

Aragamee Education



**Narrative and Student Report
2020-21**

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Aragamee Education Annual Report 2020-21

A Report By Students



Aragamee Education Annual Report **2020-21** **A Report By Students**

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Foreword

In India, specially in the states where the tribal population is relatively high, children from Indigenous communities in India are sent in large numbers to residential schools. There is a subtle form of coercion, as village schools in the tribal regions lack facilities and even adequate teachers. This coupled with Niti Aayog's SATH E (Sustainable Action for Transforming Human Capital in Education) project to close schools with low enrolment in the states of Jharkhand, Odisha and Madhya Pradesh, tribal parents are left with little choice for the education of their children. In Odisha reportedly 11,000 primary schools have been listed to be closed. A majority are in the tribal districts.

Education in the tribal districts has many challenges. Census literacy rates in these districts vary between 40% to 55%. Surveys on the ground, however indicate much lower rates with less than 25% having any ability to read or write in many villages, and many other villages having zero literacy. A large proportion of children are thus still first generation school goers. The parents of First generation school goers (FGSG) do not have school education. These children find it very difficult to take even the first step towards literacy and numeracy, as much of alphabet and number learning is taken care of by parents at home for second and third generation school children. As this home learning does not happen for FGSG, they have to struggle long and hard for acquiring the basic foundational skills in school. Tribal families are also by and large too poor to afford any private schooling or tuition for their children.

Another major obstacle is the language barrier. A very small percentage of Government teachers are from the tribal community. Thus in a large majority of tribal schools, the children cannot even understand what the teacher speaks. The Government of Odisha has an MLE (Multi-lingual Education) Cell. But the out reach of the cell is not even 10% of the total primary and upper primary schools in the tribal regions. Out of 11497 schools under the Department of School and Mass Education, and 1594 schools under the Department of Schedule Tribes and Schedule Castes catering to tribal children, the MLE programme is operational only in 1485 schools. In 2014 a Policy on Mother Tongue based MLE was developed by a team of experts headed by Prof. Ajit Mahanty. The main recommendations of the MLE Policy and Implementation and the Guidelines document were verbatim accepted by the Govt and notified in the Odisha Gazette. Now, however, the notified policy seems to be almost completely forgotten and the programme continues without much supervision, monitoring or development by the Government or OPEPA.

Many teachers also express genuine difficulty in teaching effectively under the extremely challenging circumstance in a primary school class room in the tribal districts. In many of the classrooms, there is extreme overcrowding. According to government reports, Koraput district has the highest number of single classroom schools at 241, and Rayagada has the second highest single classroom schools at 198 of all districts in Odisha. Both are tribal districts, coming under

Schedule V of the Indian constitution. School visits reveal extreme over crowding in primary schools in tribal districts, with teachers having to wait their turns for conducting class, because there are too few classrooms! Other schools have just one or two teachers to teach up to class V, with anything between 70 to 100 children in the school. How are teachers expected to manoeuvre under such circumstances with classes being multi-lingual and multi-grade, with scarce space for even normal movement?

The government sees residential schools as the alternative to all this and has given a lot of emphasis for a whole range of residential schools from the neglected Sevashram to the Kalinga model school, Ekalavya Model School to the Anwesha scheme at the cost of village schools. Neglect and closure of village schools is a gross violation of the Right to Education Act, the first line of which underscores '*Every child of the age of six to fourteen years shall have a right to free and compulsory education in a neighbourhood school till the completion of elementary education.*' (Emphasis by the authors)

On the other hand, children in residential schools face a range of problems, with extremely poor and inadequate food to exploitation by older students and teachers to violence to even sexual abuse. These are reported from private residential schools, as well as government residential schools. The stories from residential schools emerge year after year, indicating that measures taken by Governments to address the violence are proving inadequate.

This approach also fundamentally contradicts recommendations of the Kothari Commission, who advocated for a common school system with the concept of the neighbourhood school being central, to ensure equitable education to all children. These recommendations were incorporated in the National Policy on Education in 1968, and again in 1986 and its modified version in 1992 and have been approved by the parliament at least thrice. The basis of equitable development in some of the most advanced nations including the USA, Canada, several European countries and Japan has been the publicly funded efficient and universal school system.

Why are we not seeking ways and means to replicate what these nations have done, rather than repeating a history that has only brought despair to indigenous people in different parts of the world? While surveys and reports across the country show that we are still struggling with teaching children to read Agragamee School has successfully demonstrated a concept and approach to education for first generation school children that brings about a leap in learning outcomes in early grades, and also nurtures their creativity and cognitive development without children going to residential schools, or requiring additional tuition. The model has also been piloted in Government primary schools in 18 villages with proven success. Thus the model is replicable as well.

Agrit Des

NARRATIVE REPORT

THE CONTEXT

Seeking to address the poor levels of education amongst tribal girls, Agragamee began 3 schools for tribal girls in Padepadar and Adri Gram Panchayats of Kalahandi district and Kashipur Panchayat of Rayagada district. These schools helped below 20 years female literacy jump up from 0% to 85% in a matter of 5 years in 25 villages. In addition, it also established a model of education for first generation school children, *that resulted in tangible learning outcomes, without stress and fear, and without tuition.* This is indeed an achievement.

For most families education drains money in fees for private schools, as also for tuitions on top of it throughout the country. Lakhs, in fact millions of working class parents who put their child through school face this double whammy of school fees and additional tuition fees as children seem to learn neither in private schools nor in government schools. This is evidenced in the ASER – Annual status of education Reports, where half the children in Class V and one fourth of the children in Class VIII are not even able to read! This is also described in much depth in the Pratichi Report by Prof. Amartya Sen. The smarter parents admit their children to free Government schools, and then send them for tuition, saving at least some of their money. But in most cases, tuition fees are higher than school fees!

Through Agragamee's model approach, first generation school children begin to read and write by the time they pass class II *by just attending school.* In Classes IV and V children are able to write stories, reports and essays, which are reflected in their newsletters, wall magazines, and the Students' Annual Report. Most importantly, these children are full of self-confidence, curiosity and eager to learn. A pilot of this model taken up in 18 Government primary schools in three tribal districts helped reading levels go up from 4.7% to 83% in a period of 2 years.

When the lockdown was announced, Agragamee School came to an abrupt close. In response, Agragamee began learning centres in the villages through young Teacher Volunteers who had a basic minimum qualification of matriculation. They were provided basic training and TLM support, in terms of BB Boards, wall charts, and other basic needs. 19 teachers took up teaching in 18 villages. One was a large village, necessitating 2 teachers. The community provided teaching spaces like empty houses, some half constructed, or community centres, and in some cases school rooms as well. Yet the task has been challenging, and the volunteers have done wonderful work showing tangible learning outcomes within a period of a few months. Agragamee also took up a base-line student assessment to have a clear picture of where we were at the beginning. We are happy to say our volunteers were able to reach out to many more children than just those admitted to Agragamee School.

Teachers of Agragamee School on their part have done a great job of school visits, handholding, guiding, and taking care of practical needs through discussions with the community. Sharing their skills, developed and honed through long experience they have provided several insights and understanding to the teacher volunteers.

We are also immensely grateful for the support from different quarters, including, WIPRO Foundation, Jamnalal Bajaj Foundation, Dr. Chandrasekaran of Belgium, Dr. Purna Chandra Patnaik and Mrs. Gopa Patnaik of US, Dr. Hare Krishna Patnaik of US, Giving Circle of US, Dr. Ajoy Mohapatra of Germany , Prof. Sri Gopal Mohanty of Canada and a number of our friends and supporters like Dr. Aurobindo Behera, Prof. Durga Prasad Mohapatra, Mrs. Sindhubala Choudhury, Mr. Bidhu Bhushan Mohanty, Dr. Prasanna Kumar Sahoo, Prof. Satya Prasanna Dash, Mr. Prabhat K Bhattacharya, Mr. Chandras Choudhury and many others who have helped us stand by the tribal community in the time of their need. Agragamee staff also donated generously to run the Learning Centres.

The effort and the experience of Learning Centres were really challenging, as we had to very quickly adapt our approach from one school, organised classes, and schedules to a situation which had multi-levels of challenges, beginning with building teaching skills to our edu-volunteers, to dealing with extremely

constrained space, and addressing multi-grade, multi-level, and multi-lingual situations. This report seeks to reflect that as also bring the experience of the children in having to suddenly face a lockdown which affected them in many ways.

This year's report therefore comprises of two parts, the first one a narrative of what has happened over the year, and the second, a narrative by the students of the Learning Centres (Many of them also students of Agragamee School), of what they have been through, and how they have experienced their village life, sans regular school.

INTRODUCTION

They teach in un-plastered rooms, and open spaces, and in school verandas, and half constructed houses. Thus do our Edu-leaders bring laughter and joy and hope for a better tomorrow to their beloved community. The Covid-19 pandemic lead to an abrupt closure of schools with children and parents in different tribal regions left wondering what will happen to studies. The situation became quite acute as there was no access to networks, and most people could not afford mobile phones for their children. We began a dialogue with the parents of Agragamee School students on what could be the alternative, in different village. Many parents suggested that it would be good if we revived the old model of village night schools. Many re-called the night schools run by Agragamee almost 20 years back. Those days of reading, dialoguing and learning with lantern lights dispelling the darkness of the night and of ignorance was still vivid in people's minds, as many were themselves the alumni of our night schools!

These centres had reached out to the community, and had adults, youth as well as children participating in the process of creating knowledge. Much of the learning was through discourse and dialogue, as the village situation was analysed, and concepts such as equality, freedom, and human rights were introduced, into a community which had little memory other than that of oppression. Alongside children, adults also learnt the 3rs and picked up bookish knowledge as well. Many students from those night schools were now parents and remembered how those evenings had helped them with school education, pursue further studies, counter indebtedness, and know about minimum wages, etc.

Educated youth in the village came forward and expressed their eagerness to share their learning and help children of their community. Considering everything, Agragamee decided to begin evening Learning Centres, with the help of educated youth who could be trained as teacher volunteers in the villages. Our initial idea was to cater to children of Agragamee School. But how could one leave out other children who were eager to learn. So the Learning centres grew, encompassing 35 to 40 children in each village. Children were taught to maintain physical distancing, and hygiene, and taught about the pandemic. Washing hands, wearing masks when they stepped out of their villages, quarantine of migrants, importance of testing, and the symptoms were all described, and in 10 villages, Agragamee learning centres were started. The visibility in 10 villages, attracted people in neighbouring villages, and eventually Agragamee opened a total of 18 Learning Centres in 17 villages.

TRAINING TEACHER VOLUNTEERS

A dialogue was initiated in the villages for selection of youth who could be teachers. It was felt that it would be best to have youth from the village itself for the learning centres. This would take care of logistics, and also enable children to learn from somebody whom they knew and felt secure and comfortable with. Youth selected as teachers in the learning centres were put through orientation and training programmes so that they can pick up the basic techniques for

quality education. The training was provided by experienced teachers of Agragamee, to help them understand and adapt the methods and approach developed in Agragamee Schools. by Agragamee. The training has been participatory and interactive helping teachers understand and analyse the school situation, and the needs of children. Many of the youth felt that only fear would make the students learn. The interactive training approach taken up by Agragamee helped teachers understand the negative impact of teaching through fear and abusive methods, while also providing them several alternative methods and techniques of teaching and communicating.

Table I: Teacher Training Provided by Agragamee

DATE	SUMMARY OF TRAINING
7 th to 9 th May, 2020	All Teachers gave the Introduction and brief details about the educational situation of their respective villages. Introduction of the topic "Kau Dake Kaa" was taught to the teacher. The action song was practiced to make learning easy for the students. The proper use of the Blackboard Teaching was showed to them. They were trained how to deal with the students with love and affections.
30 th to 31 st May	Introduction and aims and objectives of the programme, Importance of reading and literacy. The advantages of education were discussed with examples and case studies. Qualities like confidence, self understanding, leadership qualities and speaking skills in front of the people were discussed with examples. Teachers trained in basics of whole language approach, and use of workbook primer Kau Dake Ka. Practical problems in the different learning centres including lighting, space for the children etc. were discussed.
13 th to 15 th June,	The teachers were asked about the students like how they are studying, Is there any improvement? Are all children coming to learn there or not? They gave their feedbacks about their respective villages with student strength. They listed the needy items like TLMs and electricity. The problems that they were facing while teaching was solved and all doubts were cleared. The approach through which students should be taught was explained. They gave the feedbacks of the villagers about the learning centers. The dignity of a Teacher's Duty towards the students was summarized.
21 st – 22 nd June	A Brief Introduction of the Teachers was done. The training programme was initiated with all the precautions taken under the crucial moments of the pandemic COVID-19. They were firstly taught about the basics like Paragraph Sense Grouping, New Word, Jumble Words and Formation of Sentences from Words. These were taught to make every students understand. All the problems of the teacher like Deficiency of Study Materials, No Place for Study, Lack of Parent Support and Deficiency of the Electricity were discussed and told them how to handle these situations.
27 th - 29 th June	Analysis of the previous training class was thoroughly followed. They were taught how to teach the students through play way methods with games like Dice, Rangametry, Name Card and use of zero. Making of words from Alphabets with activities and pictures was showed to the teachers. Bingo Games was played. Teachers were trained how to teach help student to write through drawings and were taught how to perform Division as well as how to teach Mathematics by singing.
8 th - 9 th July	The teachers were asked firstly three questions 1) How can I be an Ideal Teacher? 2) What are the qualities of an Ideal Teacher? 3) What should be done to educate my villagers? The teachers were asked to give a demo of how to teach the topic "Kau Dake Kaa" on blackboard. The methods trained by Agragamee were followed. Multilanguage Teaching was done by known to unknown methods. The teachers were taught how to prepare Monthly Report and Lesson plan. Finally some feedback questions were asked. Those were: <ul style="list-style-type: none"> • What is the difference between Government School and Night Class? • How can the children be educated? Discuss it. They gave good explanations to these questions.

26 th - 29 th August	<p>All the Monthly Report and Lesson Plan were collected from the teachers. They said about the situation of the village. They said whether students were showing interest or not and the student strength is decreasing or increasing. They told about the problems while teaching as well as the problems of the students while learning. They were asked how they can know that students were learning everything. They were taught how to check the understanding level of the students and how to group the students in four levels. Those levels were:</p> <ul style="list-style-type: none"> • Level-1: Students with good reading and understanding skill • Level-2: Students with reading skill only • Level-3: Students with low reading skills • Level-4: students who are not able to recognize alphabets <p>Dealing with the four leveled students was taught. The qualities of a Good Teacher were listed. The teacher revised Play Way Methods that can be used in class, Proper Use of TLM in Mathematics and Language, Multilanguage teaching and Preparation of lesson plan.</p>
10 th - 15 th September	<ul style="list-style-type: none"> a. Introduction to the objectives, and need for understanding science through practical experiments, b. Discussion on superstition and blind faith, and role of science in everyday life, c. Demonstration of experiments of water suspension, water against gravity, water pressure d. Discussion of science behind all these, and the properties of water, water cycle in nature
23 rd - 27 th September	<ul style="list-style-type: none"> • Report by teachers of the methods, impact, and problems faced, and review of Learning Centres • Better classroom management so that there could be child centred learning and all children could learn effectively, • Values needed for a good and effective classroom and the norms to realise them, • Method and approach for effective language and literacy teaching, • Effective teaching in a bi-lingual classroom, • Word games to engage children and improve their language and literacy learning,

LEARNING CENTRES

Youth volunteers, with a minimum qualification of matriculation are trained in Agragamee by experienced teachers to run the Learning Centres for children in the primary age-group as also drop outs. It is a challenging task, as with almost no experience of teaching, they take up multi-grade, multi-level and multi-lingual teaching, in village spaces provided by the community. The training helps the teachers attract students and engage them through activities, action songs, word games and written and oral exercises. Teachers are taught to manage the class by forming groups, and encouraging children to learn from and teach each other. Yet, it is a difficult challenge, as the teaching is in the evening, and only in some cases have the use of school rooms been made possible by a pro-active School Management Committee. In other cases, village members offer portions of their house. This means, that there is no blackboard, and often times un-plastered walls make it difficult to hang and use BB boards, and also lead to reduced lighting. Agragamee has provided solar lanterns in those schools where lighting is a problem. In other villages, where there is electric connection, the learning centres have lighting. Given these limitations, the youth volunteers do a commendable job with great enthusiasm and commitment. Agragamee teaching staff monitor and hand hold the volunteers, providing ideas, support, and village mobilisation efforts to ensure effective running of the centres.

Table II: Learning Centres in Kashipur and Rayagada Block of Agragamee

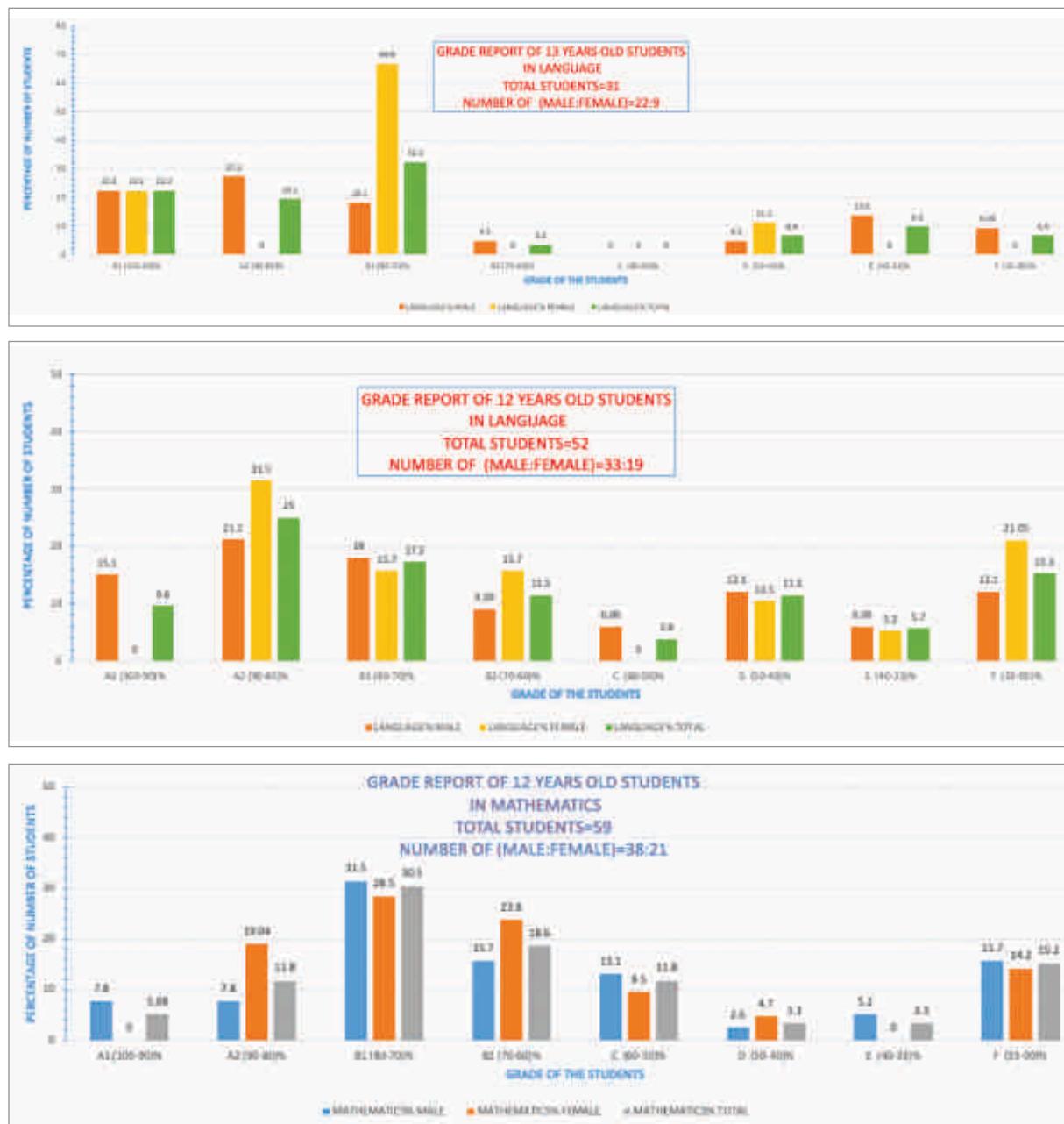
BLOCK	PANCHAYAT	VILLAGE	TEACHER	QLFN.	Student strength		
					Boys	Girls	Total
Kashipur	Maikanch	Katali	Sushila Majhi	+2 Sc	21	22	43
Kashipur	Kodipari	Kaliajodi	Sirijhodia	+2Sc	21	33	51
Kashipur	Gorakhapur	G Rautghati	Kishore Naik	B Tech	50	40	90
Kashipur	Gorakhapur	G Rautghati	Saroj Naik	+2Arts	50	40	90
Kashipur	kadipari	Peringini	Geeta Jani	10th	9	21	30
Kashipur	Maikanch	Kutrujhiri	Bhagabati Majhi	+2Arts	14	17	31
Kashipur	Kashipur	Ratapada	Kaita jhodia	10th	14	16	30
Kashipur	Kashipur	Parajashila	Santaoshi Jodia	+2Arts	14	20	35
Kashipur	Kashipur	Kumbharsila	Harish Ch Kumbhar	10th	8	42	50
Kashipur	Kashipur	Kumbarsila	Binodini Naik	+2Arts	21	34	55
Kashipur	khurigan	Kalakani	Pratap CH Jhodia	10th	20	24	44
Kashipur	Renga	Phatamunda	Mithun Naik	+2Arts	20	32	55
Kashipur	Renga	Ranjuguda	Bipin Majhi	+3Arts	28	20	48
Kashipur	Renga	Semiliguda	Kabisurjya Majhi	+2Arts	23	33	56
Kashipur	Renga	Telingiri	Karna Naik	B Sc	34	26	60
Rayagada	Kutuli	Jhumuka	Abhina kulesika	+2Sc	27	40	67
Rayagada	Kutuli	Minapai	Patra Minyak	+2Com.	28	20	48
Rayagada	Kutuli	Sanakutuli	Bibhisana Minyaka	+2Sc	22	18	49
Rayagada	Kumbhikata	Himarpadi	Ladi Mandangi	+3Arts	37	37	74
Total					461	535	996

BASE-LINE STUDENT ASSESSMENT

A base-line student assessment was carried out in all Learning Centres. The tests in language and mathematics assessed basic skills the students came with, so that, we could have a measure of the impact over time, as also have clear picture of the learning needs of students of different age-group.

The questions tested the abilities of the students progressively from simple to more complex, assessing the ability of the students to decipher letters, words, pictures and read and write in language. Thus a students who got more than 80% in language is able to read. In mathematics the test assessed the ability of the students to recognise numbers, and order them from big to small and vice versa, and do simple additions, subtraction and multiplications. It was found that only about 42% of 13 year olds could read. In mathematics, the scenario was much worse, with only about 16% of 13 year olds able to do multiplications. Number recognition was also a problem faced by a very large number of children. In all 653 students in the age group of 6 to 15 years were assessed. The number of children in 14 and 15 years age group was too small to give a significant result.

Fig. I: Base-line students Assessment



TEACHING LEARNING MATERIAL

Teacher Volunteers are provided with sufficient Teaching learning material to help them have active participation of children, and also support their teaching. The Kau Dake Ka wall hanging was designed so that teachers could carry out exercises using the wall hanging. The wall hanging in keeping with the approach and method of Agragamee helps learning through lively pictures, and songs. It encourages the learner to immerse in the subject matter, whether a song, or picture or word exercises, and enables the child develop an idea of phonetics through language, and word usage, rather than memorising alphabets. How to use the TLM is an integral part of the training for teacher volunteers.

CONCLUSION

Man is born free and everywhere he is in chains;
Jean Jacques Rousseau

Can we think of breaking these chains? There are perhaps no stronger and more agonising chains of bondage and slavery than hunger!! A tribal child in South Odisha is born into a situation of hunger, with parents who have suffered chronic and generational food deprivation. And so one needs to ask, is a tribal child even born free? Mankind, despite all the advances in science and technology, despite all the glorious discoveries of the earth and the universe, has not been able to ensure freedom from hunger for every one of his fellow beings.

So what are we doing, talking about education? In Agragamee, we feel one of the root causes of hunger is lack of quality school education, which leads to the lack of the ability to gain necessary and functional knowledge and, information for oneself. For example, the information about what is written in a cheque submitted to a bank for withdrawing cash, or information about the MRP (Maximum retail price) or the expiry date of a product, specially medicine, and so many other things, including knowing weights and measures when one sells their products, knowing your constitutional rights, etc. In this the information age, even as a lot of people acquire mobiles and smart phones, which they can hardly use beyond seeing movies, listening to songs, and dialling numbers of relatives, not even having the ability to know is a huge cause of bondage, and exploitation.

In Agragamee, we seek to provide an education that liberates from this bondage through the learning centres that are open to all. The method is learner centred, and teacher training focuses on helping the teacher understand the approach and method, rather than memorise techniques. It encourages learners to explore the written and print word through what they know, fun games for words building, words ending etc. In maths, the Agragamee approach takes learners through the mathematical context of their world, helping them realise how much they would be earning, if they didn't get exploited, helping them understand the value of their labour, and introducing them to real life puzzles. All this forms the learning, as also part of the community mobilisation, as more and more people get attracted by the fun in learning, and join.

Would this education, liberate the poverty stricken tribal community from the bondage and trappings of hunger. Would this education help tribal people to come into their own, and become full fledged citizens of a free India. We firmly believe so, as the constitution of the country guarantees liberty, equality and fraternity, and we are committed to helping every human being achieve that.

ଆମ ଶିଳ୍ପକ୍ଷେ ପଢ଼ିବାରିଲା

କୁଳିପାତନ ହେଲାକୁ ସ୍ଵର୍ଗ ଦୋକାନ ଜାତି ସାବୁ ବୟାଙ୍ଗକୁ
ଯେଥିପାଇଁ ଶୁଦ୍ଧଗା ଗାନ୍ଧି ଗାଁ ଗାଁ ଯାଏ ବିଶିଖ କିମ୍ବା
ଆହୁ ସନ୍ତୁଷ୍ଟ କିବିକୁ ଉପି ସ୍ଵର୍ଗ କଥିବାକୁ କହିଛେ ।
ଯନ୍ତ୍ରହୀଣ ବିଦି ଗାତି ସ୍ଵର୍ଗ କିମ୍ବା ଆମେ ଫୁଲ ହିଂମି
ଦାତି ସ୍ଵର୍ଗକୁ ପାଠ ପଢ଼ିବାକୁ ଗଲୁ । କାହିଁ ପାଇଁ କା
ଲଦ୍ଦିଲୁ କହି ଲେଖ ଦେଖୁ କେବୁଣ୍ଡି । ଆମେ କହି
ପଢ଼ିବା କଲେ ଯେଉଁ ଶବ୍ଦ ନ ଜାଣିଲୁ ଆମେ
ସନ୍ତୁଷ୍ଟ ବିବିକୁ ଗାନ୍ଧି ଗାନ୍ଧି ଶିଳ୍ପକ୍ଷେ ଭାଗୀ ଗରିବ
ପଢ଼ିବିଶି ପାଠ ପଦା ହାହ । ଶିଳ୍ପକ୍ଷେ ମୁଁ ସବୁ ବିନ
ପାଠ ପଢ଼ିବାକୁ ନାହାନ୍ତି ଶିଳ୍ପକ୍ଷେ ପାଠ ପଢ଼ିବା ଯୌବନ
ମୁଁ ବନ୍ଦିତ ପାଠ ଶିଳ୍ପକ୍ଷେ ଆମ ଶିଳ୍ପକ୍ଷେ ପଢ଼ିବା ପାଇଁ କାହିଁ
ନ୍ଯାମୀ ଶିଳ୍ପକ୍ଷେ, ବିଦି ଲଦୁଇ ଭକ୍ତ ପାଠ ପଢାନ୍ତି । କଥା କଥା
ପିକ୍ରା ଗାନ୍ଧିଙ୍କୁ କଲେ ଦତ୍ତଚାର୍ତ୍ତିବା ଦ୍ଵାରା କହି ପଢ଼ିବାକୁ କହିଲେ,
ଆହୁ ସାନ ହାନ ଚିନ୍ତା ଗାନ୍ଧିଙ୍କୁ ଲଭିତ ନାମ ଲେଖୁ ଦେଇ
କହିଲେ । ପିକ୍ରାମାନେ କହି ହୋବି ନାମକୁ ଦେଖୁ ଦେଖୁ କଲେ
କେବେ । ଆମେ କଥା କଥା ହାମାଙ୍କୁ ପଢ଼ିଯାଚିଲା ପଠନୀଦି
ଆମକୁ ଯେ କହି ପଢ଼ିଆମକୁ ସାବୁ ବୁଝିବୁ ଦିଅନ୍ତି । ତାରେ
ଆମେ ପ୍ରତିହତୀର୍ଥ କିନ୍ତୁ ଆହୁ ଯେତମାତ୍ର ନାହିଁ । ଆମେ
ଯଦ୍ବୀପ ପାଠ ପାଠ କଲେଯକୁ ପାଠ ପଢ଼ି କାହିଁ ନାହିଁ ।
ଆହୁ ଆମେ କହି ପାଠ ପଢ଼ି ପୁଣି କଲେ ବିଦି ଆହାରିବା
କେତେ ଆ ପିଲାନ୍ତି । କୌଣସି କହି ଦେଇ କହିଲାକୁ କଲେ

Our Learning Centre, Parajasila

Banita Jhodia, Class-V, Parajasila

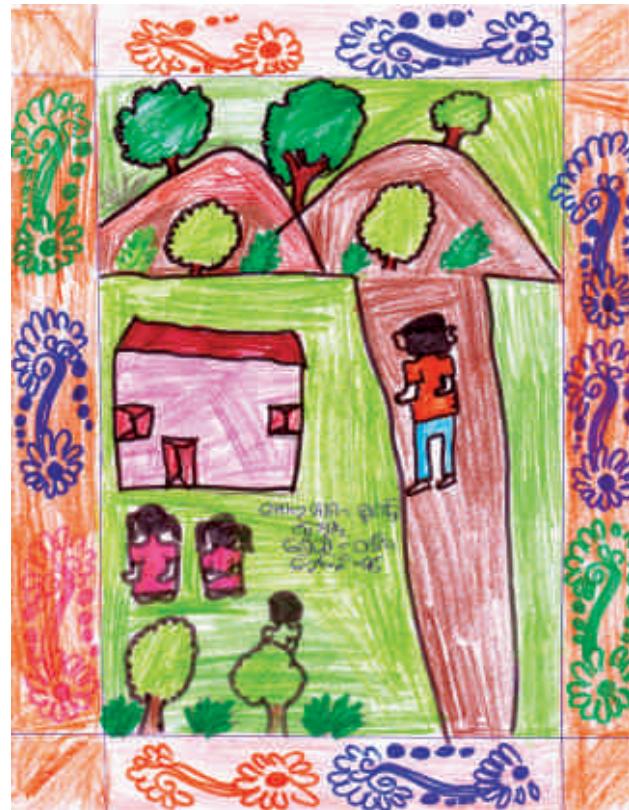
Because of the lockdown, all the shops and schools closed. So our teachers went to different villages to know how children can learn. They asked Santoshi Didi to run a night school in our village. Santoshi Didi started a night school. All of us went to study in the night school. The younger children see the pictures and write from Kau Dake Ka. When we read our books, if we do not understand any words, we ask Santoshi Didi. In the Learning centre, we learn language, maths and environmental science. I go to the learning centreeveryday. I have learnt much in the learning. Our learning centre Didi teaches us very nicely. She asks older children to stand up and read aloud. She writes out the names for the little children, and asks them to copy it. Once we have all finished reading, she explains the lesson to us. Then we write the question answers and show it to Didi. We go to the Learning Centre at 4.30 in the evening. Then Didi takes our attendance, and makes a phone call to Guruma,



୧ କିନ୍ତୁ ଖତ୍ତଚତ କିମେଣେ ଜତା ଆହିଛି କୋଣି
କିମୁଦଳେ । ଆମଙ୍କୁ ଦୂରତା, ପୁଣନ, ଗ.ଯ୍ୟ. ଗୁଣିମାତ୍ର
ଦେବ ଥିଲେ । ଆହୁ ଆମଙ୍କୁ ଥୁଲି କୁଣି ହୁବା କେବେ
ନାଚ ଗୀତ କିନ୍ତୁ ଯାଏକୁ ଯାଏ ଥିଲା । କାହିଁଲି ଆମେ
ଶେଷେ ଶିଳା କେବେ, କିନ୍ତୁ କାହାରେ କେବେଲା ଭାବରୁ
ଦୋଷ ଯୋର୍ବ୍ଲାକୁ କିମ୍ବା ଦେବା ଯେଥିବାରୁ ଗାନ୍ଧୀ
ଶିଳା କେବେ କିନ୍ତୁ କିନ୍ତୁ, ଶିଳା କେବେକୁ ଆସିବେ
କିମ୍ବା କିମ୍ବା ଶିଳା କେବେକୁ ଆମେ କେବେକୁ ଦେବେକୁବିନ୍ଦୁ
ଯାଏ ଥିଲୁ । ଆହୁ ଶିଳାରୁ ଦିନ ଦିନ, କିମୁ ଥିଲୁ କେବେ
ଦେବେ ଶିଳା କେବେକୁ । ଆହୁ ଉପାଦିକୁ ଥିଲୁ ପ୍ରତି
ଉଠିବ କିମୁ ଥିଲୁ । ଆହୁ ଦେବେକୁ ଯାଏ ଥିଲୁ ।
ଆମ ବାବୁ ଥୁପ ତିଳ୍କା ରି ପାଠ ପାଢିବାକୁ ଆସିଛି,
ଆମ ଶିଳାକେବେକୁ ଟିଳେବି ଥୁପ କିମ୍ବା ଯାଏକୁ ପ୍ରଭାବ
ଶେଷିଲୁ କାହାରାକେ କିମ୍ବା କିମ୍ବା ପାକା ଯାଏ । ଶିଳା
କେବେ ଆମେ ବାବୁ କିମିଳି ଯାଏ ଆମେ ପାଠ ପଢିଛି,
ଥୁପି ଯାଏ ଆମେ ଉପାଦିକୁ ଦିନ ଜୋଗାରୁ ଗାନ୍ଧି କିମୁ ଥିଲୁ
ଥିଲୁ । ଶିଳା କେବେ ଥୁଲି ଥୁଲି ପାଠ ପାଢି ବାବୁ
ଯାଏକୁ ଥାଏ କିମି କିମ୍ବାଯାଏ । ଆମେ ଶିଳା
କେବେକୁ ଉପାଦିକୁ କିମି ପାଠ ପଢି । ଆହୁ ଦିବି ଆମଙ୍କୁ
ଉଠିବ ପାଠ ପାଢିବି । ସାମ ପିଲା ପାନଙ୍କୁ

②

and reports how many children have come. We learn division, multiplication and LCM and HCF. When our studies are over, we have singing and dancing, and then we go to school. Why did we start a Learning Centre in our village? The reason is there was a lockdown due to the corona virus. So we started a learning centre in the village. In the learning centre, we also write out English words dictated by our Didi. On Saturday, we have drawing class. We see pictures, and write stories, and answer questions, on



the story, and show it to our Didi. Boys in the village also come to study. There are three levels in the learning centre. The Kau Dake Ka book is taught to the first level. The Shiksha Kendra is located in the community centre of the village. Every Sunday, we clean it with cow dung and water. Every evening, we study in the Learning Centre, and go home at 7pm. We study seated on the floor in the Learning Centres. Didi teaches us very nicely. She helps the younger ones

ବିଜ୍ଞାନି ଶିକ୍ଷାତ୍ମୀୟ ନିଜା ସମୟରେ ଦୃପଥ୍ୱାଳ ପାଇବା
ଲାଭ

ଆମେ ଶିଖାଇବୁ, ଏହିବେଳେ

କାହିଁ ପାହା ପଡ଼ାଇଛି
କିମ୍ବା ସାଧା ଗାନ୍ଧି



ମୋଢନାମ - ବିନିଷ୍ଠାବୈଦ୍ୟ

ଗ୍ରାମ - ସଂଚାରିକା

ଶ୍ରେଣୀ - ପ୍ରଫ୍ରିଦ



to learn from drawings and pictures. Just before we leave she takes our attendance.



ଆମ ଶୀଖିଲେଇ ହତିପଦା

ଆମ ସ୍କୂଲର ନାମ ମୁଣ୍ଡକୁଳାନ କୁଠାର ଆଶାମା କିଷ୍ଯାଳୁ ଜୀବିତରେ କାହାରେ
ଥାଏ । ଆମ ସ୍କୂଲ ହାତଶାଖା ଜିଲ୍ଲା କାଶାୟର ପାଶିକୁଳରେ ଅବସ୍ଥିତ ।
ଆମ ଶ୍ରୀ ନାମ ହତିପଦା ମୋର ନାମ ହୃଦୟରେ ଝୋଲିଯା । ଲକ୍ଷଣାଙ୍କ
ହେଲାଏ ସ୍କୂଲ ଦୋକାନ ବଜାର ପାଞ୍ଚ ଦିନେ ହେଲା । ଯେଥୁ ପାଞ୍ଚ
ଶୁଭମା ମାନେ ଶୀ ଶୀ ପାଞ୍ଚ ମିଶିଲା କିମ୍ବା । ଶ୍ରୀରାମ ଜିଲ୍ଲା
ହାତି ସ୍କୂଲ କଲିଶା ପାଞ୍ଚ କିମ୍ବା ହାତି ସ୍କୂଲ କଲିଶା ପାଞ୍ଚ କିମ୍ବା
ହାତି ସ୍କୂଲ ଆହୁମୁ କଲା । ଆମ ଶୀ ପାଞ୍ଚକୁ ସ୍କୂଲ ବାହିତାରେ ରାତା
ଶ୍ରୀରାମ କିମ୍ବା ମାନେ ପାଠ ପାଇନ୍ତି । ଯେଥୁ ପାଞ୍ଚ ଶ୍ରୀରାମ ଶ୍ରୀରାମ
ହୋଇ ଦକ୍ଷ କିମ୍ବା ମାନେ ପମ୍ପେ ହାତି ସ୍କୂଲରେ ପାଠ ପାଇବା
ପାଇଛି । ଆମେ ହାତି ସ୍କୂଲ ପାଞ୍ଚକୁ ପାଇବା ହେଲେ ଦିନ୍ଦୁ
ଦେଖୁ । ଆମଙ୍କୁ କିମ୍ବା ଦିନ୍ଦି ଶାର, ଶାରମାତ୍ର ଅଳି, ଶିଖାରୁ ଦିନ୍ଦି ।
କିମ୍ବା ଦିନ୍ଦି ଉପର୍ଯ୍ୟାନ ମାରାହି କିମ୍ବା କିମ୍ବା କିମ୍ବା ପାଇବାରେ
ଆସିଲେ । ଆମେ କିମ୍ବା ଦିନ୍ଦି ଦେଖୁ ଆମା କିମ୍ବା ପାଇବାରେ
କିମ୍ବା ଆସି ଥିଲା କିମ୍ବା ମାନଙ୍କୁ ଆଜି ବାହୁ ପାଇବେ ପମ୍ପେ ଆସି
ଦେଇପରାନ ପକାନ୍ତି । ଶିଖାକେବିରେ ପ୍ରଥମ, ଦ୍ୱିତୀୟ, ତୃତୀୟ, ଚତୁର୍ଥ
ପାଠିମ, ପଞ୍ଚମ, ଷଷ୍ଠି କିମ୍ବା ଶାଶ୍ଵିତ ଶାଶ୍ଵିତ ଥୁମ୍ବ ଆନ୍ତରିକରେ ଆମଙ୍କୁ
କିମ୍ବା ଦିନ୍ଦି କମ୍ବାନ୍ତି । ପ୍ରଥମ ଦ୍ୱିତୀୟ ତୃତୀୟ କ୍ରେତା କିମ୍ବା ମାନଙ୍କୁ
କିମ୍ବା ଦିନ୍ଦି କିମ୍ବାପାରାରେ କାହୁ ଅଳେ ଲାଲା କହିବୁ ଏବ୍ୟ ଏବ୍ୟ
ଦେଖୁ ଦେଖୁ । କିମ୍ବା ମାନେ ଆହୁ କମ୍ବା କିମ୍ବା ଆହୁ କିମ୍ବା
ବାପରେ ଆମଙ୍କୁ ପାହିଲ୍ୟ କହିବୁ ଏବ୍ୟ ଏବ୍ୟ କିମ୍ବାପାରାରେ କେବୁ
ଦିନ୍ଦି । ବାପରେ ଆମେ ଜିଗା ଜିଗା ଆହୁକି ପାହିବା କାହାରେ ପ୍ରଥମ
କୁହାଇବୁ କିମ୍ବା କିମ୍ବା ଦିନ୍ଦି ଦେଖାଇ ଆହୁ । ବାପରେ ଶାଶ୍ଵିତ
ଦିନ୍ଦି ଶିଖା କାହାରାଙ୍କ ହୃଦୟର ମାରାରେ ଦେଖୁ ଦିନ୍ଦି ।
ବାପରେ ଆମେ ଶିଖାର ଫେରାଟି କିମ୍ବା ଦେଖାଇ ଆହୁ ।

Our Learning Centre, Ratapada

Rupuni Jhodia, Class-V, Ratapada

Our school is called Mukta Gyana Kutir Agragamee Vidyalaya Kashipur. It is located in Kashipur Panchayat of Rayagada District. Our village is Ratapada, my name is Rupuni Jhodia. After the lockdown, the schools, shops and markets all closed. Because of that, our teachers went to every village and conducted meetings, and told Koita Didi to start a night school in our village. So Koita Didi Started a night school. The night school runs in the veranda of the government school. That is why, all the children in the village go to study in the night school. We go to the night school at 5pm, and return at 7pm. Koita Didi teaches us songs, games, stories and also dance. Koita Didi comes to school everyday with attendance register, text book, pen, chalkpiece and blackboard. We see Koita Didi going to school, and take our notebooks, and books and follow her, and also call out to those who are late to hurry up. Then she takes the attendance. Koita Didi makes us sit according to our class groups class I, Class II and so on in the learning centre. For children of Classes I and II, Koita Didi writes out poems from Kau Dake Ka book. Children go one by one to the Blackboard and read it. Then she writes out text from our language book on the blackboard, and we also go up to the blackboard and read it out. Then we do the question answers from the book, and show it to Koita Didi. After that, she writes out the arithmetic problems from the maths text book in our notebook, and we solve the problems and show it to her.

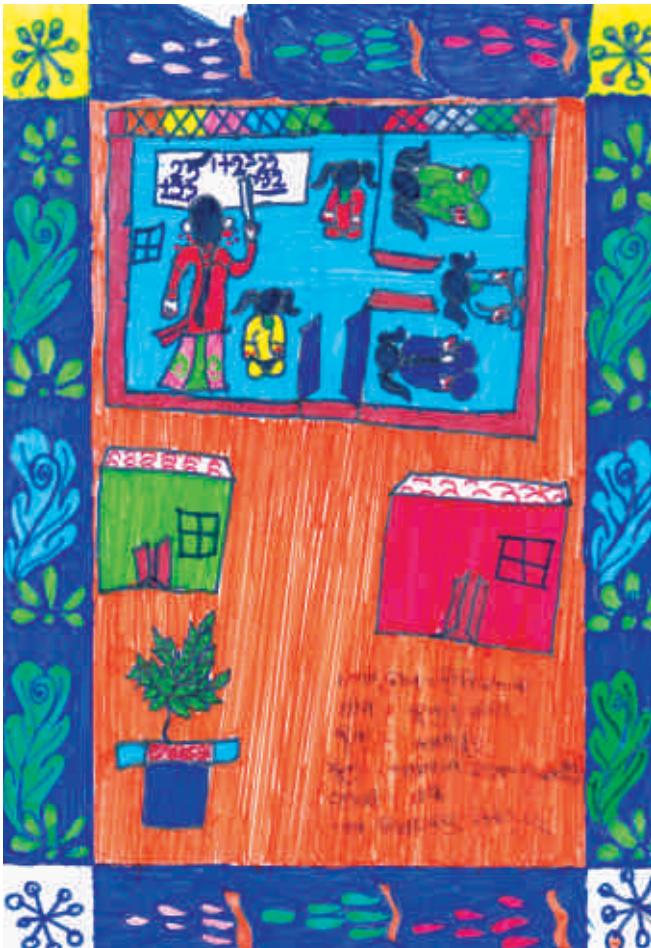


ଆମ ଶିକ୍ଷାକେନ୍ଦ୍ର ବିଷୟରେ

ମୋର ନାମ ଲିପି ନାମକ ମୋ ଗ୍ରାମ କୃଦ୍ୟାହିଲା
ଦୁଇ କାଣ୍ଡପୁରୀ ଜିଲ୍ଲା ରାସ୍ତାକ୍ରିଯା ରୁ ସୁନ୍ଦର କ୍ଳାସ
କ୍ଷେତ୍ରରେ ଆଗ୍ରାମୀ ବିଧ୍ୟାକେନ୍ଦ୍ର ପ୍ରକଳ୍ପରେ
ପାଠ ପାରେ । କଥୋନା ବୋଚାବାହୁରିଲାଏ ଉଚ୍ଛିତ
ସାହା ମୁକ୍ତି, ଅଧିକ୍ଷେତ୍ର, ବିଦ୍ୟାକେନ୍ଦ୍ର ମଧ୍ୟ ଯୋଗ୍ୟ
ଆମ ମୁକ୍ତ ଉପରୁ ଶିକ୍ଷାକେନ୍ଦ୍ର ରେ ପାଠ ପାରିବା
ପାଇଁ କହିଲୋ ଏବଂ ଶୁଣୁ ମା ମାର୍ଗ ଆମ
ଗାଁର ବିନ୍ଦୁ ଦିଦିକ୍ଷା ବାକି କହିଲେ ତେ ବିନ୍ଦୁ
ହୁ ଆମ ମୁକ୍ତ ଉପରୁ ତୁମ ଗାଁ ପିଲା କୁ
ଶିକ୍ଷାକେନ୍ଦ୍ର, ରେ ପାଠ ପାରିବାକୁ ବିନ୍ଦୁ ଦିଦିକ୍ଷା
ଦେଲା ଓ ଆମ ମୁକ୍ତ କୁ ଆସି ଆଫିଦିନଟ୍ଟେଣ୍ଟ୍
ନେଲା । ଏବଂ ଆମଙ୍କୁ ଆସି କହିଲା ପିଲା ମାର୍ଗ
କହିଲା ଶୁଣୁ ମା । କହିଲା ଯେ ଏକ ପର୍ଦା ରଖିଲୁ
ହାମରୁ ଶିକ୍ଷାକେନ୍ଦ୍ର, କୁ ଆସିବ ସେବିନ
ମାତ୍ର ଶିକ୍ଷାକେନ୍ଦ୍ର କୁ ପାଠ ପାରିବା ପାଇଁ
ଜାଳ । ଆମେ ପାଇକି ବାପି ଥାକୁ ଦେଖିବା
ପାଠ ଲୋଭିଲେ । ଶିଲା ମାର୍ଗ ଦାର୍ଶନ୍ତର ରହି

About Our Learning Centre

Lipi Nayak, Class-VI, Kumbharsila



Bini Didi agreed. She came to our school and took training for five days. And then she came and told us that Kanaka Guruma had told her that all children should come to the Learning Centre by 4pm. From that day, we have been going to the learning centre to study.

My name is Lipi Nayak. My village is Kumbharsila, block Kashipur, JilaRayagada. I study in MuktagyanaKuitr, in Class V. Due to the Corona Virus, there was a lockdown all over Bharat. Because of this, we were asked to study in the learning centres by our school. My teacher, called Bini Didi and asked her to teach in the Learning Centre.



ହୀନେ ଆମେ କ୍ରିଡ଼ା ହେଲୁ କିମ୍ବା ଦିପ କରିଲା
ଏହି , ତୁଙ୍କ ପିଲା ଗୋଟିଏ କାଗଜେବୋଲୁ
ହୋଇ ବନ୍ଧ କିମ୍ବା ଚାରି , ପାଞ୍ଚିଗୋଟିଏ ଖାତିରେ
ବୋଲୁ ହୋଇ ବନ୍ଧ ଛିଥା , ଯାତି ପିଲା ମିଶିକି
ଜନ୍ମ ଆମେ ବସିଲା । ଏ କଂ କିମ୍ବା ଦିପ ଆମଙ୍କ
ଧରି ମାତ୍ର ଘରମୁକ୍ତା ପାଠ୍ୟପିଲୁ । ତମି ତାରି , ପାଞ୍ଚ
କୁ ଗାରିତି ହେଲା । ଏକ ମୁହଁ ଶ୍ରେଷ୍ଠ ପିଲାଙ୍କୁ
ଦୀପ , ଭାଲୁ , ଚାପତି , ନାଚିକରୁ ଖଲେଲା । ଆହୁରେ
କେ କେବେ ଚିତ୍ର , କଟ୍ଟା ଚାରି ଦିନ ଚାତୁର୍ଦ୍ଦା
ପାଇଁ ନାସିଲେ ଓ ଯମଦ୍ୟେ ପିଲା କରିଲେନ୍ତିରୁ
ଦାଳି . ମାତ୍ର ଦେଲେବା ଓ କହିଲେ କି ଏକିଏ
ପରି ଦିନ ଶିଆକେଣ୍ଟି କୁ ପାଠ ପାଇବାକି
ଆସନ୍ତି । ଆମେ କହିଲେବୁଚାତୁର୍ଦ୍ଦା । ଆମେ
ପରି ଦିନ ଶିଆକେଣ୍ଟି କୁ ପାଠ ପାଇବାକି
ଆସନ୍ତି ବୋଲି କହିଲୁ । ଆମେ ଯମଦ୍ୟେ ପିଲା
ପାଇଁ ଦିନ ଦିବି ବାରେ ପାଠ ପାଠ । ମାତ୍ରରେ
ଦିନିକୁ ବିଶ୍ୱାସ କରିଲା । କି କୁଠିଲେବେଳା
ପିଲା କି ପାଠ ପାଇଗନ୍ତା ତିଳେଇଲା ହେଉଥିଲା
ବିଅନ୍ତିରିଲା ।

We went to the centre, and Bini Didi came. She asked us all to stand. We all stood up. She asked classes 1 and 2 to sit together in a circle, classes 3, 4 and 5 to sit together in a separate circle, and likewise for classes 6 and 7. Then Bini Didi taught us in BODMAS Forumula. She taught mathematics to children of Classes 3, 4 and 5, for classes 1 and 2, she taught songs and sometimes drawing. One day, all our Guruma came, and gave masks to every student and asked who all come to the learning centre everyday. We said we all come everyday.



ପାଠ ପାଇଁ ନିଜଟିକେ ଉଲ୍ଲଙ୍ଘ କରିଛନ୍ତି ।
ଆମ ଆଧ୍ୟାତ୍ମିକ ବିଷୟରେ ମାନେକ ପ୍ରଦି
ଶଳ ପାଠ ପରିବାରଟି ଏହି ନିଜି ଚାରି ଅନୁଭବ କରିଗଲା
ଏବେ ଆମ ବିଷୟ ଦିଲି କୁ ବନ୍ଦୁତ୍ୱରେ ଲାଗେ
ନିଜଟିକେ । ଏହା ସମ୍ମାନ ପାଇଁ କୁଞ୍ଚିତମାତ୍ରରେ
ଲିଖିଥିଲା । ଶୋଭିନ୍ ରିମ ଶୋଭିନ୍ ରତ୍ନ । ମାତ୍ର
ଏହି ମଧ୍ୟାମୀ ଲାଗୁ, ଚାରି ପାଠ ଶୋଭିନ୍ ରତ୍ନ
ଆଗ୍ରହ ବର୍ଣ୍ଣା କୁଞ୍ଚିତରେ ପରିବନ୍ଧ କାଢି ।





We study in Bini Didi's house. I like Bini Didi very much, as she makes every student understand nicely. All of us study very nicely, and have also learnt many songs and dances. I like the way Bini Didi teaches, and makes us understand. One day, it was raining heavily. On that day we just had song and dance competition, and went home after the rains.



ଅମ ଶିଖାନ୍ତର ପିଲାଇ

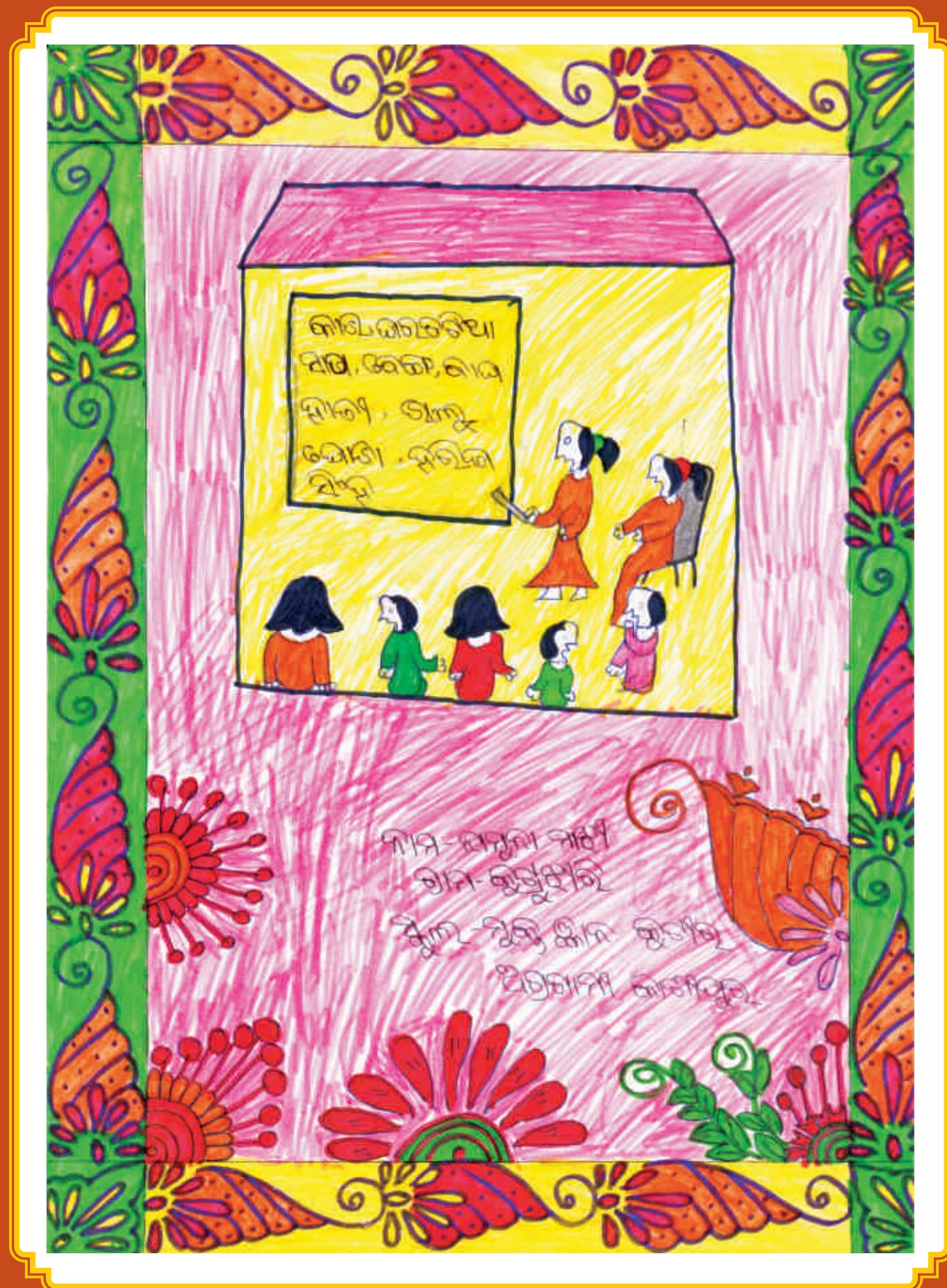
ଜୋରଲାକ-ଲକ୍ଷ୍ମୀ ମାତ୍ରା କ୍ରୁଣ-କୃତ୍ତିବିଲ ଅଧୀନ୍ତର -
ମାତ୍ରକର୍ମୀ ପ୍ରକୃତ-ପୂର୍ଣ୍ଣ କିଳା କୃତ୍ତିବିଲ ଅଧୀନ୍ତର
ଲକ୍ଷ୍ମୀ କାର୍ଯ୍ୟକ୍ରମ ମାତ୍ରମାତ୍ର ୨୭ ତତ୍ତ୍ଵମୁଣ୍ଡ କୋରଣ
ଆଚାର୍ଯ୍ୟ, ଭ୍ରାତ୍ରିତାନ୍ତର ପ୍ରସ୍ତୁତି, ଭ୍ରାତ୍ରିତାନ୍ତର ପାଦି ପ୍ରକୃତ
ଦିନ, ଅହାତନ୍ତାନ୍ତର ପ୍ରସ୍ତୁତି, ଭ୍ରାତ୍ରିତାନ୍ତର ପରାମର୍ଶ
କିମିନି କରିଛୁ ଆମି ଅଧିକେନ୍ଦ୍ରିୟରେ କିମିନିର ପାଦ
ଅଧୀନ୍ତର ଦିନ, ପାଦିତାନ୍ତର ଅଧିକେନ୍ଦ୍ରିୟ କିମିନି
କେନ୍ଦ୍ରିୟରେ ପାଦିତାନ୍ତର ବାତିମନ୍ଦ୍ରିୟ ବିଳାରି ଅମ କୃତ୍ତିବିଲ
ରେ ବରତି କାଳିକୁ ପାଦିତାନ୍ତର କାଳିକୁ
ଏବଂ ଲାଲି ପାଦି କୁଳେ ଶିଖାନ୍ତର କାଳିକୁ
ପାଦିତାନ୍ତର ଅବଳି କୃତ୍ତିବିଲରେ କିମିନି ରାତି ବା କିମିନି
ରେ କୁଳେ । ଯେହି କରିଛୁ ଥିଲା ରାତି କୁଳା
କାଳିକୁ, ପାଦି ଅଲିପ୍ରା ପରିପା କରି ସାହୁନାରୀ ଯେହି
କାଳି ଆମଦାନି । ଆଚାର୍ଯ୍ୟ କାଳା ପରିପା ପରାକ୍ରମାତ୍ମକ
କାଳା ପାଦିତାନ୍ତର । କିମିନି ଦିନ ନାୟକେ ଅଧୀନ୍ତର
ରେ ଆର୍ଦ୍ର ଦିନିନାନ୍ତର ଥାବି କେନିତି ଏବଂ ବାତିମନ୍ଦ୍ରିୟରେ
ଶିଖାନ୍ତର କେନ୍ଦ୍ରିୟରେ ଶିଖାନ୍ତର କେନିତି ଆମଦାନି । ଲାଲ
କାଳିକୁ ପରିପା । ଶିଖାନ୍ତର କେନ୍ଦ୍ରିୟରେ ପରିପା, କାଳିକୁ
କାଳିକୁ ଅନ୍ତର କାଳିକୁ ଶିଖାନ୍ତର କାଳିକୁ
ଏ କାଳିକୁ କୁଳା କୁଳା କାଳି କାଳିକୁ କାଳିକୁ କାଳିକୁ
କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି
ଦିନ । କାଳି କୁଳା କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି
କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି କାଳି

About Our Learning Centre

Jamuna Majhi, Class-V, Village Kutrujhiri

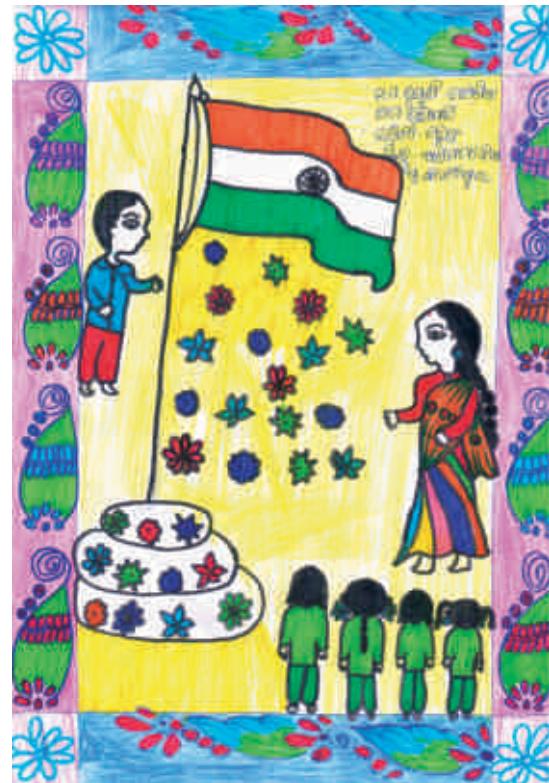
My name is Jamuna Majhi, Village, Kutrujhiri, Maikanch Gram Panchayat. My School is Mukta GyanaKutirAragamee, Kashipur. From March the Corona Virus caused all the schools and shops to close down due to the lockdown. Everybody returned to their homes. After some days, our teachers from Agragamee School came and told Bhagwati Nani to teach, so that children could study. Bhagwati agreed. One of the members of our village said the children could study in his house. So all of us cleaned a place for the learning centre, and began our lessons. We study from 4 in the evening till 8. Every few days, Our teachers from Agragamee come and see how the learning centre is running, and also to guide how lessons should be taught in the learning centre. Language, Mathematics, English, and songs and dance are taught in the Learning centre. Bhagwati Didi asks us to read and calls out words from the books for us to make sentences. She also teaches us addition, subtraction, multiplication and division. She teaches us very nicely. She teaches the little girls their names, and words from the Kau Dake Ka book. For the older children, she writes on the blackboard, and asks them to read. Everybody reads in turn. We also do action songs. She calls out words in English, and we write it down.





The little ones also learn to make sentences from the words in Kau Dake Ka. She teaches us action songs from Kau Dake Ka and other books. In the Learning centre, the teaching is very nice. As the school is quite far from our village, Giridhar Majhi of our village have provided a room from his house. We have cleaned the room and study there.

We study from 4pm to 8pm. 31 children of different levels study in the Learning centre. Agragamee teachers came and grouped us, we come everyday to study. The learning centre Didi teaches us very nicely helping us learn new words, and make sentence from them.



ଆମ ଶିଖ କଣେ କଟାଇ
ଆମ ଗାନ୍ଧି ନାମ କଟାଇ, ପରିଷିଳି ପାଇଲାଦୀ, ତୁମ
କାଟିପୁର, ମାତ୍ର ମାତ୍ର କେ କରେଲୀ ଭାବୁରୁଷ
କାହାରିବା । ସୁର ସବୁ କମ ହୃଦୟାବଳ କୁରୁତାଯାଇ
ଦିନ ମାନେ ମିଠିକା କରେ ଓ କହିଲେ ବିଜୁଲାଙ୍ଗ
ମାତ୍ର ବାନ୍ଧୁ ଶିଖ କେନ୍ଦ୍ର କରିବା କହିଲେ
ଏବଂ ବୁଦ୍ଧି ଦିନ ଆମ ବାନ୍ଧୁ କହିଲେ
ଆମ ଶିଖଙ୍କିରୁ ଏହି ମିଠିକା କରେ ନେ ତମ
ଶୀରେ କି ଗୋଟିଏ ବାନ୍ଧୁ ଶିଖ କେନ୍ଦ୍ର କରିବାକୁ
ଦେବ କୋଣ୍ଠ କହିଲେ । ୧୫ ଆମ ଶିଖ କୋଣ୍ଠରେ
ବୁଦ୍ଧିକା କହିଲେ ବୁଦ୍ଧିକା ଏଠ ପରିବର୍ତ୍ତନ କୋଣ୍ଠ
କହିଲେ । ଲୋକ ହଁ କହିଲେ । ଆମ ଶିଖ ଫେରି
ବୁଦ୍ଧିକା ଦିନ ସାର ଥାଏ ଆମ ଶିଖ ଶୀରେ ମିଠିକା
କହିଲେ । ଯେମନ୍ତ ଅଜେଇ ଶିଖ ପଥ ଘାର ମିଠିକା
କହିଲେ । ଆମ ଶିଖ ଯେମନ୍ତ ବୁଦ୍ଧିକା ଦିନ କୁ
କାହିଲେ ହେବି ସବୁ ଶିଖ ଏଠ ପରିବର୍ତ୍ତନ । ପାଇଁ
ଲୋକଙ୍କୁ ବାହିଲେ । ଆମଙ୍କୁ ବୁଦ୍ଧିକା ଦିନ ମେ ମଧ୍ୟ
୧ ବାରିରେ ଦେ ଯୋଗଙ୍କୁ ପ୍ରପାଦେ ଶିଖ କେନ୍ଦ୍ର ଦେ
ଏଠ ପରିବର୍ତ୍ତନ । ଆମଙ୍କୁ ସବୁକା ଦିନ ପରାପରିଲେ
ବିନ୍ଦୁ । ମାନେ କିମ୍ବା କିମ୍ବା ନିଜ ନାମ କାହିରୁ
କୋଣ୍ଠ ପରାପରିଲେ । ଆମଙ୍କୁ ଦ୍ଵାରା କହି ତତ୍ତ୍ଵଙ୍କୁ କହିଲେ
ଆମେ ଭାଷା କହି ଉଚିତ ବୁଦ୍ଧିକା କହି

Our Learning Centre Katali

Munni Majhi, Class-V, Katali

Our village is Katali, in Maikanch Gram Panchayat of Kashipur block. In March, the corona virus lead to the lockdown of the entire country. From that day, we didn't have school. Our teachers had a meeting, and told us that we shall have a Learning Centre so that children can study. Then Kanaka Guruma told the people in the village that Susheela Didi would be our teacher. Everybody agreed. In the same way, they went to other villages and had meetings. They also selected teachers to teach in other villages. Susheela Didi began to teach us from 1st May. Susheela Didi began by asking us who could write their own name. She then taught those who didn't know to write their names. She asked us to read the language book. We read the language book.



ଶକ୍ତି ମାନ୍ସଙ୍କୁ ଲାମ ଚାଖାଇ ସାହିଲା ଦର୍ଶାଯାଇଥାଏ ଏହି ପିଲା ଶୋଳ ଦେଇ କହିଲୁ ୪୫° ଶାତରୀତି ଶାକ୍ତରୀତି । ଶାତରୀତି ଶାକ୍ତ ସାହି ଲାଗି ଆମେ ଲାଚିଲା ହାତିଲା ତଦି ଚାହିଁପି ଦଳ କରିଛୁବେ । ଆମଙ୍କୁ ଦିନ ପାଠ ପଢିଲା ଚିଲେ କୋଳ ମାତ୍ର ଦେଖି ଆମେ ଏହି କି ମହିଳୀ ପାଠ ରାତି ମାତ୍ର । ଆମେ ପାଠାଇଁ ନଚିଆ ପାଠୀ ପାଠିଲୁ । ଆମେ ପାଠିଲା ଦିନ ଚିତ୍ତ ଆମି । ଆମେ ଶୁଧ ଶିଥା ମଣିଲାଲ ପାଠ ପାଠିଲା । ଆମେ ଶିଥା ମଣିଲାଲ ପାଠ ପାଠିଲା ।

ନାମ-ମୁଦ୍ରି ମହିଳା
ପ୍ରାମ ଜାଟାଳୀ
ପ୍ରେସରୀ - କାଞ୍ଚିପାଟା

Susheela Didi then made us sit in a circle and we sang songs, and danced. Susheela Didi divided us into four groups. Many people come to see us as we study in the evenings. Everyday, we go to study at 4 in the evening. We study till 7 o'clock. On Saturdays we do drawing. We all go together to study. When the school is finished, we go home.



ଲୁଣଭାତ୍ର ନିଷୟରେ

ମୋର ନାମ ପ୍ରମତ୍ତା କାହାର । ଶ୍ରେଣୀ ଏଥିମି । ଲୁଣଭାତ୍ରର
ହୋଇ ଥୁବିଏ କୁଳରେ କୁଟୁମ୍ବ ଘୁଷିବ
ହିଁ, ଯୁଧ୍ୟକ୍ଷେତ୍ର ଆଠ ଏବିଜା ଆହୁ ମାରୁ ଆଗୁ
ନାହାନ୍ତି । ଆମ ଗାଁରେ ଆମ କୁଳର ଶୁଦ୍ଧିମା, ସାହୁ,
ଦିଲାଙ୍କେ ଶିଖାଭଳ୍ଲୀ କରିଛା ଆହୁ ଆମ ଗାଁର
ଜୋଟି ଉଦ୍‌ଦେଶ୍ୟ କରିଲେ । ତେଣୁ, ପ୍ରାଚ୍ୟନ୍ତ ତମାଶ୍ବ
ମଧ୍ୟ ଦେଖେ । କିନ୍ତି ଗାଁର ହିଁ, ଯୁଧ୍ୟକ୍ଷାଣ କରୁ
ଶିଖା କେନ୍ଦ୍ରିତେ ଆମଦରୁକ୍ତିର । ଲୁଣଭାତ୍ରରେ କୌଣ୍ଡିଲି
ପାଶେ ଏନିମିଳିବା କରୁଥାଏ ନାହିଁ ବେଳି କି
ଆକୁଆଏ ନାହାନ୍ତି । ଲୁଣଭାତ୍ରରେ ସବୁ ଗାଁର
କୋଣ୍ଡିଲିପାଶେ କେଉଁ ଗାଁ ଆକୁଆଏ କି ଥିଲୁ । କିନ୍ତୁ
ଏହି ଲୁଣଭାତ୍ରର ପିଲେ ପଟିଲାଏ ଗୋଟିଏ ଗାଁର
କୋଣ୍ଡିଲିପାଶେରେ ଆରୁ ତାଙ୍କୀ ଆହୁ ରୂପ କିମ୍ବା
କାହାରୁ ଦେଖି ଆପଣି । ମାତ୍ର ମାଝ ୧୯୮୩ ଆମ ଦିନରୁ
କିମ୍ବାକା ଭୁବନେଶ୍ୱର ଛୁଟିଲା । ଏହି ଲୁଣଭାତ୍ରର ପାଶେ
କୁଟୁମ୍ବ ଗାଁର ଉପିକାଠ ପାଇବାକୁ ଆତୁଥାଳି । ଯାଦି
ପାତାଙ୍ଗୀ, କୋଠା, ଚୋତାରୁ, କୁଞ୍ଚିତ ବାଜି ଲାଗିବା

LOCKDOWN

Mamata Naik, Class-V, Vill: Kutrujhiri



I am Mamata Naik, Class V. Because of the Lockdown myself and many of our friends both boys and girls are just unable to attend the school. The Agragamee School Guruma and Sir (Joint-Director, Vidhyaji and Director, Achyut Das) guided a Sister of our village to start a Night School Learning Centre in our village. They also distributed oil, soap and mask. Some other children from our village also attend the Learning Centre. The farmers are unable to grow

and buy vegetables. During the lockdown period our villagers were unable to go to any other village. But, as the lockdown was lifted the people are able to visit their relatives and are able to return home after staying there for some days. The Corona Virus arrived on 19th March 2020 in our country. During the lockdown period I used to collect firewood being in the village. Being at home at this time I was managing different household activities like processing of paddy, ragi, cooking, fetching drinking water from the tube well.

ଏହିଟି ପୁଣ୍ୟ ଦିନୀ ଯାଇଲେ ଜାମ କଟୁ ଥିଲି । ୧୯୫୩ଚି
ଲୁହାଭାଉନିତେ କିନ୍ତି କି କୁଳୁ ଲୁହାଗିଲୁା ନାହିଁ ।
ଲୁହାଭାଉନରେ ମନ୍ତ୍ର ଖୋଲିଛି ସବୁ ଦୂରୀ ଶାଳୀ ।
ହିମ୍ବାର୍ଦ୍ଦିନୀ ପାହରେ ବସ୍ତୁଟ ଦୁଃଖ ହେଲା । ହିମ୍ବାର୍ଦ୍ଦିନୀ
ମାନେ ଏଥା ଲୁହାଭାଉନ ମୋଷ୍ଟ ଝୁମ୍କା, କେବେଳୁଡ଼ି,
ପାଞ୍ଚମୀ, ପାହା ବିଦ୍ୟାନିଲୁଙ୍କୁ ଆଏ ଅଛିଲା ମାତ୍ର ମାତ୍ରାରୁ
ନ ଥିଲା । କିନ୍ତୁ ଏହେ ଲୁହାଭାଉନ ଲିଙ୍ଗ ସରିଲାଗୁ
କବି ଭୁବନୀ, ଅଭିନାନ୍ଦ ମାନେ କେବେଳୁଡ଼ି ଏଠା ଅଛିଲା
ମାତ୍ର ମାତ୍ରାରୁ । ଏହି ମନ୍ଦିର ପାମ ଗାଁରୁ ୫ଦିତ
ହିମ୍ବ ଶ୍ରୀମତ୍ତୁ ପ୍ରେମିଙ୍କି ନବାଜାରୁ ଆସିଥିଲୁ । ଅନ୍ୟ
ଗାଁରୁ ବିଲୁମାନେ ଏଥା ଶ୍ରୀମତ୍ତୁ ଆସିଥିଲୁ । ମୋତେ
ପ୍ରେମିଙ୍କି ନବାଜାରୁ ବସ୍ତୁଟ ଭଲୁ ଲୁହାଗୁଡ଼ି । ଥାମ ଗାଁରୁ
ଲୁହାଭାଉନ ଦିନ ପର୍ଯ୍ୟାଦରେ ଦେଖିଲୁ କି ମେଘରୁ
ଗାଁରୁ କୋଳିମାନେ ନିଜନିଜ ଘାରେ ଦୟା କଲାଇ
ଥିଲି । ମେଘରାଜୁ ପ୍ରାଗ ଗାଁରୁ ଏଥା ନିଜନିଜ
ଘାରେ ଦୟା କଲାଇଥିଲା । ଲୁହାଭାଉନ ମୋଷ୍ଟ କିମ୍ବା
କୋଳିମାନେ ଚାପାଦାସ୍ତ, ଅନିଯନ୍ତ୍ରା କୁଳେକୁ ଅଛିଲୁ
ନାହିଁ । ଏହି ଗାଁରୁ ଆପାମାନେ ନିଜ ଭଜଦାର୍ଢିତ

I just didn't find anything interesting during the lockdown period. It destroyed the dreams of all the people. Everybody was very sad. The boys and girls also couldn't go to schools, colleges for their study and to office for their other requirements. But, as the lockdown was lifted the senior friends are able to attend their colleges. I myself and four of my friends have come to the Agragamee School to attend the Training Programme. Children from other villages have also come to the Agragamee School. I feel very glad to participate in the training. We found in the news that people in all villages had been lighting candle in their home respectively on the lockdown day to ward off Corona virus. Some people just couldn't grow any vegetables and other crops due to lockdown. All the mothers from our village



ଭୁବନେଶ୍ୱର ଶୋଭି ପଂକ୍ତି ଲେଖାଏ ପଦିଳାପି ଆମ
ମାମ୍ବାର ତାଙ୍କୁ ଉଚାଜାଏଁ ଓ ଭୁବନେଶ୍ୱର ଶୋଭିର
ପଂକ୍ତି ତାଙ୍କୁ ମାରୁ କି ଦେଖିଲା । କୁଳିଭାବୁର
ଲୋଗୁଁ ଆମ ଝୁଲୁଟେ ରାଜୀଙ୍କ ରିହାତୀ ହୋଇ
ଆବିଷ୍କାର କରିଛି । ସହିତ ଆର୍ଦ୍ଦ ମାତ୍ର ସିଂହିର ଆର୍ଦ୍ଦ
ପରିପୂର୍ଣ୍ଣ ଶାବଦାଳ କଲେ । ଶୁଦ୍ଧା କି ହୃଦୀ ଝୁଲୁକରୁ
ଆବଶ୍ଯାକ ୨୦୦୦ ଟଙ୍କା ରାଜୀଙ୍କ ଆର୍ଦ୍ଦ ଦିନ୍ୟାନାତୁଥିଲା ।
ତାଙ୍କୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
ଦିନ୍ୟାନାତୁକି । କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା । ୧୯୫୬ ମହିନେ ଆର୍ଦ୍ଦ ଲୁକିଭାବୁର ପରିପୂର୍ଣ୍ଣ
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା ।

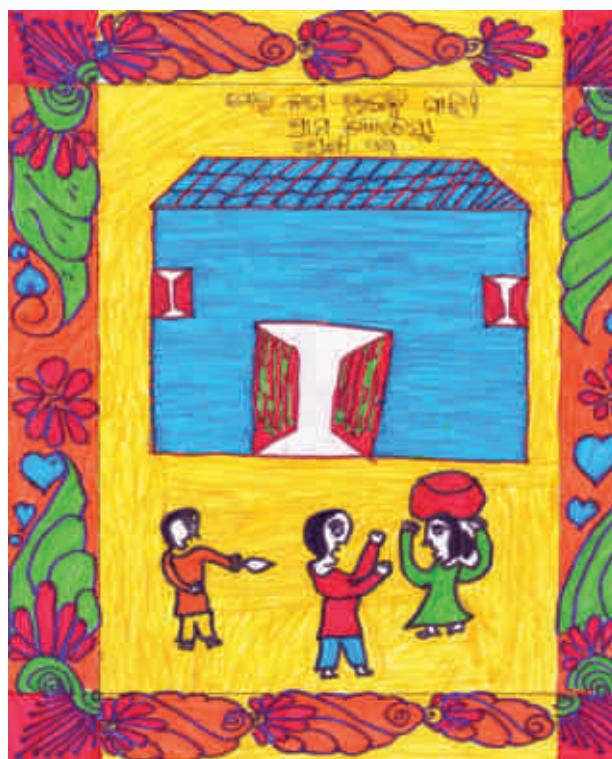
କାଳ = ମନ୍ଦିରାଳୀରୀଳି

ଶ୍ରୀଜନ = ଅଶ୍ଵିନୀ

ଶୁଦ୍ଧକର = ଅନ୍ତରାଳକାଣ୍ଡିଲୁଗୁ

ଆମ = କୁଣ୍ଡଳିବିନ୍ଦୁ

gave a one Rupee to each of their niece respectively. Our mother also gave one Rupee coin to each of her nieces. We couldn't celebrate Annual Function in our Agragamee School because of the lockdown. We were also asked to take precaution by wearing masks. Old men and women were also given four months of Old-Age Pension with a total of Rs.2000/- each. Three months of the PDS rice and Cooking Gas was distributed free of cost in the villages. The Corona Virus has spread from China. I don't find anything interesting because of these restrictions imposed on us for the lockdown.



ବୋଲିଗ୍ରାମୀ ବିଜ୍ଞାନ

ଶେଷ ଦେଶର ଭୂମାଳି, ପାଇଁ ପ୍ରସରି କରୁଥିଲା
ଆଜିଏ, ବହୁବିଧୀ, କରୁଥିଲା ତାକତିର ଦେଶ
ପ୍ରକ୍ଷେତ୍ର ବ୍ୟାପିଗାଣୀ ପ୍ରକ୍ଷେତ୍ର, କଲେଜୀ, ମହାବିଦ୍ୟାଳୟ
ଅନ୍ତିର୍ଦ୍ଦୟ ଦାତି ସବୁ କମ ହୋଇଗଲା, ଆମ କୁଳଙ୍କ
ବିରକ୍ତ, ବିଲୁ ଦିଦି, ସାରମାଳେ ଆଶୀର୍ବଦ୍ଧ କୁଳ
ଧ୍ୟାନ ନାହିଁ କମିଲେ, ସବୁ କୁଳ କମ ହୋଇଗଲା,
କୁଳର ବିଲୁଗାଳେ ଭାବେ ତୋରି ଧ୍ୟାନିଲୁ, କିଛି
ଦିନପାଇଁ ଦିଦି, ସାରମାଳେ କମିଲା ଅଛି ଧ୍ୟାନିଲୁ,
ଆମରୁ କମିଲୁ କରୁଥିଲା ତୁଳିଚିତ୍ରମାଳେ ଭୂତାରୁ
ଲୋକୁ ବ୍ୟାପିଧାର କମିଲେ, କୁଳର ମାଳେ କମିଲେ,
ଯାହୁନିଲେ ହାତ ପୋକିଲା ଓ ବାହାରେ ଗଲେ ନାହିଁ,
ଦିନକି ନାହିଁ କମିଲେ, କିଛି ଦିନ ଦାଇ ଲୋକିଲା
ବାତି, ରଜାର କୁଳ କମ ହୋଇଗଲା, ଆମ କୁଳରୁ
ସାରୁ, ଦିଦି କୁଳଜୀ, ମାଳେ ଯାହୁନିଲେ ହାତ ପୋକିଲା,
ଅଛି ଶାହୁନି, ଦେବାରୁ ଧ୍ୟାନିଲୁ ନିଷି ମଧ୍ୟ ଦିନିଲା
ଅଛି ଆମ ଗରେ ନାହିଁ, କୁଳ, ବିଲୁମାଳିଲୁ ନାହିଁ,
ଲୋକାଙ୍କ ଧ୍ୟାନିଲେ ଗୁରୁତରା ଚର୍ଚିଗଲେ ହେଉ,
ଗାନ୍ଧି, ରଜାର ମଧ୍ୟ ମିଳିଲା ନାହିଁ, ଗାନ୍ଧିରୁ, କୁଳ
ରଜାରମାତି ସବୁ କମ ହୋଇଗଲା, ମିଳିଲା କାହିଁ
ମଧ୍ୟ ନାହିଁ ନ ଥିଲା, ରଜାରଙ୍କେ ପୋକିଲାନେ ନାହିଁ,
ଥିଲେ ଲୋକିର ମରିଯାରି ମନ୍ଦିରରେ ପୋକିଲି

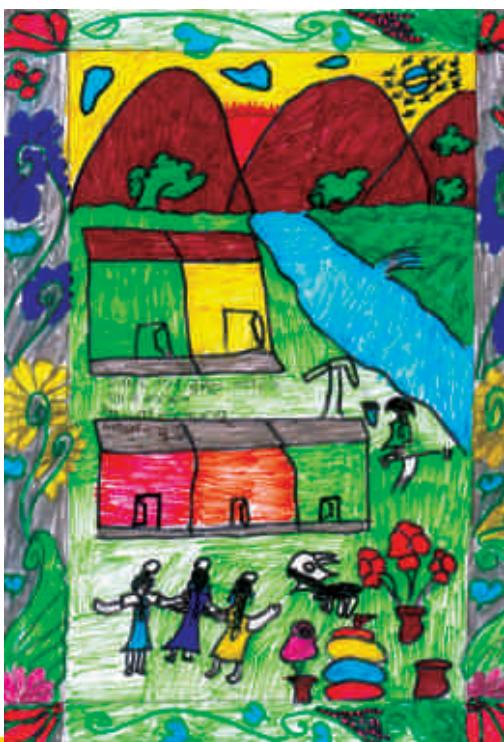
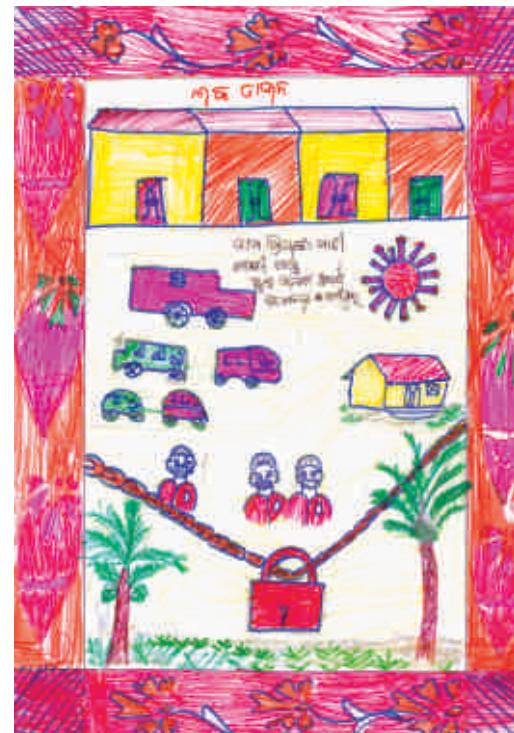
ABOUT LOCKDOWN

Jamuna Majhi, Class-V, Village: Katali

The Corona Virus first came from Wuhan in China. From there, the Virus spread to other countries and States. All the offices, Schools, Colleges and Universities were closed. We conducted a meeting in the school. The School teacher told us that we should not come to school from that day onwards. All schools closed down. The School Children returned home. We were told that Corona Virus is an infectious virus, which means it can spread from one person to another. Our Guruma (Headmistress) guided us to wash our hands in soap and to wear masks while going out of our homes. They also distributed masks to women, children and old persons in our village. When our dress, footwear, Sari etc. got old and torn we couldn't get any of those items to purchase. Buses, trains and airplanes all were stopped. There was no vehicle travelling on the road. The people didn't go to weekly market and if anyone went there then the police would beat them for violating lockdown rules. That's why



the people were afraid to go to the market. If any clothes got old and torn off new clothes weren't available in the market. The School Children were distributed rice and money allowance due to Corona Virus during the Lockdown. Electric Bulb, PDS rice and Dal were distributed at the Gram Panchayat Office. The hospital, Police Station, head-quarter offices weren't closed due to Corona Virus. The hospital is not closed for extending treatment to treat the people. There was day and night police patrolling to keep watch on any people travelling on the road. The Govt. distributed the Old-Age Pension to the old persons of the village. The migrant workers from villages working outside Odisha were detained in the Containment Zone. They faced many difficulties in returning to their villages. After returning



to their home they were kept in Gram Panchayat Containment Zone. After that they returned walking to their village. The Companies where the migrant workers worked were also closed. The workers found it very difficult to sustain their families. The Prime Minister started the distribution of LPG (Liquid Petroleum Gas) connection and Gas Cylinder free of cost to the eligible beneficiaries. In order to protect us from Corona Virus

ଜୀବିତକୁ ନାହିଁ କହିବାପାଇଁ ଦୋଷଗୀ କରିଛନ୍ତି ।
ଜିବେନୀ ପ୍ରତିକର୍ତ୍ତା ଲୋକୁ ବିନାକୁ ଯୁଦ୍ଧରେ ଦୂର ଥିଲା
ବାବାଙ୍କେ କରିଛନ୍ତି । କୌଣସିବାରେ ଜିବେନୀ ଭୁବନ୍ଦୀ
ନାଚିବା ବାକେ ଖରିବିଳି ରହିଲା କରିଛନ୍ତି । ଜିବେନୀ
ପ୍ରତିକର୍ତ୍ତା ଲୋକୁ ବାବାଙ୍କେ କାମିଦମ କରିବା ଆଶ୍ଵରି-
ଯା ହେଉଥିଲା ।

ଲାମ-ଲକ୍ଷ୍ମୀ ନାମୀ

ପ୍ରତିକର୍ତ୍ତା-ଦାତିକା

ଶ୍ରୀ-ଅର୍ଦ୍ଧାନୀ ବିଦ୍ୟାଳୟ ଲୋକଙ୍କୁ

he has publicly announced everyone to wear mask. He has also told everybody to wash hand at least 20 times a day. the Scientists are carrying out research to control the Corona Virus. We faced lot of difficulties to work for our livelihood and for our school study.



ପାମ ଗୋଟିଏ କିମ୍ବାରୁ

ମୋର ଲାମ ପାତ୍ରିନା ଛୋଟିପା॥ ଲାମ ଦୂରଦୂର କରିବା ଯାହାରେ । ପ୍ରଦୀପ କରିବାରୁ ପାତ୍ରିକୁ କେବେଳେ କରନ୍ତି । ଲାମ ଗୋଟିଏ ତିଲାଟି ପାଦି ଯାଏଇ । ଲାମ ଗୋଟିଏ କୌଣସି ଗାନ୍ଧି ଚାଷ କାଷ କରନ୍ତି । ଲାକୁ ଚାଷ, କାନ୍ଦିଗତା ଚାଷ, ଟୋମାଟ ଚାଷ, ପାଇ ଚାଷ, ମାଟ୍ଟିନ୍ଦିଆ ଚାଷ, କାନ୍ଦିନ୍ଦି । ଲାମ ଗୋଟିଏ କୌଣସି ଗାନ୍ଧି ହଜିଲୁଛି ଯକ୍କିଲୁ ଦୂର ଶାରୀ ମର୍ଦ୍ଦିଙ୍ଗୁ ମେଣ୍ଡା । ଛୁକି କେବେ କରିବାରୁ ପାତ୍ରିକୁ ଯାଏନ୍ତି । ଲାମ ଗୋଟିଏ ଦୂରଦୂର ଥିଲୁ ଯାଏଇ । ଶୋଟିଆ ସବଳାରୀ ଥିଲୁ ଲାଖ ଶୋଟିଆ ପାତ୍ରିକୁ ଥାଏଇ କିମ୍ବାରୁ ଯାଏଇ । ସବଳାରୀ ଥିଲୁଣ୍ଡର କିମ୍ବା ମାନେ ପାତ୍ରିକୁ ଯାଏନ୍ତି । ଲାମ ଗୋଟିଏ କୌଣସି ମାନେ ପାହାଦିଲୁ କାଠ ପାତ୍ରିକୁ ଯାଏନ୍ତି । ଶୋଟିଆ ଦିଲା ମାନେକି ପାହାଦିଲୁ କାଠ ପାତ୍ରିକୁ ଯାଏନ୍ତି ସେବି ପାହାଦିର ନାମ ଛୁକା । ଶୁଧାଦ ମାତି । ଶୁଧାଦମାତିରେ ଲାମ ଗୋଟିଏ କୌଣସି ମାନେ କାଠ ପାତ୍ରିକୁ ଯାଏନ୍ତି । ଲାମଗୋଟିଏ ଶୋଟିଆ କରିବା ଯାଏଇ । ସେବି କରିବାରୁ ଲାମ ଗୋଟିଏ କୌଣସି ମାନେ କାଠ ପାତ୍ରିକୁ ହୋଇ ଦାରୁ ପାତ୍ରିକୁ ଯାଏନ୍ତି । ଲାମ ଗୋଟିଏ ଶୋଟିଆ କରିବା ଯାଏଇ । ସେବି କରିବାରୁ କନଳ ଗଢି ଯାଏଇ ଗଢି, କିନ୍ତୁ ଗଢି, କନଳା ଗଢି, ଝାଲ ଗଢି, ଯାଏଇ,

ABOUT OUR VILLAGE

Anjana Jhodia, Class-V, Village: Ratapada

My name is Anjana Jhodia. My village is Ratapada. My village has two handpumps. All the people use the water of these two handpumps for their cooking. Our village has 3 hamlets. People of our village are engaged in agricultural activities. They cultivate paddy, ragi, potatoes, brinjal, tomatoes and other vegetables. The people of our village wake-up early in the morning and take cows, buffaloes, and goats to forest for grazing. There are two schools in our village. One is Anganwadi and the other is Govt. Primary School. Children go to the Govt. Primary School to study. People of our village go to the hillock to collect dry timber. Children also go to the hillock to collect fuel wood for cooking. The name of that hillock is 'Suaja Pani'. There is a forest near to our village. In the time of festivals people go to this forest to get green leaves. Our village has an orchard. There are fruit bearing trees like mango, litchi, orange, banana and also many flowering trees, plants and bushes in this orchard.



ଆମ ଗାଁ ବିଜୟତା

ଆମ ଗାଁରେ ୫୦ଟି ଯତ୍ନ ଥିଲା । ଆମ ଗାଁ ୮୦୦ ଡିବି ଲୋକିନଙ୍କରୁ କରି ପଢ଼ନ୍ତି । ମନାନଙ୍କୀ ମଧ୍ୟରୁ ଜୀବ ଚାଉଳାଳ, ଶିଖୀ ଲମ୍ବ ଶ୍ରୀକୃତୀନାନ୍ଦି ବର୍ଷାଧୀନାନ୍ଦି । ଆମ ଗାଁରୁ ହୁଲାଟ ଥିଲା ଥାଏ । ନାହା ଯାଏ ଓ ହୃଦୀଜଳ ଥାଏ । ଆମ ଗାଁ ତାହିଁ ନଳକୁଳ ଥିଲା । ଲୋକିଗାନ୍ତେ ଲୋକିଗାନେ ଆଜି ଆବିଷା ଆଜି ଲାଇ । ଆମ ଗାଁ ହିଥ ବୁଝାନାଳେ ଯାଠ ରହିବା ଆଜି ଲାଇ ଥାଏ । ଆସିଲୁ ଗାଲେ ଯାଠ ଆଜି ରହିବା ଆଜି ଲାଇ ଥାଏ । ଆମ ଗାଁ ବିଜୟତାର୍ଥ ମାନ୍ଦ୍ରାଧାରୀ, ମାଲି ଚରା, ଚାନ୍ଦିପର୍ବି, ହାଙ୍ଗି ପୂଜା, ପାତ୍ର ହୁହା ପୁଜା । ଅଭ୍ୟାସି ରର୍ବ ଯାନଳ ଲାଗାଯିଲା । ହେଲି ରର୍ବ ବୁଦ୍ଧିକୁ ଧୋଇ ଦୁଇତମ୍ଭରୁ ନମ୍ବର ଆତ୍ମଲୋକିଗାନେ ବାହୁ ଦେ ଥିଲାନ୍ତି ବୋଲି ହେଲି ରର୍ବ ଯାନଳ ଲାଗିଥାଇ । ଆମ ଗାଁରୁ ଧି କ୍ଲୁଅବୁ ଆଜି ଆଜି ଥାଇ । ଗାଁ ନହିଁଲେ ନମ୍ବର ଆଲାଟିଟିକ୍ ଏବଂ ପାତ୍ର ହୁହା ମରିଛି ଥାଇ । ଗାଁ ମୁଣ୍ଡ ଦୂରକୁ ଲୋଟିବ ଶିର ପରିବ ଥିଲାନ୍ତି । ଲୋଟିରୁ ସମ୍ମର୍ତ୍ତୁମୁଖୀ ଲାଗିବା ଆଜି ଲାଗିଥାଏ । ଆମ ଗାଁରେ ଲୋଟିବ ଅଙ୍ଗଳ ଦ୍ଵାରି ଲେଣ୍ଟିଥିଲା । ଥିଲାନ ଥାବି କୌଣସିରୁ ଥାଇ ଯାଇଲୁ, କୁଟ, ଧାନ୍ତା, ଶୁଭି ଅଭ୍ୟାସି ଜିନି ଉଚିତିଥାଏ । ଯେଠାରୁ ଏ ରର୍ବ ନମ୍ବରରୁ ପିଲା ମାତନ ଲାଗିଥାଏ । ଆମ ଗାଁରେ ଲୋଟିବ କୌଣସି ନଦାରେ ଆହି । ହେଲି ନଦାରେ ସମ୍ମର୍ତ୍ତୁ ଲୋକିଗାନେ ଶୁଭା ପଣ୍ଡା ସିଦ୍ଧା ଶୁଭରୀ ଜାଗି ଜାଗ୍ରୋଇ ଥାଇ । ଆମ ଗାଁ ଗାତ୍ର, କୁକୁର

ABOUT OUR VILLAGE: KUTRUJHIRI

Rebati Majhi, Class-VI, Village: Kutrujhiri

In our village there are sixty households. About five hundred people live in our village. For their livelihood they are engaged in agriculture activities, masonry and daily-wage labour. There are two streets in our village- MajhiSahi and HarijanSahi. There are three tube-wells in our village. All the people fetch water from the tube-wells. The boys and the girls of our village go to study in the Govt. school. But half of them do not go to school. In our village many festivals like Chaita Parava, Mandia Rani, Mali Chega, GaiParava,



Jhankara Puja, Patrabudha Puja are observed and celebrated. In the festivals, various Gods are worshipped, in the hope that people in the village would live happily and not suffer from ill-health. People get their drinking water from 9 wells in the village. In the middle of the village there is a flowering hibiscus bush and the temple of Patrabudha. At the end of the village there is the temple of Shiva. The villagers go there to worship. There is an Anganwadi Centre. Small children get dresses and shoes, and also eggs and suji to eat. Children of four years age go there. Near to our village there is a small river. People of our village take bath and wash their cloths in the river. We have many animals like

ନକ୍ଷାଖି, ଫେଲ୍‌ଟ୍ରୁ, ଛଳି ଓ ଦ୍ୱାରା ଉତ୍ସବରେ ଯାଏଥାନ୍ତି । ପାହି ଶ୍ଵାସ୍ତ୍ର ପ୍ରକିଳ୍ପା ଓ ଧ୍ୟାନପ୍ରକିଳ୍ପା ଜିଜନ୍ମତ୍ତୁ କ୍ଷୁଦ୍ରିଗା ପାଇଁ
ତତୋ ଆଶାଦିରି ଅଛନ୍ତି । ଭୂର୍ବ୍ରାତା, ଲାତ୍ରୁ କୁଚିଳ୍ପା କୁଦାଦି
କୁହାଗ ଝାଡ଼ିଲ୍ଲା ଆଶାଦିରି ଉଚାତ୍ମକାତ । ଆମ ଗାନ୍ଧିଲ୍ଲାଙ୍କା
ନାମେ ଘୋଷଣାକୁ କରିଲା ମାତ୍ର ଜନାନ୍ତ୍ର କୀଠ ହାତିଲା ପାଇଁ
ଥାବୁ । ଆମ ଗାଁ କରିବା ମାନ୍ଦ୍ରାଜରୁ କିମିନ୍ ପ୍ରକାଶ ଗନ୍ଧ
ପୁରା, ଦଶ୍ମ ମନ୍ଦୀର ଇଷ୍ଟନ୍ତି । ଧ୍ୟାନରୁ ଚାରୁଟି ଦୋଳାନ
ଇଷ୍ଟି । କ୍ଷେତ୍ରି ଦୋଳାନକୁ ବ୍ୟବହୃତ ଜିବି କିମି ଥାବୁ ।
ଦ୍ୱାରା ଚାରିଦାମରେ ଆହ୍ଵାନକୁ ଲମ୍ବତ ଜନମି ଧୂପିନ୍
ର ଗାଁଠାରୁ ଇତିଦାମରେ ହୋଇ ଲଜ୍ଜା ଖାହି ନାହିଁଲ୍ଲାଗୁ
ଧ୍ୟାନକୁ ଲହୁତ ଦୂରକୁ ନିବା ଆଜ୍ଞା ପଢ଼ୁ ନାହିଁ । ହେଁବାରୁ
ମୋହତ ଭାଲୀ ଲୁହାଙ୍କା ।

ଲାମ- ଶ୍ରେଷ୍ଠ ମାହୀ

ଶ୍ରେଷ୍ଠ- ଅଶ୍ଵ

ଶ୍ରୀମତୀ- ଡକ୍ଟରା ଆର୍ଦ୍ଦା କିନ୍ଦାଲିନ୍ଦୁ
ଲାଣ୍ଟାପ୍ରେର୍

cows, buffalos, goats, hens and other animals and birds are raised. Asha Didi looks after the health matters of the villagers. We go to her whenever we suffer from fever, loose-motion, scabies and other such ailments. We go to forest to collect dry twigs and branches of trees for cooking. Around our village there are many big trees and creepers and many kinds of birds and small animals live there. There are four small shops in our village. We buy daily consumable things from those shops. The hillocks near our village are covered with forest and there is a river very near to our village. So we need not to go any big distance to fetch water or collect fuel wood. All this about our village makes me really happy.



ଯାମ ଶାଙ୍କ କିଞ୍ଚିତ୍ତୁ

କ୍ଷାର ନାମ ନମଟା ହୋଇଥିବା । ପ୍ରାମ ରହିଥିବା
ହିଜି କାଣାଏଦୁଇ । ସ୍ଫୁଲ ପତଳାମ୍ବ କିନ୍ଦ୍ୟାକଣ୍ଠ ।
ଫୁଲ ଲକ୍ଷଣରେ ପୁରୁଷ ଧାରୁ ଦ୍ୱାରୁ ଲ୍ରିଜ୍ / ଚାପ୍ର
କାହନ୍ତି । କୁଣ୍ଡାଗଟା ମଧ୍ୟ ପଞ୍ଚ କରନ୍ତି । ଯାହୁ
ପକାନ୍ତି ଦିନ ଶାଖାରୁ ଯାଅନ୍ତି । ଯାପକି
ଦେଇ କରନ୍ତି । ତୋଣେଇ କରି ପରିକୁ
ପଢ଼ି ପଳଟି ଦ୍ୱାରୀ କୁଟନ୍ତି । ମାନ୍ତ୍ରିପାଦିତ
ହେଚିଟକି ଦନ୍ତାର୍ଥ କରି ଉପ୍ତି / ହେ ଉଷ୍ଣମା
ଯାନ୍ତି । ଯାହୁ ପରମଷ୍ଟମ ଧାରେ ଧାରେ ଆତ,
ଶାର, ପଳଟି ଦିନ ଦେଇ ଦିନ୍ଧନ୍ତି । ଯାହୁ
ଦ୍ୱାରା ଦ୍ୱାରା କୁଣ୍ଡା ଦିନି ନାହିଁ ଯାଅନ୍ତି
ଯାମେ ମାନେ ମଧ୍ୟ ନାରୀ ବାହୁନୀରୀ । ଯାମୀ
ଶାର ଧାରେ ଧାରେ ଧାରେ ଧାରେ ଧାରେ ଧାରେ
ଶାରେ । ଦେଖିବେ ଶାର କୁଣ୍ଡାରୁ ବାଜାବଜାରୁ
ମାନ୍ତ୍ରିଦୂଳି ଶାର ଧାରେ ଧାରେ ଧାରେ ଧାରେ
ନି । ପରମ୍ପରାରେ ଶାର ଧାରେ ଧାରେ ଧାରେ ଧାରେ
କୁଣ୍ଡା, କାହୁଦି, ଯାନ୍ତି, ଛତା ପରୁ କୋରିକି
ବିଜାକୁ ଯାଅନ୍ତି । ଯାତିକି ନିଶାଗ ମୁଣ୍ଡା
ଦେଇବନ୍ତି । ଯାହୁ ଯାଧା ପିତାର ଶାରପରି
ମୁଣ୍ଡା ବାନ୍ଧି ଦିନ୍ଧନ୍ତି । ରାତିପାତ୍ରା ନାଗନ୍ତି
ପଳାଳ ଦେଇ ଶାର କଣାରଜାରେ । କମା ମେଳୁ
ଦୂଳି ଦେଇ ଦୂଳିକରେ । ଯାହୁ ଯେ ମି ମାନ୍ତ୍ରି

ABOUT THE FESTIVALS OBSERVED IN OUR VILLAGE

Mamata Jhodia, Class-V, Village: Ratapada

My name is Mamata Jhodia. Village Ratapada. Block Kashipur. School Agragamee Mukta Gyana Kutira. Before the Pusha Parva is observed we clean and wash our house. We also wash our cloths. Early in the morning everyone goes to take bath. After that they begin cooking. When cooking is completed they roast Alasi and pound it to make flour. Then they prepare pan-cakes out of ragi flour and take them to place at the meeting points of paths and roads. All the house-holds distribute cooked rice, curries of leafy-vegetables and Alasi pan-cakes among themselves. Than they put on new cloths and go for dancing. We the children also go for dancing. The young men of our village bring sound-systems on rent. With the music blaring from the sound-systems and also playing Mahuri (a wind instrument) and drums all the young women and men of the village dance. In the evening all the young men and women get scattered and venture to steal vegetables from the back-yards. They place the stolen vegetables at Nishan Munda. Than the vegetables are boiled in water on the community fire and the boiled vegetables are distributed among the house-holds. The young women and men continue to dance the whole night long. In the morning the elders of the village go to every family collecting 'putkies' (contributions) of fish, dry-fish and vegetables from each family. If a family gives



ପୂର୍ଣ୍ଣ ଦିନ୍ୟନ୍ତି । ଯଥାଦେ କେ ଏହିଠା ପାହିଛା
ମାର୍ଗନ୍ତି ଲାଭିକି ପାଶପୁଣ୍ଡି ଉଚ୍ଚ ଲୟ ।
ମାର୍ଗନ୍ତି । ଦାତାତ୍ତ୍ଵେ ଜଳହାତ୍ତ୍ଵା ଯାତିଧାରୁ
ମାରୁ, ମେନି ହୋଇଥି କରୁ ଯୋକୁ ତାଆ
ନ୍ତି । ସନ୍ଧିଧା ହେଉଥି ଧାରଣା ଧାରଣି ନିଶ୍ଚି
ମାର୍ଗିଥା, ଯକ୍ଷମଣୀ, ଯୁଦ୍ଧ ତାଳି ଜୀଠା କୃତନ୍ତି ।
ଧାରଣି ମଧ୍ୟ ଧାରଣା କୁ ହୀନ ଜିଲ୍ଲା
ଏହି ସନ୍ଧିଧା ଦିନ୍ୟନ୍ତି । ଧାରଣା ନାହିଁ ଏହି
ହୀନ ଯକ୍ଷମଣୀ କାର୍ତ୍ତି କାହାଠେ ଯାଏ
ଯୁଦ୍ଧ ମାନେ ହୀନ ହୋଇ କାହାରୁଟି ।
ପାଇଲାରୀ ମଧ୍ୟ ଜିକ୍ଷନ୍ତି । ନିକିପ୍ରାଣିଲାଙ୍କଣି
ଜୀଠା ପାଶପୁଣ୍ଡି କାନ୍ତି ଦିନ୍ୟନ୍ତି । ଧାରଣା
ମଧ୍ୟ କୋଣେ ଠାରୁ ଯାଏଇବୁଲେ ମେନିକୁ
ଯାଏନ୍ତି ।

କୋରିଲାନ ମନତା । ହୋଇଦା ।

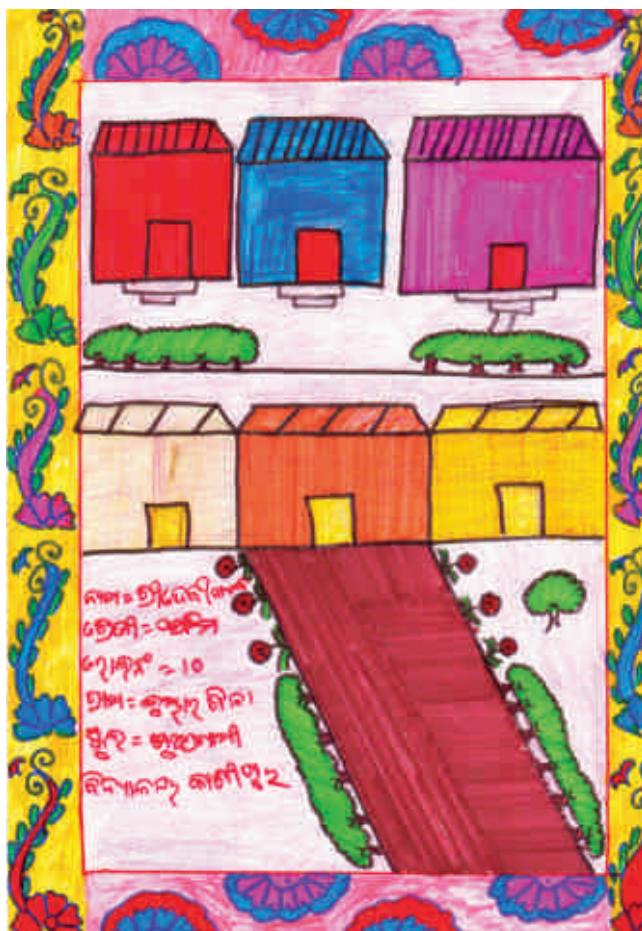
ପାଶ ରକତଦା

ଶୁଣୁ ଯପରାମା କିଦ୍ୟ/କର୍ମ

ହୁଣି କାଶିତୁରୁ

କିଲ୍ଲା । ହାତୁମାତା ।

less than the expected then the elders punish the members of the family with mock blows. After the collection, big cooking-pots are placed on the community-fire burning in the middle of the village for the collected food materials are cooked. All the villagers together part-take the food there. In the evening all the young women and young men go together collecting alasi, ragi and jagri from



all the families and pound them together and prepare cakes. Then the young women of the village give the make-up of woman to the young men. And from the house of the Majhi the young men now in the disguise of women carry the freshly prepared cakes in a procession. The alasi-cakes are distributed among all. At last everyone goes back to their own homes.

ਫੈਰਨੈਂਸ ਮਾਪ ਵਿਖੇ ਦੁਜਾ

ଆମ ସ୍କୁଲଟାଙ୍ଗାରେ - ଡିଶା ଆର୍ଦ୍ର ବିପାଳିତି ଜାଗନ୍ନାଥରୁ
ଜୀବନାମ ପୁନଃଜୀବି ଆହୀ ଯେ କଣ୍ଠେ ପାଠକାରୀ
ଯେ ବ୍ୟଥିତୁ ପାଞ୍ଚମ ଜ୍ୟୋତି ପୁନଃଜୀବି କୁଣ୍ଡଳ
ଧ୍ୟାନାମ୍ଭ ବିପାଳିତି ଜାଗନ୍ନାଥ ପାଞ୍ଚ ପାଠ୍ୟକ୍ଷତି
ଆମ ପାଞ୍ଚ ବିକିନୀ ପାର୍ଵତୀ କଣ୍ଠରୀଖ । ଦେଖନ୍ତି କେବୁ
ନାମ ଦ୍ୱାର୍ଥୀ ଚକ୍ରଦର୍ଶ, ଶାକୁର୍ଦ୍ଧି, ଅମାରାସ୍ଥ୍ୟା, ଲିଙ୍ଗରୀତି
ଦିଗାଦ୍ୟୀ, ମାଲିଚୋ, ହାଙ୍କିଟ ଦୂଜା, ଶ୍ରୀ ଲାଭ ଦୂଜା
ନାନ୍ଦୁଆରାଜି, କରଣା ଦୂଜା, ଯଶ୍ରମାଦ୍ରା ଏହି ବର୍ଷ ପରି
ଆଲକ କଣ୍ଠରୀଖ । ଆମ ଗାଁତେ ଲୋକ ମାତ୍ର କାହାର
ପାତ୍ର ଦୂଜା ଦୂଜା କରିଥାଏ କ୍ଷେତ୍ରି ଦୂଜା କିଷେପଦ୍ମ
ମାରକେ ଫ୍ରାନ୍ତୀଯାଟ । ଏ ପୂର୍ବ ଦିନ ପାଇଁ ଲହାପଣ
ଯାଇ ଦାଣ୍ୟ ସତା କୁଣ୍ଡଳ କର୍ତ୍ତା । କୁଣ୍ଡଳ କର୍ତ୍ତାରେ
କୁଣ୍ଡଳ କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା
କର୍ତ୍ତା । ଗାଁର ଦୂଜା କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା
କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା କର୍ତ୍ତା । ହିନ୍ଦୁ ମାତ୍ର ହୈଛି ପରମାତ୍ମା
ଥାବୁ । ଗାଁର କୁଣ୍ଡଳ, କାଟ, କାଳୀ, ମାତ୍ର କିନ୍ତୁପାଦିଗନ୍ଧି
କି ଏକାଟ ପିଲା ମାନ୍ଦ୍ରା ଭାକାନ୍ତି । ପାଞ୍ଚ
ଦିଅନ୍ତି । ଅନ୍ତେ ମାରିଯାଇଲୁ । ତାରେ ବଜା ବାଜି
ଥାବୁ । ସେବାରେ କୁଣ୍ଡଳାଙ୍କ ମାନ୍ଦ୍ରା ନାହନ୍ତି । ଏହି
କୁଣ୍ଡଳାଙ୍କ ଦୂଜା ପାଇଁ ଆଗିଥିବା ଛେଳିଲ୍ଲି କୁଣ୍ଡଳାଙ୍କ
ଥାବୁ ନାହିୟାଟ । ସେହି ଛେଳି, କୁଣ୍ଡଳା, ନବିଧାଳୁ
କବାଳ ଦିଆଯାଟ । ଗାଁର ଦୂଜା କୁଣ୍ଡଳ ଏକାଟ
ଫ୍ରୋକ୍ଟ କିମ୍ବା ଲୁହାକ୍ଷେ ଅନ୍ତେ ମାହି ମଜା କରନ୍ତି ।

THE WORSHIP OF PATRABUDHA IN OUR VILLAGE

Priyanka Majhi, Class-VI, Village

The name of our school is Odisha Adarsha Vidylaya, Kashipur. My name is Priyanka Majhi. I study in class six. I was studying from class one to class five in Agragamee Mukta Gyana Kutira, Kashipur.

Many festivals are being observed and celebrated in our village. They are the Chaita Parava, Gai Parva, Amabasya, Shiva-ratri, Deepavali, Malichega, Jhankara Puja, Mandiarani, Ganesha Puja, Ghanta Jatra and Patabudha Puja. Patrabudha Puja is observed during the month of December. One day before it we clean the front yards of the village and we also clean our cloths. After that we all gather at Bada Sahi (the main entrance street) and our mothers give a fresh layer of cow-dung mixed with water to the place where the worship is to be performed. The young girls decorate the floor with jhoti (rangoli). Then the chief of the village along with the village elders lead by the Jani (the village priest) go to the Jhankar (the sacred groove of the village) and cook rice, dal, meat and other foodstuff for the offering to the deity. After the offering is made the children of the village eat first and then only all others of the village partake of the food. When everyone has finished eating than begins the playing of drums and other musical instruments. All the 'Guru-Mais' (female priests) of the village (there are a number of Guru-Mais in a village each one versed with the worship of one particular deity) begins to dance. Then the chief Guru-Mai take the goat that has been brought as sacrifice on her head and dances to the beat of the drums. When dancing is over the goat along with the cocks and hens are sacrificed. Coconuts are also offered. Than sound-systems are brought in and all villagers begin to dance together happily.

ପଞ୍ଚ ଶାର୍ଦ୍ଦିର ହିଥା, ଯୁଧ ମାତେ ସଥି ଯାଏଇ ଆମ
ସହିତ ଲାଗୁଣ୍ଡିଟି । ପୁଜା କାର ଫୁଲ ଖୁଲିଛି ଖୁଲିଛି
ଆମରେ ସଜାଉ ଥାବୁ । ଆମେ ପୁଜା ପାଇଁ ନବିନ୍ୟା,
ଚିଠି, ଚାତଳ ଘୁଷୁଡ଼ି, ଚିଲି, ପଞ୍ଜୁ ଖାଇ, ପୁଲା ଏଥିରୁ
ଲିପିଯାଇବୁ । ଏହି ପୁଜା ଦୁଇ ଦିନ ଏହି ଆଳନ କଣାଯାଏ ।
ସମସ୍ତେ ଏକାଟି ଦୋଷ ବୈଜି ଲାଗୁଣ୍ଡିଟି । ଲାଗି,
ନଦୀ ଲାଗି ପରି ପରି ପରି ପରି ପରି ପରି ପରି
ଥାବୁ । ଶାର୍ଦ୍ଦି ଲୋକି ମାତେ ସଥି ଲାଗୁଣ୍ଡିଟି । ବସନ୍ତାର୍ଥ
କହୁଛି ଭାବୁ ଲୋଗୋ ଏହି ପାତ୍ର ଦୂହା ପୁଜା ପାଇଁ
ଦେଖୁ ଆମ ଶାର୍ଦ୍ଦି ଲୋକି ମାତେ ଭାବୁ କବିତାରେ ଉପରେ
ଦେଖୁ । ବେଦପ୍ରାଣୀ ଏହି ପୁଜା ଆଳନ କଣାଯାଏ ।

କଳ ବିନ୍ଦୁକୁଣ୍ଡିଲା କାହିଁ

ତୋରି ତାଙ୍ଗୁ

କୁଣ୍ଡିଲ କିମ୍ବା ଅର୍ଦ୍ଦିରି ବିଦ୍ୟାଲିଖି
ଲାଗେଇ ଦୂର

The young women and men of neighbouring villages also come and join with us in dancing. The place where the rituals are observed was being decorated beautifully. Things like coconuts, rice-flour, sugar, earthen lamps, flowers and also eggs were being acquired earlier by all the families for this festival. The festivity continues for two days. All the villagers eat together all their meals. They also take liquor brewed by the villagers for the occasion. Children wearing new dresses go on marry-making and dancing. All the women and men of the village dance and it is all full of fun and happiness. We all believe that if the Patrabudha Puja is observed properly than all the residents of the village live well. Thus we observe this puja sincerely.



ପାଇଁ କାହିଁ ଦିନ

ମୋର ନାମ-ଫିରୀ ଜାଣି ଭାବନ କିମ୍ବଳି । ଫଳଗଂଠେ ଖତିଲ ମାତ୍ର
କେହି ଏବଂ ଯାଇନ କଥାଲାଗୁ । ଅମ ତାଙ୍କେ ଦରି ଯାଇନ ଗଲୁ ।
ଲେଖି ସମସ୍ତେ ମୁଦ୍ରିଥାନ୍ତି । କେହି ଏବଂ ଯାଇନ କଥାଲାଗେହି
ଆମେ ମାନି ଚାନ୍ଦୋଇଲି ଲୋହି ଆମ୍ବିଲିଆମି ଶୁଣୁଥା ତୁ
ଏହି କେତ୍ତି ଧାରାରେ ହଥୁ ଦେଖିଯାଇବା ମେହନ୍ତିଲେଖି ଦିକ୍ଷାରୁ
ଚାନ୍ଦୋରୁ ଆମ୍ବା କେତ୍ତି ଲେଖି ଆମ୍ବାରୁ ଯାଇ କାହିଁଥାନ୍ତି । କୀ ନାମ ମଧ୍ୟ ସଂକ୍ଷିପ୍ତ
ଅବିଷ୍ଟ ଚାନ୍ଦୋର ବାହି ଉପି ଚାନ୍ଦିରେ ଆହି, ପାହି ମାତ୍ର ଆମ୍ବ,
ହିନ୍ଦ୍ୟାଦି ବାଟରେ କଷ୍ଟ ଘନ । ଦେଖିଲୁ ଖଣ୍ଡ ଦିଅନ୍ତି । ହାପନ୍ତି
ଲାଭ କୀ ନାମ ବାହି ଆମ୍ବାନ୍ତି । ଯାକାମ ନାମକି ସମ୍ବନ୍ଧରେ
ଯାଇନ ଲହ ମୁଦ୍ରିଲାଭ ଖେଳିଯାଇ । ଏବଂ ଦିନ ଜାହ ଧାନ୍ତି ପୂର୍ଣ୍ଣ
ଲୋହିରାହିଛି, ଏବେ ସାଙ୍ଗେ ଯାଇନକି ସତିତ ଆମ୍ବା ଆକ୍ରମଣ
ପାଇ । ଆମ୍ବା ଏବଂ ଆକ୍ରମଣିକା, ଏବେ ଏବେ ବର୍ଷ ସାହିତ୍ୟ ହିନ୍ଦ
ନାମେ ଆମ ସାହିତ୍ୟ ଲୋହୁଅ, ଗୋବିର ଖେଳିଲା ଚାନ୍ଦ
ଆସନ୍ତି । ଏହି ଲୋହାଜି ପାହିଲୁ ମଧ୍ୟ ଲୋହୁଅ, ଗୋବିର ଲୁହି
ଦିଅନ୍ତି । କେହି ଏବଂ ଯାଇନ ଶାନ୍ତାବେଳୀ ସମସ୍ତେ ମୁଦ୍ରିଥା
ଶୁଣୁଥା ମାହିଥାନ୍ତି । ସମସ୍ତେ ଶୁଣୁଥା ନାମ ଚାନ୍ଦିଥାନ୍ତି ।
ଏହି ଦିନ ସମସ୍ତେ ମନୀମୁଦ୍ରିତେ ଧାହ, ଦାହି, ରେଣୋରୁ, ନାମ୍ବ

CHAITY PARAVA IN OUR VILLAGE KATALI

Rina Majhi, Class-VI, Village: Katali

I am Rina Majhi of village Katali. In our village Chaity Parava is observed in the month of April. While this festival is being observed all the people of our village are found to be happy. When Chaita Parava is observed that day first of all we take bath and go to collect raw mangoes. We carry the raw mangoes and cocks or hens to a particular spot outside the village and place them there. Dishari (the village priest cum medicine-man) after his ablutions come to that spot and break the raw mangoes into two from the middle. Then he cut the throats of the cocks and hens separating the heads from the bodies. Our mothers take their baths early in the mornings and cook rice, dal, raw mangoes and mutton and take them in a chadhua (big plate) to particular spots as offering to the 'istha deva and devi' (the gods and goddesses of the family). Only after the offerings were made they partake of any food. We, with our friends, all along continue to play happily. After the mangos are offered to the deities we along with our friends go plucking mangos and eat. After this the girls of the main street come to our street for the game of smearing mud and cow-dung on each other. Even the grown-ups join with the children in this game. As the Chaity Parava is being observed all the families sacrifice cocks and hens before their family deity and are happy to cook and eat the meat. Every family also cook and eat rice, dal, vegetable curries along with meat.





ଜୀବନି । କୁଟୀ ଆଜି ପ୍ରତିକୂଳା ପାଇଁ ହିଂସା କଲା । ମାତ୍ର ଜୋଣି ବାଜୁ
ଆଜି ଥିଲା । ଅଛି କିମ୍ବା କିମ୍ବା ବାଜୁ ମହିଦାର । ଜୀବନି ଜୋଣି
ପ୍ରତିକୂଳା ପାଇଁ ପାଇଁ ଆଜିର କହ ଗପିବା ଚାହେବା ବାଜୁ
ବାଦ । ଅମଣି ଚାରି ପ୍ରତିକୂଳା କୋଣ ମାଦେ ମଜି ବାହୀଦା, ଲାଟ୍
ବେଶୀ । କୁଟୀ ପ୍ରତିକୂଳା ଆଜିର ପ୍ରତିକୂଳା । ଆଜି ଶୁଣିଷୁଣି ବାହୀଦା
ଲୋକୀ କୁଟୀରେ କୁଟୀ ଆଜିର କୋଣ ମାଦେ ମଜି ବାହୀଦା, ଲାଟ୍
ବେଶୀ । କୁଟୀ ପ୍ରତିକୂଳା ଆଜିର ପ୍ରତିକୂଳା । ଆଜି କୁଟୀରେ କୁଟୀ ଆଜିର
କୋଣ ମାଦେ ମଜି ବାହୀଦା, ଲାଟ୍ବେଶୀ । କୁଟୀରେ କୁଟୀ ଆଜିର କୋଣ ମାଦେ ମଜି ବାହୀଦା,
ଲାଟ୍ବେଶୀ । କୁଟୀରେ କୁଟୀ ଆଜିର କୋଣ ମାଦେ ମଜି ବାହୀଦା, ଲାଟ୍ବେଶୀ ।



After taking the food girls go together to play many games. After the game of smearing mud on each other we go to the river to take bath. All the male adults of all the four streets of our village go together for hunting. They capture the wild-boars, barking deer, rabbits and bring them to village. When night begins to fall the captured animals are tied to the wooden posts and carried around the village while people dance around them. Children also join them in the dancing. After the procession is over the animals are killed and the flesh distributed among all the households. But the households from which no member has participated in the hunting does not get the share.



Aragamee Night School Learning Centres



Demo class by Edu staff Chaitanya Jakesika at LC Kalakani



Demonstration of teaching from Kau Dake Ka Wall chart



Edu-leader Gauri Jhodia teaching in Parajasila Learning Centre



Edu-leader Hemanti corrects a student in Ratapdada LC



Edu-leader training in progress



Edu-leaders learn songs to teach in Learning Centres



Kaliajodi village Learning Centre Visit



Kalia Jodi Learning Centre Parents Meeting

Our Writers



Banita Jhodia



Rupuni Jhodia



Lipi Nayak



Jamuna Majhi



Munni Majhi



Mamata Naik



Anjana Jhodia



Rebatu Majhi



Mamata Jhodia

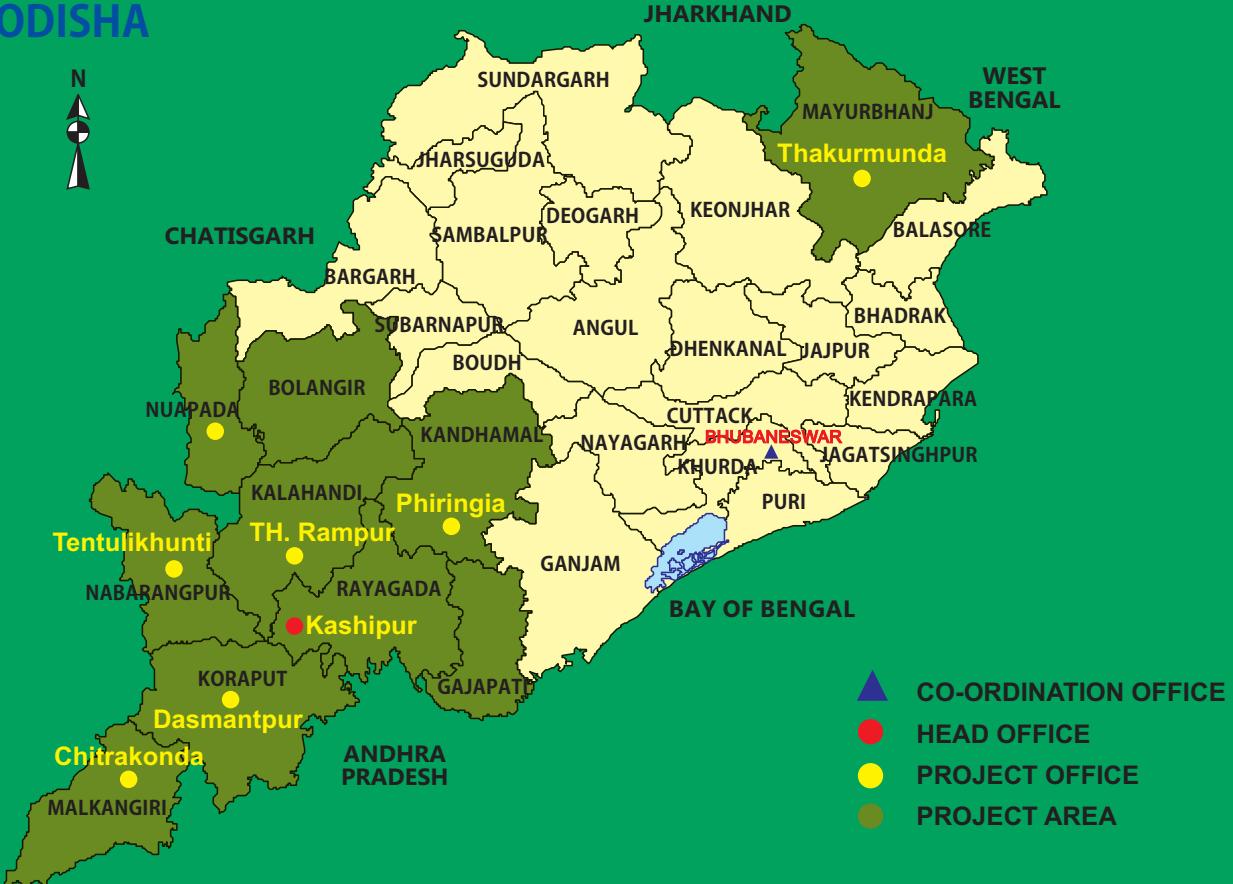


Priyanka Majhi



Rina Majhi

ODISHA



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