petapoda daruna bhaunria  
Malabandha jadura luhaboha kamala rana  
Siraroga saluki abua arukana  
Adhamata arakatia kaikasa tinkara  
Garajana jatajata talusukha baruna gambhira  
Talukachhiti dantabhanja talapaka jara  
Antabatha chhinali baidhaki arakta chhera  
Karakati gachia baia kanchasinga pangara  
Galakantha anthakarpati antabatha mada  
Kalabata antakosa anuria pihula chhera  
Uduria akhiphula tolokamara gila  
Uemante godhanankara astauttara sate byadhi  
Mohara agnyaye semane nuaranti bhedi”<sup>8</sup>

### CHART-III

#### LIST OF THE DISEASES OF THE CATTLE AS PER SARALA MAHABHARAT

SI No.	Name of the disease	Affected part of the body	Symptoms of the disease
1	Khuraroga	Hood	Infection in hood, FMD(foot and mouth disease)
2	Khira	Teat of udder	Non production of milk
3	Simulia	stomach	Gastritis
4	Haboda/Bheta roga	mind	shock
5	Manduki	joints	Swelling in joints, joint pain
6	Mauna	Pita (bile) mauna, Slesa mauna and Bata mauna	Silent due to cold infection, tumor in the body
7	Galakanda	Throat	swelling in Glands, throat, humps
8	Dhokada	Body	Sedative
9	Phatua	Hood	Infection in hood gaps, FMD
10	Tataki	mind	stun
11	Kuikanda		
12	Dhardhara	body	Rigor due to weakness

13	Sahana	Neck	Hemorrhagic septicemia(H.S), swelling on neck
14	Bharathia	Shoulder	Wound on the shoulder due to excess and heavy burden on it or newly shouldering
15	Ghosara	String halt in leg	String halt
16	Hampara	leg	Husk or hoes
17	Petaphula	Belly	Tympani, Gastritis
18	Drustipada	Whole body (covetous eye catching) blind belief	Loss of appetite, debility
19	Mahuria	body	Sound production while respiration from nose and mouth
20	Ganthia	Whole body	Multiple abscess/Tumor
21	Basanta	Whole body	Rinderpest,
22	Lahasa	Body	Thin, weakness, debility
23	Kaunria	Mentally weak	Weakness
24	Mutura	Urinary part	Frequent micturition
25	Giribenga	Outer and inner part of the throat	Swelling on outer part of the throat and inflammation of the tongue
26	Marunibenga	Cold infection and Fever	Glossitis
27	Panibenga	Belly	Dropsy/Glossitis
28	Tharhara	Body	Tetany
29	Khalia/khuntha khalia/ lata khalia	Leg	String halt in leg
30	Hemagiri	Throat and mouth	Cold infection
31	Mahagiri	Throat and mouth	Cold infection
32	Pithi letera	Sign of unbearable pain due to stomach ache	Colic pain/stomach ache
33	Sukuta	Body	Anemia/debility
34	Singabata	Root of the horn	Swelling /horn cancer
35	Anthuabata	Knee and joints	Rheumatism
36	Romatankura	Body	Shivering due to cold and fever

37	Antabhanja	Small intestine	Enteritis
38	Ajanua	Mind	Madness/foolishness
39	Aghasa	Body	Untrained
40	Ganduki	Throat and jaw side	Swelling of glands due to cold
41	Karkara	Body/eye	Shivering of body and redness in eye
42	Atisuli	stomach	Enteritis/ pain in stomach
43	Atura	Mind	Anxiety
44	Karkana	Eye	Single eye defect
45	Kuahana	Body	Scar by crow beak bite
46	Khurakhi	Hood	Hood scar
47	Galagraha	Throat	Hemorrhagic septicemia(H.S), swelling on throat
48	Galakasa	Throat	Pharyngitis/ throat infection due to cold of hot in belly
49	Chhinka	nose	Rhinitis/Cold infection
50	Galua	Jaw side	Swelling in jaw side
51	Galasotha	throat	Throat infection/swelling
52	Garbhareha	uterus	Impotent/infertility
53	Janubhanga	Thai	Lameness/Fracture in Thai bone
54	Jokia	lever	Fascialis
55	Tina		
56	Taluka	Throat	Cold infection/pharyngitis
57	Dandadhara	Nature	Works due to fear
58	Patuli	Throat infection	Glossitis
59	Thartharia	Body	Rigor due to calcium deficiency
60	Peta kamuda	Stomach	Worm infection
61	Peta poda	Stomach	Burning sensation
62	Daruna	Mind	Cruelty due to madness
63	Bhaunria	Mind	Giddiness
64	Malabandha	Small intestine	Constipation

65	Jadura	Skin	Scabies/Skin irritation
66	Luhabooha	Eye	Running eye due to infection
67	Kamala	Body	Jaundice
68	Rana	Nature	Anger
69	Siraroga	nerve	Rheumatism
70	Saluka		
71	Abua	Body	Multiple abscess
72	Arukana	Eye	Vision imparities
73	Adhamada	Whole body	Suffering from Fatal disease
74	Arkatia		
75	Talusukha	Throat	Throat infection
76	Baruna	Mind	Anorexia
77	Gambhira	Nature	Seriousness/mildness
78	Talukachhiti	Throat	Gingivitis
79	Dantabhanja	Tooth	Tooth loss
80	Talapaka		
81	Jara	Whole body	Debility
82	Anta batha	Stomach	Colic pain
83	Chhinali		
84	Baidhaki	Whole body	Chronic disease
85	Arakta	Eye	Redness in eye
86	Chhera	Stomach infection	Diarrhea
87	Karakati	Any part of the body(cancer)	Cancer
88	Gadhia	Mind	Foolishness
89	Baia	Mind	Mental
90	Kanchasinga	Horn	Fragile horn/Infection in horn
91	Pangara	Leg	Ugly walk
92	Galakantha	Throat	Swollen pricket
93	Anthakarpoti	Joints	Rheumatism
94	Antabatha	Intestine	Colic pain
95	Mada	Body	Very weak
96	Kalabata	Ear	Ear infection
97	Antakosa	Hernia	Hernia

98	Anuria	Mind	Madness
99	Pihula	Spleen	Irritation/swelling in spleen
100	Uduria	Belly	Jalodar/Cold infection/ Glossitis
101	Akhiphula	Eye	Eye swelling
102	Tolokamara		
103	Gila	Calcium deficiency	Hurry eater due to calcium deficiency
104	Banjhi	Impotent	Impotent
105	Madachhi	Mind	Unholy
106	Adunha	Udder	Non milking
107	Achhanda/abandha	Leg and neck	untied
108	Apamrutyu	Body	Premature death
109	chhera	Stomach	Diarrhea
110	Kaikasa		
111	Tinkara	Body/babesiosis	Tik infestation/babesiosis
112	Garaja	Mind	Rabies
113	Jatajata	Body	Papilloma
114	Gokhura	Horn/hood	F.M.D

9, 10

Most of the above mentioned diseases are collected and tabled after being discussed with some cattlemen, Livestock inspector and veterinary surgeons. Some are identified, some are not and some others are recognized by their literary meanings, so more research in this regard is highly essential.

#### **KARAKATA/KARAKATI(CANCER)**

Sarala Das has written in Banaparva,  
'Adunhna gai karkati huanti je gosthe'<sup>11</sup>

Means non utilization of milk of a milch cow or not milking of a milch cow becomes karkati

(Cancer patient). Karkati means the animal, who suffers from karkata (Cancer). It shows; the disease cancer was there at that time and was not unknown to the people but it was confined among the beasts only. Now, doctors advise to mothers for feeding of mother milk (breast feeding) regularly to newborn babies. It is good for the health of both mother and child and it prevents mother from breast cancer.

#### **WITCHCRAFT**

According to the poet there are 108 types of diseases affected to the cattle and at that



time people tried to cure most of the diseases through practices of witchcraft. Sahadev has also a great knowledge of witchcraft as poet says in the words of messenger to Virat Raja:-

‘Se jananti je **Stambana Mohan**  
**Basa Uchatan**  
**Gutika anjana Dhatubada Vidya**  
janai **Rasa Rasayana**’<sup>12</sup>

Sahadev knows Mantra/Tantra or witchcraft Vidya like Stambana (hypnotism), Mohan (mesmerism), Basa (induce), Uchatan (stimulation), Gutika (tablet) Anjana (ointment/mesmerized black), Dhatubada Bidya (64 types of metalliferous Ayurvedic medicine), and also knows the preparation of Rasa (syrup), Rasayan (Ayurveda medicine preparation)

‘Gorunka upare jeteka roga thai  
Mu **jhadante** sakala byadhi kshyaye jai  
‘Om’kara akshyarati mula mantra jana  
Sabu byadhiki jana mu Bisalyakarana’<sup>13</sup>

This stanza of Mahabharat speaks about Sahadev’s expert knowledge on Mantra (Jhadana Vidya) and witchcraft.

Poet propagates the glory and power of saint Gorekhnath in Virat Parva. Uttar kumar, the son of Virat Raja was bitten by a poisonous snake at the time of recovery of weapons from the cave of Sami tree and was about to death. But Arjuna saved him by applying **Garedi vidya** learnt from Saint Gorekhnath as:-

‘Arjuna padhanti je **Garedi mantra** goti  
Brahma Vishnu Maheswar Durganku hrude  
laya kala Kiriti

X X X

Jhadante jhada na jhadun boli Kahara rana  
Sri Gorekhnath swaminkara koti koti rana  
Aho chaitana Arjuna mantre je Chhadigalaka  
garala.<sup>14</sup>

X X X

In Udjoga Parva poet gives an account of a Babana Bhuta Katha (Babana ghost story) in which he speaks about a person titled Raula (a Saiva with a title Raula) who had a knowledge of Mahajal/Mahamudra/Kilan Vidya to arrest the ghosts and cease their ghostly destructive activities as :-

‘Se Raula boile mun Mahajal patile  
Yeka ghantike samasta bhuta bandhi parai  
mohora bele

X X X

Maha Raula **Mahamudra** patila bahana  
Aho swami se samasta Bhuta mananta kalaka  
bandhana

X X X

Bhutara cheresta se Maha Raula janila  
**Mahajala** Patina Babana bhutaku dhaila  
Luhara kanta gheni se kilila belaku  
Babanabhuta boila gosain rakshya kara  
muku’<sup>15</sup>

It is learnt from Sarala Mahabharat that, at that time, Garedi Mantra (a Hymn chanted to recover from poisonous snake bite), Mahajal (a hymn chanted to create an invisible net to catch invisible spirits) and Mahamudra (a handform with a hymn to attain power to control the spirit) and Kilana Vidyas (a hymn to arrest a spirit with the use of an iron nail) were practiced in the society to free from ghosts. Still today rural people of

India have a faith that ghosts and spirits fears to Iron metal.

## LEPROSY

In the Bana Parva of Sarala Mahabharat, the story of Chandrabhaga Tirtha and Shamba's recovery from Leprosy has been described. In which it has been described that Shamba meditated with severe austerity at Konark or Arka Tirtha for 12 years and prayed Sun God for recovery from Leprosy disease as:-

'Naradanka bachane se chalila Narayenanak suta  
Chandrabhaga tirtha jai bijaye turita  
Ahara maithuna nidra tara nahin kichhi  
Pabana ahare se Kumuda nada bhakshi  
Mana bachana kartavye biranchi Narayananku seva  
Dwadasa barase se prasanna hoile Adideva  
Biranchi Narayanankar bachanena kari  
Mahaguru sapa galuta Kostha hoilaka pari'<sup>16</sup>

This stanza reflects, at that time there was no medicine for leprosy, so people have a faith on meditation, fasting, holy/pure life without sex and sleep, to recover from this dreaded disease. Only the Kumuda nada or cord (rhizome) of white water lily had to intake and expose the whole body of the patient to Sun Ray was practiced as medicine for treatment. Ayurveda Sastra says water lily (*Nymphaea Alba*) is an aquatic plant. It has many medicinal benefits ranging from lung conditions, gastrointestinal conditions, and skin conditions. The rhizome (root) of lily plant is antiseptic as well as astringent (causing the contraction of skin cells and other body tissues) and a major chemical constituent of luteolin.<sup>17</sup> Again Medical sciences say about the presence of Vitamin 'D' in Sun ray, which is very useful for treatment of skin diseases. As leprosy causes great harm to the skin so lily cord/root/rhizome is

very useful for recovery of skin damage. It needs more scientific research on medicinal value and effect of Kumuda Nada (Lily cord) and Sun Ray for leprosy disease.

In the writings of Adi Kabi Sarala Das, references are always to Odisha. He highlighted holiness of different places, greatness of people, the food habits, the dress and ornaments, sports and entertainments, education and educational institutions, way of life habits and manners, faiths and superstitions, social-religious functions and ceremonies, Trade and commerce, wars and weapons, Diseases and medicines and socio-religious rules and ethics of Odisha.<sup>18</sup> He adopted a trend of total Odianization of the epic. But this article throws light on the prevailing diseases, their symptoms and medicines known to the contemporary Odisha of Sarala Das and his knowledge on it. Though it is very difficult to identify all the names of diseases of that time with present name but a humble attempt has made to identify these names on the basis of their literary meaning. I invite the scholars to do more research on this field and explore the knowledge for the benefit of the society.

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## WE OWE OUR GRATITUDE



*Late Sambit Mohanty  
(Ex-Information Officer,  
I & P.R. Deptt.)*



We are proud of Late Sambit Mohanty for his outstanding contribution as the Director of the Regional Odia Film 'Hello Arsi', which has recently bagged the National Film Award as the best Odia Film.

Koraput became a separate district on 1st April, 1936 which was previously within the territory of Vizianagaram District under Madras Presidency. The entire District has been declared as a Scheduled Area under the Presidential Scheduled Areas Order, 1950. It was further divided into four districts viz. Koraput, Nabarangpur, Rayagada and Malkangiri with effect from 2<sup>nd</sup> October 1992. The new Koraput District lies in extreme southern part of Odisha and is located between 18° N to 19° N latitude and 82° E and 83° E longitude. (Source: profile of Koraput district, DRDA, Koraput). The whole district is

in the blocks of Boriguma and Laxmipur of Koraput district. On the basis of the observations and findings the following facts are attributed:

Mango groves in many of the villages have been established since ages, i.e before independence by a handful of rich families, belonging mainly to general castes with a philanthropic mindset and embedding with a status symbol. The varieties grown here are mostly of indigenous varieties with less commercial value. With the advent of time those are mostly in dilapidated conditions as the new generation rarely takes care of these plantations. Mango cultivation

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## Sweet and Sour Tales of Mango Growers in Koraput

*Asim Kumar Mahapatra*

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dominated by scheduled tribes, mainly Paraja, Kondh and Bhattoda and scheduled castes to a large extent. This is situated in the Eastern Ghat mountain ranges. The inhabitants mainly depend on land and forest for their livelihood. Apart from that horticulture also has an excellent opportunity especially for mango. The cool climate of this district provides a distinct advantage of delaying of ripening of mangoes and preventing from decaying for a longer period of time.

An opportunity to undertake a study recently has enabled to make an in-depth interaction with many mango growers particularly

in true sense as means of livelihood started since 1980 with the input support and technical guidance of Horticulture Department for planting quality mango saplings which have large commercial values. And it got the momentum in between 2000-10. Amongst the interacted farmers it was noticed that more than half of the farmers have been undertaking mango cultivation since last 5-10 years. It was also noticed that a majority of them, nearly 68% of the respondents are growing mangoes in less than 2 acres of land. They have undertaken the mango cultivation in some of the patches of their lands which were mostly unproductive and yielding negligible return

of other crops. More than 70% of the respondents remarked that mango cultivation is remunerative than other crops and more importantly fallow and upland could be effectively utilized.

This was heartening to know that around 18 varieties of quality mangoes are grown by the interacted farmers ranging from one to more than five species by a farmer. However on average 2-3 species are grown by maximum farmers considering the size of land. Dasheri and Baiganpalei varieties of mango cultivation are undertaken by majority of farmers while a significant number of farmers are cultivating Lengeda, Sundari, Amrapalli and the mangoes locally known as Hatimunda and Kalkatarmaudi.

However there are many challenges in mango farming which are very vital. Some of the important challenges, expressed by the farmers are elaborated below.

- Planting and caring at the tender age - Planting of the saplings in the right season especially just before the arrival or during the rainy season followed by proper protection and caring ensures the survival of the plants. Before planting certain preparatory works like digging hole, putting manure and planting the sapling, maintaining adequate space between need to be ensured with the proper guidance of an expert.
- Irrigating the planted seedlings - As most of the plantations are undertaken in fallow and upland, scarcity of water for irrigating the plants at tender stage, is one of the major problems which affect the survival and growth rate.

- Pest and insect infestations – It was observed that due to pest and insect infestations especially during the time of flowering and fruiting the yield becomes less.
- Watching and guarding – In the areas under study it was found there many cases of stealing had occurred just before the plucking time as some of the patches are at a distance from the villages. So the farmers may be in group could ensure watching and guarding.
- Climatic hazards – Heavy fog, hail storms during the fruiting time affect the yield. In one village unusual fire had damaged the yield of some farmers. Though it was experienced as one time effect precaution ought to be taken.
- Adopting poor practices - The adoption of mango cultivation practices by the farmers include both old traditional and the modern scientific practices.

It was found that less than half of the respondents are using stick for plucking the matured mangoes. To mention those who are a bit aware use the stick with a wooden hook with a bag tied on the top of the stick and the methods they use are 'pull and push' to collect the mangoes in the bag. Though the farmers mentioned that as the trees are small and mangoes are within their reach, it is felt that most of them do not recognize the wastage of mangoes because of falling down on the ground while harvesting.

It was observed that after the plucking only 21% wash the mangoes while most of them

do not wash after plucking. The reasons of not washing were attributed as that they were not aware of the benefits of washing, and there is a myth that washing would cause damage to the mangoes. But in reality they fail to understand proper washing could remove the dirt and bring more glaze and colour to the fruits to attract the customers to buy in good price. It was also learnt that lack of enough space in the house as well as in the village level along with sparse availability of water also create a huge problem in proper washing.

Nearly as less as 34% undertake the sorting and grading as per the size of the fruits, which impede in fixing different prices for different sizes. One of the main reasons of not practicing this is lack of awareness. Those who are sorting now are mostly new generation growers, belong to producer groups and quite aware of the benefits of sorting, grading and packaging.

The practice of wrapping the mangoes in paper and packing in card board boxes with holes for air ventilation keep the fruits protected from decaying quickly. It was noticed that only 18% are undertaking the same while 82% do not. Most of the non-practitioners expressed that they are not aware of this practice.

Apart from above it could be noticed that in many cases the traders come from the village and orchards to buy the mangoes on contract basis and they bear the expenses of plucking, washing, sorting & grading, packaging and transporting which of course quite often resulted in fetching lesser price.

- Storing of the matured mangoes – Plucking of ripe mangoes at a time from the trees is a gigantic task and may cause

a lot of damage if the growers wait for the ripening. So the growers pluck those at matured stage which take some days. Non-availability of storing facility many times has resulted in waste as well as distress sale of mangoes. It was also noticed that the growers, whose awareness level a bit high and have some facilities to store, pluck the matured mangoes in phases keeping the eye on the days of local hat. Though many were applying carbide to make the fruits ripen there are still some farmers who still adopt traditional practice of using the straw for the same.

- Marketing and sale of the mangoes – There are two major avenues of sale which include a) traders from the local area as well as outside including other districts and states, who collect the mangoes from home and garden and b) nearby local markets. However recently Odisha Livelihood Mission has facilitated some of the growers to sell outside.

It was felt that communication and transportation facilities also play a significant role in marketing. The villages with good communication facility and closer to the market places enable the farmers to have more option of marketing avenues and bargaining power.

Besides, making contract with the traders to sale the mangoes in return of a lumpsum amount of money also might be one of the factors of fetching a lesser price. Generally the mango producers in Koraput district collect the mangoes in traditional baskets and fix a basket wise sale

price irrespective of size and type which also prohibits them to get fair price.

Apart from the above challenges it was felt that accessing information is one of the major hindrances. Most of the farmers get information on mango farming from Govt. personnel such as personnel of Horticulture Department, Odisha Livelihood Mission, Extension Workers like Community Resource Persons, Udyog Mitras etc. It was interesting to know that they hardly get information from TV and newspapers but other fellow farmers/villagers are one of the important sources of information.

It is relevant to mention that Odisha Livelihood Mission (OLM), has come forward to organize, guide and providing handholding support especially in the aspects of yield, value addition and sale so that the mango farmers could fetch good income and this would be a sustainable one. Digital Green, a non-profit charitable trust having technology solution to end poverty tried to intensify the effort by training and making the people understand on effective mango value chain practices through evidence based videos to leverage production and sale off mangoes. Due to this combined effort of OLM and Digital Green, most of the farmers now could be aware on scientific practices of plucking with stick tied with net and specially designed blade to cut the mangoes from the stem to avoid gum, proper procedure of washing, sorting and grading and packaging. It would be worthwhile to mention that for the first time in many of the villages, mango growers came to know about the concept of sorting and packaging which they say will be beneficial to them in terms of monetary return. It was quite evident in the villages where the support

has been extended in comparison to the villages where the effort is in nascent stage.

Considering the above it could be attributed that mango cultivation could be seen as one of the major livelihood options as one matured mango tree of a good variety could produce 2 qtl. per year, which could give at least Rs.3000/- net return. So 20-25 trees in small patch of half acre of land could fetch more than half a lac per year to enhance the family economy. It is important to mention that when the plants are small, intercropping of ginger, millets could be done to generate extra income. However followings should be taken care of to make it sustainable in the long run.

- Conscious and conspicuous attempts need to be done to make the mango growers aware on proper scientific practices of plucking, washing, sorting & grading and packaging. If possible practical demonstrations may be arranged in the community level.
- Equipments like sticks with net and specially designed scissors/blades, cardboard boxes, crates etc. may be provisioned or made available by horticulture deptt./OLM or other line departments converging different welfare schemes.
- Minimum infrastructure like washing tank, storing facility and drying yard etc. need to be developed in the village level.
- Mango growers need to be encouraged to use the organic traditional method of

- ripening the mangoes by using straw instead of carbide.
- Facilitation by Govt. or other developmental agencies need to map out the scope of marketing as well as establishing linkages with them. Separate outlets or depots temporarily in the season may be set up for selling of mangoes.
  - Efforts are to be taken to form and capacitate the producer groups and its members who could roll on the process of marketing.
  - New mango growers may be encouraged to undertake the mango cultivation, laying importance on the species which have demand in the market.
  - Facilitation and encouragement to be provided to replace the dead trees with new ones.
- Like other non-timber produces Minimum Support Prices (MSP) may be fixed and registered traders may be regulated to do the mango trading in close supervision of Gram Panchayats to rule out the distress sale and ensuring payment in time.
- Hope in coming years our state will be one of the major mango producers and might not depend on the neighbouring states to meet the demand of its inhabitants rather it would be able to export the surplus to outside.

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Hedonism is the name given to those theories which state that pleasure is the ultimate goal. Hedonism is derived from the Greek 'hedone', which means 'pleasure'. Pleasure is the supreme end of life or *summum bonum* of man. Actions are good only in proportion as they are conducive as means towards this ultimate end or goal. Thus we judge an action as right or wrong according as it tends to produce happiness or misery. "Actions are right in proportion as they tend to produce happiness wrong as they tend to produce the reverse of happiness." By happiness we mean intended pleasure and the absence of pain; by

and avoidance of pain are the most basic of our springs of action. We always seek pleasure and avoid pain.

It is often found that some embrace voluntary suffering in order to give pleasure to others. For example, a mother prefers to take silent sufferings for the pleasure and the good of her children. A missionary working in an area devastated by natural calamity invites strain, pain and suffering for himself in order to help the affected people to get rid of their suffering. A little reflection will make it clear that such action on the part of a missionary gives them a different kind of pleasure in the process of their suffering. The

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## Hedonism : A Critical Review

*Sasmita Debata*

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unhappiness or misery, pain and privation of pleasure.

The distinction between the concepts of pleasure and pain as two fundamental concepts has been ignored. In the very generic sense pleasure stands for the agreeable feeling which individual seeks to obtain and maximise. Pain signifies forms of non-agreeable experience, which the individual seeks to avoid or do away with.

Whenever we say 'pleasure' we must not forget 'pain'. Pleasure and pain are two sides of the same coin. Wherever there is pleasure there is pain. Life has both pleasure and pain. Wherever there is light there is darkness. Pursuit of pleasure

psychic pleasures, which they get, outweigh their physical pain. This introduces us to the different dimensions from which the notion of pleasure and pain can be understood and analysed.

The urge to seek pleasure and avoid pain is also found in the non-human world. Given two different kinds of stimuli, one causing the pleasure and the other one causing pain, it is observed that a living creature is more inclined to follow that which, gives pleasure and avoid that which gives pain. Some recent experiments on the effect of music on the plant world have revealed that music can be used to increase productivity of crops. It means that even the vegetative kingdom becomes

positively inclined to pleasurable stimulus. In this respect the motivation of pleasure of human beings and non-human beings differ with regard to the modes in which pleasure is sought and pain is avoided.

The pleasure seeking tendency of living beings is manifested in the form of instinctive urges. Human beings in so far as they are living creature are guided by instinctive proportion. Human species are non-distinguishable from the non-human in respect of the instinctive drives such as hunger, thirst, sex, fear, etc.

Man seeks pleasure and avoids pain both by nature and necessity. The pursuit of pleasure and avoidance of pain are the two main springs of action. Though the nature of pleasure and pain differ from person to person, the fact remains that the prospect of getting pleasure motivates one to action, which is the means, and the prospect of pain makes one to refrain from certain actions.

The notion of pleasure and pain are relative. An object or a course of action, which is pleasurable to one may not be so for the other. So what constitutes pleasure or pain may be different from one person to another. There are some who opine that pleasure is a kind of certain repeatable sensation which are qualitatively same but vary in respect of intensity. This view obviously does not take recognition of the qualitative aspect of pleasure and pain. The fact remains that the pleasure and pain not only differ in degree and intensity but also in respect of nature and quality.

The concept of pleasure and pain does not depend on external object, which is thought to give pleasure and pain on the physiological and psychological state of the individual. Given this subjective factor whether a unit of experience is

pleasurable or painful is largely determined by the subject who undergoes to experience. So it is erroneous to hold that pleasure and pain are of the nature of uniform sensation. The same piece of experience may be pleasurable to one and painful to another at a given point of time and pleasurable and painful to the same individual at different points of time. Despite our pleasurable or painful experience the fact remains that pleasure is something, which the individual tends to seek and pain, is that which the individual abstains from. Pleasure is an agreeable experience whereas pain signifies its contrary.

So, pleasure and pain become the final arbiters of good and evil. If this were the only alternative, then, indeed, the humanistic principle could not be the basis for ethical norms. For we see that some find pleasure in getting drunk, amassing wealth, seeking fame, hurting people, while others find pleasure in loving, sharing things with friends, thinking, painting. How can our life be guided by a motive by which animals as well as men, good and bad, normal and sick are motivated alike? Even if we qualify the pleasure principle by restricting it to those pleasures, which do not injure the legitimate interest of others; it is hardly adequate as a guiding principle for our actions.

An empirical analysis of the nature of pleasure, satisfaction, happiness and joy reveals that they are different and partly contradictory phenomena. This analysis points to the fact that happiness and joy although, in a sense, subjective experience, are the outcome of interactions with, and depend on, objective conditions and must not be confused with the merely subjective pleasure experience.

The view of pleasure is likely to be combined with a similar view of pain, for which

whenever I seek to avoid or terminate a painful experience, whether it be toothache or boredom, it is one and the same sensation of pain. When this view is taken of pleasure and pain by someone who holds a doctrine of psychological hedonism, human action is seen as directed as just two ends, the obtaining of as much of the sensation of pleasure as possible and as little of the sensation of pain. Someone who goes to Tan Hauser expecting pleasure would have gone for the sheer sensation of pleasure without hearing of music at all. It is basically contingent facts that pleasure and pain are not readily obtained in pure form.

Pleasure and pain are relative. There is no absolute pleasure because whatever one achieves in terms of wealth, power, recognition, leadership, etc., that does not satisfy him. A millionaire for example wants to be a billionaire thereby he gets pain. No one is satisfied in his existing circumstances, situation, acquisition etc. So no one is endowed with permanent pleasure for that matter also permanent pain.

There is pleasure or pain by exclusion or inclusion in the social life. People with higher level of intelligence and achievement, who are in the quest of a new thing, new concept feel frustrated or satisfied on achieving or not being able to achieve the desired goal.

Looking at the subject of pleasure and pain, the sensory stimuli cannot be avoided. The perception arising out of sensory stimuli can give rise to pleasure or pain arising out of some physical and material situation. For example, the sensory stimuli arising out of sweet smell and panoramic sight of the blooming flower gives pleasure to people moving around whereas agronomist look at the same thing from genetic and other scientific diction. A butcher looks for painless killing though the consumer hardly bothers

on the dining table as to where and how the dishes have originated though he gets immense pleasure by eating and chewing and thinks about the potential proteins he would be getting. With these differences, it is difficult to determine the moral standard and establish universalism and absolutism, for that matter.

The view that pleasure and pain are individual sensations cannot be denied. Even if hearing a particular boring lecture was unpleasant, one would hardly normally call it painful except in order to be peculiarly rude about it. It may be thought rather that the proper use of 'pain' is to refer to a particular sort of physical sensation, which may or may not be unpleasant, and that many unpleasant experiences occur besides pain.

It is sometimes held that the brain is programmed so that behaviour, which provides the uniform sensation of pleasure, is positively reinforced, and that which provides the uniform sensation of pain is negatively reinforced. Thus, we learn, the spiritual aspirant, or the 'culture vulture', with all their pretensions, are after just the same thing as the common pleasure seeker, or even heroin addict, and simply I pursue it by a safer, though perhaps less immediately effective means.

The key to Spencer's view of the pleasure-pain principle is the concept of evolution. He proposes that pleasure and pain have the biological function of stimulating man to act according for what is beneficial to him individually as well as to the human race; they are therefore indispensable factors in the evolutionary process. "Pains are the correlatives of actions injurious to the organism, while pleasures are correlatives of actions conducive to its welfare." Individual or species is from day to day kept alive by pursuit of the agreeable or avoidance of the disagreeable.

Pleasure, while being a subjective experience, cannot be judged in terms of the subjective element alone, it has an objective aspect, namely, that of man's physical and mental welfare.

Ryle sets out to show us that pleasure is not a sensation. He gives various reasons, such as that, typically, a pleasure is not experienced in some particular part of the body. He seems to give rather inadequate attention to the many pleasures, which are experienced in some part of the body, pleasures of the palate for example. However, he is right that the pleasure of going for a pleasant vigorous walk, or of reading an exciting novel, is not to any great extent a matter of titillation felt in some bodily part. Another reason he gives for saying that pleasure is not a sensation (while pain is) is that one can attend the pain and then ask for its cause (and often not know the answer). In the case of pleasure, he suggests, it is very odd to attend to the pleasure and ask what is causing.

The painful situation either out of libidinal urge or material gain get into the mind of the person, a neurotic state of affair. If the person has got latent qualities those qualities get transformed into other socially acceptable activities such as he may become a great painter, great artist, and great dramatist. Here it is an instance of the latent energies which get sublimated into recognized activities. All painters, artists, poets etc. are basically neurotics. They get satisfaction out of recognition. This is the case of pleasure. If they cannot get out of all efforts is a situation of pain.

All pleasure and pain, elation and frustration arise basically out of satisfaction or

dissatisfaction of instinct, conflict resolution of dynamic state of mind versus topographical aspect of mind. The degree of resolution of ego in harmony with super-ego and the propeller of unconscious of desire stimulus play a vital role in getting pleasure or pain. Individual difference being the fact of life, anything becoming pleasure to someone, could be displeasure to another. Therefore, no universal definition or identification can be made on pleasure and pain.

Pleasure and pain are uniform sensations. Pleasure is whatever we tend to persist in, pain whatever we tend to avoid. Pleasure is liked, pain is disliked, experience, where 'liking; may either a) be a behavioural tendency or b) a subjective mental act; Pleasures and pains are experiences with a range of hedonic tones, falling under the main general classifications of the pleasurable and unpleasurable. A pleasure is always an experience of some other definite sort, which possesses a pleasurable tone. If I find it pleasant to hear certain sounds, that is not because hearing them causes pleasure as some further distinctive sensation, but that my hearing them has itself a positive hedonic tone.

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