

UPSC CSE 2022

**INTERVIEW
MATERIAL FOR
HOME STATE
ODISHA**





UPSC CSE 2022 MOCK INTERVIEW PROGRAMME



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ODISHA

Odisha formerly known as Orissa is located in Eastern India. It is the 8th largest state by area, and 11th largest by population. The region is also known as Utkala. Before India became independent in 1947, Odisha's capital was Cuttack. The present capital was subsequently built at Bhubaneswar, in the vicinity of the city's historic temples in the east-central coastal plains.

HISTORY

Ancient & Medieval History

- Kalinga and Odra (The present name of Odisha has been derived from the name Odra or Udra or Odraka) are first mentioned in the Mahabharata. In the list of the sixteen Mahajanapadas of the sixth century B. C., described in the Pali literature Kalinga does not appear as one, but this omission does not mean that, Kalinga did not exist as a Mahajanapada or a great state. In the fourth century B. C., Kalinga was under the suzerainty of the Nandas. In the third century B. C. during the period between the Nandas and Mauryas, it slipped away from the fold of Magadhan imperialism. With Ashok's Kalinga war of 261 B. C., it came again under the authority of Magadha.
- During the second century B.C. the present state of Odisha was certainly known as Kalinga as is evident by the fact that in the Hatigumpha Inscription at Udayagiri near Bhubaneswar. Kharavela is described as Kalingadhipati. By the fourth century A.D. when Kalidasa wrote his Raghuvamsam, Kalinga seems to have been divided into two regions, of which the northern region was known as Utkala.

Kalinga War

- The Kalinga War of 261 B.C. is considered the sheet anchor of Odishan history. With it begins the dating history of Orissa. The Mauryan influence over Kalinga not only added a new feather to the already crowned Magadhan imperialism, but it also brought about a radical change in the existing polity of the land. Though the Nandas had established their authority over Kalinga, they had probably altered the existing administrative set-up of Kalinga. After the Kalinga war, an elaborate system of administration was arranged in Ashoka for this newly conquered province.
- The war gave to this land with its predominant aboriginal and primitive population a civilized administration which could achieve its moral and social uplift by its constant solicitude and work for the welfare of the people. Buddhism became a world religion after the war. Ashoka's rule also resulted in the introduction of Mauryan art and architecture in Odisha.

The Mahameghavahanas

The history of Kalinga after the Maurya rule is obscure, and the region gained its independence under Kharavela. The Hatigumpha inscription mentions that Kharavela belonged to the Mahameghavahana family of the Chedi clan.

Career and achievements of Kharavela: Hatigumpha inscription records the events of his 13 years' reign chronologically.

1. Renovation of his capital
2. Expedition against Satavahana king
3. Entertainment of his subjects
4. Southern campaign towards Deccan
5. Extension of canal from the Tansulia to Kalinganagari
6. Remittance of taxes
7. Attainment of fatherhood
8. Expedition to the north
9. Establishment of Victory of Palace (MahavijayaPrasadam) to commemorate his victory in the northern campaign.
10. Northern Indian campaign
11. Expedition against southern confederacy consisted of Cholas, Pandyas, Satpuriyas, keralaputras and Tamraparnis.

12. Campaign against BruhaspatiMitra In the twelfth regnal year, Kharavela led campaign against Bruhaspati Mitra, the Sunga ruler of Magadha.
13. Construction of caves for Jaina Monks at Kumari Parvata (Udayagiri)

Rise of local dynasties

- The outcome of Samundragupta's invasion was noteworthy, it gave way to the rise of petty kingdoms on the map of Odisha in the middle of the 4th century A.D.

The Matharas:

- (4th to 6th C.) The political situation of the period contributed to the rise of a new ruling dynasty named Mathara. About the middle of the fourth century, Vishakha Varman of the Mathara family succeeded in organising a small principality in Kalinga region with its headquarters at Sripura. Vishakhavarman assumed the title Sri Maharaja and started his political career as a modest ruler of a petty territory. His territory was divided into a few Panchalis of which one was named Karosodaka.
- Maharaja Saktivarman (400-420 AD) was an ambitious and warlike ruler and succeeded in unifying the Northern and Southern Kalinga. Maharaja Saktivarman transferred his capital from Simhapura to Pishtapura. The political condition of India by the time of Saktivarman was being dominated by three imperial powers - the Matharas in the South, the Guptas in the North and the Vakatakas in Central India.

The Sailodbhavas:

- Towards the middle of the sixth century A.D. and more obviously at the advent of the seventh century A.D., the obscure political scene of Odisha became clear to some extent. In the political scenario of Odisha, the Sailodbhavas emerged as a mighty power extending their sway from the Mahanadi in the north to Mahendragiri in the south. They ruled over Kongoda Mandala, roughly comprising the undivided Ganjam and Puri districts. The centre of their political activities was Kongodavasaka which was, perhaps, on the bank of river Salia in the Ganjam district.
- Dharmaraja I otherwise known as Ranabhita (553-575 AD) was the first known historical ruler of the Sailodbhava dynasty. He was not an independent ruler, rather, a feudatory under the Vighraha ruler Prithivivighraha of Kalinga.

Chharamparaja Ayasobhita I (600-615 A.D.)

- In the struggle between the Vighrahas and Mudgalas for supremacy over Tosali, Ayasobhita I fished in that troubled water and became independent of the Vighraha rule. At the advent of the seventh century A. D. Prithvimaharaja encountered the attack of Sasanka of Gauda from the north who occupied the Northern Tosali. At about the same time, Pulakesin II established his sway over Pistapura. At this juncture, Ayasobhita I asserted his independence over Kongoda. For the first time, he named his capital Vijaya Kangodavasaka.
- Perhaps, towards the close of his reign or his success of Madhavaraja II, Kongoda came under the sway of Sasanka of Gauda.

Madhavaraja II Sainyabhita II (615 - 665 A.D.)

- The lost glory of the Sailodbhava dynasty was restored and firmly established by Madhavaraja II Sainyabhita II. In the Khurda Charter of Madhavaraja, he is described as the Lord of entire Kalinga, assuming the title Sakala-Kalingadhipati.
- In the struggle for mastery over South India between Harsavardhan and Pulakeshin II, Madhavavarman remained silent and maintained his independent status as a buffer state. With the death of Pulakesin II in 642 AD., Harsavardhan conquered Kongoda and Madhavavarman had no alternative but to accept the suzerainty of Harsa.
- Again, with the demise of Harsavardhan in 647 A.D. Madhavavarman became the independent sovereign of Kongoda mandala. After fiftieth regnal year i.e. C-665 AD. nothing is known about him. The way Madhavaraja II tackled the turbulent situation encompassing Kongoda testifies his genius as a shrewd diplomat. He not only saved the nascent Sailodbhava kingdom from the wrath of the great rulers like Sasanka, Pulakesin II and Harsa but also became successful in maintaining the sovereignty and strength of the empire.

Decline of the Sailodbhavas:

- Sailodbhavas were driven away from Kongoda by the Bhaumakaras of Tosali around 736 A.D. Whatever the fact may be, the Sailodbhavas ruled over Kongoda nearly about 200 years. During their period, Brahmanism arose as a great religion over Kongoda. The dynasty faced great upheavels from external enemies and withstood those aggressions.

The early Eastern Gangas

- The Gangas of Kalinga are known in history as the Eastern Gangas in analogy of the Gangas of Mysore who are known as the Western Gangas. According to the tradition recorded in the early copper-plate grants of Chodaganga, the Eastern Gangas of Kalinga were a branch of the ruling Western Ganga family of Mysore.
- Kamarnava the founder of the Eastern Ganga dynasty is said to have migrated to Kalinga with his four brothers from Kolahalapura in Gangabadivishaya (of Mysore).

Indravarman I (537 A.D.):

- The first historical ruler of the Eastern Ganga dynasty known from reliable record is Indravarman I whose Jirjingi copperplate grant was issued in the Ganga year 39, i.e., 537 A.D. He is known to be a powerful ruler having many vassal chiefs under him and his capital was located at Dantapura. Indravarman is identified with king Adhiraja Indra who mounting on his elephant Supratika defeated the Vishnukundin king Indrabhattaraka who fought on his elephant Kumuda. King Indravarman was also the lord of Trikalinga (present day Telangana). He was the first great ruler of the Ganga dynasty and started the Ganga era the initial year of which is 498 A.D. This is very likely the year in which he occupied the Ganga throne.

The Bhaumakaras

- In the first, half, of the eighth century A.D. a dynasty called Bhauma or Kar (also known as Bhaumakara) established its rule over the coastal belt of Orissa. The capital of this dynasty, called Guhadevapataka or Guhesvarapataka was situated near the modern Jajpur town of the Jajpur district.

Sivakaradeva I (C-736-783 A.D.)

- He was a mighty ruler and followed the principle of extensive aggrandisement in the northeast and southwest. The Talcher plate of Sivakara III compares him with Poros who had fought against Alexander and his Macedonian garrison.

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Subhakaradeva I (C-780-800 A.D.)

- Subhakaradeva I succeeded to his father Sivakaradeva I who had bequeathed a vast kingdom for his son. During the reign period of his father, he was really instrumental to extend the sway of the Bhauma-Kara dynasty to Kalinga, Kongoda and Svetaka. His dream could not be fully fulfilled as he had to bear the brunt of the Rastrakuta ruler Govinda III.

Sivakaradeva II (C-800-820 A.D.)

- During his period, the Palas invaded Odisha. The Badal Pillar inscription of the time of Narayanapala reveals that 'the Lord of Gauda (Devapala) exterminated the race of the Utkalas'.

Prithivi Mahadevi alias Tribhuvana Mahadevi II (C-890-896 A.D.)

- First female ruler of a dynasty. She ruled for a brief period.
- In the last days of the Bhauma-Kara dynasty, four female rulers occupied the throne one after another.

The Somavamsis

- The reign of the Somavamsis for two hundred years forms a glorious epoch in the history of Odisha. For the first time Kalinga, Utkala, Kongoda and Kosala were unified and brought under one political authority. Their reign of the Somavamsis for two hundred years forms a glorious epoch in the history of Odisha. For the first time Kalinga, Utkala, Kongoda and Kosala were unified and brought under one political authority.

1. Cultural significance of the Somavamsi rule:

- The cultural contribution of the Somavamsis is significant in many ways. The Somavamsis accepted the Varnashrama dharma i.e., traditional division of the society into four Varnas (Brahmana, Kshatriya, Vaishya and Sudra), and gave the highest status to the Brahmanas. By performing Vedic sacrifices and facilitating the migration of Brahmanas from northern India through generous offer of land grants the Somavamsi rulers promoted the Brahminisation of the socio-religious life of Odisha as well as the assimilation of the north Indian Sanskrit culture into the Odishan culture.
- Women enjoyed respectable status in the Somavamsi society. Some of the Somavamsi queens performed important works like the construction of temples. The Queen Kolavadevi, the mother of Udyota Keshari constructed the Brahmeswar temple at Bhubaneswar. Nevertheless, the status of women appears to have degenerated during this period.

2. Art and Architecture:

- Out of the numerous temples, built by the Somavamsis four are the most magnificent Lingaraj, Brahmeswar, Mukteswar and Rajarani (all in Bhubaneswar). Each of them is a masterpiece of Odishan architecture. The images of these temples are also the finest specimens of sculpture.

The Ganga (1038-1435 AD)

- The period of Ganga rule is considered an era of vigorous imperial wars and conquests, hectic political activities, sound administration and great cultural attainments. The Gangas not only succeeded in building a vast empire but their well-organised administrative set-up, and unparalleled architectural splendours like Sri Jagannath temple at Puri and Sun Temple at Konark made their name immortal in the annals of medieval Odishan history.

1. Political History:

The competent rulers of this dynasty like Chodagangadeva, Anangabhimadeva, and Narasimhadeva I were great warriors and men of ability.

2. War with the Cholas:

Chodagangadeva defied the payment of tribute to the Cholas as has been reflected by the Kalingattuparani composed by Jayamagondam, the court poet of Kulottunga. As a result, the Cholas marched to Kalinga and fought with Chodagangadeva who defeated them and occupied Vengi. This led to the expansion of the Ganga dynasty up to Vengi in the Western direction.

3. Subjugation of Utkala:

The last ruler of Somavamsi dynasty was defeated by Chodagangadeva.

4. Relation with the Palas of Bengal:

Getting success over Utkal and Vengi, Chodagandadeva next looked towards Bengal Taking advantage of the death of Ramapala, Chodagangadeva attacked Bengal beyond Dandakabhukti. He defeated the weak and feeble ruler of Dandakabhukti and brought under his control its capital city Aramya.

5. **Patron of literature and learning:**

He was a great patron of literature and learning. His inscriptions bore brilliant testimony of the fair knowledge of Sanskrit, Odia and Telegu literature that he possessed. Being a good conversationalist, he was also well acquainted with the Vedic lore. He displayed his talent in fine arts and poetical composition. Science had progressed during his age. Satyananda composed Bhasvati, a manual of rules to determine the position of the heavenly bodies. As an outstanding ruler, Chodagangadeva was famous for his religious toleration. Though, he was a great devotee of Lord Gokarnesvara in the Mahendra Mountain at his earlier days but later on, he became a loyal follower of God Jagannath at Puri. Still then, he never imposed his personal religion upon anybody. His construction of the temple of Jagannath at Puri and the endeavour to bring all religious faiths into the fold of a single cult. i.e., the Jagannath cult was a landmark in the religious history of Odisha.

6. **In the field of art and architecture:**

In the field of art and architecture, Chodagangadeva has contributed a lot. He had started the building of the great temple of God Jagannath at Puri which was completed by Anangabhimadeva III. Chodagangadeva was also instrumental in building several forts in several strategic places for the protection of his vast empire from the onslaught of enemies. The glorious career of Chodagangadeva came to an end with his death in 1147 A.D. His wife Kasturikamodini built a Jagannath temple at Tekkali in 1150 A.D. to preserve the memory of her deceased husband. Thus, the seventy years long rule of Chodagangadeva was a glorious epoch in medieval Odishan history. Of course, his discomfiture in the hands of the Kalachuri ruler Ratnadeva II could not enable him to have his sway over the Sambalpur-Sonepur-Bolangir tract. Still then, the vast empire extending from the Ganges to the Godavari establishes the fact that Chodagandadeva was a great military genius. As an administrator, patron of art, architecture and culture and a liberal ruler, Chodagandadeva is a remarkable figure in medieval Odishan history.

Anangabhimadeva III (1211-1238 A.D.)

- Anangabhimadeva-III came to power at a time when the Muslim rule in Bengal threatened the security of the Ganga kingdom in Odisha. On the other hand, the Kalachuris were the traditional rival of the Gangas. At the same time, the Chola Empire was disintegrating in the south. Such was the situation when Anangabhimadeva III ascended the throne of the Gangas.

Resistance to the Muslim invasion

- Just after his accession, Anangabhimadeva III had to face the violent march of the Muslim army of Bengal under the command of Ghiyas-ud-din Iwar who ascended the throne in 1215 A.D. The Tabaqat-i-Nasiri mentions that Ghiyas-ud-din I was the Khilji ruler who received revenue from Jainagar, Kamrup, Tirhut and several other places.

Invasion of Kanchipuram and Srirangam

- Taking advantage of the weakness of the Cholas, the Kakatiya king Ganapati invaded the Chola empire. The records of Ganapati show that he had his sway over the coastal districts to the east of Warangal and Kalinga. This political development prompted Anangabhimadeva to interfere in the Chola politics of the South. He marched with his grand army and overran Kanchipuram and Srirangam. This fact finds ample corroboration in the Allalanatha temple inscription of Kanchipuram where Somaladevi Mahadevi, the queen of Anangabhimadeva III recorded a valuable gift on the south wall of the said temple. By this conquest, the Ganga empire crossed the river Godavari and extended up to Krishna. This event took place around 1230 A.D.

Transfer of Capital

- The Allalanatha temple inscription of Kanchipuram shows that Anangabhimadeva III transferred his capital from Kalinganagar to Abhinava Varanasi Kataka (Cuttack) on the bank of river Mahanadi. Earlier, Chodagangadeva had made Sarangagarh, a second centre of political activities of the Ganga empire, but Anangabhimadeva completely shifted the capital to the centre place like Cuttack. He named it after Varanasi, the sacred place of pilgrimage of the Hindus. With all probability, it can be stated that he must have completed this work by 1230

A.D. 3.2.4.9.6.

His achievements as a builder

- He was not only a conqueror but also a great builder. The Kanchipuram inscription states that he had built a new capital, called AbhinavaVaranasiKataka. As per the Nagari grants, issued by the great king in 1230-31 AD., he raised a temple for Lord Purushottam and two Siva temples in his new capital. The Madalapanji attributes the erection of the Puri temple of Lord Jagannath to Anangabhimadeva-III, but the statement of the Madalapanji, which was a later work is not accepted by the historians because of the fact that the copper plates grant of the Gangas clearly mention that Chodagangadeva was the builder of the great temple at Puri. However, it can be assumed that Anangabhimadeva-III, might have added some new structures to the temple of Jagannath.

His devotion to Lord Jagannath

- As Anangabhimadeva-III was a devotee of Lord Purushottam, he professed great devotion to Lord Jagannath. The Drakshasrama and Kanchipuram inscriptions mention him as the Rauta or deputy of Lord Jagannath. The Madalapanji also mentions him as a great devotee of Lord Jagannath. According to some scholars in order to win the loyalty of the Nayakas and feudatory chiefs under him, he proclaimed himself as the Rauta or deputy of Lord Jagannath in 1216 AD. The subsequent Suryavamsi and Bhoi rulers followed Anangabhimadeva's policy of owing unquestioning loyalty to Lord Jagannath and professed themselves as the servants of the deity. According to some scholars, this expression of loyalty and devotion to Lord Jagannath led to the origin of the practice of ChheraPahara, according to which the king must perform the job of a sweeper in front of the car of Lord Jagannath at the time of the annual car festival. This practice has been continuing since then.

Achievements of Narasimhadeva I as a builder

- Narasimhadeva's achievement as a builder was unparalleled. The outstanding Sun temple at Konark bears testimony in the field of art, architecture, and sculpture. Though the main temple has been ruined, Jagamohana (Porch) is still standing. The marvellous art, architecture and sculpture of the temple allure the attention of millions of tourists all over the world who visit the Sun temple of Konark.

His contribution to religion, art, and literature

- He was not only a great military genius or builder but also, he was a great statesman of his time. His sound administration was marked with catholicity. He was a champion of the cause of Hinduism. His Lingaraj temple inscription reveals that he constructed a monastery called SadasivaMatha in the Ekamrakhetra (Bhubaneswar). This monastery was the asylum for the refugee Hindus who came from Gauda and Radha being oppressed by the Muslim rulers.

Cultural significance of the Ganga rule

- In order to understand the cultural significance of the Ganga dynasty, it is essential to know about the society and condition of people during the Ganga period, religion, art and architecture, music, dance, language and literature, trade, commerce etc.

Traditional Varna system

- During the Ganga period, the traditional Varna system(Brahmana, Kshatriya, Vaishya, and Sudra) prevailed. The Brahmanas enjoyed the highest status and maximum privileges in society during this period. Many of them enjoyed land grants (Agraharas) as scholars and priests. During this period, it is found that a number of Brahmanas entered into non-religious professions like military service, other categories of government service, and trade.

Development of Karanas (Kayasthas) caste

- The records of the Ganga period mention the Karanas (Kayasthas) as an important caste developed during this period. They were a hereditary class of writers.

Religion during the Ganga period

- The early Ganga rulers were devout Saivites. But after capturing Odisha, the Gangas accepted Vaishnavism. They showed great devotion to Purushottam-Jagannath who was regarded as a manifestation of Vishnu. Chodagangadeva built the present gigantic temple of Lord Jagannath. Anangabhimadeva-III declared that he ruled the empire as the Routa or deputy of Lord Jagannath. Puri with Lord Jagannath as the presiding deity became a great centre of Vaishnavism during the Ganga period. The great Bhakti saints like Ramanuja, Narahari Tirtha and Jagannath Tirtha came to Odisha from outside during this period. The recital of Gita Govinda of Jayadeva (the Vaishnava poet of this period) was introduced into the daily rituals of the Jagannath temple.

Secular nature of the Ganga rulers

- The Ganga rulers were secular in nature. In spite of allegiance to Lord Jagannath, the state deity, the Gangas also patronized the worship of other deities - Siva, Parvati and Sun God. Chodagangadeva donated a village for the maintenance of a perpetual lamp in the Lingaraj temple of Bhubaneswar. Parvati temple was built inside the precinct of the Lingaraj temple during the Ganga rule. Narasimhadeva-I built the temple for Sun God at Konark. The Ganga rulers seem to have attempted a harmony between Saivism and Vaishnavism. The transformation of Siva of the Lingaraj temple into the conjoint deity, Harihar (Vishnu as well as Siva), and the construction of the Vishnu temple of Ananta Vasudeva by a Ganga princess named Chandrika devi during the Siva temples indicate attempts at such a synthesis of Hari-Hara cult.

Art and Architecture during the Ganga period

- The art and architecture of Odisha reached the zenith of glory in the constant and strenuous building activities of the great Ganga monarchs like Chodaganqadeva, Anangabhimadeva-III and Narasimhadeva-1. The Gangas built two unrivalled and beautiful monuments - the Jagannath temple of Puri and the Sun temple of Konark. These two temples are remarkable for their massive structure, architectural skill, fine ornamentation, and beautiful images representing animals, gods, goddesses, episodes from mythology and erotic partners.

Patron of Learning

- Being learned and cultured themselves, the Ganga monarchs extended their patronage to the promotion of learning. They offered land grants to the learned Brahmins, temples, and maths (monasteries). The temples and maths were centres of religious culture as well as learning. The copper plate grants and stone inscriptions show the high watermark of Sanskrit literature in Odisha during the Ganga era. During this era there were several intellectual luminaries in Odisha. Pandit Vidyadhar(Ekavali), Jayadeva (Gita Govinda), Shridhar Acharya and Nilambar Acharya (the Smriti writers), Viswanath Kaviraj (Sahitya Darpan), and Satyananda (the astronomer who wrote Surya Siddhanta) belong to Ganga period.

Evolution of Odia Language

- During this period some stone and copper plate inscriptions of the Ganga period clearly indicate that Odia language and script took a definite shape. As a result, during the reign of Kapilendradeva, the immediate successor of the Gangas, Sarala Das could write his magnum opus, Mahabharat in the language of the masses i.e. Odia.

Music and Dance during the Ganga rule

- The Ganga monarchs were great patrons of music and dance. The Natamandapas (Dancing Halls) of the temples were the places where the Devadasis (the maidens dedicated to the temples) were performing dances to the tune of compositions and musical instruments. The temple of Jagannath at Puri and the Sun Temple of Konark (which were built by the Gangas) have Natamandapas. Anangabhimadeva-III added Natamandapa to the temple of Lingaraj in Bhubaneswar. The Ganga kings employed damsels in the temples for singing and dancing. Tradition states that Padmavati, the wife of poet Jayadeva was a Devadasi, dedicated to Lord Jagannath. She used to dance to the tune of the songs, composed by her husband. The Ganga temples, particularly the Natamandapas are full of singing and dancing girls in ecstatic postures with musical instruments found in the panels.

Gajapatis

- The Ganga dynasty was succeeded by SuryavamsiGajapatis. Kapilendradeva overthrew Gangas and established Suryavamsi dynasty. He was given the opulent title of 'Gajapati Gaudesvara Navakoti Karnata Kalavargesvara.'
- Purusottamdeva on the other hand, was an exceptional diplomat. His reign was tranquil, which fostered growth of Odia literature.

The Bhoi Dynasty of Khudra

- The Afghan intrusion to Orissa made the situation vulnerable and paved the way for Mukunda Dev to overthrow Gajapatis.
- During this period, the Khurda kingdom was covering an extensive area of 13,935 sq. miles that was stretching from river Mahanadi in the North to the borders of Khimidi in the South and from KhandapadaDaspalla region in the West to present Jagannath Road in the East. So geographically, it was forming the Gateway between the North and South. It was therefore, during the period of Ramachandra Dev-I that, Khurda kingdom became the largest territorial entity in Orissa. The territorial disintegration of Khurda began during the rule of Ramachandra Dev-II by passing over of areas spreading from Tikali Raghunathpur to the Chilika lake to Nizam of Hyderabad. Finally, it was during the reign of Birakishore Dev that, major portions of Khurda were ceded to Marathas.
- From 1568 to 1817 AD, during the long period of 250 years, Khurda witnessed the rule of thirteen kings among whom twelve were from the Bhoi dynasty. However, first the Mughal, followed by the Maratha and finally the British rule over Orissa had its repercussions on Khurda kingdom.
- The rulers of Khurda kingdom were also great patron of art and culture. Ramachandra Dev I provided his patronage to literary activities. It was during his reign that the famous work Durgastab Chandrika Was written. He restored idols of Jagannath, Balabhadra, Subhadra in Srimandir, which were earlier hidden during Orissa invasion of Kalapahara.
- Narasingha Dev-I revived the rites and rituals and ceremonies of Srimandir, which were not observed for a long time due to constant Muslim attacks on the temple. He also set up Neelachakra at top of the temple of Lord Jagannath whichwas blown earlier due to a cyclone. During the reign of Hari Krishna Dev, Hinduism was promoted. Many literary works, mostly epical were composed for this purpose. Divyasingha Dev-II organized JhulanaJatra.

Afghan Conquest of Odisha

- Sulaiman Khan Karrani, the younger brother of Taj Khan Karrani(the founder of Karrani dynasty in Bengal) became the Sultan of Bengal in 1565 C.E. In 1568 C.E. Sulaiman sent his son Bayazid Khan and general Kalapahada against Mukundadev of Odisha. When Akbar was busy in the conquest of Chittor, he took advantage. Mukundadev fought with the Bengal army at Gohiratikiri (near Jajpur) and was defeated and killed on the battlefield in 1568 C.E.

Mughal - Afghan Conflict

- Emperor Akbar took a bold step against Daud Khan Karrani and sent Raja Todarmal to Bihar to help Munim Khan, the Governor of Bihar. With the arrival of Akbar's army, Daudleft Biharand returned to Bengal.Daud fled to Cuttack and moved forward and backward between Cuttack and Jaleswar keeping a close watch on the advance of Mughal army. Finally, in the battle of Tukaroi which took place at modern Balasore, six miles west of Jaleswar on the bank of the river Suvarnarekha. Daud was defeated by the combined army of Mughal led by Munim Khan and Todarmal. Daud had no alternative but to rush towards Cuttack.
- Suppression of the rebels by Akbar To punish DaudKarrari and Afghans, Akbar appointed HussainQuli Beg entitled Khan-i- Jahan assisted by Todarmal to lead an expedition against Afghans. In the meantime, Akbar sent Muzafar Khan to join the imperial army in 1576 C.E. Almost all the leaders of the Afghans met their end and the Afghans were utterly defeated by the Mughal Army.

Mughal Rule in Odisha

- Mughal- Afghan Treaty Akbar sent one of his trusted Generals Raja Man Singh to teach a lesson toQutulLohari, the Afghan ruler of Odisha. Meanwhile, QutulLohari died and was succeeded by his son. As the son ofQutulLohari was a weak ruler, his Wazir Khwaza Isa wanted a peaceful relationship with the Mughals. A treaty between the Afghan andMughal general Mansingh was signed on 15 August 1590 C.E.

Odisha under Akbar

- After the death of Daud Karrani Raja Todarmal peace-fully administered Odisha. Mughal Emperor Akbar recognized Raja Ramachandradev as the legitimate successor of the Odisha Gajapati's, and he assumed the title of Gajapati. Mansingh implemented Todarmal's revenue system. Akbar did not intervene in the matters of Puri Jagannath Temple during his reign and Odisha became an integral part of Bengal Subah which was ruled from Bengal's capital.

Odisha under Jahangir

- Odisha became a separate Subah and appointed Hasim Khan as the Governor of Odisha. Raja Kesu Das Manu, a subordinate of Jahangir marched against Purusottam Dev the king of Odisha to materialize the dream of his master. He occupied Khordha and a humiliating treaty was signed with king Purusottamdev of Khordha. After the death of Purusottamdev his son Narasinghadev became the ruler of Khordha and remained loyal to the Mughal Emperor Jahangir. But latter he lost the sympathy of Jahangir because he greeted the rebellious Prince Khurram (Sahajahan) in Odisha. **Odisha became a separate province during the period of Jahangir.**

Odisha under Shah-Jahan

- Muhammad Baqar Khan was appointed Governor of Odisha following Shah Jahan's accession to the Mughal throne in 1628 C.E. There was no invasion on Khordha on behalf of Mughal Governor of Odisha and the Mughals were never involved in the matters of the Jagannath temple at Puri during SahJahan's rule.

Odisha under Aurangzeb

- During this period of instability in the Mughal Empire several chieftains in Odisha declared their independence. Khan-i-Duran was appointed the Governor under Aurangzeb and he ruled from 1660 C.E. to 1667 C.E. During this period, he crushed several rebel chieftains and subdued Mukundadev-I, the then king of Khordha. During Aurangzeb's time, Governor Junaid broke the famous Sarala temple of Jhankad in the present Jagatsinghpur district and a good number of temples at Jajpur for which Aurangzeb's rule were unpopular in Odisha.

Maratha rule in Odisha

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- Military power of the Marathas was a challenge to the Mughal rule in India at the later period. Peshwa BajiRao

(1740-1761) repeatedly invaded Bengal between 1742-1751. Alivardi Khan (1740-1756) the then Nawab of Bengal gave a part of Odisha to the Marathas in order to avoid their frequent loot.

- The Maratha rule in Odisha was essentially military in nature and a replica of the Mughal administration. Then Odisha was politically divided into two regions: -
 - a) The Garjat states which consisted of 24 chieftains (puppet leaders) and
 - b) Mughalbandi.
- The Garjat rulers held land by paying feudal fees. There were 24 such states. The Mughalbandi area spread over coastal Odisha ranged from Suvarnarekha in the north to the Chilikalake in the south.

British Occupation

During 1805 when European colonialism was spreading over, Maratha Governors permitted the colonial British East India Company to set factories at Cuttack, Balasore, Pipili. This was perhaps a step for the colonial administration to poke nose into indirect rule in Odisha.

Causes of British occupation of Odisha

1. Weakness of the Maratha rulers
2. The opposition of the Land Lords
3. **Capture of Ganjam:** The British established factories in different parts of Odisha. East India Company was granted the Dewani of Bengal, Bihar and Odisha in 1765. After establishing factories at Haripur, Pipili and Balasore, they felt the importance of salt as a major commercial commodity and kept their eyes on coastal Odisha. After the grant of Dewani in 1765, Lord Clive obtained the northern circars of Odisha from Shah Alam which included Chicacols, Rajahmundry, Ellore and Guntur, which were under the undivided Ganjam District. They were also able to get Midnapur, a part of the then North Odisha. Thus, the East India Company got the South and North provinces of Odisha which facilitated them to capture the other parts of Odisha.

Occupation of Puri

Lord Wellesley's Diplomacy on Jagannath faith

- Lord Wellesley knew it well that Puri was the land where God Jagannath was the dip touching faith of the inhabitants of Puri and they can do everything for the name of God Jagannath. So, he decided to play a diplomatic trick on this faith. He wrote letters to the feudatories of Odisha conveying that it was the desired of God Jagannath to drive the Marathas away from Odisha by the Britishers. The priests of Puri Jagannath Temple were assured by the Governor General that they would be respected by the Britishers and the British authorities shall not interfere in the temple administration. Thus, they were able to gain some trust from the people of Puri.

Capture of Cuttack

- After the occupation of Puri, the British troop planned to capture Cuttack. Harcourt engaged Lt. Ogilvie at Manikpatna and Major Fletcher at Puri to deal with the Maratha troops. On 24th September 1803 C.E. Harcourt marched towards Cuttack. He faced a strong resistance of the Maratha troops at Ahamadpur and Mukundpur. But the skilful mobilisation of British Artillery by Harcourt defeated the Marathas and entire Cuttack except the Barabati Fort came to the British clutch.
- On 17 December 1803, Raghoji II Bhonsle of Nagpur signed the Treaty of Deogaon (also Deogarh) in Odisha with the British East India Company after the **Battle of Laswari** and gave up the province of Cuttack (which included the coastal Mughalbandi plain, Garhjat the princely states of Western Odisha, Balasore port, and parts of Midnapore district of West Bengal). The region was subsequently administered by the British as a division until 1912 of the Bengal Presidency with its administrative seat in Cuttack, the princely states remaining under indirect rule.

Freedom Movement in Odisha

- In 1817, the British had to suppress the Paika rebellion. The Paika were a landed militia who were exempted from

taxes in lieu of their services. They were dissatisfied with the new British land laws and were led by Bakshi Jagabandhu, a commander of the king of Khurda.

Utkal Sabha (1882)

- Formed by Madhusudhan Das, It marked the beginning of political activities in Odisha. In 1888, a durbar was held in Cuttack during the visit of Lieutenant-Governor of Bengal, where the Utkal Sabha led by Gouri Shankar Roy presented the issue of bringing Odia-speaking territories under one administration.
- In 1903, the Utkal Union Conference was founded. In 1912, Odisha and Bihar were separated from Bengal province to form a new single province.
- In 1913, Sashi Bhusan Rath began publishing the first Odia daily newspaper, Asha, from Berhampur. Gopabandhu Das was the editor and wrote its editorials until 1919. In 1915, Gopabandhu Das began publishing a magazine called Satyabadi, to promote Odia literature and culture. On 4 October 1919, he started his own weekly newspaper, Samaja.
- In 1885, Indian National Congress was founded. In 1920, it adopted reorganization of provinces according to linguistic basis as one of its agendas. This inspired many leaders in Odisha to form an Odisha Congress Committee and demand a separate province for the Odia-speaking population. On 1 April 1936, Odisha was granted the status of a separate province. Odisha Day (Utkala Dibasa) is celebrated locally every year on 1 April to mark the day.

Tribal Resistance Movements in Odisha (Post - Independence)

The State of Orissa is rich in natural mineral resources, forests and tribal population. With Orissa alone having nearly 70 per cent of the total bauxite in India and 13 per cent of the world deposits, the State Government considers these mineral resources as a gateway to its development.

1. **1992 Movement-** In 1992, the Orissa Mining Corporation (OMC) was granted license for subsequent lease of mining in this region to other corporate entities. In 1996, the UAIL project team visited the site for survey during which the local people came to know about the project. On January 21st 1996 UAIL organised an informal meeting near Kucheipadar in which 6000 villagers from three panchayats attended and presented a memorandum to the Collector, MLA of the constituency and to the management of UAIL. When there was no response



either from the government or from the company, the local tribal people organised themselves and formed an umbrella organisation named Prakutika Sampada Surkshya Parishadvi (PSSP) or Council for Protection of Natural Resources.

The major event happened when PSSP conducted a referendum over UAIL in October and November 1998 across 40 villages. A significant majority (96 per cent) rejected the UAIL mining project.

2. **Niyamgiri Issue:** The Niyamgiri is a hill range situated in the districts of Kalahandi and Rayagada in the south-west of Odisha, India. These hills are home to Dongria Kondh indigenous people. The hills have one of India's most pristine forests in the interior. The issue of controversy over the VEDANTA mining lease on the upper reaches of the Niyamgiri hills in Orissa was examined by an official committee headed by Dr N C Saxena, formerly Secretary (Planning Commission). The VEDANTA site, the forested slopes of the Niyamgiri hills and the many streams that flow through them, provide the means of living for Dongria Kondh and Kutia Kondh tribes,

classified as 'Primitive Tribal Groups' that are eligible for special protection. The Niyamgiri massif is important for its rich biodiversity. It also plays the critical role of linking a whole series of forests and wildlife sanctuaries. The two Kondh communities regard the Niyamgiri hills as sacred and believe that their survival is dependent on the integrity of its ecosystem. The VEDANTA site is amongst the highest points in the hills and it is considered especially important as a sacred site. The proposed mining lease (VEDANTA) area is clearly the Community Forest Resource area as well as the habitat of the two Primitive Tribal Groups and their villages, as defined in the Forest Rights Act. Mining, if permitted, will directly affect almost 20 per cent of the world population of the Dongaria Kondh community. The mining operations will destroy significant tracts of forest lands. Since the Kondh are heavily dependent on forest produce for their livelihood, this forest cover loss will cause a significant decline in their economic well-being.

CULTURE

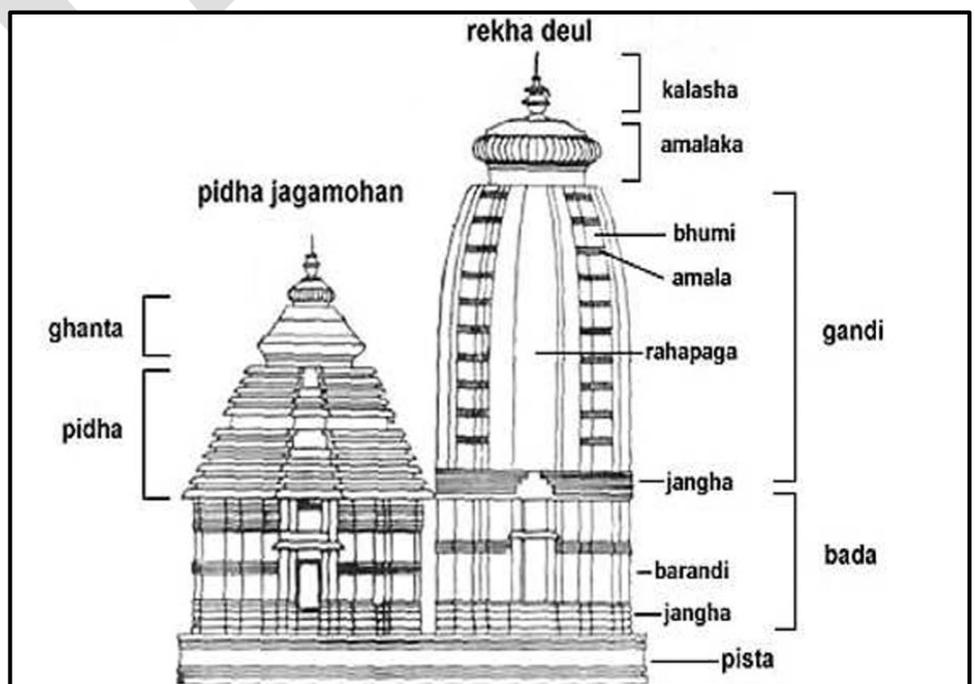
Temple Architecture

Typical Odishan temple

- BhuvanaPradipa mentions about three kinds of temples based on their architectural features. These are: Rekha (curvilinear superstructure), Bhadra or Pidha (monument with a pyramidal roof) and Khakhara (oblong building with wagon-vault roof). The typical Odishan temple consists of both Rekha and Bhadra-the Rekha for the Deula (sanctum cella or garbhagriha with the curvilinear superstructure called sikhara or gandi) and the Bhadra for the pidha-deula to serve as the audience hall (Jagamohana or mukhasala). The pidha-deula, added to the front of the Rekhadeula, is covered by a pyramidal roof of receding steps. The smaller height of Pidha-deula represents a balance with the higher Rekha-deula and "greatly enhances the grandeur of the soaring curvilinear spire". Along the same axial line, Nata mandira (dance-hall) and Bhoga mandapa (hall of offering) were added later. The Odishan temples are usually of the curvilinear spire with square sanctum. A few Pidha-type temples are made on the summit of the Mahendra and in Koraput, two hypaethral (circular and open) Yogini temples at Ranipur-Jharial and Hirapur the starshaped Ones at Baudh, and a few Khakhar temples.

Components of the Odishan temple

- As regards the plan, in elevation the Odishan temple has four components, such as, pista (platform or vedika), the Vada (the vertical wall), gandi (the trunk), the mastaka (head or crown). The pista is absent in many temples. The bada consists of three parts, such as, pabhaga (footportion or bottom part consisting of Khura, Kumbha, Patta, Kani, Basanta), jangha (the thigh part) and baranda (moulding forming uppermost part of bada). The jangha is subdivided into two parts-tala janga (lower thigh) and upper jangha (upper bond thigh) by a set of mouldings known as bandhana. There is a similarity between the main temple and the pidha up to bada.



The difference starts from the Gandhi. Whereas gandi of the Rekhadeula inclines inward in a convex form, i.e. curvilinear outline, that of Pidha takes a pyramidal form. The gandi of Rekhadeula is divided into several pagas

(vertical projections). The corner pagas known as kanika-pagas are further sub-divided into horizontal sections known as bhumi by miniature amlas (ribbed disc resembling amla fruit). The central paga is known as Rahapaga and the next two as kanika and anu-raha. The door or entrance comes on the rahapaga whereas niches come on the other three raha-pagas which go down up topa- bhaga. It is thus in the plan of a four-door shrine. The subsidiary pagas are placed midway between the raha and the corner. Depending upon the number of pagas (also called rathas), temples are classified as triratha, pancha-ratha, saptaratha, etc. The topmost course of gandi is called visama. The mastaka (skull) above it consists of Veki (neck), amla, Khapuri (skull) Kalasa (Gar) ayudha (attribute or symbol of the deity).

- In pidhadeula, the gandi consists of a number of pidhas, gradually diminishing towards top in a pyramidal shape. The topmost pidha is reduced to about half of the lowest one. In later temples pidhas were grouped into tiers called potalas which are separate from each other by recessed vertical walls known as kanti. The hollow interior above the sanctum (garbha-griha) is hidden by a ceiling (garbhamuda) consisting of stone beams and rafters to maintain stability of the structure by binding the walls. In bigger temples, two or three ceilings (mudas) are found, as in the case of Lingaraja. Access to the chambers is made through an opening above the lintel of the door of the sanctum. The construction of such lofty temples like Lingaraja and Jagannatha creates awe and wonder in the mind of the onlooker regarding the technique of construction. In fact, the technique adopted was corbelling. The sized-Khondalite stones, used in most of the temples, are laid horizontally one upon another, "held together mainly by a system of counterpoise, the weight of one stone acting against the pressure of another, much of the stability being a matter of balance and equilibrium". No cementing mortar of any kind has been used but iron cramps and dowels were used to keep the stone slabs in position.

Muktesvara Temple

- The Muktesvara temple is a unique one in the field of Odishan temple architecture. It was so elegantly designed that it became one of the most beautiful temples of India. The gate of the temple was well designed and its balance and design give it a grandiose look. The Vimana stands on a raised platform. It is square in ground plan. The base has its five divisions such as Khura, Kumbha, Pata, Kani and Vasanta. These five divisions were absent in earlier divisions of the temple. The pilasters have recesses which contain GajaSimha and Naga columns. Here in this temple, the niches are empty and have no Parsvadevatas (side deities). The ground plan as the Jagamohana of the Muktesvara temple is just like a star. The Muktesvara Temple steps of the pyramidal roof recede when it ascends.

Lingaraja Temple

- Among all the temples of Odisha, the Lingaraja temple at Bhubaneswar deserves special mention. It bears architectural splendour and is regarded as one of the best archaeological monuments of the east reflecting Kalinga type of architect; with all its perfection. It was constructed between 1025 and 1065 A.D. A gigantic structure of about 180 feet high dominates the entire landscape at Bhubaneswar. The temple stands within a spacious compound of laterite surrounded by a number of smaller temples. The presiding deity of this temple is known as Tribhubanesvara (Bhubaneswar) from which the city has derived its name. The majestic Lingaraja temple has four frontal projected sections such as the Deula, Jagamohana, Natamandira and Bhogamandapa. It can be stated beyond doubt that the Natamandira and Bhogamandapa are later additions. The Vimana and Jagamohana of the Lingaraja temple are wonders for the people in general and art historians, in particular, because it is a surprise that how big pieces of rocks could be lifted to such a great height when the modern device was quite unknown in that remote phase of history. The Jagamohana of the Lingaraja temple is decorated with various sculptures. The Natamandira and the Bhogamandapa are open halls. The images of Parvati, Ganesa and Kartikeya appear in the northern, southern and western niches of the sanctuary respectively. The life-size images of the Parsva-devatas are made of chlorite. The three distinct Puranic episodes are found on the walls of the sanctuary and of the Jagamohana. On the southern door of the Jagamohana, the marriage scene of Lord Siva has been depicted where Siva wears the crown of a bridegroom but appears perfectly naked. The images of Bhrikuti, Brahma and Parvati are associated with the scene. On the southern facade of the sanctuary, a scene is found where Yasoda churns curd and Srikrishna, as a child, disturbs her. The image of Nanda is also associated with it. The third episode on the western side of the Vimana is represented with a simple form of Lord Siva's marriage. The Lingaraja temple is a rekhadeula planned in the Pancharatha style without a Pistha (platform) having Panchangabada. Thus, the

Lingaraja temple is architecturally magnificent and it represents the matured Kalinga-style of artistic excellence.

The Sun temple at Konark

- The Sun temple at Konark, popularly known as 'Black Pagoda' was the fullest manifestation of the Kalinga style of architecture. This monumental temple was constructed by Narasimhadeva I in the 13th century A.D. Konarka is popularly known as Arkakshetra connecting the worship of the Sun god. The temple consisted of the Vimana, Jagamohana and Natamandira. The Vimana is now lost due to the fall of stones from the top of the temple. The existing Jagamohana (Mukhasala), designed with a pyramidal roof, stands on a high platform. The 24 wheels, carved on the sides of that elevated platform upon which the Deul (sanctum) and Jagamohana (porch) stand, represent the 24 hours of a day. A group of 7 spirited horses sculptured on the sides of the staircase denote 7 days a week. The wheels and horses together present the idea that the temple was designed in the form of a colossal Solar Chariot. The Vimana and Jagamohana were planned in the Pancharatha style. The Natamandira was planned as a detached building in front of the main temple. It had an approachable flight of steps on four sides. It is a lavishly carved pillared structure. All over the structure are depicted dance and musical performance.

FAIRS AND FESTIVALS

1. **Durga Puja:** Durga Puja is a popular festival in Odisha, is celebrated to worship the Goddess of Power and War, the Goddess Durga and to celebrate women's power. The festival takes place in the month of Aswin or Kartik.
2. **Kalinga Mahotsav:** Kalinga Mahotsav is the festival of Martial Dance and is celebrated to mark the major victory of peace over war when Kalinga (part of Odisha) once witnessed a battle during the reign of Ashoka. The festival is a tribute to the martyrs of the Maurya Dynasty which is celebrated by various Martial Art Acts through dance and music. Kalinga Mahotsav is one of the most famous festivals in Odisha. It holds great religious significance for people. The aim of this festival is to encourage people to follow the path of peace and calm, rather than fighting amongst themselves.
3. **Konark Dance Festival:** Konark Dance Festival is a five-day celebration starting from 1st December till 5th December. During these five days, renowned dancers from all over the country come to showcase their talent at the Konark Natya Mandap. The main aim of organizing this dance festival is to introduce the world to traditional Indian dance forms and its diverse culture.
4. **Rajarani Music Festival:** Rajarani Music Festival is celebrated every year, the festival is just a way to cherish the art form which has been the soul of the eastern state. Music enthusiasts and artists from across the globe come to Odisha to relish the heart-warming beats of Odissi Music. Using the backdrop of the Rajarani Temple which finds its place in the *Temple city of India* Bhubaneswar.
5. **Mukteswar Dance Festival:** The Mukteswar Dance Festival concentrates exclusively on Odissi dance. It features solo, duet and group Odissi performances by young and senior artists. Reputed troupes from Odisha and elsewhere in India perform at the festival. It takes place in the courtyard of one of Bhubaneswar's most prominent and well-preserved temple complexes that's more than 1,100 years old.
6. **Ekamra Utsav:** Ekamra Utsav is celebrated every year in Bhubaneswar, dedicating to Lord Shiva, it is a full ten-day event. This festival in Odisha is celebrated at Janata Maidan of Bhubaneswar city in the first week of November every year. Ekamra Utsav is an event focusing on multiple disciplines thus aiming to boost Odisha's rich textile industry and cultural heritage in the most colourful way.
7. **BudhiThakurani Yatra:** Maa BudhiThakurani Temple is located near the Big Bazar of Berhampur, Ganjam, Odisha. The presiding deity of the temple is worshipped by a weaver community-Dera. Apart from the religious significance, the temple is very much famous for hosting one of the biggest festivals of southern Odisha - Thakurani Yatra.

8. **Rath Yatra:** Ratha Yatra is a major Hindu festival associated with Lord Jagannath held at Puri in India during the months of June or July. The Puri Rath Yatra is world-famous and attracts not only from India but from different parts of the world. Rath Yatra, in other words, the Chariot Festival is the only day when devotees who are not allowed into the temple can get a chance to see the deities. This festival is a symbol of equality and integration. The 3 deities, Lord Jagannath, his elder brother Lord Balabhadra and their sister Subhadra are worshipped within the temple. On this festival they are taken to the streets of Puri so that everyone can have the fortune to see them. The 3 deities make an annual journey to their aunt's Temple(Gundicha Temple), 2 km away from Lord Jagannath temple.
9. **Chhau Festival:** The Chhau Festival is a significant festival for the people of Odisha, which continues for three successive days. The Festival is observed by the Bhuiyans Tribe in numerous areas of Odisha, particularly in Koraput, where the celebration is praised with the most extreme intensity. The celebration is basically appended to Mayurbhanj Chhau, a noteworthy move type of Odisha.
10. **Nuakhai:** Nuakhai, as the name, suggests that *Nua* means New and *Khai* means Food. So, the festival of *Nuakhai* is a festival to celebrate newly harvested food by the farmers. One day after the celebration of Ganesh Chaturthi it is celebrated especially in the Western part of Odisha with much pomp and jubilation.
11. **ChatarJatra:** ChatarJatra is a traditional festival celebrated by the people of Kalahandi District, Odisha. The festival is celebrated during the Mahastami of Durga puja festival; the ritual practice of Khonds Nabakalevar is also performed during the festival. To please Maa Manikeswari, a tribal dance is performed, which is known as Ghumura dance. Ghumura is a traditional dance and a heritage of Kalahandi district, it is a dance performed with a traditional instrument Ghumura Veer Badya.
12. **Hingula Yatra:** Worshiping of Shakti or Shiva has grown out of the mass religious culture of the people under the spell of Tantrism in the remote past. One such festival is Hingula Yatra or Patua Yatra. There is a popular belief among the local people that on this day of Visuba Sankranti Goddess Hingula appears and propitiation to Her removes all evil forces.

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13. **Bali Yatra:** In the Hindu month of Kartik(October - November), the city of Cuttack in Odisha celebrates a renowned festival known as Bali Jatra. The name Bali Jatra means 'A Voyage to Bali'. This popular festival of Odisha marks its beginning from the day of the full moon and continues for the next seven days at Gadagadia

Ghat of the River Mahanadi where they worship the Lord Kartikeswar - the presiding deity of this festival. Moreover, through this festival, the locals also commemorate that day when sailors of Odisha first crusade to distant lands of Java, Bali, Borneo, Sri Lanka and Sumatra. To pay their homage, regional people make the artificial boat (made up of paper, barks of the banana tree and cork) and float it in the water. Besides, the festival also observes the tradition of lighting lamps in the boat which is called Boita Bandana. This boasts an amazing landscape of countless boats lit with lamps.

HANDICRAFTS

Odisha is famous for her handicrafts which exhibit the skill and creativity of her artisans. Her brass work, silver work, terracotta art objects, and applique work are unique examples of artistic excellence.

1. Brass & Bell Metal Ware:

The fine engravings on brass and bell-metal utensils, bronze bangles and pots are important aspects of Odishan art. Artefacts made of metal, particularly brass, find pride of place in the homes of Odisha. Beautiful lamps and lamp stands are used during the worship of deities. Rice-measuring bowls made of brass are used in many homes. The artisans also make elephants and horses from brass and decorate them with intricate designs. Containers of brass for betel chewers are designed both to be useful and ornamental. There are household articles and utensils made from brass and bell metal and they are of different shapes and sizes. The brassware of Odisha reveals the high workmanship of the artisans and their flair for innovation.

2. Silver Ware and Filigree Work:

Silverware of Odisha is very widely known. Filigree works particularly are unique examples of artistic excellence rarely to be seen in any other part of India. Silver wires, extremely delicate, are shaped into intricate designs. Forms of animals and birds, and articles of daily use like vermilion receptacles are also made from silver wires. Filigree ornaments, especially brooches and earrings are very popular among Indian women. Cuttack is world-famous for Filigree work. Scenes from the Mahabharat have sometimes been depicted in silver in particular interest is the chariot of Arjuna driven by Lord Krishna done in silver. The beauty of the chariot, the proud stance of the horses and the true-to-life figures, all contribute to the overall majesty of the silver art effect.

3. Terracotta and Pottery:

Potters of Odisha still make earthen pots to be used in various religious and social functions. They are made in various shapes and sizes and are adorned with fish and flower motifs and geometrical designs. Horses and elephants in terracotta are made to meet local demands during religious occasions. These are offered to the village goddess (grama-devata) to ward off disease and danger.

4. Golden Grass and Cane Works:

Baskets, hand-fans and table mats are woven from golden grass by the female folk. Floor mats are also woven out of golden grass which is a local product, Today the demand for these goods has increased and this testifies to their beauty, utility and lasting quality. Cane is used for weaving baskets and several items of furniture.

5. Horn Works:

There are artisans in Odisha who are dexterous in providing articles of daily use like combs, flower vases and pen-stands out of the horn of cattle. The horn is polished smooth and then shaped into various forms. Cranes, lobsters, scorpions, and birds made of horns are finished to a nicety. Their surface throws off a dark sombre sheen and catches the attention of all art lovers.

6. Sarees and Other Fabrics:

The sarees come in a variety of designs and colours to suit every taste and pocket. Generally, the villagers in the Sambalpur district weave the saree on a loom in the private or corporate sectors. Sambalpuri cotton sarees have a

smooth finish and have a distinctly original border and pallu. Fish, conch shells and flower motifs are woven into the fabric. Sometimes animal motifs are also used to decorate the borders and pallu. Silk saris are also produced by village craftsmen from local raw materials. KhanduaPata saris have elaborate designs and a gloss which is attractive. Bapta saris have cotton and silk threads in warp and woof. BerhamporiPata saris are worn by orthodox and modern women alike. The saris are named after the places where they are produced, the quality of skeins used and the nature of the designs woven into them. Handwoven bed sheets, bed covers, tablecloths, curtains and dress materials of Odisha are equally popular throughout the country.

Music

- Odissi music is a classical style of music that comprises all the essential elements, such as talas and ragas, common to Karnatic and Hindustani Music. Initially, Odissi music has the tradition of chhandas that were low in musical outline. Jayadeva was the first Odia poet to compose musical lyrics that were meant to be sung and he also suggested the classical ragas existing during that time in which the lyrics were to be sung. From the 16th century, musical treatises, named Natya Manorama, Sangita Kalalata, Gita Prakasha and Sangitamava Chandrika, were written and compiled in the state. In the 19th century, two treatises, Sangita Narayana and Sangita Sarani were written. Odissi sangita is a combination of four classes of music Chitra Kala, chitrapada, dhruvapada and Panchal.

Language

- The Official language spoken by the majority of the population is Odia. The language of the state belongs to the Indo-Aryan family which is closely related to Bengali and Assamese. The Adivasis of the state still speak a few tribal languages that belong to the Dravidian and Munda language families.

Folk Dance

1. ChaitiGhoda:

ChaitiGhoda Nata is a simple form prevalent among the fishermen community of coastal Odisha popularly known as Keuta (Kaivarta). The festival termed ChaitiGhoda is held for a whole month beginning from the full moon in Chaitra. An integral portion of this dance drama is enacted by the character of a horse. An image of the horse is improvised out of bamboo and cloth, complete with a head, body, and tail but without legs. The dancer enters the cockpit of the hollow body and hangs it at his waistline to give the illusion of a rider on the horse, complete with straps, performance is done in an arena without a green room.

2. Danda Nata:

Danda begins on an auspicious day before the Chaitra Sankranti or Meru Parba with traditional worship and fasting. Only male people take part in this festival. All the 'Bhoktas' or 'Danduas' lead a very pious life for all these days during the festival and they avoid eating meat, fish or cohabiting during this period. People commit self-inflicted wounds to worship Lord Shiva because the philosophy of ancient Hinduism says that for a person to be great, one has to have self-control over one's body (Kaya), mind (Mana), and speech (Vakya). So in order to achieve greatness, a lot of punishments, Danda, to the individual must be undergone, so this event is known as Danda Nata.

3. Medha Nacha:

Medha Nacha common in the coastal districts of Orissa, is generally performed during the Dussehra, Holi, Kali Puja, Ram Navami and Sahi Yatra. In each of these cases, the idols are taken out into the streets in procession for either the congregation or the immersion. The instruments accompanying this form of dance performance are Chhangu and Dhol.

4. Changu Dance:

Changu Nata is a derivative of the more popular tambourine dance form. Male members play the drums while women folk constitute the main dancers. The male members sometimes accompany them however the females take the lead. It can be performed without too much practice as the steps are simple. The male dancers move with perfect expertise and body synchronization and perform stunts. Another interesting feature of the Changu Nata dance form is the dress factor. The women drape their entire bodies with long saris keeping only their sensuous hands and feet open. The swaying body movements of the women folk along with the accompaniment of the

drum impart an intoxicating feel to the whole atmosphere.

5. Odissi Dance:

It is a sensuous and lyrical dance form. Considered a dance of love, it touches on the human and the divine aspects of life. It also touches on the subtleties of life, as well as the mundane. Odissi is a very stylized Indian dance and to some degree depends on the established Natya Shastra and the Abhinaya Darpana.

Odissi nearly takes after the principles set around the Natya Shastra. Outward appearances, hand signals and body developments are utilized to propose a specific feeling, a feeling or one of the nine rasas.

Paintings:

- Pattachitra is a traditional painting based on Hindu mythology that is one of Odisha's oldest and most popular art forms. Raghurajpur village in Puri is well-known for its artists, and it's fascinating to note that practically every family has at least one member participating in the art form.
- Palm Leaf Painting, also known as Talapatra Chitra in Odisha, is an old style of art. This is regarded as one of the sacred art forms in the state.

GEOGRAPHY

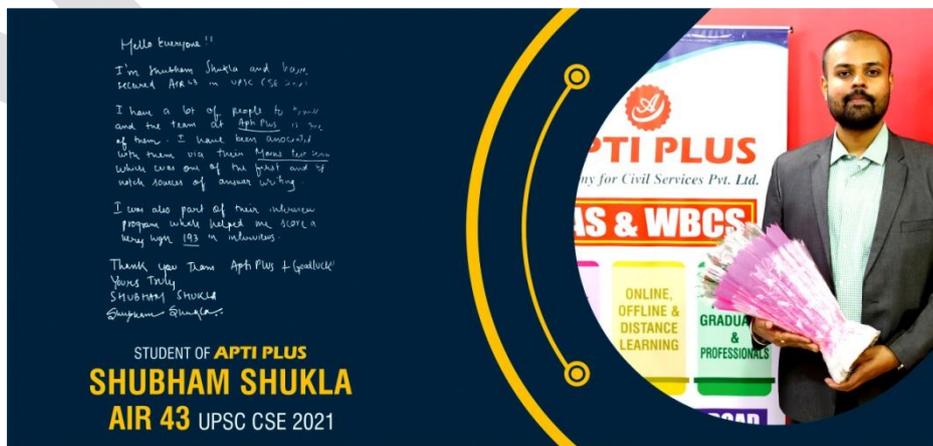
Odisha is one of the States of India. It is located between the parallels of 17.49°N and 22.34°N latitudes and meridians of 81.27°E and 87.29°E longitudes. It is bounded by the Bay of Bengal on the east; Madhya Pradesh on the west and Andhra Pradesh on the south. It has a coastline of about 450 km. It extends over an area of 155,707 square km. Accounting for about 4.87% of the total area of India.

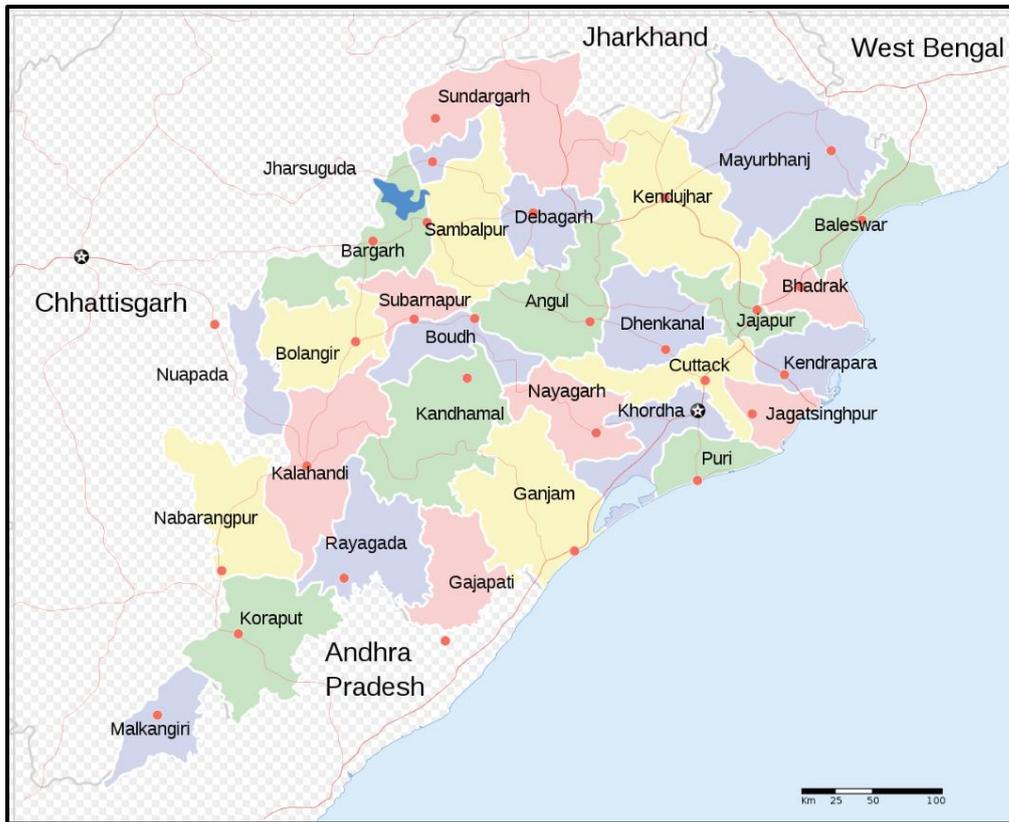
Climate

- Odisha lying only South of the Tropic of Cancer, has a tropical atmosphere. It is warm nearly during the time in the Western areas of Sundergarh, Sambalpur, Baragarh, Bolangir, Kalahandi and Mayurbhanj with the greatest temperature floating between 40-46° C and in winter, it is unbearably cool. In the beachfront areas, the atmosphere is equable yet profoundly muggy and sticky. In the late spring, the most extreme temperature goes between 35-40° C and the low temperatures are more often than not between 12-14° C. Winter isn't exceptionally serious aside from in a few regions in Koraput and Phulbani where the least temperature may drop to 3-4° C.

Political Geography

- Odisha has been divided into 30 districts. These 30 districts have been placed under three different revenue divisions to streamline their governance. The divisions are North, Central and South, with their headquarters at Sambalpur, Cuttack and Berhampur respectively.





Physiographic Divisions:

On the basis of homogeneity, continuity and physiographic characteristics, Odisha has been divided into five major morphological regions: the Odisha Coastal Plain in the east, the Middle Mountainous and Highlands Region, the Central plateaus, the rolling uplands and the major flood plains.

- The Odisha Coastal Plains:** The Odisha Coastal Plains are the depositional landforms of recent origin and geological belong to the Post-Tertiary Period. The 75-meter contour line delimits their western boundary and differentiates them from the Middle Mountainous Region. This region stretches from the West Bengal border, i.e., from the River Subarnarekha in the north to the River Rushikulya in the south.

This region is the combination of several deltas of varied sizes and shapes formed by the major rivers of Odisha, such as the Subarnarekha, the Budhabalanga, the Baitarani, the Brahmani, the Mahanadi, and the Rushikulya. Therefore, the coastal plain of Odisha is called the "Hexadeltaic region" or the "Gift of Six Rivers". It stretches along the coast of the Bay of Bengal having the maximum width in the Middle Coastal Plain (the Mahanadi Delta), narrow in the Northern Coastal Plain (Balasore Plain) and narrowest in the Southern Coastal Plain (Ganjam Plain). The North Coastal Plain comprises the deltas of the Subarnarekha and the Budhabalanga rivers and bears evidence of marine transgressions. The Middle Coastal Plain comprises the compound deltas of the Baitarani, Brahmani and Mahanadi rivers and bears evidence of past 'back bays' and present lakes. The South Coastal Plain comprises the lacustrine plain of Chilika lake and the smaller delta of the Rushikulya River.
- The Middle Mountainous and Highlands Region:** The region covers about three-fourths of the entire State. Geologically it is a part of the Indian Peninsula which is a part of the ancient landmass of the Gondwanaland. The major rivers of Odisha with their tributaries have cut deep and narrow valleys. This region mostly comprises the hills and mountains of the Eastern Ghats which rise abruptly and steeply in the east and slope gently to a dissected plateau in the west running from the northeast (Mayurbhanj) to northwest (Malkangiri). This region is well marked by a few interfluvies or watersheds. The Eastern Ghats is interrupted by a few broad and narrow river valleys and flood plains. The average weight of this region is about 900 meters above the mean sea level.
- The Central Plateaus:** The plateaus are mostly eroded plateaus forming the western slopes of the Eastern Ghats with elevation varying from 305-610 meters. There are two broad plateaus in Odisha: (i) the Panposh - Keonjhar - Pallahara plateau comprises the Upper Baitarani catchment basin, and (ii) the Nabarangpur - Jeypore plateau comprises the Sabari basin.
- The Rolling Uplands:** The rolling uplands are lower in elevation than the plateaus. They vary from 153 meters to

305 meters. They are the products of continued river action, are rich in soil nutrients, and are situated in the Koelsankh basin of the upper Brahmani in the IB, the Suktel, and the Tel of the Middle Mahanadi and the Sabari basins. The rolling uplands may be grouped as follows: the Rajgangpur uplands, the Jharsuguda uplands, the Bargarh uplands, the Bolangir-Titilagarh-Patnagarh uplands, the Bhawanipatna uplands, the Malkangiri uplands, and the Rairangpur uplands.

5. **Flood Plains:** The flood plains are the most fertile lands of the state. The heavy rains of monsoon bring floods in many regions of Odisha as most of the rivers of this state flow beyond their normal level during this season. The accumulation of soil eroded by floods every year has resulted in fertile lands in the form of Flood plains in Odisha.

Soil Types:

The soils of Orissa have been divided into 8 broad soil groups.

1. **Red Soil:** Red soil covers about 7.14mha of land being the highest coverage of all soil groups of the state, extend to the districts of Koraput, Rayagada, Nawrangpur, Malkangiri, Keonjhar, Ganjam, Kalahandi, Nuapada, Bolangir, Dhenkanal and Mayurbhanj. Presence of excess amounts of oxides of iron imparts red colours to the soil. The soils of the former four districts are heavier in texture and the rest of the districts have light textured soil. The soils are strongly to moderately acidic with low to medium organic matter status and poor water retentive capacity. These soils are deficient in nitrogen and phosphorus. Micronutrients like boron and molybdenum are highly deficient in these soils. Crops like rice, finger millet, minor millets, niger, potato, brinjal and fruit trees such as mango, jack fruit, guava, papaya and sapota are grown successfully in these soils.
2. **Mixed Red and Yellow Soils:** These soils occupy 5.5mha of lands being the second highest in area. These soils occur in the district of Sambalpur, Bargarh, Deogarh, and Sundargarh. The soils are moderately shallow in depth and coarse-textured. The upland soils are more shallower and lighter in texture than the low land soils. Presence of ferruginous concretions and fluctuation of water table imparts the mixed red and yellow colour to the soil. The upland soils are moderately acidic whereas, low land soils are slightly acidic. The low land soils are formed mainly by colluvial deposits.
The upland soils are suitable for crops like rice, finger millet sugarcane, potato, brinjal, tomato and pointed guard. The low and soils are suitable for paddy following pulse as pyra crops. Fruit trees like mango, guava and banana grow well in these soils.
3. **Black Soil:** There are no regular occurrence of black soils in the state. These soils occur sporadically in the districts of Puri, Ganjam, Malkangiri, Kalahandi, Nuapada, Bolangir, Sonapur, Boudh, Sambalpur, Bargarh and Angul covering an area of 0.96 m. ha. of lands. The black colour of the soil is due to presence of titaniferous magnetite, humins, bitumins etc. These soils are formed due to weathering of basic rocks in the low-lying areas. The soils swell on wetting holding maximum amount of moisture. Permeability of these soils is slow which result in severe surface soil erosion. The soil is suitable for growing rice, jowar, bajra, maize, Bengal gram, safflower, mustard and cotton.
4. **Laterite Soil:** Lateritic soils occupy 0.70m. ha of lands in the districts of Puri, Khurda, Nayagarh, Cuttack, Dhenkanal, Keonjhar, Mayurbhanja and Sambalpur. Lateritic soils are characterised by compact vesicular structure and rich in hydrated oxides of iron and aluminium with small amounts of manganese, titanium and quartz. Degraded laterites are honey combed structure and found in the districts of Khurda and Cuttack. These soils are loamy sand to sandy loam in the surface having hard clay pan in the subsoil, crusting is its problem in upland laterite. These soils are poorly fertile with low organic matter. Available nitrogen and phosphate are low and potash is medium. Rice, finger millet, minor millets and sesamum can grow well with proper fertilizer application. Fruit trees like mango, jack fruit, banana, guava, and sapota grow well in this soil.
5. **Deltaic Alluvial Soils:** Those soils cover 0.67m. ha of lands and occur in the deltaic regions of the rivers such as Mahanadi, Brahmani, Baitarani, Subarnarekha and Rushikullya in the districts of Balasore, Bhadrak, Jajpur, Kendrapara, Jagatsinghpur, Cuttack, Puri, Gajapati and Ganjam. Textural class of the soil varies from coarse sand to clay and is mostly dependent on geomorphology of the flood plain and the type of alluvial material carried by

river water. Deltaic alluvial soils are generally fertile but fertility decreases if the soil is not recharged regularly by flood. pH is acidic to neutral. The coarse textured soils are deficient with N, P, K and S. Deltaic alluvial soils are suitable for rice in kharif and for groundnut, mustard, sesamum, potato and vegetables in Rabi. With residual soil moisture, groundnut, greengram and black gram are grown very successfully.

6. **Coastal Saline and Alluvial Soil:** These occur along the coastal belt of the state in a narrow strip extending 5-25 km inward. The salinity occurs due to littoral deposits of estuarine intrusion of brackish tidal water from sea through creeks. Nearly 0.25m ha. of saline soils are distributed in the districts of Balasore, Bhadrak, Jagatsinghpur, Kendrapara, Puri, Khurda and Ganjam. Soils of lacustrine sediments of lake Chilika also get affected by salts due to flooding of brackish lake water in the districts of Puri, Khurda and Ganjam. Rice is the main kharif crop with usual and well distributed rainfall. Salt tolerant rabi crops such as safflower, mustard, barley, linseed, chilli, sugarbeet, tomato, spinach and some cucurbits grow well in these soils. Cotton is a successful crop in saline soil if managed properly.
7. **Brown Forest Soil:** These soils being associated with forest areas are distributed in the districts of Phulbani, Kandhamal, Rayagada and parts of Ganjam and Nayagarh and cover about 0.17 m.ha. These are brown to gray brown in colour, light texture and acidic in reaction. Organic matter and nitrogen content of the soils are medium to high. With proper moisture conservation, soil are most suitable for growing ginger, turmeric and tapioca. Maize, wheat and mustard grow well in this soil. Horticultural crops like jackfruit, mango, guava and citrus are the established fruit crops in these soils. Social forestry plantations are taken up successfully in the degraded soils.
8. **Mixed Red and Black Soil:** These soils occur as association of both red and black soil together in which black soil occurs in patches within the predominant red soil. The red and black soils are so intermixed that red soils are found in upper ridges whereas, black soils occur in lower ridges. The soil occupies about 0.16 m.ha of lands in the western districts of Sambalpur, Bargarh, Sonepur and Bolangir. Rice, sugarcane maize, ragi, groundnut, sesamum and all types of vegetable crops are cultivated successfully with adequate fertilizer application.

Types of Forests

- Forests are largely controlled by rainfall and temperature conditions of the region. Forests cover nearly 37 percent of the total area of the state. The presence of a large tribal population practicing shifting cultivation on an extensive scale engenders direct loss of valuable forest cover.
1. **The Northern Tropical Semi-Evergreen Region:** This area is composed of a dense tree growth 24-36 meters high. The most striking feature of this region is the absence of bamboo growth. The tropical semi-evergreen are concentrated around Bonai between the Champaharam Pass and the Kurapadi stream of Bhagat Pass. They are also seen in the Redhakhhol region because of its elevation and precipitation.
 2. **The Northern Tropical Moist Deciduous Region:** This region accounts for almost 80 percent of the total forest cover in Odisha (Orissa). The Sal, dominates region north and north-east of the Brahmani. It is also found to the east of Tel river and in the Sabari basin. (Sal is the most valuable timber of Odisha (Orissa)). The Dendrocalamus strictus (Saliabaunse) and Bamboosarundinacea (Kantabaunsa) are the two dominant species which are found in the forests of the Eastern Ghats. They are confined to the Mahanadi and Rushikulya basins. The heterogeneous deciduous zone is the meeting ground of the Sal and other species like Adina Cardifolia (Kusum), the Xylia Xylocarpa, the Anogeissus latifolia (Dhau) and the Machilus villosa.
 3. **The Northern Tropical Dry Deciduous Region:** The dry deciduous type is confined to the upper Tel, upper Nagavali and upper Sabari basins in the Western and South-Western parts of Odisha (Orissa). Here Sal and Bamboo thin out and teak pre-dominates.
 4. **The Coastal Forests:** The dense growth of palm and coconut with long thin stems, deep roots and a thin crown, has adapted itself nicely to the severe cyclones from the Bay of Bengal during the pre and post-monsoon periods. Creepers of varied species and canes and other minor types of trees have led to the description of the tidal forests

of the Mahanadi mouth as the 'Little Sunderbans'. On the Puri coast, the Casuarina plantation has met the town's demand for fuel. In between the mangrove forest and the cultivated zone, a narrow strip of grassland extends from Chilka lake to the mouth of the Mahanadi and beyond.

Protected Areas

National Parks	Biosphere Reserves	Wetlands
Bhitarkanika National Park	Simlipal Biosphere Reserve	Chilika Lagoon
		Bhitarkanika Mangroves
Simlipal National Park		Satkosia Gorge

ECONOMY

Odisha ranks 9th in terms of area and 11th in terms of population in the country. Its nominal GDP is approximately USD 85.7 billion in 2021-22, higher than at least 121 countries in the World as per IMF World Economic Outlook GDP estimate for 2021. However, Odisha ranks marginally higher than the median state amongst 33 States and UTs in terms of the overall size of the economy proxied by GSDP of 2019-20.

Per Capita Income

- While the per capita Net State Domestic Product in Odisha is currently lower than in India, Odisha has managed to reduce the gap over time. In 2011-12, Odisha's per-capita NSDP (a proxy for per capita income) was nearly 76 per cent of per-capita Net National Income (NNI, proxy for Income at the India level) at the All-India level. Ten years later, in 2021-22, Odisha's per-capita NSDP is 84.7 per cent of per-capita NNI at the Indian level.

Sectoral Dynamics

- Odisha has experienced the movement of labour from agriculture both in rural and urban areas to the industry sector. The share of industry in total employment in rural areas increased from 9 per cent in 1993-94 to 26 per cent in 2019-20. A similar increase is noticed in urban areas. Over time, agriculture contribution to GSVA has gone down from 33 per cent in 1993-94 to 18 per cent in 2011-12 but went up to 22 per cent in 2019-20.
- However, as per the latest estimates, agriculture still employs 55 per cent of the workforce in rural areas and 5 per cent in urban areas, on the other hand, it contributes to only 22 per cent of GSVA in 2019-20 in current prices.
- In the **Industry sector**, Odisha has a natural advantage in metal and minerals. However, there is immense potential for diversification in the manufacturing sector in Odisha. In 2019-20, 26.93 per cent of the total workers of the State were engaged in industrial activities (PLFS 2019-20). The industries sector accounted for 38.39 per cent of GSVA at current basic prices in 2019-20.
- The services sector** has a major share of about 40 per cent in GSVA and an employment share of close to 25 per cent in 2019-20 (PLFS, 2019-20). Trade, repair, hotels, and restaurants; transport, storage, communication and services related to broadcasting; financial services; real estate and ownership of dwelling and professional services; public administration and defence, and other services are the six sub-sectors of the services sector.

Employment & Labour Welfare

- The Labour force participation rate in Odisha is 55.3 per cent, higher than the LFPR of India which is 53.5. Odisha's female labour force participation rate, though higher than India, has immense potential to grow. In terms of worker population ratio (WPR), 51.9 per cent of Odisha's working-age population working which is 100 basis points higher than in India.

Sectoral Distribution

- In the case of Odisha, the share of agriculture in total employment in 2019-20 was high at 48.3 per cent than the average of all 28 states. Construction is generally considered as an entry point for unskilled surplus labour exiting agriculture.

The gender gap in employment

- The workforce participation rate for females in Odisha is 31.8 per cent. Agriculture remains the largest source of employment for females. This calls for attention to increase the employability of women and to motivate women to take up formal jobs. Skilling initiatives at the grass root level may be a necessity to strengthen.

Agriculture, Allied Sectors and Rural Development

- About 83 per cent of the population of Odisha lives in rural areas and most of the rural workforce is engaged in agricultural activities.
- Odisha has 10 agro-climatic zones, eight nutrient-rich soil types, 480 Km long coastline (8 per cent of India's coastline), abundant water resources and a wide range of minerals.
- **Koraput Coffee - A Cash Crop with High Potential in Odisha**

Land use Pattern

- Land use pattern in Odisha includes Forest areas, Areas under non-agriculture use, Barren and Unculturable Land, Permanent Pasture, Land under Miscellaneous Tree Crops, Culturable Waste Land, Net Sown Area, and Fallow land (current and other fallow). Out of the total geographical area of 155.71 lakh hectares of the state, the largest part (37 per cent) is covered by Forests. During the year 2021, the Net Sown Area was recorded at 54.15 lakh hectares constituting 35 per cent of the total geographical area whereas the same for fallow lands was about 6 per cent. Out of total fallow lands, the current fallow was recorded as 7.68 lakh hectares. The Net Sown Area in 2020-21 has increased by 1.54 per cent with respect to the previous reference year 2019-20.

Public Finance

- Odisha is one of the most fiscally prudent state in the country. Not only has it managed to keep its fiscal deficit within the FRBM limit, but it has also kept its Debt to GSDP ratio much lower than the FRBM threshold.
- Odisha has managed a revenue surplus of 1.8 per cent between 2016-17 and 2021-22. Average Gross Fiscal Deficit was also 2.6 per cent for the state which was among the lowest when compared with major states. Debt stock as percent of GSDP is within the manageable limits for Odisha. This has helped the state to raise funds from open market at a relatively lower interest cost.

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Industry and Infrastructure

- Performance of industries 3 Industry sector in Odisha is poised to grow at 14.5 per cent as per advance estimate of 2021-22. Such high growth was possible due to the stellar performance of manufacturing and mining sector.
- Odisha's industry sector on an average grew at 6.35 per cent between 2011-12 to 2021-22 while the average growth

witnessed in the country during the same period was 4.6 per cent.

Manufacturing in Odisha

- The manufacturing sub-sector with more than 55 per cent share within the Industry sector, grew at a 14.3 per cent rate as per the advance estimate of 2021-22. Manufacturing in the state remains mineral-based given the natural endowment of the state with a high concentration of Basic metals and Coke and refined petroleum products. As per the Annual Survey of Industries, 2018-19, more than 2/3rd the share in manufacturing output comes from these two sectors.

Mining in Odisha

- Odisha accounts for India's 96 per cent chromite, 92 per cent of nickel, 51 per cent of bauxite, 33 per cent of iron ore, 43 per cent of manganese ore and 24 per cent of coal reserves (Figure 37). With a renewed vigour to industrialize the state, harnessing of the natural resources in a sustainable manner changed the economic landscape of the state. Mining, after witnessing a sharp contraction in 2020-21, has bounced back with a real growth of 18 per cent. Within Industry, mining and quarrying has 1/5th share in gross value added. Therefore, such rebound in the sector has resulted in overall high growth of industrial sector. Odisha is the largest steel and stainless-steel producer in the country with the installed capacity.

Urbanisation and Urban Governance

- Three per cent of Odisha's population was urban in 1941, which is estimated to have increased to 18.5 per cent in 2021. It is projected to reach around 21 per cent by 2036.
- Bhubaneswar, one of the two 'smart cities' in Odisha (the other being Rourkela) secured the fourth rank among the top ten capital cities in India, in the ease of living index, 2021, released by the Ministry of Housing and Urban Affairs.
- In 2021, Puri became the first city in the country, to have 'Drink from Tap' facility under the SUJAL mission that focuses on water quality.

Famous Personalities of Odisha

1. **JayeeRajguru:** Aykrushana Mohapatra popularly known as JayeeRajguru a great freedom fighter and martyr of Odisha was born in a family in which his ancestors served in the court of the King of Khurda as Rajguru. His forefathers were the political, and military advisors and spiritual teachers to the King of Khurda and were traditionally called Rajguru. JayeeRajguru was an excellent scholar in Sanskrit and a great tantra Sadhaka. He had mastered Vedas, Puranas and Scriptures in the early years of his life.
2. **Chandra Sekhar Behera:** Chandra Sekhar Behera of Sambalpur was a leading freedom fighter and an active participant in the Non-Cooperation Movement. He consolidated the National freedom movement in Sambalpur region and merged his activities with the Indian National Congress. He was a founding member of the National School of Sambalpur started on lines of Satyabadi Vana-Vidyalaya founded by Gopabandhu Das. Organized a mass movement against illiteracy and untouchability.
3. **Raja Artatran Deo:** Enthroned as Raja of Khariar, (present day Nuapada district), in 1921. A great patron of Art, Culture and Education. Sportsman of distinction, member of many committees and Organisations. Sponsored Scholarships for deserving students for higher education. Patronised "Beer Bikram Theatre" of Khariar, the first permanent Odia Stage in the State. Nominated member of Odisha Advisory Council. Elected to Odisha Legislative Assembly in 1937 and 1946 from Khariar Assembly Constituency. Played a pivotal role in formation of Odisha as a separate province in the year 1936. It was at his instance and under his enlightened leadership that Khariar Zamindari merged with the State of Odisha leading to full Statehood.
4. **Buxi Jagabandhu:** Buxi Jagabandhu Bidyadhar Mohapatra Bhramarbar Ray was the leader of the historic Paika Revolt of 1847 of Khurda. He was the landlord of Rodhanga and was nominated as the Senapati by the king of Khurda. In fact, the perks of Khurda headed by Buxi raised their voice against heavy taxation and illegal encroachment of the tax-free lands and restriction on salt by the British Rule. Apart from this, a conspiracy was made against him by Krushna Singh who recorded Buxi's entire landed property rights in his brothers' name. This

led to a revolution and Buxi was Sardar of the revolution.

5. **Pandit Gopabandhu Das:** The Jewel of Utkal, Utkalmani Pandit Gopabandhu Das, was in the true sense a jewel and friend of the poor. Born in Suando Village near Sakshigopal of Puri District, he started his education career in Vernacular language initially at Rupadeipur minor school and then at Puri Zilla School. Gopabandhu lost his mother Swarnamayee Devi after a few months after his birth and also lost his father Daitari Dash while he was a student at Ravenshaw College. In spite of his great personal loss, he had written poems like "AbakashaChinta", Go-mahatmay, Nachiketaupakhyana, Karakabita, Dharmapada and "BandiraAtmakatha" when he was continuing at Ravenshaw College.
6. **Veera Surendra Sai:** Almost 40 years before the historic Sepoy mutiny, the Paikas in Odisha had united together in 1817, which came to be known as PaikaVidroha. The brave and courageous Paikas had raised their swords to uproot the British rule from the Odisha soil Movement. The Chief of "PAIKA" VidrohaKarunakar Sardar was imprisoned, Narayan Paramguru of Kujang and BamdevaPattajoshi of Kanika had been banished and the valiant leader JayeeRajguru was hanged and killed brutally.
7. **KalindiCharanaPanigrahi:** KalindiCharanaPanigrahi belongs to SabujaGosthi (Green Community of Odisha Poets) of the 20th century and was born at Khurda. He is regarded as a superb poet, story writer, novelist, dramatist, editor, and essayist. This great man's pen never stopped till his death. His Auto-Biography 'Jaha Ange Nivaichi' is an unforgettable contribution to the literary treasure of Odisha. This Padma Bhushan award winner was also honoured the fellowship from Kendra Sahitya Academy. AD.Litt Degree from Sambalpur University was awarded by IMFA CHARITABLE TRUST for his life long contribution to Odia literature. The doyen whose creation 'MatiraManisa' was made a film has left this eternal world but his creations are still immortal.
8. **Acharya Harihar:** Acharya Harihar was born in a conservative Brahmin family in Sriramchandrapur village Sakshigopal in Puri District. After completing his primary studies in the village he studied in the Puri District School. From his early childhood, Acharya Harihar was dedicated towards social service. He had laid the foundation stone of an associated social service in the land of Odisha.
9. **ChakhiKhuntia:** When the burning flames of the Sepoy Mutiny engulfed the whole country in 1857 among the valiant leaders who had dedicated their lives to the cause of the common man were ChakhiKhuntia or Chandan Hajuri. He was a versatile personality. He was a poet, social reformer, and great revolutionary. He had a great passion for literature and a versatile personality.
10. **Fakir Mohan Senapati:** A Master in the art of writing short stories, he injected a new life in Odia literature in an environment of gloom and despair. His sense of humour remains unsurpassed in Odia literature. Discarding romantic themes, he wrote about the common man and his problems. Senapati could rightly be compared with the 20th Century great novelists like Premchand and Bibhutibhusan Banerjee. Even though he had no formal education, he proved to be an enlightened teacher, painter and a great administrator. In his writings, Odia Nationalism was the dominant theme. As a recognised literary poet, Senapati has made his place secure as a great prose writer in Odia .
11. **Amar SaheedBaji Rout:** The youngest patriot of 12 years of age Baji Rout fondly called as Bajia sacrificed his life for the cause of his motherland. SahidBaji Rout was born in Nilakanthapur village in Dhenkanal District in a poor Khandayat family. He had lost his father from a very early age. His mother had to work in different houses just to feed him. During the Praja Mandal Movement in Gadjat State of Odisha, the people of Dhenkanal had taken a pledge to throw out the British rule.
12. **Srimati Nandini Satapathy:** The first lady Chief Minister of Odisha Srimati Nandini Satapathy was born in Cuttack and did her degree from Ravenshaw College. She was the author of many poems and short stories and the editor of Odia's monthly "Kalana". She was also conferred with "Sahitya Bharati Sammana" for the Odia translation of the famous novel "Lajja". The Founder cum Secretary of Odisha Women's Relief Committee, Srimati Nandini was elected to Rajya Sabha by Congress party twice. During her illustrious career, she led Indian Film

Delegations thrice, i.e. to Moscow & Tashkent and also accompanied the then Prime Minister as a member of India's delegation to Commemorative Session of United Nations in New York. She was in the Chairmanship of the Children's Film Society of India twice. In Odisha's political scenario she was elected as the leader of the Odisha Congress Legislature Party twice & was the Chief Minister.

13. **Nilamani Routray:** Sri. Nilamani Routray was born at Mukundpur of Balasore district. He was a Graduate in Arts and Law. was the Secretary of Oriya Samaj of Calcutta. He was the Chief Minister of Odisha from 1977 to 1980. He was elected to the Lok Sabha in 1989. He served as the Health and Family Welfare Minister and then Forest and Environment Minister in the Union Government. He was the president of the Odisha state unit of the Indian National Congress from 1967 to 1970. Later he joined the Utkal Congress and became its president. Subsequently, he switched over to the Bharatiya Lok Dal and became the president of its state unit.
14. **Nilkantha Das:** Secured M.A. Degree in Philosophy from Calcutta University. Spurned an offer of a lucrative job by the British Govt. and preferred to serve as the Mead Master of Satyabadi High School. Endowed with a profound erudition he became a legendary figure in his lifetime. A powerful speaker, his speeches in Central Legislative Assembly and Odisha Legislative Assembly have left an indelible impression on Legislative history. He was a rare amalgam of a Writer, Editor, Speaker and Author. Author of an excellent commentary of Geeta. His epics are considered as Masterpieces of Odia Language. A distinguished freedom fighter and a revolutionary, he inspired the youth to fight against untouchability and other social evils. Led the movement for amalgamation of outlying Odia tracts and was a symbol of Odia culture.
15. **Biju Patnaik:** Biju Patnaik, the epitome of Odia pride and honour, the legendary leader and architect of modern Odisha has proved his worth as an Eminent son of the soil through his novel, daring and revolutionary strides. This great visionary and stalwart was born into a cultured, reputed freedom fighter family in Tulasipur area of Cuttack. His father Laxminarayan Patnaik and his mother Ashalata Devi nurtured in him courage and inspired and encouraged him in his brave daredevil deeds from his early childhood.
16. **Biswanath Das:** An eminent Freedom Fighter, able Statesman, remarkable Administrator, astute politician and Charismatic leader. He was elected as the president of the Ganjam District Board in the year 1920 and joined the Non-cooperation movement in response to the call of Mahatma Gandhi in 1921 after giving up his lucrative law practice. Continued to be a member of Madras Legislative Assembly from 1921 to 1930. Gave up the membership of the Madras Legislative Assembly in 1931 and joined Salt Satyagraha. As a great Patriot led the peasant movement and fought for the creation of a separate Odisha Province. He had the distinction of being elected as Prime Minister of Odisha. Resigned from the Prime Ministership on 4th November 1939 at the bidding of Indian National congress. In 1950 got elected to Lok Sabha and became the President of Utkal Pradesh Congress Committee. He was appointed as the Governor of Uttar Pradesh. A noble son who has left an indelible impression on a resurgent Odisha.
17. **Gajapati Maharaja Krushna Chandra Dev:** An Architect of modern Odisha. He attended the first Round Table Conference in London on 16th November 1930 wherein he made a fervent appeal for creating a separate province of Odisha based on Language and homogeneity. As an eloquent spokesman of Odias, he was felicitated by Madhusudan Das, the father of modern Odisha. As a scion of the illustrious Ganga Ruler, he espoused the cause of the poor and downtrodden. Later played an important role in bringing together the vivisected parts of Odisha and laid the foundation of United Odisha. He was a member of the old Madras Legislative Council, a member of the royal commission of Agriculture and a member of Odisha Legislative Assembly. He was twice elected as Prime Minister of Odisha. He was an Educationist, Freedom Fighter, Social Reformer and champion of the poor. He established a permanent theatre at Paralakhemundi for promoting cultural activities.
18. **Utkal Gourav Madhusudan Das:** First Odia to get the Degree of M.A. B.L. from Calcutta University. Took a valiant stand for the unification of scattered Odia tracts. Emerged on the Eastern horizon as a symbol of new hope and aspiration of all Odias. Was the founder of Utkal Sammilani, the architect of Odia movement and a pioneer in the field of industrial development. Acclaimed as a great Legislator and Journalist, he was the first Odia to be a

member of the Legislative Council and Member of Central Legislative Assembly and was the first to sail overseas. He had the distinction of being the first Indian Minister. He is also known as Kula Brudha & Utkal Gourav Madhusudan Das.

- Maharaja Sri Ramachandra Bhanj Deo:** A grand patron and promoter of the Odia literary world and one of the dynamic spirits of the Odia language movement of the 19th Century was the illustrious ruler of Mayurbhanj State. Maharaja Sriramchandra Bhanj Deo whose contribution and whole-hearted support has left an indelible imprint in the sands of Odisha. Born in a Royal family of Mayurbhanj, he completed his elementary education at Baripada.
- Harekrushna Mahtab:** Utkal Keshari Harekrushna Mahtab, a versatile towering personality of the contemporary era, the architect of modern Utkal and pioneer of a new dawn of Odisha was highly inspired by the Father of the Nation Mahatma Gandhi. Dr. Mahtab's name will be forever inscribed in golden letters in the annals of Odisha Politics for his contributions towards the development of Odia literature and culture.

UNESCO World Heritage Site of Odisha: Odisha has one UNESCO World Heritage Site which is the Sun Temple in Konark.

Konark Sun Temple:

Referred to as the Black Pagoda, this temple is one of the grandest temples of India, dedicated to the sun god. Built by king Narasimhadeva I of the Eastern Ganga Dynasty in 1250 AD, the temple reflects the grandeur of the traditional style of Kalinga Architecture. The temple is originally said to be built at the mouth of river Chandrabhaga but the waterline receded since then. The temple is designed in the shape of a chariot that is pulled by seven horses on 24 wheels, carrying the sun god to the heavens. It is carefully oriented towards the east so that the first rays of sunrise strike the principal entrance. Built from Khondalite rocks, the temple is also known for its erotic sculptures of maithunas. A major part of the structure is now lies in ruins; however, the temple is still among the fine specimens of architecture in India.

State Symbols of Odisha

State Tree	Ashwaththa/Peepal Tree (Sacred Fig)
State Flower	Ashoka Flower
State Animal	Sambar deer
State Bird	Indian Roller
State Sweet	Rasgulla
State River	Mahanadi
State Dance	Odissi
State Fish	Mahanadi Mahseer

GI Tags

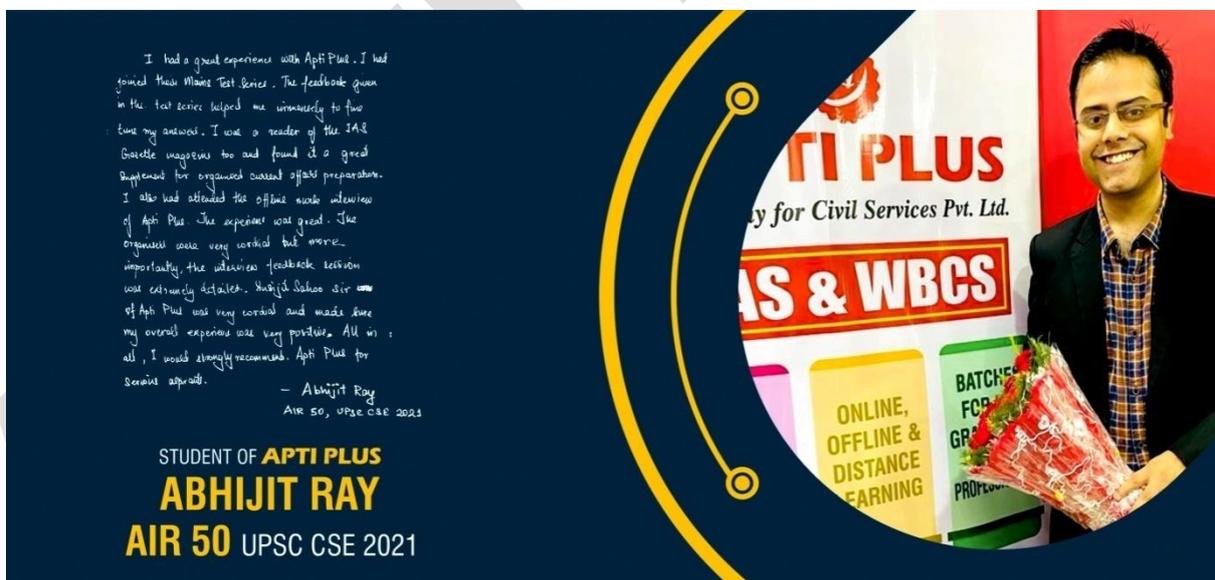
Kotpad Handloom fabric	Orissa Ikat	Konark Stone carving	Orissa Pattachitra
Pipli Applique Work	Khandua Saree and Fabrics	Gopalpur Tussar Fabrics	Ganjam Kewda Rooh
Ganjam Kewda Flower	Dhalapathar Parida & Fabrics	Sambalpuri Bandha Saree & Fabrics	Bomkai Saree & Fabrics
Habaspuri Saree & Fabrics	Berhampur Patta (Phoda Kumbha) Saree & Joda	Orissa Pattachitra	Kandhamal Haladi
Odisha Rasagola			

Tribes of Odisha

- Santal:** The Santals are part of the Austro-Asiatic family, distantly related to Vietnamese and Khmer. This tribe's habitation is mainly in the states of West Bengal, Bihar, Odisha, Jharkhand, and Assam. Historians believe that they were the ancestors of the tribal community residing in the eastern part of India (excluding hill portions). The Santal language, Santali, belongs to the Munda (or Mundari) branch of the Austro-Asiatic language family.
- Bhumia:** The Bhumia tribe of Odisha has a rich cultural heritage and is also considered the most heroic of all

tribal communities of the State. It is believed that the Bhumias are a sub-caste of the Baiga tribe living in Madhya Pradesh and Chhatisgarh. The Bhumias, unlike other tribes, speak *Desia*, a lingua-franca of Koraput rather than a separate tribal language.

3. **Bonda:** The Bonda people are tribal people who currently live in the hills of Odisha's Malkangiri district in India. There are two different Bonda tribes: the Upper Bondas are the most isolated from mainstream Indian society, and the Lower Bondas.
4. **Kondh:** Kondhs are a tribal community in India. Traditionally, hunter-gatherers, they are divided into the hill-dwelling Kondhs and plain-dwelling Kondhs for census purposes; all the Kondhs identify by their clan and usually hold large tracts of fertile land but still practice hunting, gathering and slash-and-burn agriculture in the forests as a symbol of their connection to and ownership of the forest. Kondhs speak the Kui and Kuvi languages and write them in Odia script. They are a designated Scheduled Tribe in the states of Andhra Pradesh, Bihar, Chhattisgarh, Madhya Pradesh, Maharashtra, Odisha and West Bengal.
5. **Gond:** The Gonds are the tribal community mostly found in the Gond forests of central India. They are widely spread in the Chhindwara District of Madhya Pradesh, Bastar district of Chhattisgarh and also in the parts of Maharashtra, Andhra Pradesh and Odisha. They are the largest Dravidian tribe. Historically, they were the most important group of original Indian tribes. In the 1500s, several Gond dynasties were established and the Gond Rajas ruled until they were conquered by Muslim armies in 1592. In the 1700s, the Gond lost all power to the Maratha kings, who forced them to escape into the hills.
6. **Oraon:** The Oraon or Kurukh, also spelled Uraon or Oram, are an ethnic group inhabiting in Indian states of Jharkhand, Odisha and Chhattisgarh. They, speak languages such as Kurukh, Sadri and Hindi which are from the Dravidian family of languages. They write using the Devanagari script. In stature, they are short or below medium in height.
7. **Sora:** The Soras is a prominent tribal community with a patriarchal society in the Rayagada district of Odisha and specific pockets of Koraput and Gajapati districts. The Soras speak Sora, a Munda language. However, written language in Sora is not followed by all. They practice shifting cultivation, with a few gradually taking up settled agriculture.



GOVERNMENT SCHEMES

1. **BALARAM (BHOOMIHINA AGRICULTURIST LOAN AND RESOURCES AUGMENTATION MODEL)scheme:** The main objective of the scheme is to help all of the landless farmers of the Odisha state. The government plans to give rural credit of Rs 1,040 crore to landless ranchers who are currently jobless due to the coronavirus episode. Around seven lakh landless cultivators will get an advantage under the plan in the next two years. The plan was structured in a joint effort with the National Bank for Agriculture and Rural Development.
2. **Mukhyamantri Krushi Udyog Yojana:** Through this scheme, the government is going to provide capital

investment subsidies to agro entrepreneurs. The subsidy will be provided only for the expansion or modernization of the existing enterprise after one year of completion and successful operation of the Enterprise.

3. **Nirman Kusum Yojana:** Odisha govt. has started Nirman Kusum Yojana for providing financial assistance to get education in Industrial Training Institutes (ITIs) and diplostate-run technical institutions. After the introduction of the new Nirman Kusum Yojana, the children of construction workers pursuing their ITI education will now get Rs. 23,600. Kids of construction labourers who are pursuing diploma education in state-run technical institutions will now get Rs. 26,300.
4. **Mukhyamantri Karigar Sahayata Scheme :** Under Mukhya Mantri Karigar Sahayata Yojana, govt. will provide Rs. 800 as monthly allowance to craftsmen with minimum of 10 years experience. In order to avail the craftsmen welfare scheme benefits, the annual income of the beneficiaries must be less than Rs. 1 lakh. Directorate of Handicrafts is going to function as a nodal department of the scheme. The state govt. will constitute a selection committee in the district level under collectors of the respective districts for the selection of beneficiaries.
5. **Rakshak Scheme:** The state government of Odisha has launched a first-of-its-kind road safety initiative named Rakshak, to train first responders of road accidents. Under the program, 300 master trainers will train 30,000 local people, staying or working at the eateries and different business establishments located near accident-prone spots. These 30,000 volunteers will be trained as First Responders to road accidents. They will be equipped to administer first aid and pre-hospital trauma care to accident victims within the golden hour.
6. **Garima Scheme:** In this scheme, Odisha govt. will provide benefits to around 20,000 crore sanitation workers and their families covering 1 lakh population. This scheme will ensure the safety and dignity of core sanitation workers. A dedicated corpus fund initially with Rs. 50 crore will also be created. This scheme would institutionalize and regulate core sanitation services to provide social security and financial benefits to workers and their families.

CURRENT AFFAIRS

- **SAIL signs an agreement with AAI to facilitate commercial operations at Rourkela airport under UDAN scheme:** SAIL and the Airport Authority of India, AAI signed an Operation and Management agreement in New Delhi to facilitate commercial operations from Rourkela in Odisha. SAIL, in 2018, had signed an MoU for the use of its own airport, under the UDAN scheme, for the operation of commercial flights. AAI, on behalf of SAIL-Rourkela Steel Plant, will operate and manage the airport.
- **DGCA grants aerodrome licence to Odisha's Jeypore airport:** The Directorate General of Civil Aviation granted an aerodrome licence to Odisha's Jeypore airport. The airport will now be able to handle scheduled commercial flights under the government's regional connectivity scheme UDAN, or UdeDesh ka Aam Naagrik. The airstrip at Jeypore had become functional in 1962 at the time of the inception of Hindustan Aeronautics Limited at Sunabeda.
- **Union Education Minister Dharmendra Pradhan Inaugurates India's Second National Model Vedic School in Puri:** Mr. Dharmendra Pradhan inaugurated the country's second Rashtriya Adarsh Veda Vidyalaya in Puri, with the objective of spreading knowledge of the Vedas among people. The RAVV or the National Model Vedic School has come up on the campus of the Central Sanskrit University. Maharishi Sandipani Rashtriya Ved Vidya Pratishthan is the first such school in Madhya Pradesh.
- **Odisha govt signs MoU with World Bank group:** Odisha government has signed an MoU with International Finance Corporation (IFC) a member of the World Bank Group, to support the implementation of the Asset Monetization & Recycling Program (AMRP) for the State.
- **Government of Odisha partners with Ultimate Kho Kho League to own a franchise:** The Odisha government has taken ownership of a team in the soon-to-be-launched Ultimate Kho Kho (UKK) league. This will be the second direct sports venture for the Odisha government. The government also has ownership of the hockey team Kalinga Lancers, in the Hockey India League in 2013.
- **Odisha govt bags first prize in National MSME Award 2022:** The Micro, Small and Medium Enterprises

(MSMEs) Department, Government of Odisha has been awarded first prize in the category "National MSME Award 2022 to States/UTs for outstanding contribution in the promotion and Development of MSME Sector" by virtue of various developmental initiatives taken up for the development of MSMEs. Bihar and Haryana were second and third respectively.

- **Odisha-based 'Mo Bus' service named recipient of prestigious UN Public Service Award:** An Odisha-based public transport service is among the 10 global initiatives honoured with a prestigious United Nations award on Wednesday for their role and efforts in helping the world recover better from COVID-19. The 2022 UN Public Service Award winners were announced by Liu Zhenmin, United Nations Under-Secretary-General for Economic and Social Affairs.
- **India's 'first' tribal health observatory to come up in Odisha:** Odisha is set to come up with India's "only" observatory that will establish a repository on the health of the tribal population in the state. A memorandum of understanding was inked in this regard between the ST and SC Development Department and the RMRC, a regional centre of the Indian Council of Medical Research
- **Odisha CM launches Olympic Values Education Programmes:** Odisha CM Naveen Patnaik launched the Olympic Values Education Programme (OVEP), which is a pilot project aiming at disseminating principles-based curriculum to aid children's active, healthy and responsible citizens. Odisha is the first state in the country to launch OVEP.
- **Odisha's Ganjam District Declared As Child Marriage Free:** Odisha's Ganjam has declared itself a child marriage free district. To control child marriages, the Ganjam administration with the help of UNICEF and ActionAid India had launched the Nirbhaya Kadhi programme in 2019. Under the programme, Panchayat and ward-level task forces were formed to create awareness among people about the ills of child marriage.
- **Odisha raises upper age limit for govt jobs from 32 to 38 years:** The Odisha state cabinet has raised the upper age limit from 32 to 38 years for recruitment into government jobs. The upper age limit for various recruitments of the state government was raised to enable aspirants, who missed out the opportunity because of the Covid situation over the last two years, to appear for recruitment examinations.

Border Disputes

- Odisha was carved out of the Bengal-Bihar-Odisha province on 1st April 1936, but the inter-state border disputes continue even today. Odisha continues to have unresolved border disputes with four neighbouring States in its 8 out of 30 districts.
- 14 of the 30 districts share borders with Andhra Pradesh, West Bengal, Chhattisgarh and Jharkhand. However, the disputes over Kotia villages in Koraput district bordering Andhra Pradesh are the only major border conflict.

About the Kotia Dispute:

- Odisha and Andhra Pradesh are locked in a territorial dispute over Kotia gram panchayat since 1960. Disputes pertain over 21 villages in Kotia gram panchayat. Residents of Kotia panchayat receive benefits from both Pottangi block in Koraput and Salur in Vizianagaram district of Andhra Pradesh. They depend on both the blocks for their day-to-day activities.



Disputes with Other States

West Bengal: Odisha and West Bengal have disputes over 27 plots in Balasore District and some areas in Mayurbhanj district of Odisha.

Water Disputes

1. **With Andhra Pradesh:** In 2006, Odisha sent a complaint to the Central Government under Section 3 of the **Inter-State River Water Disputes (ISRWD) Act, 1956** regarding its water disputes with Andhra Pradesh pertaining to **Inter-State River Vamsadhara**.
2. **Jharkhand:** The border dispute between Odisha and Jharkhand arises due to a change in course of river Baitarani. The Baitarani river originates from the hill ranges of the Keonjhar district of Odisha. It is an east-flowing River of peninsular India, flowing eastward and joining the Bay of Bengal. A major portion of its catchment lies in the state of Odisha and a small patch of the upper reach falls in Jharkhand.
3. **Chhattisgarh:** With Chhattisgarh, Odisha has disputes relating to villages in Nabarangpur and Jharsuguda district. The Central Government constituted Mahanadi Water Disputes Tribunal in 2018.

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