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BISHNUPADA SETHI I.A.S.
Principal Secretary

INDRAMANI TRIPATHY, I.A.S.
Director

DR. LENIN MOHANTY
Editor

Editorial Assistance
Bikram Maharana

Production Assistance
Debasis Pattnaik

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Raju Singh
Manoranjan Mohanty
Niranjan Baral
Santosh Kumar Sahoo

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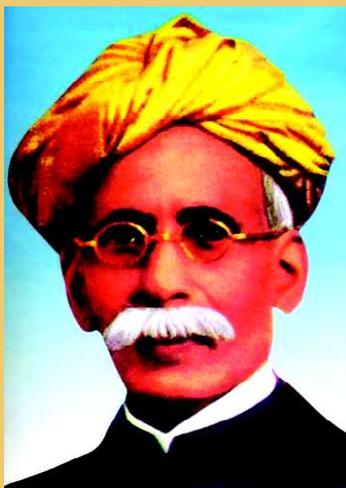
**E-mail : iprsec@rediffmail.com
Visit : <http://odisha.gov.in>
Contact : 9937057528(M)**

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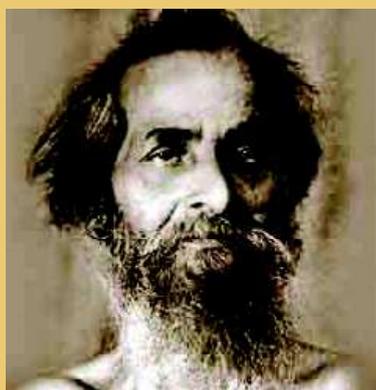
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Our Sincere Obeisance



Utkal Gourav Madhusudan Das



Acharya Harihar



Laxman Naik

*Remembering the Stalwart
with utmost respect*



Legendary leader and visionary Biju Patnaik

Mission Shakti (2001-2021)



The Prelude

Learning from implementation of poverty alleviation initiatives reveal that participation of women in the process of development has resulted in the creation of a socially vibrant grassroots process and more importantly with the women identifying with the process as their own. This aids half of the nation's population to participate as active subjects in the development process and acquire the necessary skills through experiential learning. This results in the rediscovering and redefining of their selves, redesigning their organization and has started the process of rethinking on reasons for being poor.

It is well-established that women's micro and small scale enterprises can provide an opportunity to accelerate general levels of economic activity and at the same time promote a more equitable distribution of development benefits. For effective execution, Self Help Groups (SHGs) created with the objective of eradicating poverty by developing a supplementary credit delivery mechanism must evolve through a process of sustainability.

The setting-up of the Self Help Mission under the Mission Shakti brand aims at looking into the day to day management functions of SHGs and their multi-tiered federations dedicated to capacity building of women, facilitating & monitoring their activities and providing the much needed techno-managerial support. This would create a system that would sustain itself even long after the external support mechanism is withdrawn.

Objectives, Goals & Approach of the Mission

Facilitation of creation of conducive environment and expansion of self-help movement, development of quality SHG in the state, strengthening the quality of existing SHGs in the state, building cluster federations at block, district & state levels, institutional capacity building, skilling & capacity building at every level in the state, development of built-in monitoring system right from SHG level, setting up a supportive MIS at every level and convergence with nodal agencies responsible for overall SHG strengthening process are the key objectives of the Mission.



The goals of the Mission are to (a) develop a client-managed, client-controlled and client-owned micro-finance federation, (b) enlist the number of SHGs, cluster/federation & grade them into categories C, B and A as per criteria fixed by the Mission, (c) create a benchmark of the SHGs, cluster/federation for future impact assessment, (d) create a resource team in each district, (e) develop capacity building material for all levels, (f) create conducive environment in the districts so as to involve maximum number of women in the SHG movement, (g) establish sustainable social intermediation between Government / Non Government Organizations & SHG members, and (h) develop MIS for effective monitoring.



The Mission's approach would be (a) strengthening the socioeconomic base through creation of assets and social & economic benefits, (b) increasing awareness for cooperation and greater equity for a larger attitudinal change, (c) improvement of general social consciousness, leading to socioeconomic empowerment which forms the base for self-respect and dignity of life, (d) creating a system for continued effort for empowering women through an appropriate self-help movement and (e) setting up appropriate monitoring system for measuring progress of goal achievement.

The Inception: 2001

Mission Shakti was launched on 8th March 2001 by Hon'ble Chief Minister of Odisha to empower women by organizing them into Self Help Groups. The brainchild of Hon'ble Chief Minister Shri Naveen Patnaik, it has now turned into a Silent Revolution transforming the lives of women, their families and the spaces they inhabit. All these SHGs started with small savings, many of them even contributing handful of rice to the group kitty. Today they have scaled up their business portfolios and have investment profiles and turnover in lakhs. The annual credit off take is nearly Rs. 2000 crore and their cumulative savings nearly Rs. 6000 cr.

Mission Shakti was formed under Women & Child Development Department in 2001 and it started with an objective of forming two lakh groups in two years. By 2009, more than 40 lakh women were organized into 3.72 lakh groups across Odisha. The major focus was on organizing women in SHGs in

rural as well as urban areas, and developing the SHG platform as a key medium for capacity building programmes. For all livelihood programmes, SHG was officially adopted as the grassroot level unit of implementation.

For greater reach and efficiency of women empowerment focused initiatives, a separate Directorate of Mission Shakti was created in the Department of Women & Child Development in April 2017. The Department itself was renamed the Department of Women and Child Development and Mission Shakti.

The Directorate looks after the Mission Shakti activities of Self Help Groups and its Federations. For strengthening WSHGs, different initiatives such as micro credit support, seed money, financial assistance to Block Level Federations (BLF) and Drudgery Reduction support was taken up. Currently Mission Shakti has 70 lakh women organized into 6 lakh Self Help Groups covering all habitations across Odisha.

Formation of a separate department namely Department of Mission Shakti comprising of all government programmes of SHGs under one wing has been declared by the Hon'ble Chief Minister on his address on 8th March 2021. Department of Mission Shakti will go a long way in strengthening the SHG initiatives already undertaken by different departments & agencies and bring it all under one platform providing greater focus, synergy & avoiding duplication of activities.

SHG and Institution building

Mission Shakti SHGs are homogenous informal groups of 10 to 15 women per group, voluntarily formed, having an impulse towards collective action for a common cause and conveniently save whatever amount they can, out of their earning and mutually agree to contribute to a common fund of the group to be lent to the members on rotational basis for meeting their production and emergent credit needs.

Institution building is a major dimension under Mission Shakti and represents organizations and inculcated values to achieve the goals and objectives of Mission Shakti. This is mainly concerned with the promotion of strong and viable multi-tiered institutions and collectives for women empowerment in Odisha. Strengthening of SHGs and its institutions to spearhead women empowerment initiatives of Government of Odisha at the grassroot level is a key area of focus. Further it supports promotion of higher level institutions/collectives of women SHGs such as at Gram Panchayat Level Federations (GPLFs) at the Gram Panchayat level, Block Level Federations (BLFs) at the ICDS Project level and District Level Federations (DLFs) at District level. These federations function as autonomous community institutions for the holistic development of SHGs. Mission Shakti also works towards promotion of producers' groups to give impetus to livelihood interventions through collective approach.

Mission Shakti focuses on quality management of those institutions through wide range of supporting hands at different level ranging from the Sub District to the State level. Under 'Mission Shakti' banner, in total 8005 Federations were constituted at panchayat, block, district and state levels.

Unique Livelihood Convergence Models:

The uniqueness of the Odisha Model of SHG development is the convergence of women's entrepreneurship with Government Programmes. In its first meeting on 29th May 2019, the Cabinet approved a proposal to tie up women SHGs with different Department initiatives for provisioning of government services and procurement of goods in a structured manner amounting to Rs.5,000 crore over five years. Such convergence aims at deepening the engagement of lakhs of women with Government programmes at the grassroot level, ensuring last mile delivery of services while providing additional and sustainable livelihood opportunities to women SHGs. This epoch-making decision has led to unique and sustainable livelihood convergence models empowering WSHGs.

Mission Shakti today is an unparalleled story of women's empowerment.

SHGs are involved in diverse activities in convergence with different departments. like online paddy procurement using Paddy Procurement Automation System (P-PAS), pisciculture in long term leased GP Tanks, combating malnutrition through decentralized system of production & supply of Take Home Ration (THR), Management of MDM, management of Aahaar Kendras ensuring food security of the poor, manufacturing LED bulb, electricity meter reading & billing, civil construction, producing pickle to brass utensils, dry fruits, wood crafts, ready to eat foods, modern appliques etc. Over last two years Government business worth more than Rs.3500 cr have been provided to Mission Shakti SHGs and its Federations across the State.

Financial Inclusion: SHG Bank Credit Linkage, Mission State Interest Subvention Scheme & Financial Literacy

Facilitation of bank credit linkage to SHGs for nurturing women entrepreneurship is a key objective of Mission Shakti. The annual bank credit linkage to SHGs amounting to more than Rs.4000 cr supports livelihood diversification, income generation and personal consumption in case of exigencies.

To reduce the interest burden and encourage SHGs to invest more capital in livelihood activities, loans upto Rs. 3 lakh is provided to SHGs under 'Mission Shakti Loan' at 0% annual rate of interest on prompt and regular repayment. State interest subvention scheme aims at accelerating the SHG bank linkage programme, promoting livelihood diversification, nurturing sustainable banking practices among women and rewarding responsible loan repaying SHGs with proportionate reimbursement of interest making the effective bank credit annual rate of interest 0%. Department of Mission Shakti has so far settled interest subvention claims amounting to Rs. 257 cr benefitting more than 4 lakh SHGs towards reimbursement of interest paid against bank loans. The interest burden leveraged, acts as a catalyst for SHGs towards taking up new challenges for setting up / scaling up enterprises thereby further strengthening local economy, contributing more to state GDP and generating more employment opportunities locally. To ensure last mile delivery of banking services in unbanked and under-banked Gram Panchayats, the Odisha Government made a historic decision of engaging Women Self Help Groups and Federation Members as Business Correspondent Agents (BCAs).

Mission Shakti has tied up with different banks for engaging suitable women groups and Federation Members as BCAs, thereby furthering the financial inclusion efforts in Odisha using ICT based Business Correspondence (BC) Model through community institutions. So far 1252 SHG members are engaged as BCAs with a total transaction amount of 230.44 cr. Challenging the gender stereotypes, this innovative initiative demonstrates the effective convergence of Financial Inclusion Strategies and the Women Self Help Group Movement under Mission Shakti.

Capacity Building

Different types of training and capacity building programmes are arranged for SHG members through nodal agencies and community institutions under Mission Shakti. This include a wide range of capacity building programmes such as Village Level Training on WSHG Management, livelihood based advanced training, financial management, leadership development, awareness on social entitlements, digital literacy, periodic refresher training programmes, workshops, exposure visits, buyer seller meets, peer group interactions, brainstorming events etc.

Graduating SHGs to Entrepreneurs:

Mission Shakti extends opportunities for self-employment to SHGs by linking them with social welfare programmes, aggregate marketing initiatives and creating their own identity in the commercial enterprises sector. Mission Shakti aims at providing sustainable livelihood options to SHGs through financial linkage, strengthening SHG institutions, training & capacity building, marketing of SHG products, and procurement of goods & services. Large number of SHGs/ SHG members of Mission Shakti are into different food processing activities to sustain their livelihood. In convergence with MSME Department, Mission Shakti aims to scale new highs by facilitation of graduating SHG livelihood activities to small and micro enterprises under existing MSME schemes.



District wise SHGs and Members

SI No	District	SHG	Member
1	ANGUL	21323	224095
2	BALESHWAR	29798	397168
3	BARGARH	20228	235565
4	BHADRAK	24116	248276
5	BOLANGIR	22450	252409
6	BOUDH	5518	57932
7	CUTTACK	32641	391581
8	DEOGARH	6135	67073
9	DHENKANAL	18116	219043
10	GAJAPATI	11241	135136
11	GANJAM	41201	428859
12	JAGATSinghapur	19248	244877
13	JAJPUR	24867	327852
14	JHARSUGUDA	7335	82655
15	KALAHANDI	20541	219217
16	KANDHAMAL	14695	163905
17	KENDRAPARA	21696	230427
18	KENDUJHAR	26240	287421
19	KHORDHA	25400	288267
20	KORAPUT	24605	348192
21	MALKANGIRI	8908	119870
22	MAYURBHANJ	39184	463330
23	NABARANGAPUR	19410	201540
24	NAYAGARH	11883	175024
25	NUAPADA	10570	109461
26	PURI	31088	336725
27	RAYAGADA	13094	152019
28	SAMBALPUR	13848	168372
29	SONEPUR	8947	92773
30	SUNDARGARH	27687	330946
Total		602013	7000010
		Old SHG - 314646	Old SHG Member - 3953110
		New SHG- 287367	New SHG Member - 3046608

Provisioning of Government business to SHGs

Sl. No	Name of the Activity	SHGs involved	Turnover 2019-20 (in cr)	Cumulative Turnover 2020-21 (in cr)
1	THR Preparation	556		
2	MDM	14000	65.46	
3	Paddy Procurement	321	556.31	445.79
4	Electric Meter Reading	1064	56.62	59
5	Pisciculture in GP tanks	6382	29.73	46.52
6	Poultry (Layer) in Deep Litter System	1600		1.61
7	Supply of School Uniform	1471	52.36	23.03
8	PDS Dealership	2538	51.71	36.35
9	Dietary Service in Hospitals	23	1.85	1.71
10	Mushroom Cultivation (Dir of Horticulture)	3000		8.74
11	Vegetable Cultivation (Dir. of Horticulture)	6000		17.38
12	OUAT Convergence programme	3000		2.06
13	Millet Mission	802		0.25
14	Non Timber Forest Produce (NTFP)	1161	8.08	3.52
15	Egg Distribution to AWCs	32	4.29	0.97
16	Silk Saree through Boyanika	65	1.5	0.18
17	Supply of provisions to Ashram School / Govt. establishment.	20	6.91	0.45
18	Aahar Centre Management	7		2.8
19	Floriculture (Horticulture)	28	1.23	0.38
20	Farm pond supervision under MGNREGS	9019		3.63
21	UWEI	6937		69.96
22	Other Govt. Programmes	3100	43.67	18.52
23	Exhibition		7.03	0
24	ORMAS		84.18	13.32
25	TDCC & OTELP		0.94	0.14
26	OLM		38.27	37.23
	Total	47126	1010.14	793.54

SHG Livelihood Activities and Turnover - (Department Convergence)

Sl. No	Name of the Activity	Turnover till Last Month (In Cr.)	Turnover During September 2020 (In Cr.)	Cumulative Turnover 2020-21 (In Cr.)
1	Paddy Procurement	319.1	0.00	319.10
2	Electric Meter Reading	30.21	11.36	41.57
3	Pisciculture in GP tanks	37.98	0.00	37.98
4	Poultry (Layer) in Deep Litter System	1.61	0.00	1.61
5	Supply of Pre School Uniform	2.97	10.91	13.88
6	PDS Dealership	22.57	5.49	28.06
7	Dietary Service in Hospitals	0.73	0.22	0.95
8	Mushroom Cultivation (Dir of Horticulture)	5.33	1.87	7.20
9	Vegetable Cultivation (Dir. of Horticulture)	7.1	5.07	12.17
10	OUAT Convergence programme	1.17	0.34	1.51
11	Millet Mission	0.08	0.05	0.13
12	Non Timber Forest Produce (NTFP)	2.23	0.42	2.65
13	Egg Distribution to AWCs	0.97	0.00	0.97
14	Silk Saree through Boyanika	0.14	0.00	0.14
15	Supply of provisions to Ashram School / Govt. establishment.	0.45	0.00	0.45
16	Aahar Centre Management	1.33	0.06	1.39
17	Floriculture (Horticulture)	0.38	0.00	0.38
18	farm pond supervision under MGNREGS	0.18	0.10	0.28
19	UWEI		69.96	69.96
20	Other Govt. Programmes	18.52	0.00	18.52
21	Exhibition	0	0.00	0.00
22	ORMAS	8.23	1.65	9.88
23	TDCC & OTELP	0.06	0.02	0.08
24	OLM	19.1	6.13	25.23
	Total	480.44	113.65	594.09



Hon'ble Chief Minister Shri Naveen Patnaik at Kalinga Stadium, Bhubaneswar



Hon'ble Chief Minister Shri Naveen Patnaik consoling injured sportsperson Manisha Nayak at Kalinga Stadium, Bhubaneswar.



Hon'ble Chief Minister Shri Naveen Patnaik walking down the track at Kalinga Stadium, Bhubaneswar.

Cultural Entrepreneurship : Two Successful Cases from Odisha

*Dr. Goutam Saha
Lipsa Mohapatra*

Cultural Entrepreneurship and its Importance in Odisha

Cultural Industries are defined as those industries which produce tangible or intangible artistic and creative outputs. Those industries have the potential for wealth creation and income generation through the exploration of cultural assets and the production of knowledge-based goods and services (both with social and cultural meanings). According to a report of UNESCO and EY (formerly Ernst & Young), Cultural and Creative Industries (CCI) generate US\$2250 billion a year, i.e. 3% of world GDP and employ 1% of the world's active population. Cultural and Creative Industry (CCI) revenues exceed the revenues of telecom services and employ more people than the car industry of Europe, Japan and the USA combined (UNESCO, 2020). In 2018, 1.2 million cultural enterprises in the EU generated 155 billion Euros. The term cultural industries are used very closely with the concept of creative industries. Whereas the notion 'cultural industries' emphasizes the cultural heritage and traditional and artistic elements of creativity, the notion of "creative industries tends to emphasize individual creative talent and on the exploitation of intellectual property." For the formidable growth of Cultural Industries, Cultural entrepreneurship

is imperative. Therefore, analyzing the successful traits and practices of cultural entrepreneurs is immensely important. However, it is not easy to succeed as a cultural entrepreneur as art, culture, and business are generally unconnected.

Odisha is a land of art and culture. Odisha's art and craft constitute a significant portion of the cultures of the state. Odisha is known for its handloom Ikkat, sand art, stone arts, pattachitra, palm leaf paintings, jhoti-chita and murjya and many more. Odisha also boasts of the glorious tradition of dance and music. Odissi music, Odissi dance, Chau dance, Gotipua dance and other folk and tribal dances of various regions speak of Odisha's rich cultural heritage. These all provide a massive opportunity for the growth of cultural industries in Odisha. In this perspective, studying the successful cultural entrepreneurs of Odisha provides a different scope for economic growth and job creation in Odisha. Our study attempts to analyze the successes of two cultural entrepreneurs – Padma Shri Dr. Chaturbhuji Meher (Handloom Weaver and Entrepreneur) and Padma Vibhushan Sri Sudarshan Sahoo (Stone Artist) with respect to three criteria/factors for successful cultural entrepreneurship. These factors are chosen from modern research literature

on cultural entrepreneurship. The study also includes their lives, journeys, personality traits, entrepreneurial capabilities and their processes of adaptation to macro-environments. They have transformed Odisha's heritage crafts into successful entrepreneurial ventures. They have won several national and international awards and recognition, established good relationships with governments and stakeholders and created a livelihood for local people without losing the cultural shine of their roots in Odisha.

Entrepreneurial journey of Padma Shri Dr. Chaturbhuj Meher and Padma Vibhushan Sudarshan Sahoo

Dr. Chaturbhuj Meher started his journey as a handloom weaver when he was just nine years old in Subarnapur district. Due to the financial crisis in his family and as there were no other options for livelihood in his village, he started learning the art of handloom making. However, he was very passionate about it. Apart from learning traditional tie and dye weaving techniques (Bandha) from his locality, he travelled exhaustively across the country to acquire knowledge of different techniques related to handloom as an artist of Weaver Service Centre, Government of India. Through his passion for knowledge, he became an institution of the Indian handloom sector. A self-educated man of Indian traditional knowledge of handloom, he can speak, read and write Odia, Hindi and Bengali. Even In his 80s, he used to work more than seven hours daily, trying to innovate and experiment with new product development on the handloom. Apart from being a passionate knowledge seeker, he exceptionally understood the dynamic of the handloom business. He sold saris to Bollywood

celebrities, industrialists and many elite customers across the country. He understood his customer segments very well, and started an organized retail format *Meher's* in Bhubaneswar to attract city customers as well. At the same time, he constructed a factory named *Vayan Vihar* in Sonepur with training and research facilities, decent quarters and a temple for his artisans (Small Piloting Plant at Manamunda, Sonepur). Artisans, along with their families can stay and work in a pleasant environment within the premises of *Vayan Vihar*. His networks with government officials, suppliers, artists and artisans from other states, local communities, and high-end consumers are exemplary. People can learn tie and dye skills free of cost and even earn money while learning in this centre. Experienced artisans can do innovation and research under his continuous guidance. He worked towards safeguarding his designs from being copied by machines. His many awards and accolades helped him build a brand image so that he successfully converted this image into brand equity for his enterprise and handloom clusters of Sonepur.

Sri Sudarshan Sahoo is a renowned Indian sculptor who hails from Puri, Odisha. He was awarded the second-highest civilian award Padma Bibhushan in 2021. He lost his father when he was just nine years old. After that, he left his school to earn for his family as the only bread earner. However, sculptures of Konark Temple inspired him to be a great artist. He acquired the artistic skill of traditional sculpting from his guru Shri Bhubaneswar Mohapatra and Shri Kanya Maharana. His knowledge of India's spiritual heritage and Odia traditional culture is phenomenal. He is a voracious reader and has the knowledge of the four Vedas. The Shrimad

Bhagabat Gita has shaped his thought process and made him unique. He got tremendous influence from the Vedas, which tell about Indian traditional sculpture art. He is a first-generation sculptor, a non-traditional artist. He primarily focuses on his thought process, dexterity of his hands and tenacity. He has been to several places in India and abroad related to his art, which helped him learn the global business and cultural environments. This gave him enough confidence to establish Odisha's art form at a global level through his work. His craftsmanship and exposure helped him understand the global consumers' requirements and designed his products accordingly. It helped him to position himself as a successful entrepreneur. He also made artefacts on wood and fibreglass to attract different segments of consumers. To establish a proper workshop, showroom, and facilities for artists, Mr Sahu created a state of the art museum in 1977 at a prime location in Puri. It attracts tourists and dignitaries from worldwide to see and feel the inheritance and continuous development of traditional sculptures. He established a Buddhist temple in Japanese-style at the craft Museum. It proves the internationalization of his thought

process. In 1991, he established an art and craft village in Bhubaneswar with the allotment of land by the government of Odisha to facilitate training for aspiring sculptors of the country. It is an institution that showcases the living heritage of Odisha's age-old stone craft in an eco-friendly environment constructed with a Buddhist philosophy. The aim is to teach the students of any caste, creed and nationality in an Indian traditional way. Students/artists do Yoga, meditate, worship their God, and eat simple vegetarian food and focus completely on learning the craft.

Criteria for Successful Cultural Entrepreneurs and Analysis of two Odia Cultural Entrepreneurs

Research suggests that there are three important factors or criteria for the success of cultural entrepreneurs. These are 1) personality of the entrepreneur 2) process of cultural entrepreneurship 3) context or environment that influences their personalities (Suwala, L., 2015). Let us explain those criteria and analyse the successes of two Odia cultural entrepreneurs with respect to these three criteria.

<p>Detailed Criteria for Successful Cultural Entrepreneurship</p> <p>PERSONALITY: According to research the following questions are essential to study for analyzing the personalities of cultural entrepreneurs.</p> <p>1. With a great passion and commitment towards their art, can they convert and polish raw artefacts and ideas into valuable</p>	<p>Dr. Chaturbhuj Meher</p> <p>It is found that Dr Chaturbhuj Meher has successfully converted his art into valuable cultural products by several elites/celebrities in India and abroad. He exhibited his outstanding skill in weaving Bomkai and Bichitrapuri Saree in fine count threads. These technical innovations have</p>	<p>Sri Sudarshan Sahoo</p> <p>Sri Sudarshan Sahoo has also been able to take his craft to a global forum. His art of stonework is sold at premium prices across the globe. He has been equally popular in different states of India and different countries for many years. To diversify his product categories for the urban consumers, he</p>
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<p>cultural products or services ? Can they convince more artists, curators and patrons, acquire funds, collect donations, and forecast market trends and consumer taste through prudence, courage and faith ?</p> <p>2. What distinguishes cultural entrepreneurs from artists, performers or curators is their focus on abilities to validate and augment prices, develop novel cultural ideas, methods and artefacts.”</p>	<p>made these traditional Sarees and the art popular in the country and abroad. His successful retail venture: Meher’s in Bhubaneswar city, proves his refined understanding of urban consumers and their tastes. He effectively converted his government job in getting more comprehensive knowledge of Indian handloom, acquiring resources for his innovations and creative expressions, getting a name and fame for materializing his vision of blossoming the art of tying and dying in particular and handloom in general and creating a centre of training and research for budding handloom artisans.</p>	<p>ventured into the manufacture and sale of fibreglass work very profitably. He acknowledges getting government support from the state and the centre for materializing his vision of creating new generations of stone craft artisans.</p>
<p>PROCESS: Research suggests that in the entrepreneurial process, there is a “need to balance between the creative, functional and productive component of cultural entrepreneurship with an emphasis on the latter”.</p>	<p>Dr. Chaturbhuj Meher’s balance in this regard is phenomenal. He has a loom in his bedroom where he practices, researches and innovates new techniques of handloom weaving. He has developed several catalogues of his designs for premium and semi-premium customers. Vayan Vihaar has several quarters to accommodate many artisan’s families who can stay, learn and work within the same premises.</p>	<p>Sri Sudarshan Sahoo took ten years to make some of his artefacts sell at premium prices in the country or abroad. It shows his creative side that always aims for excellence. However, for the mass market, his studio has a massive range of stone, fibreglass and wooden products. This shows his understanding of the market, customer segments and alternative product choices and his balance between three sectors.</p>
<p>CONTEXT: Successful cultural entrepreneurs develop a proper environment or context. It comprises successful social relationships, permanent</p>	<p>Chaturbhuj Meher’s innovation on Bandha or “ Tie or Dye” weaving in fine silk fabric satisfied high-end consumers trends, tastes and lifestyles. It</p>	<p>Sri Sudarshan Sahoo established ‘Sudarshan Crafts Museum’ in 1977 at his birthplace Puri and ‘Art and Craft village’ in 1991 at Bhubaneswar. Through these two</p>

<p>exchange and face-to-face contacts with artists, cultural intermediaries and curators, observation of consumers' trends, tastes and lifestyles." Apart from this, the cultural entrepreneur should not merely be considered a lonely individual, pursuing a personal vision but also a social agent embedded in cultural communities to get cultural recognition. Spatial and cognitive proximity to cultural districts, milieus or neighbourhoods – in other words, agglomerations of cultural activities – enhance each entrepreneur's ability to observe, assess, and learn from the success and failures of others."</p>	<p>highlighted the weavers of Sonepur at the national/ international level and increased their earnings. He founded Vayan Vihar in 2002 at his birthplace Shonpur to develop tie and dye textile art through training and research. He envisions the art of handloom as his life and soul. He aims at developing this art to greater heights by constant evaluation. He desires to enrich the art before handing it over to the next generation. He is successfully chasing his vision and is always vocal and concerned about the issues of handloom artisans.</p>	<p>Institutions, he successfully built consumer connect, created a proper learning environment and platform for new generations of artisans, prudently took the help of State and Central Government to promote this ancient artisanship and create opportunities for the artisans. He is also equally vocal for the cause of artisans.</p>
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Conclusion and Scope:

From the analysis, we can find that both the entrepreneurs are equally successful as cultural entrepreneurs in terms of their personalities, entrepreneurial processes and contexts. So their lives, entrepreneurial journeys and their activities are very important cases to study for achieving success in the field of cultural entrepreneurship. Apart from new generations of cultural entrepreneurs, the paper may also be helpful for the policy makers to frame policies for promoting cultural entrepreneurship and for mentoring start-ups in this field.

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Dr. Goutam Saha, Associate Professor, National Institute of Fashion Technology, Bhubaneswar.

Lipsa Mohapatra, Assistant Professor, National Institute of Fashion Technology, Bhubaneswar. Email : lipsa.mohapatra@nift.ac.in.

Biju Patnaik and UNESCO-Kalinga Prize

Prof. Surya Narayan Misra

Kalinga Prize, otherwise known as UNESCO - Kalinga Prize was instituted in 1951 by UNESCO. It was the product of seminal contribution of one of the proud sons of India, late Bijayananda Patnaik (popularly called Biju Patnaik). Shri Patnaik also founded the Kalinga Foundation Trust. The Kalinga Award was an innovative attempt by Shri Patnaik during the early days of the formation of the United Nations. Though British India was one of the founding members of the world body, the idea about the organisation and its specialised agencies was not properly disseminated. Further, the then Odisha was not one of the advanced states of the Indian Union. Late Biju Patnaik, though was associated with adventure and forward looking nationalist struggle, yet he was not the leading figure of the state administration. He was emerging slowly as an industrialist but with a strong passion for development of his motherland. He was greatly influenced by the personality and achievement of Samrat Kharavela of Chedi dynasty who extended the boundary of the state / his empire beyond imagination. Those were the days when Kalinga was a great empire and it had the historic impact upon Samrat Ashok of Kalinga War fame of 261 B.C. to transform him from Chandashok to Dharmashok. Late Biju Patnaik remembered

the great days of our glorious past and attempted to make Kalinga a household name. So was the institution of Kalinga Prize whose sixtieth foundation year celebrated during 99th session of the Indian Science Congress inside the campus of KIIT University which symbolises the name Kalinga and the dedicated services of its founder.

The Kalinga Prize was first given in the year 1952 and the recipient was Louis de Broglie of France. The recipient of this annual award must have demonstrated during his/her illustrious career as writer, editor, lecturer, film producer, radio / TV programme director - talent in interpreting science and technology for the public. Further, the recipient should have striven to emphasise the international importance of Science and Technology and the contribution they make for the improvement of public welfare, enrichment of the cultural heritage of nations and finding solutions to the problems faced by human civilisation.

The Kalinga Prize is regarded as a prestigious international recognition for outstanding Science popularisation work. The Director General of UNESCO selects the prize winner out of nominations received from member - states on the recommendation of a four member international jury.

The annual prize known as UNESCO - Kalinga Prize is funded by the Kalinga Foundation Trust, the Government of Odisha and the Department of Science & Technology of the Government of India. The award consists of a prize money of £14,000 sterling which covers the monetary value of the prize, certificate, UNESCO Albert Einstein Silver Medal and the cost of administration of the prize.

The prize winner is offered Kalinga Chair by the Department of Science & Technology of the Government of India to tour four week period to interact with Scientists and Science communicators. The awardee is provided with appropriate facilities to familiarise him/her with Indian life and culture including Indian research, educational institutions, industrial development and economic progress. The Kalinga Chair also comprises of a certificate and cash award of US \$ 5000. He is also invited to visit Indian Universities and attend the meeting of scientific societies. The prize is awarded during the celebration of the World Science Day at New Delhi. Since 2011 to mark the 50th year of the award the Government of India has instituted the Ruchi Ram Sahni Chair which goes to the Kalinga prize winner.

Among the award winners since 1952 seven Kalinga awardees were Nobel Prize winners also. Sri Jagjit Singh was the first Indian to receive Kalinga Prize in 1963. In 1973 and 1975 no one got this prestigious prize. The other Indian Kalinga Prize winners are Narender K. Sehgal (1991), Jayant V. Narlikar (1996), Dorairanjan Balasubramaniam (1997) and Yash Pal (2009). Due to change of UNESCO rules there were no award from 2006 to 2008. According to a UNESCO circular in 2010 the

UNESCO-Kalinga Prize has been awarded to 65 persons from 22 countries. The United Kingdom has shared the credit 10 times followed by USA 9 times. India secured the prize four times. In South Asia besides India, Pakistan has got twice and Bangladesh once. Out of 65 laureates seven were Nobel Prize winners. Men have shown better role in popularisation of Science. They have taken this prize 60 times as against 5 times won by women.

Because of the laudable role of late Biju Patnaik, Kalinga (now Odisha) has claimed a visible space in the international prize scene as a donor country. The award initially was known as Kalinga Prize. But under new rules it is now called UNESCO - Kalinga Prize.

In 2001, during the Golden Jubilee year of this prestigious award another great moment appeared for Odisha / Kalinga. On the occasion of the 50th Anniversary of the Kalinga Prize the International Astronomical Union through its Commission of Minor Planet Nomenclature had decided to name minor planet (Asteroid) No. 26214 as Kalinga. This asteroid was discovered in 1997 by the Czech astronomer Dr. Petr Pravel from the Ondrejov Observatory of the Czechoslovakia Academy of Sciences. Kalinga the asteroid is at a distance of 2946 Astronomical Units (AU) from the earth. An AU is equivalent to 149,597,871 Kilometres.

For all these, Odias will remain ever grateful to its pride product late Biju Patnaik. He was a statesman among politicians and a politician among the Statesmen.

Prof. Surya Narayan Misra, Emeritus Professor, KIIT Law School, KIIT University, Bhubaneswar-751024.

Women And Social Change

Akhil Kumar Mishra

"Women are all we know of Paradise on this earth."

- Albert Camus

Introduction :

The above words are from one of the greatest Literary Philosophers and existentialists of our times about how society should perceive Women. Let us imagine a world of Gender Equality- a world free from stereotypes, without bias and without gender inequality where difference is respected and accepted. Attaining the goal of generations to have equal freedom for women and providing a just life to them is not a new vision. But it is still an ambitious goal because in all corners of the world till now voices arise for gender equality. Studies show seventy per cent of the 1.3 billion people living in conditions of poverty are women. In urban areas 40 percent of the poorest households are headed by women. Women

predominate in the world's food production (50-80 per cent), but they own only less than 10 percent of the land. 80 percent of the displaced by climate related disasters and changes around the world are women and girls.

Recent Changes :

The recent Pandemic has opened many questions about the gender status in our societies. During the pandemic, distressed calls to Citizen/ women centric service helplines increased many times. In addition, reports of domestic violence



came flooding. The effects of Pandemic got reflected in reduction of employment in traditional sectors for women. This period also witnessed a general sense of despair and hopelessness among women due to the breakage in the institutional arrangements. Not only Pandemic, climatic changes are too leading to more gender-based violence, increase in child marriages and worsening of sexual and reproductive health. Women as citizens have to put forward extra efforts to secure the rights guaranteed under different constitutions around the globe. Structural and Social differences based upon age, ethnicity, race, religion, country, topography and justice system affect women more. The recent conflict between Russia and Ukraine over the NATO expansion issue is a case in point. Ultimately, at the end of the day, it is the women who suffer in a war because her home, her family members and her own life gets into danger.

Celebrations of Women's Week :

International Women's Day falls on March 8th. The week pertaining to this is called the "Women's week" to allow the champions of gender justice to elaborately focus on different aspects of gender justice. It is a week of celebrations, education and awareness surrounding women's and gender issues. There are five major aims of this annual event.

- Establishing Relationships and Friendships
- Self-knowledge about Intra-Gender issues
- Debates on Sexual assault & Interpersonal violence
- Healthy Self-Image
- Leadership Development

The week is an opportunity for men and women to reaffirm their commitments to gender causes by donating time, skill, becoming gender advocates and speaking on behalf of women. The International women's day is a powerful movement recognised by the United Nations and also accepted by the Governments in countries. Organisations, people and Government bodies make tremendous endeavours on this day to develop dialogues, generate social resources and appeal humanity to look forward a better world of cooperation and cohabitation.

Women & Change :

Changing social, normative, physical and other climates affect everyone and more so the women folk who constitute half of humanity. Women and girls in world's poorest and those in vulnerable situations bear the negatives of environmental, economic and social shocks. But surprisingly the same women and girls are also early adopters of new agricultural techniques, first responders when disaster strikes and important decision-makers at home about energy and waste.

Women are drivers of solutions to existential crisis. Women when empowered have demonstrated community driven solutions and improved quality of life. Women are multi tasking, better negotiators of life and understand the chaos of life situations. As a result, they, when required make demonstrative plans for attaining sustainability in family and human growth. They are not only catalysts of change but also they have the capacity to prevent bad changes.

A changing World

If we want to go for better changes in life, we must bring changes the way we have

understood women in terms of their capability and potentiality. Earth does not differentiate between men and women. It is a social construction of a fractured reality which denies women their rightful place in society. Many of the problems like poverty, war, disparity, climatic harshness and rich-poor divide etc can be attributed to the unequal treatment of women in terms of ignoring their wisdom and experience. Because when men folk are taking decisions without making women partners, they are depriving the humankind from collective insights and collaborative efforts. Governments all over world and in India have done tremendous works to ensure gender justices. In our country, examples of Women empowerment have been reflected in Panchayati Raj system, large scale educational and employment opportunities, women watch bodies, empathetic legal and parliamentary system, women cells, Independent Ministries, Commissions. The availability of Dialogue and Remedial mechanisms have proved to be vital for women empowerment. Therefore, it is essential to keep in mind that we must strive for attaining the following six action points for modifying human life and making a better world to live in.

1. Provisioning of Economic Justice And Citizen Rights to Women of all age groups.

2. Stopping Gender-based violence, both Domestic and Public.
3. Absolute freedom in Sexual and Reproductive Health
4. Organisational Actions on Social and Climate Justice
5. Access and Encouragement to Technology and Science
6. Considering Women as Natural Leaders

A practical aspect to Gender justice recognises women as peace builders, frontline humanitarian workers and defenders of human dignity. When women are included in any project or event, it becomes inclusive, participative and ownership oriented.

"Each time a woman stand up for herself, without knowing it possibly, without claiming it, she stands up for all **WOMEN**."

- Maya Angelou

Akhil Kumar Mishra, Additional Director General, Regional Outreach Bureau, Ministry of Information & Broadcasting, Bhubaneswar, Odisha.



Paika Rebellion of 1817

(The First War of Indian Independence)

Akshaya Kumar Nayak

The powerful Kalinga Empire lost its independence and sovereignty in 1568. After fall of Kalinga Empire the portion from river Godavari to Ichhapur went under administration of Golkonda sultan, the vast area from river Kathajodi to river Hugli went to the control of Afghans and then to Mughals in 1592. Balance coastal area came under administration of Khurda Kings. From 1572 to 1804 December 5th for 232 years Khurda was the capital and cultural centre of Odisha. But prior to this the capital Cuttack (Barabati Fort) was under the control of Afghans following by Mughals, Maratha occupied Odisha in 1751. Frequent attack and plunder by the horse-trotting Marathas devastated the economic condition of Odisha. Collection of "Chautha" or a quarter of the expected income of the cultivable land without considering the crop failure due to drought or flood tormented the hearts of people.

Lord Clive laid the foundation stone of British raj in India in the month of April, 1757. East India company occupied Odisha in phases. Southern Odisha (Ganjam District and adjoining areas) known as "North Sarkar" was gifted to the British in August, 1765 by the Nizam of Hyderabad in exchange of the help received from them (E. I. Co.). In the 2nd phase in September

1805 after 35 years Puri and Cuttack after defeating Marathas and Balasore at the same time went under control of the company. In 3rd phase in 1804 Sambalpur district etc the western part of Odisha were captured and annexed to the Bengal presidency. Thus it took about 50 years for the British Company to occupy Odisha.

The revolt of 1817 is a significant landmark and turning point in the history of Odisha in which the epoch making "Paika (peasant militia) Rebellion" against the oppressive British colonial administration was organised.

There have been a number of revolts, agitation, insurrection, protests in the 18th & 19th centuries against the British rule. In May, 1768 Parla King Narayan Dav had revolted against British administration, in 1806 Vellore, 1816 Bareilly, 1824-Kolis of Gujarat, 1820-22, Munda tribes of Singhbhum and Chhotanagpur, 1829-32 Roudis of Visakhapatnam, 1835-42 Naika Communities, 1849-51 Naga community; 1855-56 Santals of Bihar.

The Paika Rebellion of Khurda 1817 can be classified in two categories. In the 1st phase – the uprising was by the dispossessed elites and in the 2nd phase by the people (peasants).

Techniques have been undertaken by colonial historians fully western in character, tinged with imperialistic hue and have painted these uprisings minimizing importance of the rebellion as loyal in character of colonialism and the leadership was traditional and that there was no threat to the British power.

However, after the advent of the British in Odisha in 1803 the Khurda Revolt took place was most formidable and unique in its strategic planning, character, duration, leadership and intensity than many revolts in contemporary India scenario.

The word Paika exclusively refers to the militia class of Odisha and in a perversion of the word “Padatika” or infantry wing of the military organization of Odisha. Prior to 1568 the king of vast Kalinga empire were sovereign powers. Customs of “Paikas” was a mechanism during the time of war and farmers during peace. Paika Regiments were formed for self defence at the time of attack by enemy. Because of their highly evolved skill kings were independent for a long period when a single empire did not exit. During the peace time the Paikas performed the duty of police as a result, crime was less for their sincere duty.

The vast Kalinga empire lost its sovereignty in 1568 and disintegrated. Gajapati Ramachandra Dev was enthroned in 1572. Khurda became the capital of Odisha for year (1572 to 5th December, 1804) Cuttack –Barabati fort the traditional capital of Utkal Empire was to hands of Afghans and then to Mughals by the time Khurda kingdom and Khurda fort were made. The vast kingdom contained 129 Killa having Zamindars and Hindu Sardars.

After conquest of Odisha Col. Harcourt and Meleville, the Superintendent of Police made an agreement with Mukunda Dev-II, the minor king for a clean passage through his Khurda territory to their destination and paid Rs. 10,000/- as advance. The condition of the verbal agreement was: (a) to return 4 Praganas Rahang, Serai, Chabis – Kuda and Lembai including Puri Shrikshetra which were under control of the Marathas (b) to pay rupees one lakh. Jayakrushna Rajaguru, the Regent and custodian of the minor King was unaware of this fact and got annoyed knowing that the Britishers did not fulfill the conditions. So being accompanied by 2000 armed forces Rajaguru proceeded to Cuttack in March 1804 and submitted an application to Col. Harcourt requesting to restore the 4 Praganas with balance amount as per agreement. Col. Harcourt paid Rs.40,000/- and assured to pay balance in near future but expressed “not a span of land could be given up”. Jayee Rajaguru returned with a heavy heart and disbursed the amount among the Paikas towards their dues. While expressing his anger and hatred for Britishers before the king the clairvoyant Dewan Rajaguru said, it was a wrong decision to allow them the safe passage through Khurda Kingdom. He could foresee the intension of Col. Harcourt to snatch whatever hereditary domain remained in possession of the king. Col. Harcourt’s obstinate attitude made the king hostile. The government prepared agreements defining in liberal terms of relationship and got signed by all tributary chiefs excepts the Raja of Khurda who delayed it for 9 weeks in 1803. The Vakeel of the king was withdrawn from Cuttack and the Raja closed the chapter of further discussion. The arrogance and insubordination of the raja and Rajguru enraged Col. Harcourt who knew that Jayee Rajaguru was the root cause who plays the key role. He mentioned in one of the

letters dated 23rd October 1804 “It appears the Raja himself is not inimical to us but his Dewan is extremely so and he controls everybody and everything at Khurda”.

Rajaguru induced other tributary Chiefs to fight for the common cause to oust the alien ruler. A confederacy of triple alliance was formed among Rajas of Kanika, Kujanga and Khurda including Zamindars of Harishpur, Marichpur and Bishenpur. Rajaguru’s attitude and action compelled Harcourt to take stern action as all attempts to mould him were failed. On 7th December 1804 the King of Khurda was by a proclamation deposed and his territories were annexed to company Govt. A dishonest Englishman, Maj. Fletcher was appointed to manage the estate of King Mukunda Dev – II who marched with his troops to occupy Khurda was resisted at several places by the Paikas of the King, but easily overcame by the superior army of the British. They surrounded the Fort at the foothill of Barunei hills and with much difficulty, after 3 weeks, occupied the fort. The king fled to nearby jungle, Jayee Rajaguru was arrested. The king was captured in 1805 and sent to Midnapur as a state prisoner. Raja of Kanika was also sent there in July, 1805. On the strength of a petition from Mukundadev throwing all blames on Rajaguru and making him responsible for the revolt, Jayee Rajaguru, the indomitable Bebartha and great patriot who fought till end to free the motherland from the alien ruler confessed his fault. He was given capital punishment – a punishment that crossed all limits of cruelty, binding his legs on two branches of a Baniyan tree and releasing the same by which the body was splitted into two pieces. Such an inhuman/brutal act of the Britishers spread everywhere like a forest fire. Mukund Dev’s residence was fixed at Puri and

was only given the management of the Jagannath temple who became an insignificant Maharaja of Odisha. This brought strong feelings among people of Odisha who retained the same reverence on Mukund Dev as before. The rebellion was curbed but not fully.

Major Fletcher snatched away the Jagir land of Paikas who were hereditarily enjoying for generations. Some time over assessment / ever increasing assessment, frequently short term settlements adversely affected the Ryots and Zamindars. A new Currency System was adopted in 1808 which from the ancient times the medium of exchange was “COWRY” (a small sea mollusc) unlike the metallic coins was in vogue. Revenue collection was started in shape of rupee (One rupee = 5120 cowries) which resulted in increased misery of people. Monopoly of a defective Salt Policy was introduced in 1804 affecting the coastal area Salt producers’ right which also affected the common consumer at high prices. The Judicial System – it was not only complex but also baffling for common people who were ignorant of the system and were exploited by Vakeels or Amlas. Earlier Khandayats maintained Law and Order. But the new Govt. brought about radical changes in Police administration. The Darogas, Jamadars of the Police Stations were cruel, oppressive, caused resentment among people. All Odia experienced officers were replaced by outsiders. Bengalis and Muslims created discontentment. Amlas by utilizing their position acquired huge wealth and were engaged in private trade. The oppressive measure ruined the means of livelihood. The Paikas were to adopt one of the two ways – either to sulk in silence and die of starvation or to struggle since they were borne of martial tribes requiring armed confrontation.

Bakshi Jagabandhu Bidyadhar Mahapatra Bhramarbar Ray was the Commander in Chief (General) of king of Khurda. He was holding the post hereditarily being the 12th Bakshi and enjoyed vast rent free landed properties apart from a small Killa “Rodanga” which was registered in his name in 1804 and 1805 settlements. At that time Sri K.C. Singh a Bengali was the Dewan of the Collector, Puri and his own brother Gaurahari Singh was Tahasildar of “Rahanga” estate. Gaurahari Singh fraudulently recorded “Rodanga” in the name of his close relative in a conspiracy in 1809 settlement. This was again purchased by Gaurahari Singh after a year. Bakshi filed a protest petition with the Govt. of Bengal – the final authority and in 1814 he got a reply to fight it in the Court of Law. Since he had already become pauper and unable to fight against the dishonest Bengalis he did not proceed. He decided to revolt knowing the grievance of the distressed Paikas.

Jagabandhu was a great military leader, a seasonal strategist and far-sighted statesman. He planned to take people of all categories irrespective of caste, creed, religion into his confidence. The revolt was organized under the banner of former Raja of Khurda – the “**Thakura Raja**” to get obedience from Garjat Chiefs and people of Odisha. He sent letters on palm leaf to Ghumsar, Keonjhar, Mayurbhanj Rajas to join the revolt. When Paikas revolted Bakshi was their natural leader. In last part of March 1817 about 400 rebel Kandha Chohars equipped with their traditional arms reached Khurda. Paikas of Khurda and their leaders Dalabeheras joined them under the leadership of Jagabandhu. On the First of April, 1817 the great Paika Rebellion was heralded in which they attacked the Police Station of Banapur, burnt Govt. Quarters, killed 100 men and looted Rs. 15000/- from govt. Treasury. Then

they proceeded to Khurda. On way huge number of people joined them. They set on fire Govt. Offices, looted Govt Treasury. On receiving information at Cuttack two platoons of soldiers were sent to Khurda and Pipili. On 1st April 1817 the Collector Cuttack marched towards Khurda with 60 Sepoys. When they reached Gangapada on the way to Khurda the Paikas intercepted them with grenade attack. The Collector fled to Balakati and wanted to escape from there in the night. But being attacked by Paika rebels escaped to Cuttack with an injury leaving all his tents, ammunitions with elephants. The force of army sent to Khurda were defeated and the leader was killed. Another despatch sent to Pipili was also defeated, the Police Station at Pipili was looted. On 14th April, 60 soldiers marched from Puri and Khurda who promulgated Martial Law. On 14th April, 1817 a batch of 500 rebels reached Puri, burnt the Court and Govt. quarters. The Gajapati king on request to assume leadership, out of fear he refused. The *Pandas* (Priests) of the temple joined them. The Zamindars of Harishpur, Marichpur and Golra with some Salt workers joined the rebellion. Ultimately the rebels proved to be no match for the alien force were driven away. Martial Law was proclaimed at Puri, Khurda and Gop and steps were taken to prevent the spread of revolt to the Tributary Mahals. The rebellion at Khurda, Puri and Pipili was suppressed by end of May, 1817. At Pipili the rebels tried to rescue the Raja from the custody of the troops but failed, 19 rebels were killed. The Paikas avoided frontal attack and resorted to Guerrilla Warfare, hiding in forests.

When the Paikas captured Sarangagarh of Cuttack, the kings of Kanika and Kujanga had co-operated them. Narayan Paramguru and Bamadev Pattajoshi were the leaders of Paikas

of Kanika and Kujanga. The British force proceeded to Kujanga in September, 1817 and occupied Paradeep and went to Nuagarh where they faced a fight of 2000 brave Paikas but lost. The king of Kujanga surrounded and was imprisoned in Barabati Fort for one year. Paramaguru and Pattajoshi were banished to Andamans. Bakshi wrote a letter on 18.07.1918 to Padmanav Chhotray (Dalabehera) requesting him to continue rebellious activities (Letter is in Odisha State Archives).

In the underground activities the rebels started arson, dacoity, murder and obstructed the collection of revenue. After proclamation of amnesty no rebel surrendered. Jagabandhu and his followers were forced to surrender. Govt. confiscated their properties in 1825. In absence of any logistic support, Guerrilla Warfare that continued till 1826 was ceased. Jagabandhu felt convinced in a congenial situation, to enter into a workable compromise for the interest of all. The govt. exempted him from all punishments and arranged for honourable stay with a pension of Rs. 150/- per month at Cuttack. Mukunda Dev died in prison. Jagabandhu as a leader epitomized himself as the mouthpiece of the aggrieved people having an extraordinary personality, wise guidance and strong determination kept British administration in serious anxiety for a long period of 7 years. Jagabandhu, the hero of the first great political upheaval of Odisha breathed his last on 24th January, 1829 leaving behind his two wives and the only son Gopinath Bidyadhar of nine year of age.

Conclusion : Khurda revolt of 1817-1826 was the first political upheaval in India though the geographical dimension was limited to the territory of Odisha. The objective of the movement, meticulous planning, economic analysis, participation of people of all categories with an idea of alternate Govt. i.e. to install the last independent Maharaja Mukunda Dev-II on “Gadi” and definite leadership was more intense and effective than the Revolt of 1857. It had programme to oust the Britishers. This Revolt stood supreme among the many regional struggles. As per the assessment of historians – “History must correct itself to record the Paika Rebellion (1817-1826) as the First War of Indian Independence which was fought 40 years before the Sepoys’ Rebellion (1857).”

The yearlong bi-centenary celebration of the great PAIKA BIDROH (Rebellion of Peasant Militia) was ended on 29th March, 2018. Hon’ble President of India Sri Ram Nath Kovind laid the Foundation Stone for construction a memorial tower on 8th December, 2019. The Govt. of India Postal Department released a stamp worth Rs.5.00 on 24.12.2018 to honour the freedom struggle.

Akshaya Kumar Nayak, D.F.O (Retd.), President, Kendujhar Philatelists’ Association, Kendujhar, Odisha

Panchayati Raj in Odisha and Biju Patnaik

Balabhadra Ghadai

The Panchayati Raj is the oldest system of local government in the Indian subcontinent. We get ample references about the Panchayats in the Manusmriti, the Arthashastra and the Mahabharata. During the Muslim rule also the system continued to operate unobstructed. With the assumption of power by the British and the adoption of policy of centralization, the Panchayats suffered a temporary setback. In the pre-independence era Mahatma Gandhi, the father of the nation while emphasizing on Gram Swaraj (village autonomy) said, ‘Independence must begin at the bottom. Every village should be a republic or a Panchayat having full powers.’ Empowerment of rural India was the vision of Gandhiji.

During drafting of the Constitution, the members of the Constituent Assembly were in favour of the introduction of Panchayati Raj Institutions to make the dreams of Gandhiji fruitful. Article 40 of the Indian Constitution which enshrines one of the Direct Principles of State Policy lays down that the State shall take steps to organize village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as unit or self government.

According to the recommendation of the Balwant Rai Mehta Committee (1957), the

Government decided to delegate more power, responsibility and finance for planning and execution of the developmental programmes to the Gram Panchayats. The main objective of establishing rural local bodies like Gram Panchayat in India is based with the principle of democratic decentralization and direct participation of the people in administration. Gram Panchayat is at the bottom of the three-tier Panchayati Raj. It is situated at village level. The village is an integrated and viable economic, social, cultural and political unit. It is the only effective organ of people’s power.

The B.R. Mehta Committee recommendations were given effect in Odisha. In 1959, the Odisha Panchayat Samiti and Zilla Parishad Act was passed by Odisha Legislative Assembly. This Act came into force on 26 January, 1961. However, when Biju Patnaik took over the reign of administration in sixties, he strived passionately for vitalization of Panchayati Raj system, which according to him is the basis of Indian democracy. He described each Sarpanch as Chief Minister of his Panchayat. His policy had been to progressively delegate more and more functions and to fully assist the three tiers of the system of administration to develop into effective popular institutions for implementation of various development works,

schemes and programmes. On November 20, 1961, Biju Babu had given a historic speech in Odisha Legislative Assembly on Panchayati Raj which was highly applauded by Prime Minister Jawaharlal Nehru. In his monumental speech he said "This is a movement of building up leaders of men from the lowest rung of our society and it is not going to be easy. It is almost a people's movement, we are only trying to give it some hope, some other direction or some authorities. But the movement can only succeed if we give that authority to the people right down from the bottom of our social ladder who can exercise effective leadership. It is a big question and we have in this house got to think with far greater sympathy and prospective looking at a distant future and planning from now how you want the future to be built."

The three tiers of Panchayati Raj Institutions were introduced in Odisha in the year 1961. By the end of 1961, as many as 13 Zilla Parishads and 314 Panchayat Samities started functioning and through these representative institutions developmental plans and programmes were implemented. Biju Babu as a progressive and dynamic Chief Minister of 1960s, seriously pondered over the problem of poverty in the rural areas and its eradication. For this, he conceptualized an innovative scheme of agriculture based small industries to be implemented in *Mofusil* or rural areas under different Panchayats. Out of this conceptualization was born the scheme of Panchayat industries. It was the brain-child of Biju Babu epitomizing his dynamism and vision in the realm of rural development. Under his innovative scheme of Panchayat industries, seven sugar mills, twenty tile making units, ten carpentry units, ten small foundries, a paper mill and factories based on agricultural products were established in a single year.

In order to encourage and promote this scheme for industrialization at Block level, a number of prizes were declared for every district and the Panchayats were called upon to compete in implementation of development programmes in their areas. Those Panchayats and Panchayat Samities which showed excellence were given prize money that ranged between Rs.25000 to Rs.1 lakh. It was no small amount at the time for the small-scale industries. Over and above, those Panchayats and Panchayat Samities which won prize money could avail of loans from Co-operative Banks and other capital investing financial institutions to establish small scale industries. That apart, the three Revenue Divisions of Odisha declared Prize money for one crore each for the best Panchayat Samiti for its achievements in development and industrialization.

By conceptualizing the scheme of industries in 1960s Biju Babu became the torch bearer of the '*Garibi Hatao*' programme subsequently nurtured by Prime Minister Mrs. Indira Gandhi. This scheme was greatly admired by the Planning Commission of India and was recommended as a model to be followed by other states. Many lecturers in the faculty of economics took it up as a research project for the award of Ph.D. Degree. Even journalists of repute made special study of this scheme and published articles. It was said, It will complement in a good measure the '*Back to Village*' call of Gandhiji.

The scheme of Panchayat industries of Biju Babu in the arena of rural development in the grass roots level were greatly admired by no less a person than Chester Bowels, the then ambassador of U.S.A in India. He highlighted it

in his reputed book 'Making of a Great Society' and significantly said that had this scheme been properly pursued and implemented, Odisha would have achieved the same excellence with Japan in the field of industrialization.

Apart from Chester Bowels, Jaya Prakash Narayan was also attracted by this innovative scheme of Panchayat Industries. He came down to Odisha as Biju's honoured Guest and stayed at Tulasipur to study this scheme. It is worth mentioning here that this Panchayati Raj scheme of Biju Babu acquired an importance of its own in the national level. It was aptly said that **"If Balwant Rai Mehta was the father of Panchayat Raj, then Biju Babu is the father of Panchayat Industries in India."** Thus, Biju Babu was the first leader of India to take very bold steps in regard to grassroots level democracy. In early 1960s as Odisha Chief Minister, he reintroduced the rural and urban local bodies with suitable amendments in the existing Acts of 1948, 1959 and 1960.

The Panchayati Raj system in Odisha took a major rejuvenating turn under the Janata Dal Government led by Biju Patnaik, which was voted into power in 1990. Biju Babu in his second spell as Chief Minister was more determined and exhibited sheer confidence and unremitting zeal to streamline Panchayati Raj. For him, "Let the people rule themselves, let them chalk out plans/schemes for the improvement of their respective areas and let them execute their plans" was the

hallmarks of Panchayati Raj administration. He wanted to broad base and enrich Indian democracy by ensuring political participation of women in the three-tier Panchayati Raj institutions. He also desired to see that women become partners in the decision-making process concerning development. For this, he made Odisha a laboratory of his new experiment.

The Odisha Legislative Assembly passed three Panchayati Raj Bills i.e. the Odisha Zilla Parishad Bill 1991, the Odisha Panchayat Samiti (Amendment Bill of 1991) and the Odisha Gram Panchayat Bill, 1991 in March 1991 to provide one third reservation for women including S.C. and S.T. women. This game changing move by Odisha set precedence in the country and the 73rd and 74th Constitutional Amendment Acts of 1992 made similar provisions in rural and urban local bodies.

Thus, Odisha became the first state to streamline the Panchayati Raj and local-self government institutions to make democracy participatory and not the aristocracy of a few nitpicking intellectuals. As a mark of Biju Babu's contributions and profound love for the Panchayati Raj Institutions, the state Government celebrates his birth anniversary, i.e. 5th March as Panchayati Raj Divas.

Balabhadra Ghadai, Retd. Principal, M.K.College, Khiching, Mayurbhanj.

Floating Solar Power Plants

Er. Mayadhar Swain



Solar power is a clean source of renewable power. It has many advantages compared to conventional sources of power. There is no raw material required for this and hence its operational cost is less. Earlier the cost of solar power was costly in India, but after the manufacture of solar panels in our country, its cost has lowered even compared to thermal and hydro power stations. The installation cost of solar power plant has reduced by 84 percent between 2010 and 2018.

Indian Government has a target of installing 100,000 MW of solar power by 2022. Further, Prime Minister has announced in the Glasgow Climate Conference to generate 500

GW of power from renewable sources by 2030. It will definitely help of our commitment of NDC in Paris Agreement to reduce carbon emission by 30-35% by 2030. Out of this target, major part will be from solar power. At present India's grid connected solar PV sector is majorly dominated by ground-based installations (93%) while the balance is contributed by rooftop based solar PV installations.

One major problem with solar power plant is that it requires more land. For example, a 1 kW solar power will require about 10 square meter of land. Scaling up projects require large chunks of contiguous land parcels. If we install it

on agriculture land, it would not benefit to the nation as a whole. So, most of the solar power plants have been installed in arid lands of Rajasthan, Gujarat and Madhya Pradesh.

Alternative to the land problem is floating solar photovoltaic (FSPV) which are installed on water bodies. Moreover, installation of floating solar power plants over natural water resources will also reduce the evaporation loss thereby avoiding the loss of water.

It has been estimated that the global annual capacity addition from floating solar may rise from the 1.314 GW in 2018 to 4.6 GW by 2022. Presently China is the leading nation on floating solar power followed by Japan and South Korea.

India has very bright prospects to developing FSPV due to the availability of large water bodies in the country. The Energy Resources Institute (TERI) has prepared a report “Floating Solar Photovoltaic: A Third Pillar to Solar PV Sector” as part of the Energy Transmission Commission (ETC) India. It has calculated the potential for FSPVs on the basis of 30 per cent of the water surface of the country’s medium and large reservoirs. Preliminary data analysis indicates a huge potential of 280 GW with certain coverage of water surface area. Maharashtra is the leading state in terms of potential for installation of FSPV followed by Karnataka and Madhya Pradesh. As per report, Maharashtra can generate 57891 MW of electricity through FSPV installations on 3173 square kilometre of water surface area on reservoirs. The report has estimated FSPV potential of Odisha as 17755 MW in 142 reservoirs over cumulative area of 877 square kilometre.

As a technology, FSPV is in a very early stage of development in India. Till now, only a

few projects with cumulative capacity of 2.7 MW have been installed. However, over 1.7 GW capacity projects are reported to be in various stages of development. The Indian government has set a target to achieve 10 GW of FSPV capacity by 2022.

Bharat Heavy Electricals (BHEL) on 16 September 2021 has successfully commissioned a 25 megawatt (MW) floating solar plant, India’s largest such plant, at NTPC Simhadri in Andhra Pradesh. The project is spread over an area of 100 acres. It will result in a higher yield as compared to conventional ground-mounted projects due to the cooling effect and will reduce water evaporation by providing shade to the covered area, according to the official company release.

National Hydro Power Corporation (NHPC) has made a Memorandum of Understanding (MoU) with the Green Energy Development Corporation of Odisha Limited (GEDCOL) on July 20, 2020 to form a joint venture for developing floating solar energy projects in the state of Odisha with an initial capacity of 500 MW under UMREPPs (Ultra Mega Renewable Energy Power Parks) scheme of the Ministry of New and Renewable Energy (MNRE). The total estimated investment shall be to the tune of Rs.2500 crore. NHPC has signed Promoters Agreement with GEDCOL on 4th January 2022 for this. In the first stage, 300 MW floating solar capacity will be installed in the reservoir of the Rengali HE project. The first stage of the project will generate about 600 MU of energy per year. It is the first of its kind in Odisha and the largest in the country so far.

Er. Mayadhar Swain, Editor, Science Horizon, Plot No. 70, Laxmi Vihar Phase – 1, Bhubaneswar – 751018.

Gender Mainstreaming, the Strategy in Odisha Through Panchayati Raj

Namita Patanaik

This Principle of gender equality is enshrined in the Indian Constitution in its preamble such as fundamental rights, fundamental duties and directive principles. The Indian Constitution is one of the most progressive Constitutions in the world and it guarantees equal rights for men and women. The Constitution not only grants equality to women but also empowers the state to adopt measures in favour of women empowerment. The National Commission for Women was set up by an act of parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

Historical development

The concept of gender mainstreaming was first proposed at the third world conference on women in Nairobi in 1985. Then it has been developed in the United Nations Development community and was formally adopted in 1995 at the fourth world conference on women in Beijing. The roots of the gender mainstreaming are found in the global network of women's movements, feminist movements and discussed about it in

different forms and approaches in the developmental policies. More recently the Economic and Social Council adopted a resolution on gender mainstreaming which calls on the Economic and Social Council to ensure that gender perspectives are taken into account in all its work.

Women who constitute half of the total population of the world, are known as a household object whose works are to reproduce and rearing and caring. They are totally ignored in the decision making process in and outside the families. The World Bank discovered this invisible power and empowered them from reproduction to play a productive role in both the family as well as in the society. The development and modernization policy aims at the integration of women's development. To carry out this objective, development policy institutions are set up for women. The central strategy is to increase economic productivity and marketability of women by means of bank lending and income generating activities. It means that its aims are to improve the social status of women and to bring gender equality.

While gender mainstreaming is clearly essential for securing human rights and social

justice for women as well as men, it is also increasingly recognized that incorporating gender perspectives in different areas of development ensures the effective achievement of other social and economic goals. Mainstreaming can reveal a need for changes in goals, strategies and actions to ensure that both women and men can participate in and benefit from development process. Thus gender mainstreaming is a comprehensive strategy aimed at achieving greater gender equality. Gender mainstreaming is not only a question of social justice but is essential for ensuring equitable and sustainable human development. The long term outcome of gender mainstreaming will be the achievement of greater and more sustainable human development for all.

Odisha is one of the pioneering states to formulate policy for women development in 1994, when Panchayati Raj system came into existence. Odisha is the first state to conduct election in 2002 to bring social justice to women. A distinguishing feature of the Panchayati Raj System in Odisha is that either the Chairperson or Vice Chairperson of all the 3 tiers for PRIs is a woman.

OBJECTIVES

- a) To create equal opportunities and a conducive environment for women.
- b) To promote equal representation and participation in decision making process (economic, social and political.)
- c) To reduce inequality in access, control over resources and sharing benefits of development.
- d) Capacity building of all project beneficiaries (both women and men)
- e) Building on women's network and their strength to counsel the households in distress.

Hence the entire contour of the democratic decentralization has completely changed by the 73rd Amendment Act. It is considered now as a very important department not only for the quantum of funds it handles but also for the fact that its activities have a direct bearing on rural development and poverty alleviation. Political education and training to the representative of the PRIs thus required without which they cannot function effectively and participate actively in the democratic system. As such traditionally various training institutions i.e. state institute for Rural Development, Panchayati Raj training institutions, Extension training centre are involved in delivering specific training programmes including those aim at improving capacities of women representative. A number of NGOs too have been working in this area either directly or in partnership with the training institutions.

Odisha has a population of 41.9 million and is the eleventh longest state in the country. About 50% population are female. From 1984 onwards as the state institute for Rural Development (SIRD) started acting as the nodal institute of the state for training, research, evolution and consultancy in the field of PRD, govt. of Odisha. It is not only educated the elected representatives but also enabled them in acquiring the knowledge in the implementation of programmes of rural and social development. The capacity building is aimed at fighting ignorance and deprivation.

Suggestion

Most of the scholars have suggested certain suggestions in their research field that the Odisha Govt. must follow certain principles which will serve as the framework for implementation of the policies to bring about gender equality in the state.

- a) The policy should be based on the principle of non-discrimination where women are treated fairly as equals. Further the policy should adopt special measures to ensure equality in income.
- b) The policy should lay out processes and goals for social, political and economic empowerment of women to achieve gender equality through affirmative action.
- c) The policy should be committed to include all women who are vulnerable and have been historically marginalized.
- d) The policy should encourage and solicit participation of girls, boys, women and men with a view to translate the vision into reality. It should strive to draw and leverage the knowledge, expertise and resources of civil society organizations and other stakeholders including public, private and the corporate sector on issues pertaining to girls and women.
- e) The Policy should recognize the regional diversity based on caste, class, ethnicity and geographical locations.

CONCLUSION

Thus the study reveals that by the implementation of the gender mainstreaming there

will be promotion of democracy, social equality and social justice. It increases gender competition and improves corporate culture. Above all it shapes the society equally. Simply making law is not sufficient. Rather proper implementation of the policies is very important. Social justice can be prevailed only when there is gender equality and gender equality is possible when there would be proper implementation of policies on socio-economic development. Gender refers to the social classification of men and women into masculine and feminine pattern and reflects the existing power relationship in any given society. Women have been historically given a lower socio-economic and political status in society and this continues in the modern society. Democracy and development are two main areas by which the state has to progress in order to modernize the society and institutions and to guarantee equal and legal rights to both men and women. Their different behaviour and aspirations should be valued and favoured equally and they would be treated fairly according to their respective needs. Development is seen as an important way to achieve this. In this respect women too have to put in their effort in the movement for restoration of democracy and subsequent development. Hence the PR in Odisha have played an important role in this regard. Ideally when the women become equally efficient in decision making process, then democratic institutions are more democratic.

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Namita Patanaik, Ex. Reader in Political Science, Kamala Nehru Women’s College, Unit – I, Bhubaneswar – 9, Email :patnaiknimi@gmail.com.

Being and Becoming

Satyabrata Panigrahy

Let us embrace the organic way of thinking,
As our life is organic, So the cosmos is organic
As is the microcosm, So is the macrocosm.

Therein lies an eternal sacrificial
cyclic flow of energy,
We named it cycle of creation, cycle of nature.

Seers call it wheel of time,
Sages call it wheel of cosmos,
Thinkers call it web of life,
a web connecting everything,
Future is the beginning,
the cycle of creation declares it loudly.

The universe is rhythmic, nature is rhythmic.
Child of sweet nectar grows listening to the music,
The mesmerizing magic of mother nature's lyric.

Universe is whole, there are the parts in it,
Arranged in a melodic harmonic pattern
Similar to the taste of musical beat.

Nature teaches the art of unity in diversity,
Makes the artist mind full of curiosity.

Nature teaches the art of living in harmony,
What we need is,
an open mind to hear the symphony.

There is a secret order within disorder,
And a secret law within chaos of creation.

Chaos make us uncertain with full of confusion,
Thanks to chaos, we fall in illusion.

Ours is the duty to find the order in chaos,
Giving purpose to life,
after all it is the quest for meaning,
That gives us a sense of musing,
For the eternal quest is of deepest
secret underlying.

May we follow the principle of nature,
That is principle of evolution
through flowing balance.

A balance in extremity and harmony in diversity,
For the sustainability comes from balance only.

From higher to lower temperature
Energy flows to maintain the balance.

Air flows, water flows,
every flow aims at the balance,
Natural forces aim at the state of silence.

Be it man-nature harmony,
gender harmony or any other,

For sure harmony is there, order is there,
Otherwise impossible to survive here
In this planet, impossible like horn of hare.

Let keep the dynamism alive,
Keep evolving with the flow of vibes.

But never forget one simple thing
which seems like a mystery,
As the final goal of the flow
is balance and harmony.

The being is pure subtle energy
Manifesting in different forms,
in different modes.
Becoming is the flow of energy
in a loop of nature.
Search for one in many be our aim.
Being blessed man got the power of enquiry.

Let not make this ability of enquiry going waste
Be curious, be a seeker
And write the poetry of existence.

Starting from the dawn of civilization
Man's eternal voyage of quest has been
unidirectional,
That is to find the absolute existence-
consciousness-bliss eternal,
The three jewels of nature of the noumenal.

Finally only one duty we have here,
To be a seeker, to be a wanderer,
And see the truth-goodness-beauty
everywhere.

Satyabrata Panigrahy, Babuli Nagar, Gunupur,
Rayagada-765022.

Smile in the People's Face Leaders Love to See

Dr. Ajit Kumar Mahapatra

Great political leaders prioritize their goals
Beyond their self-centered interests;
Focus on a welfare people centric higher cause
And, achieve tangible success
To grow into a towering personality;
They tend to move from deeply entrenched
Feelings of antagonism to that of
Understanding, and respect for each other;
Shift from isolation to communication,
Stress on promotion of inclusiveness, openness,
Diversity of thought, freedom of expression;
Offer willing nod on all religious rituals
With equal rights for all.

Benevolent leaders persevere to create
bewitching smile in the people's face.
There are a few powerful leaders,
Simultaneously, most influential and most distrusted
who live in acrimony, hate and greed,
lose their potentials; charisma disappears,
their trust quotients dwindle down;
hate never yet dispels hate.

Mankind, tragically bound to
violence of all forms,
Discriminations-gender and
racial-incidents of abuse,
Communal disharmony,
hate crimes and terrorism,
Norms and standards of any society reveal
Who, on ground, runs activities of the world;
The structures of the manmade societies,
Created mostly by males are patriarchal.

Standard operating procedures, laid down
to cater to the male stand point;

The structural settings to block women's rise
precipitate into discriminations women face today
oh ! insouciant, unthinking political leaders !
abandon artificial island building,
land grabbing, greed, violence, and bellicosity;
instead, build inclusive civilizational democracies,
provide leadership to maintain rule based order,
upholding international laws,
restoring back collapsing biodiversity,
and championing global free trade agenda
to ensure amelioration of humanity.

It is on all of us;
International political leaders, national heads
The civil society activists, the scientists,
all of us, together, to put out all the stops
to end rising hate crimes, gender biases
terrorism and discriminations of all sorts,
to bolster back ageold equality, nondiscrimination.

Arise, awake, silence is complicity.
"Love dispels hate" is the law;
Let humans restart to live in love;
to remain happy, appropriate seeds to be sowed;
every effect has an underlying cause;
everything springs from all our doings,
Let us "Live in love" to bring peace all-around.

Unconditional love and unarmed truth
the only viable route leading to universal family
As one thinks, so one becomes
Let's begin to live in love
To have a liveable "Earth Family".

Dr. Ajit Kumar Mahapatra, Pubashasan, Kousalya
Ganga, Bhubaneswar-751002.

Women Participation in Panchayati Raj System in Ancient India

Manas Chandra Behera

Women participation in the Panchayat system is one of the prime and proximate factors for the successful running of democracy. The women participation in political process is the demand of the day. Hence, it can be clearly cited that, women empowerment is a buzz word. To deal with women participation in local governance in detail, it is necessary to put forth a few words with respect to rural local self governance or the Panchayati Raj System.

In India, the institution of Rural Local Self Governance is popularly designated / known as Panchayati Raj. The concept of Panchayati Raj System in India is as old as the origin of the country itself. The system of Panchayati Raj or Panchayat Election prevailed in our country since time immemorial. Starting from the ancient period, till to the present day, this system was always involved with the governance of the rural villages in one form or another. It is an old age system reportedly dating back to the Vedic period. The period of ancient India lasted till the end of the 7th century A.D. Most scholars who have studied this say that, India has sustained the longest period of local government in the world, flourishing from the Vedic times. Several sources describe this period as a 'developed system' of rural local governance system. Sir Charles Metcalf terms

these village systems as "Village Republics' which were self-sufficient and had an independent existence. These were the mostly democratic, genuine, highly organized and successful village system, in ancient India. These village systems are also referred to in the Vedas, the epics, the Manusmritis, Buddhist and Jain Literatures, in Mahabharat and Ramayan, and in Arthashastra of Koutilya. Mentioning the Village Assembly is also found in the inscriptions of ninth, tenth and eleventh centuries indicating the existence of an organized system of rural local governance system. However, some scholars are of the view that, to describe these village self-government institutions as the perfect form of administration, is a bit exaggeration which is not consistent with the class and caste ridden social structure of ancient India. During the Mouryan and post Mouryan period too, the system of village governance was there in some form or the other. During Gupta period, the system continued as in Mauryan and Post Mauryan period, but there were certain changes in the nomenclature and the village headmen were referred to as 'Grampati.' Village Assembly consisted of all adult males and sometimes the Mohattras, i.e. the body of select elders assisted the village headman. Thus, in ancient India, there was a well established system of local government which ran on a set of pattern

of tradition and customs, but it is to note that, there was the mention of participation of women in the rural local government system in ancient India. The women participation in the Panchayati Raj System first started during the pre-Vedic civilization. As we know that the *Indus Valley Civilization* is the 1st civilization of this country (3500-1800) B.C. and the Vedic or Aryan Civilization is the 2nd civilization of this country. It flourished in India during (1800-600) B.C. It can be divided into 2 parts, viz-(1) Pre-Early Age (1800-1200) B.C., (2) Later Vedic Age (1200-600) B.C. During the Early Vedic Age, women got high regards in the society. They participated in the local administration or Panchayati Raj System. To control the authority of the king, there existed 2 Local organisations and 2 local bodies known as “Sabha” and “Samiti”.

Sabha was the House of the Elders. The intelligentsia, the rich eldest (aged people), prominent personalities were member of Sabha. On the contrary (on the other hand), the Samiti was the House of common mass, or the common class. The ordinary people or the laymen represented to “*the Samiti*”. The women, during the Early Vedic Age (1800-1200 B.C.) got the right to represent, in both the political organisations like Sabha and Samiti. However, during the Early Vedic Age the prominent personalities of the female folk were- (1) Apalla, (2) Gargi, (3) Lopamudra, (4) Biswabara, (5) Sikata, (6) Ghosha etc. They were not only the women intelligent figures of high repute, but also they participated in the “Sabha” and “Samiti”, which controlled the autocracy and aristocracy of the king.

During the Early Vedic Age, a group of individuals formed the “Family”. A group of families formed “Grama”. A group of Gramas formed the “Bish”. A group of Bishs formed “Jana”. A group of Janas formed the “Rajya”. The head of the family was Kulapa, Kulapati or Grihapati or Pita. The head, the “Bish” was “Bishpati”. The head of the Jana was “Gopa” and the head of the Rajya was Raja. Thus power of the state was decentralised and women in every aspect of administration got the right to participate during the Early Vedic Age.

Similarly, during the ancient period, Panchayat was a very popular term and common word referring to “a body of five persons”, which otherwise means “Panch or Panch Parameswar.” Different scholars and researchers hold different conflicting view about the connotations and origin of the term “Panchayat”. According to A.D. Malviya, it has been so because the village is the unchanging backbone of Indian life. Panchayats are a unique institution that has existed in India through the ages. It is a very popular and common word in India and existed during this period which otherwise known as Rural Local Governance System.

Manas Chandra Behera, Lecturer-in-History,
Neelamadhab Mahavidyalaya, Kantilo, Nayagarh-
752078, E-mail : mcbehera1969@gmail.com.

The Rat Menace in Field Crops, Storage Condition and its Control

Dr. Bishnu Charan Jena

The rats which are gnawing mammals are vertebrate pests in the crop fields and storage condition. In the storage of the house the food grains viz., green gram, black gram, horse gram, pigeon pea, chick pea, ragi, paddy, boiled rice, sugi, groundnut, etc. are damaged severely. As a result of this the stored grains become unfit for consumption of the human being.

The rats not only eat the food grains but also destroy and keep them in their burrows. They also damage clothes and books etc. in the house. In the world there are 500 species of rats. A rat can consume about 10kg. food grains every year. They can survive upto 7 days without food and 3 days without water. The rat can enter into the house and store through a hole of 01.25cm diameter. Rats have highly developed sense of smell, taste and hearing. The rat is a good swimmer and can swim upto one kilo meter. A female can produce 5-10 young ones at a time. They can transmit disease causing organisms and destroy furniture and even electric wires. The rats also spread a number of diseases to man and domestic animals. The rat, musculus disseminate 'plague' through its flea. Rats are also the source of disease like Salmonellosis, Laptospiral, Jaundice, Amoebiasis, Trichinosis and tapeworm infections.

Due to such type of notorious activities the rats are considered as one of the most harmful mammals for human being. In this article the rat control strategies both preventive and curative are explained here under.

Preventive : In storage condition of food grains, the periodical removal of rubbish and maintenance of good hygiene / sanitation around stores / godowns discourage rodents in those premises. The metallic storage Bin should be used for storage of food grains.

Curative method : This method includes several control strategies. Under the mechanical method different types of traps with banana, bread and different confectionery items should be utilized to attract the rats to traps.

Chemical : Several rodenticides are used now-a-days. Commonly used, anticoagulant i.e. bromadio lone broadifacoum, and flocoumafen are available in form of solid or water soluble baits. These formulations are utilized to kill rats.

Dry bait preparation : 450g. of crushed cereal baits, 15g. sugar and 10g. oil should be mixed thoroughly and then 25g. anticoagulant should be mixed again thoroughly. Then the mixed product becomes suitable for use.

Water soluble bait : To prepare water soluble bait (Liquid bait) 25g. of water soluble anticoagulant concentrate should be dissolved in 500ml of water. 50-100g. of the prepared bait should be kept at the places where the rats can move frequently to eat food grains. Similarly 150 ml. of liquid bait should be poured into a shallow container and the container with bait should be put at the places where the rats move to eat the food grains. The anticoagulants and prepared bait may be kept out of reach of the children and other persons. The rat control operation should be undertaken in a campaigning manner to eradicate/kill the rats from each and every houses of the village.

Management strategies of the field crops habitat management : Removal of weeds from

the field and bunds and their destruction reduce the rat population. Synchronization of planting of crops with varieties having same duration in large areas may be undertaken to decrease the rat menace. In the crop fields wherever the rat holes are found the baiting both dry and wet should be applied immediately to bring down the rat population.

Dr. Bishnu Charan Jena, Former Professor and Head, Department of Entomology, College of Agriculture, Bhubaneswar, Odisha University of Agriculture and Technology, Bhubaneswar.

Empowerment of Rural Women in Odisha Through SHGs

Jyotibala Rath

STATEMENT OF THE PROBLEM

Historically women of Odisha have played a seminal role in the social, cultural, political and economic spheres in the State. They continue to do so despite several overwhelming odds, contributing substantially to the growth and development of the state. The challenges for women are with regard to their well being and development. Appreciating this fact Government of Odisha reaffirms its commitment to the realization of gender equality of women. It is further committed to put women at the heart of all development efforts. In recent years, several affirmative actions have also been taken through numerous policies and programmes to ensure equitable access to resources and opportunities.

AIMS AND OBJECTIVES

Odisha has a population of 41.9 million and is the eleventh longest state in the country. Overall the literacy rate of the state is 72.9 percent with less percent women being literate but the literacy rates of women vary widely from different districts. The share of women workforce in the organized sector has very less in comparison to men. It is all about only 16.08 percent women in 2011. Now Odisha has huge potential of women strength. Not only are Self Help Groups (SHGs) increase in numbers in the state but also the groups coming forward with the number of trades with

bank linkage for promotion and development of women. Now-a-days women SHGs are taking up varieties of income generation activities such as piggery, goatery, pisciculture, dairy, setting up PDS (Public Distribution System) outlets, Kerosene dealership, execution of labour intensive works, vegetable cultivation, floriculture, horticulture, carpet making, leaf-plate stitching, bee keeping, rope making etc. All the major players of states like NABARD, SIDBI and CARE including government of Odisha have realized the need and importance for promotion SHGs for the improvement of women. Through Mission Shakti, government has taken steps for forming state level trade based federations to assess the needs of SHGs for the empowerment of rural women.

OBJECTIVE

The following objectives of women's self Help Groups have been set as follows;

1. To inculcate a habit of thrift among the women community and to encourage small saving habit among them.
2. To enhance the socio-economic condition of women through different income generating activities.
3. To mobilize the women groups for other developmental work of the community.

4. To empower the women groups to take decision for their income utilization.
5. Enhancement the power of dignity and self reliance.
6. To improve the overall standard of living and empowerment.

HYPOTHESES

The following hypotheses are to be tested.

1. Want of education is the main bottleneck towards women empowerment.
2. If the family size is small, then they are more active in decision making.
3. The more involvement/participation in SHGs enables them to make active in every field.
4. The more they expose to mass media or electronic media, more they get the ideas of empowerment.
5. Involvement in SGHs brings their identity as responsible citizen.
6. Women can easily get to share and discuss their problems and issues through SHGs.

CONCLUSION

The study portrays the state of Odisha which is trying to go ahead with the determination towards its goal of empowerment. There is an enhanced access to resources by the women of studied area of Odisha. Their economic decision making have been enhanced with mobilization of women in organized collectives as SHGs. Further it helps in reducing the dependency of women on men, in recent years Odisha Government has planned to form more self help groups in order to help people to earn a decent living. The central

budget 2017 is meant for the poor and aimed at boosting on rural health, Swachh Bharat in rural area, rural housing and rural job guarantee scheme etc. Hence it is no doubt that promotion of more women's self help groups (WSHGs) is a platform to help the women to overcome their social limitations such as superstition, silence, ignorance, dependency, lack of access to decision making and participation.

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Jyotibala Rath, Lecturer in Political Science, Kamala Nehru Women's College, Bhubaneswar – 9.

Seed Quality Enhancement Techniques in Cotton

*Nirakar Ransingh
Rajeeb Lochan Moharana
Kumar Avinash Biswal*

Cotton is one of India's most important cash crop because of its agricultural and industrial importance which is well known as "White gold." India is the world's second largest supplier of cotton known for a number of major textile brands and merchants.

According to textiles secretary Ravi Capoor who recently told a press conference that the cotton area in India in fiscal 2019-20 was 133.74 lakh hectares and cotton production was 357 lakh bales, the cotton area in fiscal 2020-21 is expected to be 133 lakh hectares and cotton production is expected to be 360 lakh bales. In Odisha cotton crop is grown in Koraput, Balangir, Kalahandi and Nuapada districts under suitable soil and climate conditions. In 2019 cotton is grown in an area of 169.56 thousand hectares with production of 578.50 thousand bale having productivity 580.0 kg/ha but in 2018 it covers 157.88 thousand hectares with a production tune of 455.07 thousand bale with productivity 490.0 kg/ha in Odisha. (5 Decades of Odisha Agriculture Statistics.2020. P-68). It is presumed that, year after year the production technology is helping much in increasing the yield as well as productivity of the crop though area is decreasing and diversified for other purposes of the farmers. Annual compound growth rate (%) from 1970-71 (2.24) where as in 2020 it is 14.60 which is

highest among all crops (5 Decades of Odisha Agriculture Statistics.2020. P-84).

Seed quality is one of the most important aspects in cotton (*Gossypium* sp.) stand establishment especially in rain-fed areas, thus using high-quality seed is vital for achieving the better plant population. Seed enhancement technologies which have the ability to bestow increased seed germination, disease resistance in seeds, improve seed vigour and modify seed emerging capacities are getting increasing interest in this context. It was reported that plants grown from high-quality seed yielded 18% more than those grown from low-quality seed. With modern agricultural technology, each seed should germinate quickly and create a vigorous and healthy seedling, assuring optimal production. The availability of viable and vigorous seeds at planting time is critical for meeting agricultural production targets because quality seeds act as a catalyst for fulfilling the potential of other impulsive crops. Seed enhancers are post-harvest treatments that promote germination or seedling growth or make it easier to get seeds and other materials needed for sowing. Physical, physiological, and biological seed enhancers are used to overcome germination restrictions resulting in uniform stands, early crop growth, and higher yields. Reduced emergence

time and early commencement of metabolic activities of hydrolytic enzymes and resource mobilisation result in improved germination rates and seedling vigour. The farmers always very much interested in the best seed management practices which are safe, environmentally sound and scientifically proven technologies. So, quality seed production is the main goal for successful agriculture which demands each and every seed should be readily germinable and produce a vigorous seedling ensuring high yield. Seed enhancement includes priming, hardening, pre-germination, pelleting, encrusting, film coating etc.

a) Seed Priming: Seed priming is the regulated hydration of seeds to a level that allows pre-germinative metabolic activity to occur but preventing the radical's actual emergence. Seed priming is a technique for improving germination and uniformity. Following that the seeds are dried, distributed and planted as usual. When compared to non-primed seed from the same seed batch, primed seed produces more uniform and faster emergence of seedlings from the soil. These changes are most pronounced under harsh field circumstances such as cold or hot soils. Seed that has been primed has a shorter shelf life than seed that has not been primed and should be stored under ideal circumstances before planting.

Types of Seed Priming

- i. Osmo-priming: Soaking the seeds in osmotic solutions (mannitol or inorganic salts, or polyethylene glycol).
- ii. Halo-priming: Soaking the seeds in salt solutions.
- iii. Bio-priming: Soaking the seeds with biological agent's solution like fungal & bacterial microorganism like *Trichoderma* spp. *Pseudomonas fluorescens* & *Rhizobium* sp.etc.
- iv. Solid priming: Combining seeds with organic or inorganic carriers as well as water for a set amount of time. The metric's moisture content was reduced to just below that required for radicle protrusion. Seed water potential is governed by the seed's metric potential and water is kept by the carrier of seeds during priming. Seeds can imbibe water from the carrier until equilibrium is attained.
- v. Matrix priming: Mixing with moist solid particulate materials such as exfoliated vermiculite, diatomaceous earth or lignaceous shale.
- vi. Hydropriming: The continual or staged addition of a restricted amount of water such as in 'drum priming' though hydropriming can also refer to imbibition in effectively infinite water for a short period of time.

Priming Agents-

1. Water
2. Salts, NaCl, Na₂SO₄, KNO₃, CaCl₂(NH₄)SO₄, KCl etc
3. Growth regulators (GRs): GA₃, Chlorocholine chloride (CCC), Kinetin
4. Vitamins: Vitamin K₃, Nicotinic acid, Panthonic acid
5. Plant products: Garlic extract, Coconut water, Leaf extract of *Pongamia pinnata*, *Prosopis juliflora*.

b) Seed Coating: A seed coating is a material that is put to a seed that does not affect its shape. Fungicides, microbiological treatments and micronutrients are examples of seed coatings. The seed enhancing material placed on the seed is the primary benefit of a seed coating. When compared to broadcasting, a small volume of seed is required making it one of the most cost-effective methods for boosting seed performance.

The seeds are usually coated by i) dry seed dressing (seed treatment with active ingredient or coating materials along with adhesives and the seeds are stirred well or rotated in a drum for uniform coating. The coated seeds are shade dried and used for sowing) ii) slurry seed dressing (solvents or diluents such as water @ 5 to 20 ml/ kg of seed is used. The diluents' concentration varies substantially depending on the seeds. The active substances are coated on the seeds at the same time as the adhesives or polymers which have been diluted in the above diluents or solvents. The seeds are then uniformly mixed and the coated seeds are allowed to dry in the shade before being utilised for sowing).

During waterlogging, seed film coating with uniconazole significantly increased the activities of antioxidant enzymes peroxidase (POD), Catalase (CAT) and superoxide dismutase (SOD) as well as soluble sugar content.

c) Seed Pelleting: Seed pelleting technology is used to change the form, surface characteristics, density and size of seeds in order to achieve more exact seed singulation and placement in the planting tray or soil. Singulation reduces seed clustering which results in too much or too little spacing between plants in a row. Seed pelleting technology is also utilised to give micronutrients and plant protection chemicals among other things. To give people the ability to package large amounts of ingredients in such a way that they can influence each seed's micro-environment.

d) Seed Hardening: It is the process of hydrating the seed to start the pre-germinative metabolism and then dehydrating the seed to complete the biochemical activities.

e) Seed Fortification: It is the imbibition phase in which the needy material is impregnated

into the seed enriching the endogenous level of the needy bioactive substances. The basic goal of seed fortification is to invigorate the seed in order to promote its establishment and productivity. By inserting bioactive compounds into the seed, it is possible to boost germination and seed vigour.

As per Indian Minimum Seed Certification Standards (IMSCS), minimum germination percentage in cotton is 65 for both of the foundation and certified class. But the farmers and seed producers are not capable enough to maintain the adequate plant population in field condition due to presence of seed microflora which needs control by treatment with



(GERMINATION OF UNTREATED COTTON SEEDS - CONTAMINATED BY MICROBES)



(GERMINATION OF TREATED COTTON SEEDS- NO CONTAMINATIONS BY MICROBES)

proper chemicals and bioagents. The effect of untreated and treated cotton seeds on germination by chemicals and bioagents are presented below.

Reviewed on cotton seed quality enhancement techniques -

Application of plant growth promoter and retardant on cotton in improved planting density are the innovative techniques in the establishment of more productive cotton crop. Exogenously applied moringa leaf extract (MLE) alone and MLE + Mepiquate chloride (MC) enhances the number of squares, flowers and green bolls per plant leading to higher cotton seed and lint yield cultivated under conventional row spacing.

Hydro priming of cotton seeds improves germination percentage, germination speed and seedling growth is a key factor for better crop stand having positive effect on crop survival and consequently improved cotton productivity. Also seeds primed with GA₃ significantly enhances the seed germination percent, seedling length, seedling dry weight and vigour indices which ultimately lead to better plant establishment towards higher cotton seed yield. Seed hydro-priming is a cost effective vigour enhancement tool in cotton seeds and 10h priming duration in double quantity of water is optimum to enhance the seed quality parameters in both fuzzy and delinted seeds of cotton under ambient conditions.

Seed germination and plant stand is a major problem in cotton especially under rain-fed cultivation. Seed priming with H₂O₂ at 80 mM is an effective method for obtaining superior germination and seedling growth under moisture stress condition. Lower values for electrical conductivity of seed leachates as well as malondialdehydes released during germination in the H₂O₂ treated seeds reveals the improved membrane stability of treated seeds. Parallely, an

increase in activities of anti-oxidants viz. Peroxidase and Catalase as well as Malate dehydrogenase supporting the positive role of H₂O₂ in enhancing the seed germination of cotton.

Brassinosteroids (BRs) are plant steroid hormones that are essential for proper plant growth and development and also promote tolerance to a range of environmental stresses. Cotton seeds primed with BR (24-epibrassinolide) promotes germination under no stress as well as under salinity and heat stress conditions under stress conditions. The ability of BRs to positively impact seedling growth across different stress conditions.

Conclusion

Improvements in cotton seed quality have been used to improve germination, seedling emergence time, stand establishment and yield. For numerous field crops, the benefits of quality enhancement strategies have been established. It is the most effective treatment for cotton seed germination problems particularly when crops are grown in harsh settings and it increases the market value of seeds. Many seed quality enhancement strategies have been developed and are now used in a variety of crops. It can improve germination rates and percentages as well as seedling emergence, ensuring adequate stand establishment under a variety of environmental conditions.

Nirakar Ransingh, Assoc. Professor (Plant Pathology), College of Agriculture, OUAT, Bhubaneswar.

Rajeeb Lochan Moharana, Asst. Professor (Seed Science & Technology), College of Agriculture, OUAT, Bhubaneswar.

Kumar Avinash Biswal, PG Scholar, Dept. of Plant Pathology, College of Agriculture, OUAT, Bhubaneswar.

Issues and Challenges in Local Self-Govt. in Developing India

Dr. S. Kumar Swami

Introduction and adoption of Panchayati raj institutions in 1959 onwards was throttled due to various micro and macro factors starting from not holding timely elections, repeated and indiscriminate suspension of legal Government institutions, misuse of authority and power, lack of adequate representation of minorities. Women in particular were regarded as mere recipients of welfare rather than contributors and participators in development programme. Consequently, PRIs were non-functioning and ineffective bodies almost directly under the control of state authority.

The introduction and implementation of the 73rd Constitutional amendment Act has so far yielded mixed results as against a pious and virtuous anticipation of self Governance in rural. Local bodies of several discordant anticipated in the implementation of Panchyati raj, the worst could take place from local level politicians, the higher level politicians, local vested interest groups and of course the bureaucrats.

The Central focus of discord centered on distribution /devolution of powers. There was nothing to be surprised as for the first time, powers was going to be shared with the Panchayati raj institutions and a large number of MLAs, MPs, Ministers and bureaucrats felt threatened. Even

after twenty years of 73rd constitutional amendment, the type and dimension of frictions, ambiguities and confrontation within and among the various stakeholders continues unabated. The higher political elites and the reasons could be many including in-experience, lack of understanding and other failings.

With the new legislation through the 73rd amendments the process of decentralization was expected to gather momentum. But existence of decentralization in several states, suggests that effective transfer of power to PRIs has thrown multiple problems of its own. Now Panchayat institutions need to explore alternative means of financing investment in rural infrastructure. Therefore, the process of decentralization with long term strategies for development needs to be integrated more effectively.

After the passage of 73rd Constitution amendment in 1992, the states were expected to decentralize their authority to the institutions of self Government at the local level. The purpose was to take democracy to the grassroot level so that the people should manage their own affairs at that level. Although the term institution of self Government has not been defined in the Act, the perception and connotation is well perceived in

article 243 (G) under which the state Government were supposed to devolve functions, finance and functionaries to the PRIs pertaining to 29 subjects listed in the “Eleven schedule” of the Constitution. It was revealed from the assessment study that the national average worked out to only 51.40% with Haryana having to highest score of 70.39% out of 29 states and union territories, only 15 states and one union territory seemed to have implemented the provision of the central Act adequately. The central Government and the state Government have initiated a number of programmes to generate rural employment, alleviate rural poverty and improve standards of living from time to time, but these have not yielded expected outcome. If India lives in villages, people in their villages are the best to identify their development needs, including infrastructure, programmes and select beneficiaries under government sponsored programmes.

While 75 years of Independence is celebrated we have witnessed significant, positive and encouraging development space and at the same time various short comings and deficiencies revealed during survey. A strategic action plan needs to be formulated to strengthen institutional infrastructure by deploying adequate financial and human resources.

Awareness, capacity building, monitoring and review of progress, evaluation of functioning of panchayat institution, installation of web-based comprehensive information system are the essential ingredients of institutional infrastructure required for panchayat institutions.

Conclusion

Hence it is necessary to ensure a holistic and sustainable growth in a rural nation like India. Ultimately lives in all round prosperity of its rural population. Thus the independence of India should mean the true independence of the whole of India. Independence must begin at the bottom thereby every village will be republic. It follows therefore that every village has to be self sustained and capable of managing its affairs. In this structure composed of innumerable villages, there will be ever widening, ever ascending circles. In the interest of democracy, the villages may be trained in the art of self Government, even autonomy. We must be able to reform the villages and introduce democratic principles of government there.

Dr. S. Kumar Swami, Ex. Reader in Political Science,
Kamala Nehru Women’s College, Bhubaneswar – 9,
E-mail: kumar.swami59@gmail.com.

Pandit Raghunath Murmu's Epoch-Making Invention: The Ol Chiki Script

Dr. Bishal Das

Until the nineteenth century, the Santal community—a cohesive community in eastern zone had no written language and knowledge was transmitted orally from one generation to other. Later on, European researchers and Christian missionaries started to use Odia, Bengali and Roman scripts to document the Santali language. The invention of Ol Chiki script by Pandit Raghunath Murmu was an epoch-making invention that enriched the cultural identity of the tribal Santal community. It also provided appropriate writing symbols to the Santhals. Pandit Raghunath Murmu first conceptualized the script in 1920s and gave it the final shape in 1940s.

Though a recent phenomenon, the invention of the script has been associated with some myths and play of supernatural powers. Moreover, the characters of the script are not merely an imitation of those current in other languages around. The alphabet is also quite limited in size consisting of only 30 characters and is convenient for both printing and writing.

Pandit Raghunath Murmu was born in Dandbese village of Mayurbhanj district on 5th May 1905. His father, Nandlal Murmu, was a village head and his paternal uncle was a Munsif in the court of Maharaja Pratap Chandra Bhanjdeo

in the erstwhile Mayurbhanj State. As per the prevalent traditional social rituals of the Santal community (also known as the *Kherwal* community), he was named *Chunu Murmu* soon after his birth. However, later the priest, who performed his naming ceremony, changed his name from *Chunu Murmu* to *Raghunath Murmu*.

When Pandit Raghunath Murmu was eight-years-old, he got admitted to an Odia medium school. A little child is always obsessed towards his mother language so as Raghunath. He told his father to admit him in a Santali medium school. Then his father told him that there's no letters and scripts of 'Santali' language. This incident had a indelible impact in his life.

Later on when he took admission in Baripada High School for further study, his mind was stuck with the thoughts of having his own language and script. During the school vacation, when he used to visit home at his native village Dandbose, he used to spend his time alone roaming in a nearby jungle, named *Kapi-Buru*. Generally, no one ventured into that isolated *Kapi-Buru* jungle. He would often go off into *Kapi-Buru* with his notebook and pen. It is said that he created the Ol Chiki script at *Kapi-Buru* in 1925.

After his matriculation in 1928, he started a job as an apprentice at the *Baripada Power House*. Later, then Dewan of the Mayurbhanj State sent him to Serampore (near Kolkata) to get some industrial training. After acquiring the necessary technical education, he was appointed as a teacher at the *Baripada Technical Institute*.

After a brief stint in the technical institute, he joined as a teacher at the *Badamtolia Primary School* in 1933. It is believed that sometimes he used the Ol Chiki script while teaching in the class. One of his students, who happened to be the son of a carpenter carved out the letters he wrote on a wooden chapati roller. After applying the ink on that roller, if someone rolls that roller on a paper letters would be printed on that paper. The first book, named *Horh Sereng*, in Ol Chiki script was published in 1936.

The Santhali tradition has also been documented by Pandit Raghunath Murmu. According to him, the Santhali personality is characterized by two major virtues, namely, the willingness to sacrifice everything for the community and a love of austere living. These qualities he has sought to describe in two plays written by him. These two plays are *Bidu Chandan* and *Kerwar Bir*. These were published both in Odia and Bengali in early 1940s (Mahapatra, 1983).

Pandit Raghunath Murmu published his first play *Bidu-Chandan* in 1942. In the aforesaid novel, he described how Bidu (god) and Chandan (Goddess) who came to earth as human beings invented the Ol Chiki script in order to express their love for each other using written Santali. This book was exhibited in a function at Baripada where the Maharaja of Mayurbhanj

State was also invited. The Maharaja understood the worth of this newly invented script.

During this period, he used to stay in the house of Sudhir Majhi at the Bhutadi village. That place is now known as *Master Bari*. There was also a stage near his house. The first show of his play *Bidu Chandan* was staged there. During that period, he used to visit different santal villages in Mayurbhanj and adjoining Jharkhand and taught the use of his invented Ol Chiki script. In this way, the Ol Chiki script reached out to a large number of Santali peoples. People loved him as a teacher and started calling him *Pandit Raghunath Murmu*.

During the independence movement, he got branded as a revolutionary when he was campaigning for his invented Ol Chiki script. He escaped to his wife's native village and stayed hidden. He also continued his work of developing Santali literature using Ol Chiki script during that time.

After India achieved her independence in 1947, all princely-ruled states got integrated into India. During this time, the demand for a separate *Jharkhand* state for Santali-speaking tribal people was also gaining momentum. Being an ardent supporter of this *Jharkhand Movement*, an arrest warrant was also issued in his name when the demand for *Jharkhand* was raised at the Baripada Tribal Convention. In the meantime, he left Baripada and stayed at *Karandin Sarjom Tola* village (near Jamshedpur). During that period he started working for the *Tata Steel* in Jamshedpur.

He and his friend Sadhu Murmu together started spreading the knowledge about Ol Chiki script there. He used to teach villagers how to

read and write the Ol Chiki alphabet, during his travel to many places. He also wrote different books *Parsi Poha*, *Parsi Itun*, *Ranarh*, *Alkha*, *Ol Chemed* etc for learning Ol Chiki.

In 1956, the *All India Sarna Conference* (People who worship nature are called Sarna) held in Jamshedpur bestowed him with the title *Guru Gomke* (the great teacher). He was also honoured by Mayurbhanj State Adivasi Mahasabha with the title “Guru Gomke”. Later on with the help of a printing machine gifted by his brother-in-law, Pandit Raghunath Murmu started printing his books in the Ol Chiki script. Under his direction, the weekly magazine *Saagen Saakam* was printed and distributed to spread the Santali literature. *Baba Tilka Majhi Library* was also established under his guidance.

Pandit Raghunath Murmu visited many santal-dominated areas in West Bengal, Bihar, Assam, and Odisha and taught people about the use of Ol Chiki alphabet (Au-Ote-O-Aung) in phonetics through his songs. Gradually, he was able to convince people about the necessity of Ol Chiki script. He also started a non-political organization named *ASECA (Adivasi Socio-Educational and Cultural Association)* to organize meetings at different places where everyone can share their own ideas. In his life time, Pandit Raghunath wrote more than 150 plays, short stories, novels and poems in Ol Chiki script.

His most notable work is the invention of Ol Chiki script itself. However, there are also some other notable works regarding the Santali literature and script. These works are - Ol Chemed (primary syllabus of Ol Chiki), *Parsi Poha* (essential elements of Ol Chiki), *Dare Ge*

Dhon (drama), *Sidu Kanhu* (patriotic drama), *Bidu Chandan* (famous love drama), *Kherwal Bir* (patriotic drama), *Hital* (scripture of evolution of the Earth and human being of Kherwals myth), *Hor Sereng* (Santali literature songs), *Ronor* (Santali grammar), *Elkha* (Santali mathematics). His first book is the *Hor Sereng* and his first book on play is the *Bidu Chandan*. His last book is *Rah Andorh*.

Pandit Raghunath Murmu who passed away in 1982 had been bestowed with many awards and rewards for his Santali literacy works. He got many awards for his path-breaking work in Santali literature and script. Ranchi University awarded him the honorable Doctorate degree for his contribution to Santali literature. Odisha Sahitya Academy also awarded him for his literary contribution. Prof. Martin Orens, a distinguished anthropologist of the University of California USA, called him a *Theologian (Spiritual Guru)*. Mr. M.D. Julius Tigga called him a *Great Inventor and Dramatist*.

The emergence of Ol Chiki script not only gave a new identity to the Santal community but also inspired other tribal communities to create their own script. As a result, many tribal communities in India are now able to develop their own script. Significantly, the Government of India has included the Santali language in the Eighth Schedule of the Constitution of India on 22 December 2003. After that, many state governments of India, specifically Odisha, West Bengal, Jharkhand, and Bihar gave recognition to the Santali language. The government of Odisha, Jharkhand and West Bengal included the Santali language as a medium of instruction at the primary and high school levels in the santal-dominated area. Many universities and colleges of Odisha, Jharkhand and West Bengal are

presently offering courses on the Santali literature using the OI Chiki script.

The Odisha Government considering the rich contribution of Pandit Raghunath Murmu for the propagation of Santali language, culture and creation of OI Chiki script has approved the birthday of Pandit Raghunath as a holiday. In addition to this, the medical college in Mayurbhanj district has also been named after this luminary.

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Role of Life Insurance in Economic Development of India

Dr. Archana Kanungo

Introduction:

In the process of change old systems and strategies have been replaced by new and developed one. In this flux, we would expect our Indian society need to be socioeconomically strong. Despite the principles of privatization of Life Insurance Companies being enshrined in Insurance Sector and despite of many private Life Insurance Companies empowered to adopt measures of positive changes in this favour, Life Insurance Companies continue to bear the brunt of socio-economic crises. The profitability of the industry is negative as they have spent their energies in expanding their base in a rapidly growing market without concentrating on the margins leading to a cumulative loss by different insurers of around \$3.5 billion due to lack of strategic positioning. However the huge size of the insurance market which has been estimated at an astounding \$350 billion in premium by 2020 is attracting companies in droves. Almost all major global insurance companies have a presence in India through Joint Ventures {JV} (as government regulations only allow 26% holding). Major Indian Banks and Finance Companies too have a presence in the sector through JV with foreign partners who bring the expertise. Life Insurance Company is still facing many challenges due to economic slow

down and frequent regulatory changes. For the upward movement in Life Insurance Companies, important factors like liberal regulatory guidelines “new segmentation” of Life Insurance Industry” and most importantly “Re-discovering of Strategic position of LICs” are held responsible.

Conceptual framework:

Life insurance Industry is marching towards a new millennium, looking forward a positive growth in our Society which will provide positive growth towards social protection and savings to young Indian customers. Various positive regulatory changes are passed from time to time to make this mission successful. These regulations aim at transparency in life insurance sector. Significant enactments have been made to help in bringing about change in Life Insurance companies, which would show a new dimension for their valued stakeholders’ satisfaction. They opposed the traditional laws and regulations, which were old and created ambiguity for the society. However, during recession (financial crunch) they created further challenge for Life insurance companies. While evaluating the opposite forces of Life Insurance Company’s upward movement which affects its valued customers i.e. people of Indian society, one cannot

forget its positive contribution towards economic development of our country. How “bad” or “good” phases the Indian life insurance company is running, for the development of Life Insurance Company as well as for the social protection of its customers, Indian life insurance companies will keep on changing their existing strategic position by the process of re-discovery.

The Indian Life Insurance Sector has been witnessing considerable prosperity in many fronts after its opening to private sector in 1999. Foreign investments of Rs.8.7 billion have poured into the Indian market and 21 private companies have been granted licenses. India has a favorable market, which is growing fast. As on December 2012 there are currently 23 life including LIC and 24 non-life insurance companies operating in India.

Importance :

After privatization significant progress has taken place in Indian insurance sector especially in life insurance business. However still lot of potential for life insurance consumption is available in India as the India's Life Insurance penetration and density is low when compared to Asian average or world average. In spite of rapid progress the sector is suffering with high rate of lapsation of policies and hampers young policy holders' interest.

This study is a modest attempt to analyze the causes of low productivity after privatization on the basis of the experiences of the functionaries like branch managers, development officers and insurance agents who are the core marketing staff for Life insurance companies of India.

The study reveals that socio-economic life of the policy holders is affected by existing

strategic position of life insurance companies in India. Which plays a vital role in lapsation of policies in the first year of policy life and average return of policy holders' life time investment; it is a fact that beneficiaries are unaware about the life insurance products and their comparative merits and limitations because LI advisors are not providing correct information about LI products of life insurance companies; sometimes regulatory changes and recession affect the pricing of product and processes. In addition the services after sale of policies are not as per the requirements of the policy holders. Hence there is a need to organize special training camps to agents and awareness camps to beneficiaries periodically. Attention has to be paid on not to yield for forced selling, target oriented last movement selling without caring for matching of insurance products with that of the requirements of policy holder. (Sources: The Laymen's guide to insurance, outlook Money book, outlook publishing India, New Delhi, P(11)).

Aim of the present study is to examine the opportunities for life insurers and young policy holders in the life insurance market and what would be new strategies to tap the highly underinsured young target customers. It's also an attempt to understand strategic position of life insurance companies in the Indian life insurance sector and identify challenges faced by life insurance companies and how to overcome with those challenges.

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Dr. Archana Kanungo, Asst.Professor, The Academic Dean Research & Development, The School of Science Management and Commerce, ICSSR Research Fellow.

Odia Language and Literature, Focus on Novels of Nityananda Mohapatra

Dr. Sarbeswar Sena

A linguistic survey of the world confirms to the total number of 6912 (six thousand nine hundred twelve) dialects all over the world, out of this 516 (five hundred sixteen) have either perished or about to perish. Similarly, 1652 (one thousand six hundred fifty two) dialects are there in India and some of its scheduled tribe languages are about to be dead. The UNICEF has given a very crucial report apprehending six thousand dialects may vanish by the end of 21st century. No doubt it is a serious concern. The death of a language is as good as the death of a human being for one can't be imagined excluding the other. Hence language and human beings are inter-dependant. In the present context Odia language is much more progressive and promising one. Now it has got the official sanction of a classical language.

Language is the cultural realisation of a nation. It flourishes keeping space with the development of civilization. So the language of a civilization is more polished and progressive. In qualitative assessment of the cultural heritage of a nation, language plays the key role. This is a naked truth for all nations including Odisha.

Without a language the existence of a nation can't be dreamt of because language and literature are inseparable. Hence the art form of language is literature. Thoughts, feelings,

imaginations are expressed through language either orally or in written shape, then it becomes literature. A nation is also admired for its lofty, advanced literature. In this regard Odisha never lags behind. From *pre-Sarala* Yuga to till date some noted writers have enriched the literary treasure house of Goddess *Saraswati* and the vast Odia literary horizon has impressed many scholars of country and abroad.

After *Satyabadi Yuga*, patriotic literatures have been plenty written in Odia language. The freedom struggle has influenced many novelists. *Dr. Harekrushna Mahtab, Surendra Mohanty, Nityananda Mahptra, Ram Prasad Sing* are the famous in this fields. But *Nityananda's* supremacy in this area is of high praise. He has decorated most of the important accepts of literature. He achieves immense success in the field of journalism. His novels have brought eye catching name and fame for this great freedom fighter *Nityananda*. Odia novel literature is just incomplete without his novels.

Nityananda Mohapatra bags a glorious literary heritage. His father *Kanta Kabi Laxmikanta Mohapatra* is a great lyricist and famous for his unique collection of mystic poems the *Jiban Sangita*, novel *Kana Mamu* and heart touching story *Budha Sankhari*. Like his father

Nityananda has begun his literary career from poetry and ultimately concentrated on writing prose, novels, short stories etc. *Nityananda* is a staunch freedom fighter and disciple of *Gandhiji*. He observed life from a very near distance. Pre-independence life trend of Odisha has fascinated him to write novels. Needless to mention, out of his eleven novels the *Hidamati*, *Bhangahada*, *Gharadiha* has provided him the honour of a novelist of high class. His *Naham Tisthami Baikunthe* is also a super class character novel; a second novel of this class is yet to be seen. It is of spectacular appreciation for its lucid language and expression. To be honest, after *Fakir Mohan Senapati*, *Nityananda Mohapatra* is the successful artist of socio-political novels. He is the only writer to narrate every movement of freedom struggle chronologically that to in village level. Above all, skill of using the common class language, simile, metaphor and artistic expression of facts are some special aspects of his writing style. All those factors are the key to his success as a novelist. On the other hand Odia novel literature is gloried also beyond the expectation.

Nityananda is the introducer of a beautiful and attractive style. Most of his novels are naturalist, realist in nature and contemporary time based. It has episodic and documentary value. There is no exaggeration in his novels and the novelist writes what he feels. So the novels of *Nityananda* are not mere story telling rather lucid language, consistency in thoughts, Philosophical expressions have touched the hearts of his readers. *Nityananda* has accepted direct and self-narration style. In his political novels there is not a single story. Sum total of present events are the plot of his novels. In the novels *Hidamati*, *Bhangahada* and *Gharadiha* there is not a single story. Assimilation of contemporary events is the essence of his novels.

Nityananda has included inanimate characters along with lively male and female characters in his novels. Sometimes lifeless events also have become the heroes. Similarly in his political novels no female or male characters are the hero or heroine. The main character is a village. *Nityananda* also narrates his style of writing, “Content and form is of equal place in my novels. At times either one of the two may be excluded. But time is my hero and region my heroine”. The critics believe *Nityananda* as *Dukhi Das* the male character of his political novels. Through him the writer narrates the sacrifice of a devoted freedom fighter in an attractive manner. That assumption is true. So his novels relating to freedom struggle is realist in nature.

Nityananda is a wizard of language. He avoids difficult, hard vocabulary and concentrates in using mass-language. A reader feels the flow of language in his novels just like a brook flowing from the mountain top to the low surface in a pleasant dancing manner. Wonderful success in use of common language has made the novels nearer to the readers and gladly accepted by the common mass.

Nityananda has a tremendous command over language. He has nicely used colloquial language and idioms. Some of those used are *bhagabana gadha pada dhariba* (a drowning man catches at straw), *apana haste jihwachhedi* (to hoist with one’s own petard), *gariba maipa samastankara Sali* (danger adds rest of life), *jhimiti khelaru Mahabharata* (to sow the wind and reap the whirlwind), *bharjya shatru rupabati* (great charm does great harm) and many others. *Nityananda* has placed beautiful images, symbols and smiles in literature. Side by side common language, Sanskrit, Arabic, Persian, English and other foreign languages have made his novels decorative one. The words *tauji* (serial

number of land), *tamasuka* (sale-deed), *amin*, *kharaja* (dismiss), station, *rela* (rail), master, bloody, fool, *pagal* (mad), *chhagal* (a goat), *bebasa* (business), *dangara* (a hill), *minja* (a patch on cloth), *dhasa* (heat), *suadhina* (independent), *rokada* (a cash book), *kerā* (a small bunch of grass), *matha* (a kind of coarse silk), *pagadi* (a turban), *stiri* (wife), *girasta* (husband), *bedha* (a prostitute), *randua* (a man of loose character), *naja* (shame) and *thain* (second marriage of a widow) are some out of many, the common people speak daily and used in the novels of *Nityananda*. So his literary creation is quite acceptable by the readers.

Nityananda provides laughter and satire through his novels to some extent but is not an expert in this field. He has taken the help of Sanskrit sermons, interpreting writings of high literary value in a different way on the contemporary social life and uttered distorted English to present satire. Some of these expressions are *stupakaram lolupa nayanam kupanavam*, *namesham kosadharam gadisunayanam chhagabarna gabangam* (attitude of double standard people), *mantrinatham amalanayanam netruvhihdhyana-gamyam*, (*bande*) *punjipatim*, *vote bhababyaharam sarvadalaiakanatham* (the trick of crooked politicians in purchasing votes), and one morn I met a lame man in a lake close to my farm bloody fool rascal (English commonly spoken by mass) are some sources of his satire.

Flow of nationalism in the novels of *Nityananda* simply enchants a behold reader. The writer has painted the occurrence of *Eram* massacre of the Quit India movement (1942) very pathetically. The tyranny of British rule reached the apex. Firing at the unarmed *Satyagrahis* assembled peacefully at *Eram* is a brutal and

blood thirsty attitude of British militants. The number of death and casualty has forced the historians to narrate it the second Jallianwala Bag massacre. *Nityananda* describes the horrible event, “*Gaon balipadichi melana padiare. Sangramipujarimane apanamundaku hani thoideichhanti. Kie marichhi-kahara prana jiba- kie ghaila heipadichhi, sei melanapadia pakha hidamati lalrakata jholahei aji chanhichhi atyacharara sakhi deba pain* (The village is victimised in the festive ground. The freedom fighter priests have sacrificed their heads. Some dead, some await death and some are wounded. The boundary ridge of the auspicious ground completely drenched with flow of blood stands as the witness.)”. The sacrifice of the martyrs and that has been described by *Nityananda*, exhibit deep sense of patriotism and love for motherland.

Nityananda has accepted the modern trend of literature. Marxism, existentialism, realism, Freudian psychoanalysis and *Gandhism* are the significant aspects of his novels. The ideologies of Marx and *Gandhiji* have influenced the pre-independence life trend of Odisha. Accordingly *Nityananda* has painted the both but much importance is given to the latter. Religion is opium and a sharpen weapon of exploitation. The so called saints are deceiving the common and they are after money and women. *Nityananda* narrates the same in his novel *Hidamati. Ratani* a rural poor is persuaded by a *sadhu* (a saint) and raped in a dark cave temple. The writer reacts, “Is religion the temple of bricks and cement? If the temple is broken, does religion vanish from the world? If it is true, religion has no use whether exists or not”. *Nityananda* is a staunch devotee of *Mahatmaj*. He has mentioned the freedom movements that a reader finds in most of the pages of his political novels.

Freudian psychoanalysis influenced the world literature and *Nityananda* has also painted the same in his novels *Bhula*, *Jiantamanisa*, *Jalantanian* and *Sukhara sandhane*. He is not a fully supporter of this philosophy. According to *Nityananda* in the primary stage of youth Freudian analysis of sex may be true but the complete development of man is not possible by this theory. One should go above body, mind and soul to search the perpetual peace that *Nityananda* has shown this in his sensational novel *Jiantamanisa* describing sexual urge of the lady character Chapala and internal love of the male character *Bhikari*.

Theory of existentialism is the main essence of the novels of *Nityananda*. After two devastating world wars man becomes self-centered and gives priority to money, women, wine, power and position rather humanity. Everywhere he becomes a cause of danger for himself. Personal interests inspire him to survive. This theory has spread over the world literature and has special importance in literature. *Nityananda* has also described the same very successfully in his novels.

Realism becomes a literary trend in the 19th century. This theory is championed by philosopher Conte after the French revolution and it influenced European literature as a whole (1850-1880). The simplest meaning of this ism is to mention facts as it are and place of lie is not there. Financial backward, middle and lower class characters get an important place in realist literature. According to *Nityananda*, "we are the son of soil and ought to be realist. Otherwise defeat is inevitable in the fight of reality". Accordingly *Nityananda* has chosen characters from the down class people of the society and decorates his novels based on reality. *Nidhiabou* a betrayed widow takes revenge on the so called

headmen of the village offering her body cunningly (*Hidamati*), *Ratani* a rustic poor has no hesitation of being a kept of *Bhagu Mohanty* the villain and *Nila* a rich young youth due to hard pressed poverty (*Hidamati* and *Bhangahada*), *Debaki* a widow from childhood accepts social service to live (*Hidamati*), *Dukhi Dash* becomes a true freedom fighter leaving his school education (*Hidamati*), *Sukura* being suffocated by the exploitation of landlords leaves the village, becomes a labourer in jute mills at Kolkata, lastly becomes a successful soldier in I.N.A. of *Netaji Subhas Bose* (*Hidamati*, *Bhangahada* and *Gharadiha*), *Lalita* a lady doctor falls in love with an old professor leaving some young lovers behind (*Jalantanian*) and *Bhikari* a servant fails to materialise his internal love with Chapala the widow wife of his master forgets himself among wine and women (*Jiantamanisa*) are some of the real pictures of the novels of *Nityananda*. He is always ahead and copes with the world literary as a whole.

Nityananda the unforgettable freedom fighter writer has decorated Odia language and literature for a period of around hundred years. He is the rarest of rare to achieve this spectacular success. His novels *Gharadiha* and *Na Hum Tisthami Baikunthe* have got the *Kendra Sahitya Academy* award and *Odisha Sahitya Academy* award respectively but award of any kind is really gloomy for such a stupendous genius. Assessment of Odia language and literature is just incomplete without taking into account the qualitative creations of *Nityananda*. Honestly speaking, the best loved novelist *Nityananda Mohapatra* remains alive in the hearts of the thousands *Odias* for all time to come. Odia language and literature is ever indebted to this great litterateur.

Dr. Sarbeswar Sena, At/PO- Purusottampur, Dist.- Kendrapara-754223.

E-Waste Management - An Overview

Dr. Manas Ranjan Senapati

Electronic Waste or E-Waste is emerging as a serious public health and environmental issue in world. The lifecycle of electronic equipment has been explained to give a better understanding of what causes e-waste to be generated and its harmful nature. Obsolete devices are replaced by new devices due to advent of new technologies which in return results electronic waste. The electronic devices whatever we use today are tomorrow's electronic waste. The United States is the world leader in producing electronic waste, tossing away about 3 million tons each year. China already produces about 2.3 million tons (2010 estimate) domestically, second only to the United

States. India alone is the fifth largest electronic waste producer in the world after the USA, China, Japan, and Germany. Approximately 1.2 million tons of e-waste is generated annually as according to Central Pollution Control Board (CPCB). Annually, computer devices account for nearly 70% of e-waste, 12% comes from the telecom sector, 8% from medical equipment and 7% from electric equipment. The government, public sector companies, and private sector companies generate nearly 75% of electronic waste, with the contribution of individual household being only 16%. Unorganised processing and recycling of E-waste is also not safe from environment point of view.

Table 1: The environmental impact of the processing of electronic waste

E-Waste Component	Treatment & Disposal	Potential Environmental Hazard
Cathode ray tubes (used in TVs, computer monitors, ATM, video cameras, and more)	Breaking and removal of yoke, then dumping	Lead, barium and other heavy metals leaching into the ground water and release of toxic phosphor
Printed circuit board (image behind table – a thin plate on which chips and other electronic components are placed)	De-soldering and removal of computer chips; open burning and acid baths to remove metals after chips are removed.	Air emissions and discharge into rivers of glass dust, tin, lead, brominated dioxin, beryllium cadmium, and mercury
Chips and other gold plated components	Chemical stripping using nitric and hydrochloric acid and burning of chips	PAHs, heavy metals, brominated flame retardants discharged directly into rivers acidifying fish and

		flora. Tin and lead contamination of surface and groundwater. Air emissions of brominated dioxins, heavy metals, and PAHs
Plastics from printers, keyboards, monitors, etc.	Shredding and low temp melting to be reused	Emissions of brominated dioxins, heavy metals, and hydrocarbons
Computer wires	Open burning and stripping to remove copper	PAHs released into air, water, and soil.

E-waste is already a major catastrophe due to the harmful and hazardous effects, and it will continue to create more problems if not handled or processed properly. Children and adults, who are especially vulnerable to the effects of e-waste, often work, live, and play in or near e-waste recycling centres. E-waste can pose several health hazards which include damage of kidney, immune system, reproductive system and central nervous system. Electronics waste contains hazardous but also simultaneously valuable and scarce materials (such as gold, silver, and copper) which can be extracted. There is significant economic potential in the efficient recovery of these valuable metals in e-waste and can provide employment opportunities. Nearly up to 60 elements are generally found in electronics waste. E-Waste (Management) Amendment Rules, 2018 sets guidelines for management of E-waste in India through Producer Responsibility Organisation (PRO). Classification of e-waste from normal waste and estimation of the amount of e-waste generated are the first few steps in the proper processing and disposal of e-waste. But the most important step would perhaps be raising awareness among every individual about cause and effects of e-waste and request cooperation in the disposal of the same. Manufacturers are equally suggested to produce greener electronics. In this context digital fasting or E- fasting is usually referred to as reducing technology use - such as

turning off notifications, turning our phone off while working and setting limits for the amount of time we spend on technology on daily basis can not only be helpful for us but also minimize E-waste.

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Dr. Manas Ranjan Senapati, Dean, Science, Biju Patnaik University of Technology & Professor of Chemistry, Trident Academy of Technology, Bhubaneswar.