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AUGUST - 2022

**SANJAY KUMAR SINGH, I.A.S.**  
*Principal Secretary*

**INDRAMANI TRIPATHY, I.A.S.**  
*Director*

**DR. LENIN MOHANTY**  
*Editor*

*Editorial Assistance*  
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*Production Assistance*  
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*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](mailto:iprsec@rediffmail.com)  
Visit : <http://odisha.gov.in>  
Contact : 9937057528(M)**

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## National Flag



The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the national flag was adopted by the Constituent Assembly of India on July 22, 1947. Its use and display are regulated by the Indian Flag Code.

# National Song

**Vande Mataram !**

**Sujalam, suphalam, malayaja shitalam,**

**Shasyashyamalam, Mataram !**

**Shubhrajyotsna pulakitayaminim,**

**Phullakusumita drumadala shobhinim,**

**Suhasinim sumadhura bhashinim,**

**Sukhadam varadam, Mataram !**

---

The song, Vande Mataram, composed in Sanskrit by Bankim Chandra Chatterjee, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

# National Anthem

**Jana-gana-mana-adhinayaka, jaya he,**

**Bharata-bhagya-vidhata.**

**Punjab-Sindhu-Gujarat-Maratha,**

**Dravida-Utkala-Banga,**

**Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.**

**Tava shubha name jage, Tava shubha ashisha mage,**

**Gahe tava jaya gatha,**

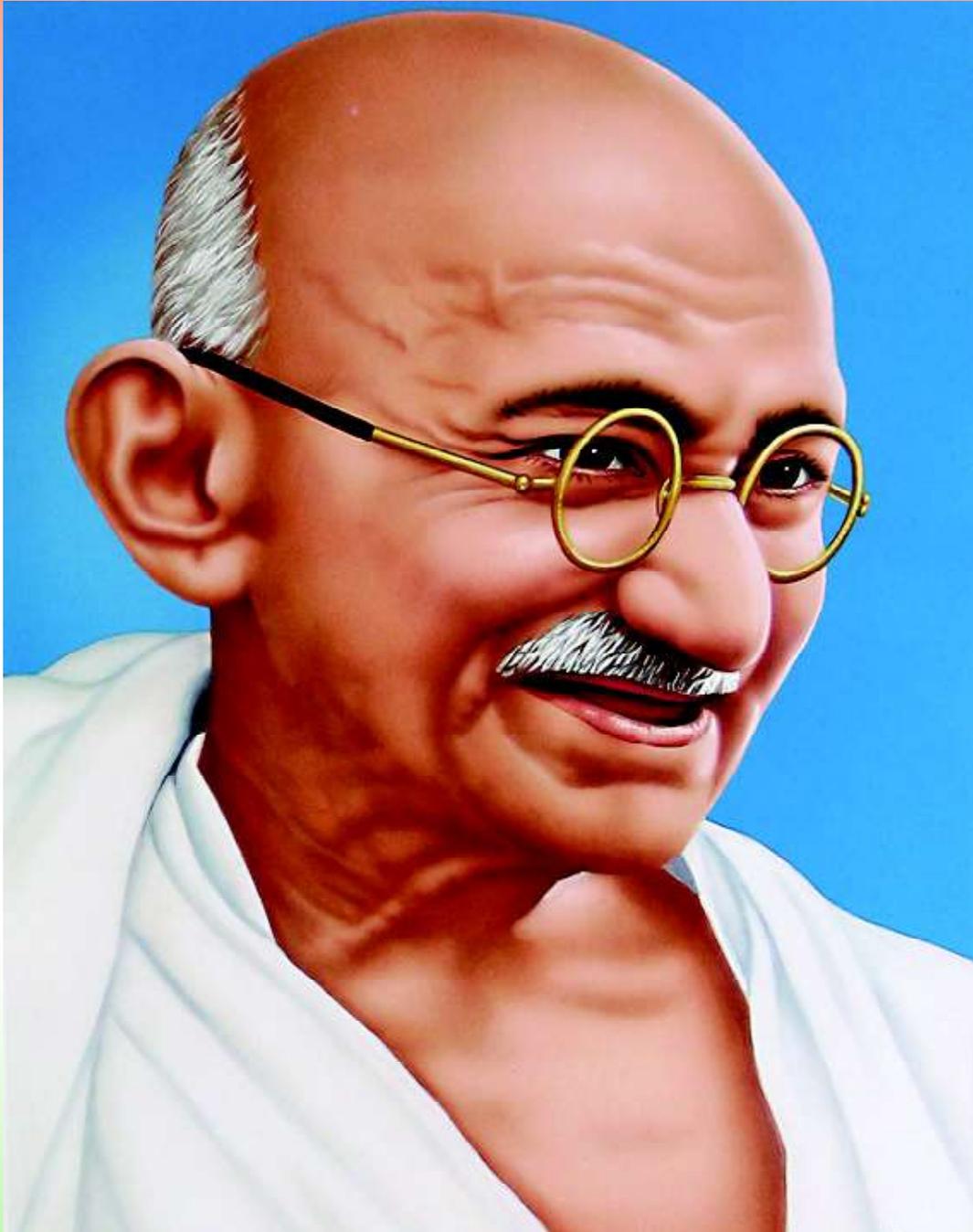
**Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.**

**Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!**

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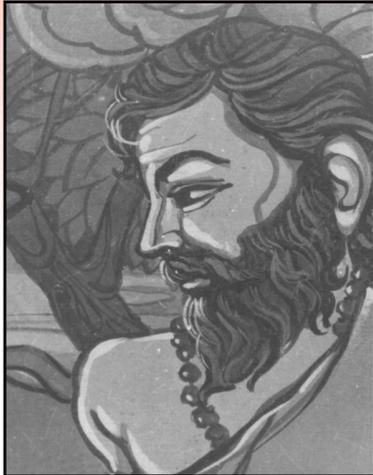
The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.

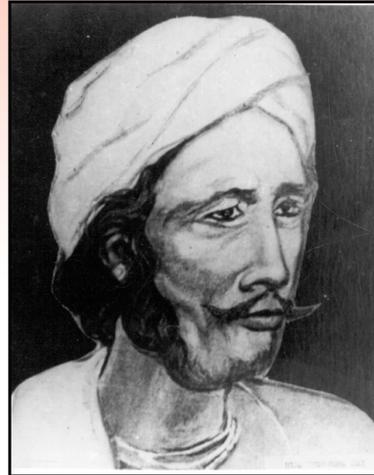


**WE SALUTE THE 'FATHER OF NATION' MAHATMA GANDHI  
DURING THE CELEBRATION OF 'AZADI KA AMRIT MAHOTSAV'  
(COMPLETION OF 75 YEARS OF INDEPENDENCE)**

*We are deeply indebted to . . .*



**Jayee Rajguru**  
(1739-1805)



**Veer Surendra Sai**  
(23.01.1809 - 28.02.1884)

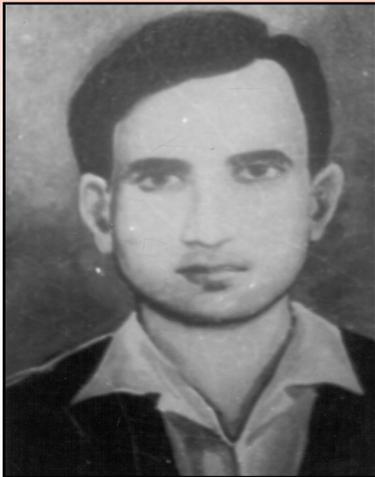


**Birsa Munda**  
(Died in Ranchi jail in June 1900)

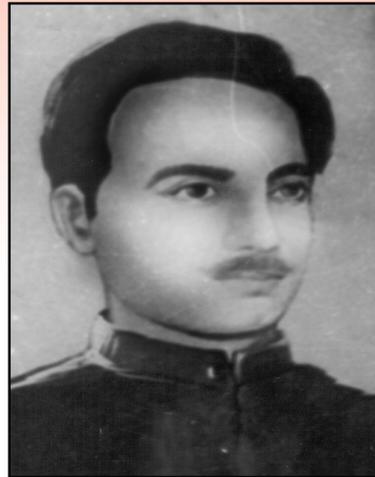


**Baji Rout**  
(Shot dead on 11.10.1938)

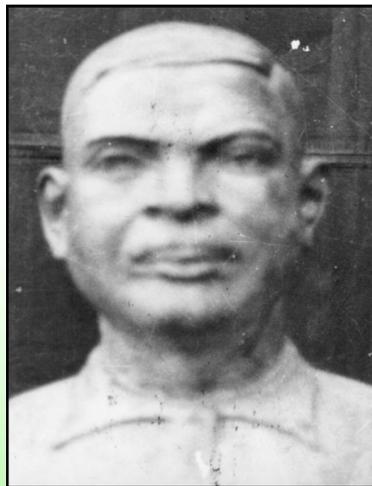
*We are deeply indebted to ...*



**Raghunath Mohanty**  
(18.07.1910 - 04.04.1941 hanged)



**Dibakara Parida**  
(30.11.1911 - 04.04.1941 hanged)



**Laxman Naik**  
(22.11.1899-29.03.1943 hanged)

## PEOPLE'S BUDGET 2022-23

### 1. Introduction

The People's Budget document is designed to improve people's access to budgetary information with the objective of promoting accountability and transparency in Odisha's Public Finance Management. It simplifies Odisha budget, highlighting its important features and making it easy for common people to understand and grasp the budget. Since the policies and programs reflected in the budget affect the lives and well-being of people, a reasonable understanding of budget formulation is both important and essential.

### 2. A Look at the State's Economy

The **Real Gross State Value Added (GSVA) at Basic Prices<sup>1</sup>**, which broadly reflects the supply or production side of the State economy, has registered a growth of 8.81% in FY 2021-22 (Advance Estimate) against negative growth of 4.26% in FY 2020-21 (1<sup>st</sup> Revised Estimate). The real Gross State Domestic Product (GSDP)<sup>2</sup> has registered a growth of 10.11% in FY 2021-22 (A) as compared to negative growth of 5.35% in FY 2020-21 (1<sup>st</sup> RE). The Real Per Capita Income has also shown an expansion of 9.74% in FY 2021-22 (A) as against a contraction of 5.74% in FY 2020-21 (1<sup>st</sup> RE). The trend of real growth in GSVA, GSDP and Per Capita Income are presented in Chart 1.

**Chart 1: Growth Rate of GSVA, GSDP and Per Capita Income (%)**



The per cent shares of Primary, Secondary and Tertiary Sector in Real Gross State Value Added (GSVA) of the State economy are presented in Chart 1. The contribution of Primary Sector to GSVA is 24.45% in FY 2021-22 (A) as compared to 25.53% in FY 2020-21 (1<sup>st</sup> RE). The contribution of Secondary Sector and the Tertiary Sector stands at 34.82% and 40.73% respectively in FY 2021-22 (A) as compared to 33.38% and 41.08% in 2020-21 (1<sup>st</sup> RE), respectively.

#### (Footnotes)

<sup>1</sup>Real Growth is calculated at constant prices of FY 2011-12.

<sup>2</sup>GSDP at Market Prices = GSVA at Basic Prices + Indirect Taxes on the Products – Subsidies on the Products

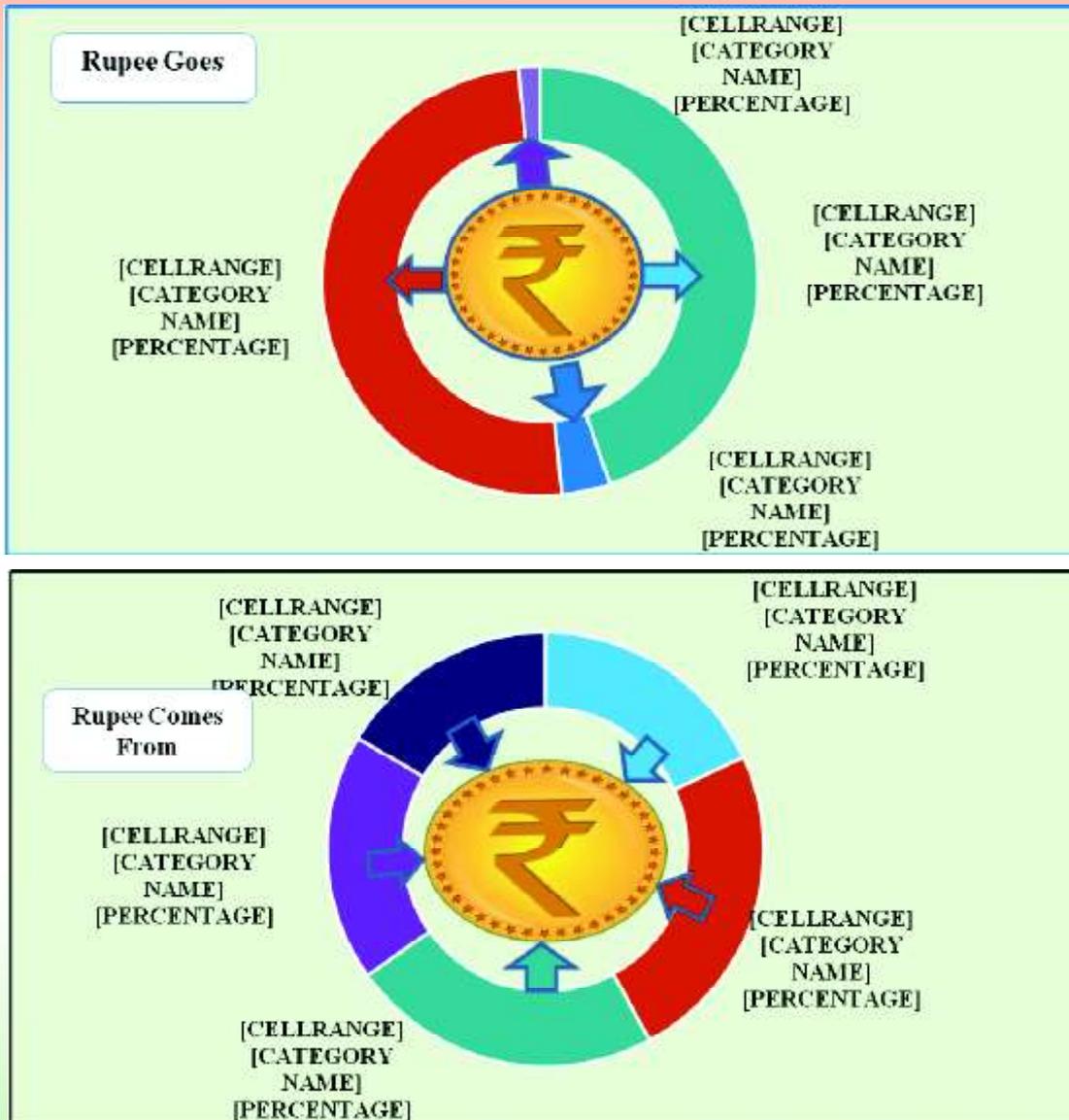
The expansion of the State economy in FY 2021-22, is mainly attributed to the expansion in the Secondary Sector followed by Tertiary and Primary Sectors. The positive growth in Secondary Sector mainly attributed to 14.29% growth in Manufacturing Sector and 13.22% in Construction Sector. The GSVA growth in Primary Sector stood at 4.22% in FY 2021-22 as compared to negative growth of 5.92% in FY 2020-21 (Chart 1).

**Chart 2: Sector-wise Performances of Share and Growth in GSVA**



# 1. Sources and Uses of Funds

Chart 3: Rupee comes from, and Rupee goes to in FY 2022-23



The major sources of funds are Own Non-tax (24.10%), Own Tax (23%), Share in Central Taxes (18.49%) followed by Grants from Centre (16.39%). Capital Receipts (Public Debt and Recovery of Loans and Advances) stood at 18.02%. Central Transfer constitutes 34.88%. The major uses of funds are Administrative Expenditures (44.81%) followed by Programme Expenditures (50%) (Chart 3).

## 1. Budget Highlights

### Qualitative Aspects of the Budget

A **Budget Stabilization Fund (BSF)** would be set up. Odisha is first State in the country to take such initiative. This would help in mitigating the risk of price shock of metals and other revenue shocks on the State Budget.

Budget size <b>₹2 lakh crore</b> (27.8% of GSDP) :18% increase	Programme Exp <b>₹1 lakh crore</b> (50% of Budget):33% increase	Capital outlay <b>₹38,732 crore</b> (5.4% of GSDP):56% increase
Revenue Surplus <b>₹18,239 crore</b> (2.5% of GSDP)	Fiscal Deficit <b>₹21,588 crore</b> (3% of GSDP)	Debt stock <b>₹1,12,400 crore</b> (15.6% of GSDP)
Social Sector expenditure <b>34%</b> of total allocation	Economic Sector expenditure <b>32%</b> of total allocation	Total Development expenditure <b>66%</b> of total allocation
Own revenue <b>58%</b> of total revenue pool	Own Tax-GSDP Ratio <b>6.4%</b>	Budget fully compliant to FRBM Act

A **Budget Stabilization Fund (BSF)** would be set up. Odisha is first State in the country to take such initiative. This would help in mitigating the risk of price shock of metals and other revenue shocks on the State Budget.

### Allocation for Important Sectors

	₹12,624 crore for Health sector (38% increase)		₹27324 crore for Education and Skills (12% increase)
	₹8,389 crore for Piped Water		₹32,596 crore for SCs and STs development (12% increase)
	₹21,166 crore for Agriculture & allied sector (21% increase)		₹1950 crore for religious and cultural places (97% increase)
	₹14,454 crore for road infrastructure (28% increase)		₹911 crore for development of Sports (100% increase)
	₹7251 crore for Urban Development (25% increase)		₹6500 crore for Housing (97% increase)
	₹5567 crore for Mission Shakti, W&CD (43% increase)		₹3479 crore for Energy sector (93% increase)
	₹1269 crore for Industries and MSME (46% increase)		₹7551 crore for Internal security and justice (18% increase)
	₹3262 crore for Disaster Risk Management (5% increase)		₹7200 crore for transfer to Local Bodies (4% increase)

### What's New in this Budget

**₹10,000 crore** for Budget Stabilization Fund

**₹763 crore** for 199 Km of Coastal Embankment (over 3 years)

**₹500 crore** for State support to MGNREGS

**₹1000 crore** corpus for timely MGNREGS wage payment

**₹270 crore** for Industries & MSME cluster

**₹100 crore** for 5T High School Transformation Programme

**₹50 crore** for implementation of Electric Vehicle (EV) Policy

**₹58 crore** for raft foundation Check Dams

**₹2000 crore** for newly created Mission Shakti Department

**₹25 crore** for Fisheries infrastructure under FIDF

**₹10 crore** for Coffee plantation for sustainable livelihood

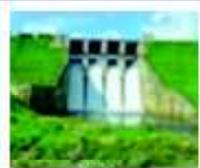
**₹150 crore** for Connecting Unconnected Villages in Difficult Area (CUVDA)

**₹150 crore** for Connecting Missing Road Links

**₹340 crore** for Transferred Road Improvement Programme (TRIP)

Mukhyamantri Vayu Swasthya Seva (air health service)

### Allocation for Flagship Programmes

 <p>SWASTHYA KALYAN YOJNA ₹ 2664 Crore</p> <p><b>ESKY</b></p>	 <p>₹ 2335 Crore</p> <p><b>MSSM</b></p>	 <p>NATIONAL HEALTH MISSION ₹ 2156 Crore</p> <p><b>NHM</b></p>	 <p>₹5000 Crore</p> <p><b>Jal Jeevan Mission</b></p>
 <p>₹ 2289 Crore</p> <p><b>RASUDA</b></p>	 <p>₹ 601 Crore</p> <p><b>AMRUT</b></p>	 <p>₹ 595 crore</p> <p><b>Urban Governance</b></p>	 <p>₹ 221 Crore</p> <p><b>New City Development</b></p>
 <p>₹ 100 Crore</p> <p><b>Janta Mission</b></p>	 <p>₹ 1274 Crore</p> <p><b>NALSA Scheme</b></p>	 <p>₹ 907 Crore</p> <p><b>Interest Subvention to Farmers</b></p>	 <p>₹ 628 Crore</p> <p><b>Crop Production Management</b></p>
 <p>₹ 256 Crore</p> <p><b>Livestock Health &amp; Disease Control</b></p>	 <p>₹ 2493 Crore</p> <p><b>AIBP under PMBSY</b></p>	 <p>₹ 968 Crore</p> <p><b>Flood control &amp; drainage</b></p>	 <p>₹ 400 Crore</p> <p><b>PMVY</b></p>
 <p>₹ 1022 Crore</p> <p><b>WQSP</b></p>	 <p>₹ 944 Crore</p> <p><b>In-stream Storage Structures</b></p>	 <p>₹ 6000 Crore</p> <p><b>PMAY Gramin</b></p>	 <p>₹ 2001 Crore</p> <p><b>MGNREGA - Material</b></p>

### Allocation for Flagship Programmes

 <p>₹264 Crone</p> <p>MUKTA</p>	 <p>₹3540 Crone</p> <p>Samagra Shiksha</p>	 <p>₹640 Crone</p> <p>No School: Abhyas</p>	 <p>₹400 Crone</p> <p>ODAV</p>
 <p>₹247 crone</p> <p>MAMATA</p>	 <p>₹410 Crone</p> <p>State Support to ICDS</p>	 <p>₹1112 Crone</p> <p>SSP</p>	 <p>₹1294 Crone</p> <p>Subham Anganwadis and PODMAN 2.0</p>
 <p>₹773 Crone</p> <p>Financial Assistance to WSHGs</p>	 <p>₹170 Crone</p> <p>Mukta Shiksha Gurus</p>	 <p>₹1039 Crone</p> <p>NRLM</p>	 <p>₹545 Crone</p> <p>ANWESHA</p>
 <p>₹538 Crone</p> <p>AKANKSHA</p>	 <p>₹2017 Crone</p> <p>Madhubudu Pensa Yojana</p>	 <p>₹104 Crone</p> <p>Wardens of Pad</p>	 <p>₹1229 Crone</p> <p>NSAP</p>
 <p>₹136 Crone</p> <p>Old Age Pension</p>	 <p>₹1,025 Crone</p> <p>Rice ₹2 Per Kg</p>	 <p>₹1000 Crone</p> <p>Biju Saku Yojana</p>	 <p>₹1325 Crone</p> <p>ABASHA</p>

### Allocation for Flagship Programmes

 <p>₹ 300 Crore</p> <p>100th Anniversary</p>	 <p>₹ 1550 Crore</p> <p>PWD</p>	 <p>₹ 200 Crore</p> <p>DIAMBA</p>	 <p>₹ 678 Crore</p> <p>NWSY</p>
 <p>₹ 200 Crore</p> <p>SARILE</p>	 <p>₹ 50 Crore</p> <p>CCTNS</p>	 <p>₹ 40 Crore</p> <p>ERSS</p>	 <p>₹ 2217 Crore</p> <p>Family welfare</p>
 <p>₹ 15 Crore</p> <p>Ama Jungle Yojana</p>	 <p>₹ 52.6 Crore</p> <p>Green Climate Fund</p>	 <p>₹ 11 Crore</p> <p>KheLO India</p>	 <p>₹ 411 Crore</p> <p>Sports Infrastructure</p>
 <p>₹ 115 Crore</p> <p>Promotion of Sports Education</p>	 <p>₹ 370 Crore</p> <p>Tourist Infrastructure</p>	 <p>₹ 150 Crore</p> <p>Promotion of Tourism</p>	 <p>₹ 2240 Crore</p> <p>SDG</p>
 <p>₹ 964 Crore</p> <p>NDRF</p>	 <p>₹ 40 Crore</p> <p>Mahatma Memorial Rabindra Sahayata Yojana</p>	 <p>₹ 15 Crore</p> <p>Protection of environment</p>	 <p>₹ 130 Crore</p> <p>Odisha Language, Culture, and Heritage</p>

## 5. Budget at a Glance

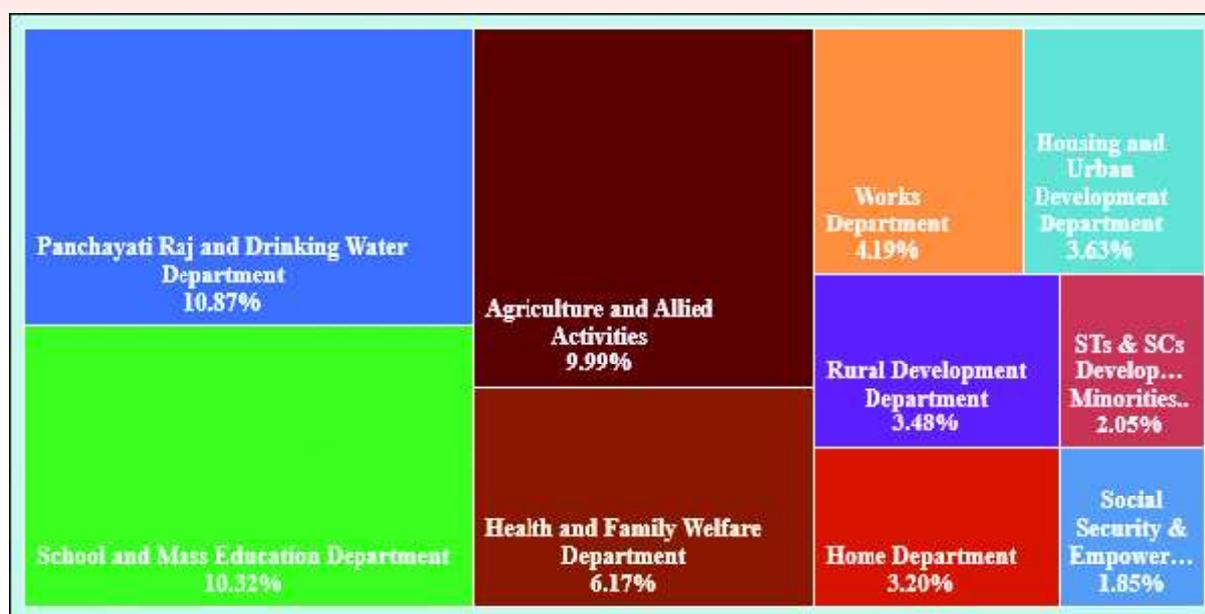
Table-1: Budget at a Glance (₹ crore)

	2019-20	2020-21	2021-22	2022-23
	Actuals	Actuals	RE	BE
<b>1 Revenue Receipts (a+b+c+d)</b>	<b>101567.75</b>	<b>104387.24</b>	<b>141395.66</b>	<b>163966.52</b>
a. State Own Tax Revenue	32315.18	34258.17	41467.00	46000.00
b. State Own Non-Tax Revenue	14647.20	19518.06	44585.01	48200.00
<b>Total Own Revenue (a+b)</b>	<b>46962.37</b>	<b>53776.23</b>	<b>86052.01</b>	<b>94200.00</b>
c. Shared Tax	30453.27	27542.67	33696.67	36977.88
d. Grants-in-Aid	24152.10	23068.35	21646.98	32788.64
<b>Total Central Transfer (c+d)</b>	<b>54605.37</b>	<b>50611.02</b>	<b>55343.65</b>	<b>69766.52</b>
<b>2 Capital Receipts (a+b+c)</b>	<b>23599.88</b>	<b>19721.90</b>	<b>23604.00</b>	<b>36033.48</b>
a. Recovery of Loans	287.16	684.22	1395.00	444.48
b. Other Receipts	0.00	0.00	0.00	0.00
c. Borrowings and Other Liabilities	23312.72	19037.68	22209.00	35589.00
<b>3 Total Receipts (1+2)</b>	<b>125167.63</b>	<b>124109.14</b>	<b>164999.66</b>	<b>200000.00</b>
<b>4 Total Expenditure (5+6)</b>	<b>125167.63</b>	<b>124109.14</b>	<b>164999.66</b>	<b>200000.00</b>
<b>5 Revenue Expenditure of which</b>	<b>99137.30</b>	<b>95310.85</b>	<b>120365.11</b>	<b>145727.29</b>
a. Interest Payments	6062.56	6643.79	8030.00	8467.00
<b>6 Capital Expenditure of which</b>	<b>26030.33</b>	<b>28798.29</b>	<b>44634.55</b>	<b>54272.71</b>
a. Debt Repayment	4493.75	9252.14	19753.66	14001.35
<b>7 Revenue Balance (1-5)</b>	<b>2430.45</b>	<b>9076.39</b>	<b>21030.55</b>	<b>18239.23</b>
<i>As % of GSDP</i>	<i>0.44</i>	<i>1.07</i>	<i>3.29</i>	<i>2.53</i>
<b>8 Fiscal Balance [(1+2a+2b)-4]</b>	<b>-18818.97</b>	<b>-9785.54</b>	<b>-2455.3385</b>	<b>-21587.65</b>
<i>As % of GSDP</i>	<i>-3.44</i>	<i>-1.50</i>	<i>-0.38</i>	<i>-3.00</i>
<b>9 Primary Balance [8+5]</b>	<b>-12756.41</b>	<b>-3141.75</b>	<b>5574.66</b>	<b>-13120.65</b>
<i>As % of GSDP</i>	<i>-2.33</i>	<i>-0.58</i>	<i>0.87</i>	<i>-1.82</i>

## 6. Department-wise Expenditure in 2022-23

In 2022-23 (BE), the highest resource allocation is in Panchayati Raj Department (10.87%)<sup>1</sup> followed by School and Mass Education Department (10.32%), Agriculture and Allied Sector (9.99%) and Health & Family Welfare (6.17%) (Chart 12). Resource allocation to various departments in terms of Administrative Expenditure, Programme Expenditure, Disaster Response Fund and Transfer from the State is presented in Table A 3.

Share of Top Ten Departments in Total Budget Size FY 2022-23



**Note:** Agriculture & allied activities is the sum of Agriculture and Farmers' Empowerment Department, Water Resource Department, Fisheries and Animal Resources Development Department and Co-operation Department.

- The Top Ten Departments account for 55.8 % of the total budgeted expenditure in 2022-23 (BE). These Departments are mainly from social services and economic services sectors. Other Departments account for 44.2 % of the total expenditure, out of which the share of the Finance Department is 29.28 %.
- The share of Top Five and Ten and Fifteen departments in the total budget size accounts for 41.55 %, 55.8 % and 63.85 % respectively.

### (Footnotes)

<sup>1</sup>The Net Provision for Finance Department is budgeted at Rs. 58,555.78 crore. This mainly includes committed expenditures such as Pension, Debt Repayment, Interest Payments, etc.

## 8. Demand-wise Budget allocation

Table-3: Department-wise Net Provision: FY 2022-23 (BE) (Rs. Crore)

D. No.	Department	Administrative Expenditure	Programme Expenditure	Transfer from the State	Disaster Risk Management Fund	Grand Total
1	Home Department	5,435.10	974.46			6,409.56
2	General Administration and Public Grievance Department	320.93	213.18			534.13
3	Department of Revenue and Disaster Management (Revenue)	1,134.97	376.30			1,511.26
4	Law Department	572.35	35.25			607.60
5	Finance Department	53,815.78	4,740.00			58,555.78
6	Commerce Department	86.98	96.61			183.59
7	Works Department	1,949.66	6,433.26			8,382.93
8	Odisha Legislative Assembly	187.84	0.00			187.84
9	Food Supplies and Consumer Welfare Department	85.91	1,119.45			1,205.35
10	School and Mass Education Department	12,578.88	8,057.22			20,636.10
11	Scheduled Tribes & Scheduled Castes Development, Minorities & Backward Classes Welfare Department	991.49	3,100.49			4,091.99
12	Health and Family Welfare Department	3,304.34	9,038.11			12,342.46
13	Housing and Urban Development Department	666.08	4,122.98		2,468.50	7,257.56
14	Labour & Employees' State Insurance Department	123.24	72.21			195.45
15	Sports & Youth Services Department	58.78	852.09			910.87
16	Planning and Convergence Department	51.23	2,983.57			3,034.80
17	Panchayati Raj and Drinking Water Department	436.16	16,573.79		4,731.50	21,741.44
18	Public Grievances and Pension Administration Department	2.21	0.00			2.21
19	Industries Department	6.40	640.00			646.40
20	Water Resources Department	1,521.94	8,523.02			10,044.96
21	Transport Department	104.71	1,087.64			1,192.35
22	Forest & Environment Department	576.31	535.56			1,111.87

D. No.	Department	Administrative Expenditure	Programme Expenditure	Transfer from the State	Disaster Risk Management Fund	Grand Total
23	Department of Agriculture and Farmers' Empowerment	993.21	5,452.91			6,446.12
24	Steel & Mines Department	67.05	115.77			182.82
25	Information & Public Relations Department	64.79	64.60			129.39
26	Excise Department	118.21	40.00			158.21
27	Science & Technology Department	10.25	176.39			186.64
28	Rural Development Department	1,483.96	5,482.68			6,966.64
29	Parliamentary Affairs Department	70.65	13.24			83.89
30	Energy Department	43.58	3,438.90			3,482.48
31	Handlooms, Textiles & Handicrafts Department	70.21	132.93			203.15
32	Tourism Department	16.21	574.04			590.24
33	Fisheries & Animal Resources Development Department	479.12	1,178.42			1,657.54
34	Co-Operation Department	141.14	1,700.00			1,841.14
35	Public Enterprises Department	4.85	5.50			10.35
36	Department of Women & Child Development	27.72	3,538.90			3,566.62
37	Electronics & Information Technology Department	6.43	295.18			301.61
38	Higher Education Department	1,304.14	1,531.93			2,836.07
39	Skill Development & Technical Education Department	452.16	358.52			810.68
40	Micro, Small & Medium Enterprises Department	74.26	548.40			622.66
41	Social Security & Empowerment of Persons with Disability	84.48	3,621.12			3,705.61
42	Department of Revenue and Disaster Management (Disaster Management)	31.41	20.96	3,210.00		3,262.37
43	Odia Language, Literature and Culture Department	32.88	136.40			169.28
44	Mission Shakti	2.00	1,998.00			2,000.00
	<b>Grand Total</b>	<b>89,590.00</b>	<b>100,000.00</b>	<b>3,210.00</b>	<b>7,200.00</b>	<b>200,000.00</b>

# Compassionate Governance in the Context of Frequent Disasters and COVID 19 in the State of Odisha

*Dr. Ambika Prasad Nanda*

Climate change is the most defining problem of the 21<sup>st</sup> century. The rise in earth's temperature is engulfing almost all the regions irrespective of who have contributed more to global warming or contributing less to this process. However, this has been detrimental to the marginal communities of the society irrespective of the stages of economic development. The communities who are in the margins bear the brunt of the vagaries of climate change because of their defenseless economic position and lack of social capital. In order to show solidarity with the marginal and vulnerable sections of the society and to fight climate change issues in a comprehensive manner the world leaders decided to adhere to the Sustainable Development Goals (SDGs). When the entire world was struggling to find solutions to climate change issues for the exposed communities, the advent of COVID 19 pandemic made the condition more deplorable.



The COVID 19 pandemic showed a phase of reverse migration, unfathomable human sufferings, growing mistrust among fellow individuals and helplessness of human knowledge before the law of nature. The world experienced crumbling down of mighty economies due to the COVID pandemic bring in collapse of public health system, exponential increase in the rate of poverty and unemployment, escalation of domestic violence, failure of public distribution system and absolute dearth of essentials brought the advancement of human society to a grinding halt. Developed economies despite of all their advanced infrastructure also succumbed to the pressure of the pandemic and the plethora of sufferings at the individual level were massive and unimaginable.

During the misery, hardship and the time of uncertainty for human society, the role of the state becomes very important in facilitating a caring society. This has the ability to hold the torch and show the path amidst darkness for the fellow citizens to trade on future. The COVID pandemic that brought in concepts like shutdown, lockdown, confinement zones etc. also exhibited the state of human skepticism, confusion, turbulence and turmoil. During the same time of great global uncertainty and chaotic moments, people of Odisha smoothly and confidently traded the rough path by holding the hands of a compassionate governance system whose focus in disaster resilience has been early preparedness and building the capacities of the communities. This has brought in many laurels for the state of Odisha for its pioneering work in disaster management and food security.

### **Predicament of Odisha:**

Odisha, a coastal state of India, because of its geographic location is highly vulnerable to natural disasters like cyclone, storm surge, lightning, heat wave, forest fire, land slide and many more such calamities. Underdeveloped infrastructure due to undulated land formation, the state has experienced many such climate events in the past. In fact, the geographical challenges and complications of the state of Odisha was well understood by the erstwhile local rulers in pre-British periods. They had adapted to the vagaries of nature along with widescale opportunities and helped the natives to navigate with prosperity of higher order till 1804, the year the state got capsized by the foreign rulers. Since then, the indifferent attitude of the distant overseas governance system during repeated disasters pulled down the will power and economic prosperity of once a secured, confident and economically viable community to an impoverished society. The culmination of apathy and half-heartedness of the casual governance system was felt during 1865-66 famine that eliminated close to one third of the population of the state, crashing down the state economy and morale of the people. Since then, each disaster had peeled off the economic resources and confidence of the local population. The attitude of the foreign rulers towards disaster management further pushed the local population to grinding poverty resulting in erosion of capacities and capabilities.

### **Value Statement: Zero Casualty at Any Cost (ZCAAC)**

Apathetic attitude towards disaster management continued even in the post-independence period up to the onslaught of Super Cyclone in 1999. The Super Cyclone that caught the global attention due to its massive devastation, number of deaths and unfathomable human sufferings also marked the entry of local political party whose focus was good governance, disaster management with special emphasis on early preparedness. It kept on building the capacities of the state institutions and communities to get ready for such eventualities. The new governance system was put to test during the Phailin 2013, where the agenda was set by the Hon'ble Chief Minister of Odisha with a mission statement of “Zero casualty at any cost” to save millions of lives. The euphoric attempt of the state government in saving lives during disasters received applaud from all the global platform, contributing to raised spirit of the governance system.

The greatest problems on this earth have always been resolved with a mission of higher philosophical order. The state of Odisha is making an attempt in this direction to save the lives of millions and has learnt it in a hard way by losing more than ten thousand people in the super cyclone in 1999. The state has been successful in saving the lives of the people with its mission of Zero Casualty at Any Cost (ZCAC), but has to strive hard to ensure sustainable livelihood for the millions of its population. In this context, migration has been an important means for the poor and marginalized people to save their lives where even the subsistence level of farming is no more feasible. But today the world and especially people in Odisha are experiencing a reverse migration because of the COVID19 pandemic.

There have been many reports which suggest that the migrating communities have brought in prosperity in the place of destination. However, there is a popular myth that the migrating communities have taken away the jobs of the local people and this leads to a perceived hostility between these two communities. It was the test of humanity that when the COVID19 issues got aggravated, many of the migrating labourers started returning back to their home destinations. This brought in increase in the number of infected people but at the same time going to create a huge economic crisis. The state got puzzled to make a choice between life and livelihoods and many of the decisions are guided by the compassion on the priority of saving lives at any cost. Odisha has been a pioneer in saving the lives of people at any cost and still making all attempts in that direction. The similar mission statements like “Each life is precious and we will do everything to save each and every life” was followed in letter and spirit during the COVID time. Supply of oxygen to various states during the time of COVID shows the compassion of the state leadership for a larger human society.

Odisha has also been successful in establishing COVID hospitals and running safe quarantine centres for its people in more than six thousand locations. The state made a historic decision of delegating the power of District Collectors to the Panchayat Raj Institutions (PRI) leaders, who have been successfully managing these quarantine centres and also ensuring adherence to the COVID 19 protocols. Odisha has got more than fifty percent of its PRI leaders are women and they have been exemplary in governing their own Panchayats. Even though there are stories of women leaders doing well in managing COVID 19 issues in the Western Countries, the Women PRI leaders are no way less in doing the same. Decentralization of governance to the local level is a new order in improving the efficiency in governance and women leaders have proved themselves in Odisha. This must be promoted with more investment in building the capacity of women leaders to promote just and equitable society.

The antidote for the human suffering during the climate and COVID crisis lies in higher order of cooperation and sharing of knowledge and resources. Probably this is the most opportune time and calls for collaborative initiative to carry forward this work. As rightly said by Mahatma Gandhi, “The difference between what we do and what we are capable of doing would suffice to solve most of the world’s problem” and the time has come that we walk the talk and build partnership with the poor and marginalized communities; who are in difficult situation. For sure, challenging days are ahead of us, we must make a decision between what is right and what is easy. This is probably the right moment that Odisha must share its learning with the larger society at the global fora to save each and every life.

*Message of*  
**Prof. Ganeshi Lal,**  
Hon'ble Governor of Odisha  
on the occasion of  
**Independence Day–2022**



Dear Sisters & Brothers,

On 15th August this year, we are celebrating the 75th year of Indian independence. I extend my warm greetings and good wishes to all of you on this historic day. We are celebrating this historic day as Azadi Ka Amrit Mahotsav followed by a year long celebration of the spirit of freedom all over India in pomp and grandeur.

Celebration of Azadi Ka Amrit Mahotsav will be an attempt to bring alive the stories of unsung heroes during the freedom struggle, bring home the ideas and ideals that have shaped and guided us during the last 75 years, reaffirm our collective resolve and determination to shape the future of our motherland, unify our actions and efforts to take India to its rightful position in the new world order and focus on our collective achievements as a 75 year old independent country. I am extremely delighted that we are celebrating this indomitable spirit of freedom in the most befitting manner in each nook and corner of the State.

On this day in 1947, we attained freedom from British rule. Our freedom struggle under the leadership of Mahatma Gandhi was based on the guiding principles of “Ahimsa” and “Satyagraha”. As we commemorate this momentous occasion and fondly remember the sacrifices made by our Freedom Fighters across the nation, let us take this opportunity to rededicate ourselves to the task of nation building in the spirit of selfless service and dedication and pay respectful homage to our Nationalist Leaders Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel, Moulana Abul Kalam Azad, Netajee Subhas Chandra Bose, Bal Gangadhar Tilak, revolutionaries Saheed Bhagat Singh, Chandra Sekhar Azad, patriots of our own soil Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Saheed Laxman Naik, Maa Ramadevi, Malati Choudhury and many others whose invaluable sacrifices will continue to inspire generations. On this occasion, we offer our sincere tributes to the brave martyrs who sacrificed and laid down their lives while defending our borders and preserving our territorial integrity and sovereignty.

Let's all salute eminent personalities Utkalmani Pandit Gopabandhu Das, Utkal Gourav Madhusudan Das, Utkal Keshari Dr. Harekrushna Mahtab, legendary leader Biju Patnaik and many others who had immensely contributed to further the spirit of our struggle for independence. The people of Odisha were in the forefront of the National freedom struggle. Anti-colonial uprisings took place in several parts of Odisha, and, the most prominent was the valiant uprising ‘Paika Rebellion of Khordha’ intensified under the leadership of Buxi Jagabandhu.

Our people believe in the principle of “Vasudhaiva Kutumbakam”. The Presiding Lord of our land, Mahaprabhu Sri Jagannath represents “Sarba Dharma Samanwaya”, the confluence of all religions. My Government's holistic attempts in transforming Odisha into an empowered and vibrant State through ‘5-T’ & ‘Mo Sarkar’ initiatives has opened up vistas of positive work culture in Government functioning. Odisha's economy has witnessed a resurgence during 2021-22

in spite of the COVID pandemic. States' GSDP has grown at 10.1 percent making it one of the fastest growing economies of India. This has been possible due to rapid economic growth, capital investment, employment generation, etc. and the State has undertaken numerous fiscal reforms and general policy measures to reboot economic growth. The State has made remarkable strides during the last two decades in the socio-economic indicators.

Odisha's transformational progress over the last two decades in food security and sustainable livelihood has been highly lauded by UN World Food Programme. The State has chartered a transformational journey in the field of food production, women empowerment and disaster management. Industry sector in Odisha is diversifying and through its thrust on more downstream and ancillary industries, the state is gradually transforming itself into the investment destination of the east.

The State is now focused on promoting MSMEs. Its' Start-up Policy, Make-in-Odisha Conclaves and various facilitation measures for Ease-of-Doing business have helped boost both the mining & manufacturing sector. The State aims to achieve growth with environmentally sustainable measures.

The State Government is spearheading equitable access to health services, education, drinking water, electricity, connectivity, housing and sanitation to people both in urban and rural areas. With more emphasis on an empowered society, State Government's epoch making 'Mission Shakti' mission has enabled more than 70 lakh women engage themselves in different income generating economic initiatives. 'Kalia' Yojana has empowered the farming communities in the State, 'Biju Swasthya Kalyan Yojana' with 'Smart Health Card' facilities has taken access to modern health facilities for the weaker sections of the society to the next level. Odisha's historic slum land rights initiative 'Jaga Mission' is steadily mainstreaming slums through a combination of land rights and creation of basic amenities. 'Drink from Tap' mission is fast achieving 24 x 7 pure drinking water supply, quality surveillance, and community participation in the water supply management chain. Puri has become the first heritage city in the country to provide this facility with nearly 2.5 lakh of its urban population benefiting from this mission.

Our State is a leader State in the Country in providing residential education to SC & ST students by enrolling more than 4.50 lakh Primary to Senior Secondary students. The State Government is committed to ensure equitable access to children of remote regions through this facility. Odisha's High school transformation initiative with provision of modern facilities and State-of-the-art infrastructure in schools is providing access to quality education and motivating children to dream big and achieve excellence.

Odisha is playing a key role in the turn around of Indian sports with its continued support for players and investment in sports infrastructure. Odisha has been extending wholehearted support for taking Indian Hockey to new heights. Kalinga Stadium has been transformed as the 'Hub of World Hockey' today. With the Country's largest Hockey Stadium Birsa Munda International Hockey Stadium coming up at Rourkela, the State is all set to host the 2023 edition of Men's Hockey World Cup in both the venues. Odisha is now a pioneer State in promoting sports and grooming the athletes through High Performance centres and roping in champions and experts from different fields.

Today, on this momentous occasion, while we celebrate the spirit of freedom struggle and imbibe in us the ideas and ideals that have guided us so far, let us move together towards building a new, empowered, and vibrant Odisha, the Odisha of our dreams, aspirations and opportunities through our collective resolve and determination and our unified actions and efforts.

*Jay Hind.*

*Bande Utkal Janani.*

*Message of*  
**Shri Naveen Patnaik,**  
Hon'ble Chief Minister of Odisha  
on the occasion of  
**Independence Day-2022**



Dear Sisters and Brothers,

Today the entire country is celebrating Amrit Mahotsav of Independence. As an Indian, this is a matter of pride for all of us. On this august occasion, I extend my good wishes and congratulation to all of you.

We attained the independence under the leadership of great freedom fighters like the Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Chandra Bose, Sardar Patel, Moulana Azad, Dr. B.R. Ambedkar, Dr. Rajendra Prasad, Utkalmani Pandit Gopabandhu Das, Utkal Gourav Madhusudan Das, Nabakrushna Choudhury, Gopabandhu Choudhury, Saheed Laxman Naik, Veer Surendra Sai, Maa Ramadevi, Malati Choudhury, Dr. Harekrushna Mahtab, Biju Patnaik and Parbati Giri. On this occasion, I pay my sincere tributes to those great personalities.

On this occasion, I pay my tribute to the valiant Jawans who laid down their lives for peace and protection of the country. I also pay my homage to the COVID warriors, who became martyrs while discharging their duties during COVID pandemic.

Our independence was the victory of crores of Indians. It was victory of truth and non-violence. This victory has shown the path to the whole world.

During the last 75 years the country has achieved a number of milestones. Today, India is competing with the leading countries of the world in various fields like Agriculture, Education, Health, Science Technology, Industries and Research. The successful management of COVID pandemic has enhanced our dignity.

Odisha is also marching ahead in tandem with the development of the country. During the last 75 years, Odisha has achieved many landmarks and shown the path to the country.

Today, a new era of transformation has been ushered in Odisha. The achievement of Odisha is being emulated by others. From being a food deficit state, Odisha has become a food surplus State. Leading the world the State has been identified as a model state in disaster management. The State has also created its identity as sports hub in the country. Under Mission Shakti, 70 lakh mothers of the State have been empowered. All these landmarks are the sign of Odisha's successful journey.

Our focus is on Education. Our School transformation programme carries firm assurance of quality education. It has created a new hope in the mind of the students. Odisha Adarsha Vidyalaya which was started for the talented students in rural area, has become popular today. Beginning from Kotia to Bhubaneswar iconic OAV, one lakh students are studying in 315 nos. of Odisha Adarsha Vidyalaya. Today, on this occasion, 50 Hostels are being inaugurated in Adarsha Vidyalaya for 5 thousand girl students.

On the occasion of completion of 75 years of Independence, we are establishing 3000 memorials of different infrastructural works in the rural areas of 30 districts of the State. It started from today and will continue till 15th August 2023.

We have attached utmost importance on employment of our youths. Steps are being taken for filling up of more than 70 thousand entry level posts lying vacant in different Government sectors.

Odisha has worked well for welfare of the ST brothers and sisters and in the field of their empowerment. The ST youths of Odisha are earning name and fame in various spheres. Recently, it had given me pleasure in meeting our Odia boy Shesha Kishan in Rome. It is a matter of pride that our Odisha's daughter as well as a prominent ST leader has become the President of India.

Odisha is the sacred land of Lord Jagannath. Odias always work with national spirit above regional mindset. Sponsoring both Men and Women Team of Indian National Hockey by our State is the best example of our nationalistic spirit.

After 25 years we will celebrate centenary year of our independence. For that we have to be prepared now. I firmly believe, Odisha will have significant contribution in the development scenario of the country during this time. We would be able to bring about great changes if at all we are prepared to spend some time for our country everyday.

***Jay Hind.  
Bande Utkal Janani.***

*Message of*  
**Shri Pradip Kumar Amat,**  
Hon'ble Minister,  
Information & Public Relations  
on the occasion of  
**Independence Day-2022**



I extend my warm greetings and best wishes to the people of Odisha on the auspicious occasion of 76th Independence Day.

Seventy five years ago, on this auspicious day, our beloved mother India had got the long cherished freedom from the British rule through truth and non-violence basing on the invaluable sacrifices of innumerable Freedom Fighters and Martyrs under the leadership of Mahatma Gandhi, the Father of the Nation. It is an exemplary way of getting independence through truth and non-violence. Netajee Subhas Chandra Bose, Saheed Bhagat Singh, Pandit Jawaharlal Nehru, Sardar Ballavbhai Patel, Maulana Abul Kalam Azad, Chakrabarti Rajgopalchari, Khudiram Bose, Aruna Asaf Ali and many more had struggled hard to achieve the long-awaited Independence.

People of Odisha were in the forefront in this struggle for Freedom. Jayee Rajguru, Veer Surendra Sai, Birsa Munda, Baji Rout, Raghunath Mohanty, Dibakar Parida, Laxman Naik, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Maa Ramadevi, Malati Choudhury, Parbati Giri, Dr. Harekrushna Mahtab, Biju Patnaik and many others had played a significant role in this National Movement. I pay my sincere tribute to these Freedom Fighters, Martyrs and many other Bravehearts who have selflessly devoted their lives for the sake of the country. While enjoying the benefits of Independence, we should not forget their invaluable sacrifices. We should build the India of their dreams.

India has emerged as a developing nation by achieving remarkable progress in almost all spheres in the last 75 years. Our State Government is also working untiringly for all-round development of the State. The innovative and futuristic measures being taken by the State Government under the dynamic leadership of our beloved Chief Minister have brought remarkable change in the lives of people of Odisha.

Our Government is functioning on 5-T Charter i.e. Transparency, Technology, Teamwork, Time and Transformation with an aim to ensure accountability for citizen centric

governance. With meaningful investment, modernisation, innovative schemes and efficient management of both natural and human resources there has been a sea change in health, education, agriculture, irrigation, sports, tourism, industries and other sectors in Odisha. These welfare initiatives have been proved most effective for the farmers, women, students and unprivileged sections of society in its pattern of implementation and development.

Odisha has earned accolades in National as well as International level for managing natural calamities successfully time and again. Starting from steps taken to contain the spread of Corona virus to successful vaccination and supply of medical oxygen to other States during Pandemic, the State Government has been putting best possible efforts under the leadership of our beloved Chief Minister to save the lives and to create the livelihoods.

Odisha has become the sports capital of the country. It is going to host the prestigious Men's Hockey World Cup 2023. With an aim to find hidden talents in grassroot levels and for their proper grooming, the State Government has launched High Performance Centres in various sports disciplines.

Besides remarkable economic growth, the State has become a model in the field of governance and public service under the leadership of our popular Chief Minister, who believes in the Gandhian philosophy of "Simple living and high thinking".

I would like to end with a quote of Mahatma Gandhi, which has inspired me a lot; "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man".

***Jay Hind.  
Bande Utkal Janani.***

## *Editor's Note*



**O**ver the last 75 years, a lot of changes have taken place across the country and in our State as well. It has been a transformational journey for a State like Odisha. In the last two decades, our State under the leadership of our popular Chief Minister Shri Naveen Patnaik, has been making rapid strides in development and emerged as a role model in many fields in the entire country. With a singleminded focus to fulfill the aspirations of the people of Odisha our Government has been working with grit and determination.

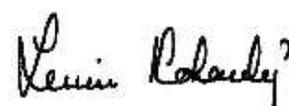
Our model of governance is to provide transformational governance with the aim to build a new Odisha. The principles of our governance are best explained in the 5-T Charter and 'Mo Sarkar' initiatives. We are on a first track of industrial development and are on top in mining and mineral based industries. Odisha has been recognised in many fields such as empowerment of farmers, skill development, health initiatives like Biju Swasthya Kalyana Yojana, urban projects like Jaga Mission, Drink from Tap, High School transformation, fiscal management, food security, mega drinking water project and road connectivity. In spite of the COVID pandemic in the last two years Odisha is amongst the fastest growing States in the country. In the next few years as well people of Odisha believe that there would be a giant leap forward in the developmental history of the State.

Our country India and our State Odisha are governed on the basis of strong democratic values. Our country stands tall on this foundation principle. Our democratic values have helped us to steer successfully through all the trials and tribulations in course of these invaluable

75 glorious years. Truth and non-violence are the cardinal principles that guided our freedom struggle. As we celebrate the completion of 75 years of Indian Independence, we are reminded of the onerous sacrifice of innumerable freedom fighters who selflessly laid down their lives for the sake of our motherland. Today, on this occasion, we recall their contributions and get inspired from their valour and sacrifices. The ideas and ideals exhibited by the legends through their activities will inspire generations to come.

*Jay Hind.*

*Bande Utkal Janani.*



**Editor, Odisha Review**



**"I would sincerely request the central government to make Odisha a special focus state and allocate funds for disaster proofing."**

**- Naveen Patnaik  
Chief Minister**

Hon'ble Prime Minister,

Hon'ble Union Ministers,

Esteemed Colleague Chief Ministers,

First of all I would like to thank the Hon'ble PM for convening this meeting at a crucial juncture.

Team India showed its resolve under your leadership in effectively handling the global pandemic COVID. Today India is showing its sports prowess in commonwealth games. My sincere congratulations to all the athletes who are making their motherland proud.

India is at the crossroads of becoming a great economic superpower rooted in inclusive growth and Nitiyog can play an important role in facilitating this. We all accept that the State and central governments are political entities and sometimes there are disputes in the implementation of central schemes. Nitiyog can resolve these issues like an ombudsman. This will promote Cooperative Federalism and speedy implementation of schemes.



As regards my state, historically we have been neglected in the subjects in the central list viz Telecom, Railways and banking. We have the lowest density in all these crucial infrastructures and I would urge the central Government to give special focus for Odisha. As we all know Odisha is impacted almost



every year by natural disasters. It's important to have disaster resilient infrastructure to protect the state and its people from the vagaries of nature. I would sincerely request the central government to make Odisha a special focus state and allocate funds for disaster proofing.

Prime Minister Fasal Bima Yojana has some implementation issues in the field because of which genuine farmers are deprived in some cases. Nitiayog may study this and suggest ways to protect the interest of farmers.

As regards the rural housing scheme PMAY most of our tribal and KBK districts have been bypassed from new allocation. I would request the Central Government to immediately resolve this issue and allocate houses. The State government has complied to all the queries raised in this regard.

The role played our Hon'ble PM as the then Chief Minister of Gujarat in protecting and conserving step wells in Gujarat including the Rani ka Vav listed in UNESCO heritage site is praise worthy. As you know sir, conservation and preservation systems has gone huge changes globally. Both in terms of technology and legal framework. I would suggest that ASI should be transformed and AMSAR act amended to make our systems on par with global benchmarks. This will greatly help in protecting heritage sites including our own Konark.

My best wishes for the deliberations today. I am sure with the inputs from the esteemed colleague Chief Ministers and the leadership of Hon'ble PM Team India will keep shining in the true spirit of Cooperative Federalism.

*'Jai Hind.'*



IF PHILOSOPHY IS WISDOM, MAHATMA GANDHI WAS AMONG OUR FOREMOST PHILOSOPHERS. He had the wisdom of Socrates, the humility of St. Francis of Assisi, the mass appeal of Lenin, the saintliness of the ancient Indian rishis and the profound love of humanity of the Buddha. He was a revolutionary who was committed to the overthrow of all forms of tyranny and social injustice but who never bore ill-will towards anyone, who led a mighty movement against British imperialism but never allowed the movement to be accompanied by hatred, rancour or resentment against Englishmen. He was not an

religious and moral ideas. He studied the Ramayan, the Bhagabata, the Vaishnava poets of Gujarat and the popular writings of the Jains. During his stay in England he studied Buddhism and the Gita, met Quakers and Missionaries, read the Upanishads in translation, 'Ruskin's unto this last, theosophist literature and books on Islam. He was also profoundly impressed by Thoreau and Tolstoy. Thoreau taught him that it was more honorable to be right than to be law-abiding-a revolutionary concept, which inspired his philosophy of passive resistance. Tolstoy's The Kingdom of God Within You taught him how man

## Gandhian Outlook : A Brief Synopsis

*Uma Shankar Prasad*

intellectual in the conventional sense of the term. He was not an academic philosopher propounding his philosophy in a precise, dry and formal manner. It would not be difficult to find inconsistencies and contradiction in some of his statements. He was supremely consistent in his devotion to truth. He was like the ancient sages, an earnest seeker after truth, a spiritual explorer or a scientist experimenting all his life to discover truth and apply it to the practical problems facing man. His sources of inspiration were not confined to his country or to his religion. His respective mind was open to various influences. From his very childhood he was brought into contact with

could liberate himself and control ill through suffering.

Gandhiji was thought his life a God-conscious, God-fearing man. He never passed thought the valley of doubt and darkness.





Nothing could shake his confidence and faith in God and His Scheme of life. God with him was not an abstraction or a mere metaphysical concept, but an intensely felt reality. Belief in God was with him a question of faith and conviction. He needed no arguments to establish God's existence. His whole being was permeated with God-consciousness; his heart vibrated with it. Gandhiji was no mystic who communicates with God in his trances or in moments of ecstasy but a man of action not living in forests and meditating on eternal verities, but living amidst men, engaged in an epic struggle against alien rule. He had, however, the ability to withdraw himself from the life of excitement and meditate even amidst action. The Mahatma described God in various ways. God to him was kind, just and loving, who always responded to prayer and love.

He was truth and love. A logical corollary to give belief is that the Universe is organised on moral principles and that it presents a harmonious design, there being no contradiction for inconsistency in the laws of nature and moral and spiritual principles. Gandhiji's faith in God was not shaken when he beheld nature read in truth and claw, when he saw earthquake, floods and other natural calamities overwhelming man and causing infinite suffering. If God was truth, love, benevolent and justice Gandhiji asserted, man who was fundamentally moral and spiritual an image of God. Not a naked ape, not one with a divided nature, but a fraternity of spiritual beings.

Mahatma Gandhi's bold affirmation of faith in God, in the moral nature of the universe, in human society as an association of kindred souls and in free will may be criticized by the modern cynics on the ground that no valid intellectual grounds have been offered, but none can dispute the fact that his faith leads to a way of life which is in complete harmony with the needs

of the times. If God is love or truth, there can be no bar to the realization of God through diverse ways. Religion does not divide people, unless it is understood in the sense that it is a matter of dogma, a Church, a holy book; it emphasizes the fundamental unity of the human race. The Gandhian way is the way of universal love and tolerance, of profound reverence for all great religions which are so many ways of apprehending the reality and identifying ourselves with its purposes. Distinctions of race, nationality and sect have no room in Gandhian ethics. Patriotism is not enough. A truly religious man does not restrict his allegiance to any country or nation. His loyalty is to the whole of humanity. He acknowledges all great religions as embodying the truth and therefore, worthy of deep reverence. Mahatma Gandhi was an admirer of all religions- Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity and others. This does not mean that he accepted everything they preached. "He does not mouth the name of the Founder of Christianity", "writes Will Durant in his appreciation of the Mahatma, but he acts as if the Sermon on the Mount were his perpetual guide". If God is truth and if truth is God, then there is nothing which stands in the way of persons of various religious affiliations coming together on the same platform as seekers after truth. Even an earnest atheist trying to explore the reality is a truly religious man. What is repugnant to the Gandhian way of life dogmatism, fanaticism, intolerance, selfishness? Mahatma Gandhi was a secularist in the sense that he was against any discrimination between citizen and citizen on grounds of religion, sect or caste. But he firmly believed that a State or Society would be stable only to the extent to which it was based on ethical and spiritual ideals.



The Mahatma was the greatest exponent of Satyagraha-soul force, non-violence, non-cooperation. He condemned the use of force; he hoped to win even his enemies by love, suffering and sacrifice. His faith in Satyagraha was his conviction that no man, however tyrannical, can long withstand the pressure of the soul force, Gandhiji's followers, however, were not all confirmed pacifists, Non-Violence with many of them was more a matter of expediency.

The Mahatma believed in voluntary organization on co-operative lines. He was opposed to highly centralized states. He stood for village autonomy with a federation of village

republics. He hated everything that degraded man-untouchability, inferior status for women, child marriage.

The Mahatma was neither a capitalist nor a Socialist. He propounded the theory of the rich classes being the trustees of the national wealth. He preferred the method of Satyagraha and moral persuasion as a mean of achieving a truly classless society of kindred souls to State action.

Uma Shankar Prasad, Columnist & Editor, Margadarshi, Khordha, Mob.-6370675562.



## Kasturi Majhi : An Example of Woman Empowerment



### Success Story

**Kasturi Majhi, Village-Rajput, Gram Panchyat-Rajput, Block-Semiliguda, District-Koraput**

The Business that was started from Rs.900/- now reached at Rs.1,50,000/-. Within a short period of time Kasturi Majhi, a tribal girl of Rajput village made herself able to establish a leaf plate making unit with successful business due to her determined willpower. In the mean time, along with leaf plate making, now she has created her new identity as Omm Sai SHG Producer Unit. Now a days, this leaf plate is most popular in her own village and nearby areas. In June 2020, this business was started but presently, it has shaped itself as a good trade enterprise. She had started this work with an ambition to do something to solve her financial problem through a small beginnings with leadership of a women SHG. Right now she has proved her as a self employed entrepreneur with all her group members.

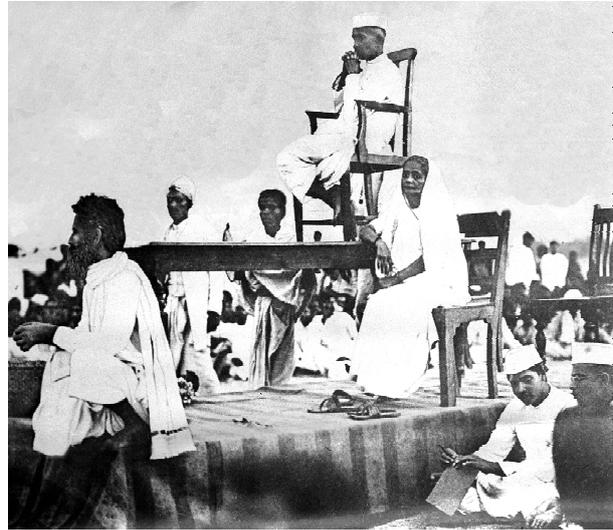
Kasturi started stitching by the inspiration of her mother just after she left the study from class VIII. To watch her sibling and to take care of her father she decided not to get married after her mother's death. But after death of her father stitching was only source of income to meet the daily needs of bread and butter of the family. In the year 2017 through Mission Shakti, the local Anganwadi Worker Smt. Sarojini Mangraj suggested her to create a SHG of 10 members and she was encouraged with the speech of AWW and formed a SHG of 10 members with her leadership as president. From the date of group formation each member continuing their savings of Rs.100/- per month now their group saving amount is Rs.90,000/-. In June 2020 they got Rs.1,50,000/- towards Mission Shakti Loan and started the business. Every month now they are earning the profit of Rs.8000/-. By the leadership of Kasturi, the Omm Sai SHG has been selected Under Mission Shakti Convergence work to manage the MDM at Rajput Primary school. Truly the leadership of Kasturi has created an example for women to stand in own capacity thereby paving way for women empowerment.





“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way.” This was the description of the period from the famous novel ‘A Tale of Two Cities’ by one all time famous novelist of all times Charles Dickens.

Similar is this story that relates to two states Hindusthan and Pakistan, during 1947.



## Gandhian Concept on Non-Violence and World Peace

*Prof. R.K.Nanda*

‘We had everything before us, and we had nothing before us.’ It was the period of partition. We had divided between ourselves what our father of nation Mahatma Gandhi achieved through non violence and no blood shedding. It was a question on honesty, integrity and morality. It was a question of truth and non violence.

“Mahatma Gandhi is the supreme disciple of peace the world has seen after Buddha and Christ. His idea of peace is centered on non-violence, soul force and forgiveness.

When he heard the news that the United States had dropped bomb on 6<sup>th</sup> and 9<sup>th</sup> August

1945 on Hiroshima, and on Nagasaki, he sat quiet and silent. He said “I did not move when I first heard that the bomb had wiped out Hiroshima. On the contrary, I said to me ‘unless now the world adopts non-violence, it will spell suicide for mankind.’” When asked if it shattered his faith in non-violence, he said that such a faith was the only thing that the bomb could not wipe out.

He also stated, “Now we know the bare truth. War knows no law except that of strength. The type of war through violence brought an vacant victory to the allied arms but it resulted for the time being in destroying Japan. Forces of



nature act in a strange way. Let no one run away with the idea that I wish to put in a protection of Japanese misdeeds in pursuance of Japan's undeserving aspiration. I assume that Japan's greed was more unworthy. But the greater unworthiness was shown by destroying without compassion men, women and children of Japan in Hiroshima and Nagasaki."

According to him, the bomb will not be destroyed by counter-bombs even as violence cannot be destroyed by counter-violence. Mankind has to get out of violence only through non-violence. Hatred can be overcome only by love. Counter-hatred only increases the depth of hatred. What he stated was nothing new. He announced what he believed in every character of his life form.

In May 2016, Barrack Obama, the first U.S. president to visit Hiroshima remarked, "We stand here in the middle of this city and force ourselves to visualize the moment the bomb fell," he said. "We force ourselves to sense the dread of children puzzled by what they see. We listen to a silent cry. We remember all the innocents killed across the curve of that terrible war and the wars that came before and the wars that would follow." Additionally, Obama called for limits on nuclear weapons, saying, "We may not realize this goal in our lifetime, but constant effort can roll back the likelihood of disaster. We can chart a course that leads to the destruction of these stockpiles. We can stop the spread to new nations and secure deadly materials from fanatics."

The hardest metal yields to adequate heat; even so must the hardest heart dissolve before the sufficiency of the heat of non-violence. And there is no limit to the capacity of non-violence to create heat. "How would you meet

the atom bomb with non-violence?" Margaret Bourke-White, the American journalist, asked Gandhi on the 30th January, 1948, just a few hours before he was killed. He replied with a smile: "I will not go underground. I will not go into a protection. I will come out in the open and let the pilot see I have not a trace of ill-will against him. The pilot will not see our faces from his great height, I know. But the desire in our hearts - that he will not come to hurt - would reach up to him and his eyes would be opened." This shows his broad thoughts. The moral to be drawn from this tragedy of the bomb is that non-violence is the only panacea. Mankind has to get out of violence only through non-violence. The Peace Memorial Museum reminds all who visit of the damage that nuclear weapons could unleash if used again. Our common humanity demands a denuclearized future and should adopt the strategy of non-violence.

Gandhi believed, and tried to display in his whole life, that the power of the human spirit is mightier than the power of any weapon. The right use of both reason and assurance can turn the world from suicide to a new era of fruitful support. If we have faith that in the hearts of all peoples everywhere, whether they are Russians or Chinese or Pakistanis or Americans, whether they are statesmen or financiers or ordinary men and women, there is an vital element of goodness, which can be released if they see that their neighbors have confidence in them, then there is still hope that mankind can find the way to paths of peace and goodwill.

World peace is defined as an model of freedom, peace, and happiness among and within all nations and/or people. It generally includes an idea of global non-violence by which nations willingly lend a hand, either voluntarily or by virtue of a system of governance that prevents fighting.



In facing this crisis it is necessary to get down to its roots, and the first fact to say is that war is an expression of bad human dealings, whereas peace expresses the stillness of good human relationships. Hence the difference between war and peace is the difference between information and a lack of information of the art of living and the conditions of personal and social wholeness, a lack of knowledge of the power of non-violence, of physical, moral and spiritual health. The art of living includes firm discipline in obeying the commands of Truth.

Gandhi said, “If we have no charity, and no acceptance, we shall never settle our differences harmoniously and must therefore always submit to the negotiation of a third party.” Many of today’s conflict management techniques and decision process have a clear outline of what and how Gandhi had seen inter-national issues in his times. A war-hunger nation has nothing in this world whilst a hungry nation needs every kind of help from the world. A nation endangering peace in the world has no safety for itself. Peace can never be achieved by one-dimensional and one-sided talks or efforts. It has many facets of social, ethnical, religious and political rudiments and various ways to deal with them to bring and stabilize bad situations under control. The true character of a conflict must be identified. Gandhi’s insight of bringing peace and resolving conflict was different, to bring hostile situation under control. Whether there is a riot in the eastern Bengal or unrest in the north-western part of India, peace lived in his spirit consciously demanding him to take on fast even if he resides in another corner of the country. Have any one ever dreamed of a joyful world with peace and affluence for all Mankind – a world in which all respect and love each other despite the differences in their culture,

religion and way of life? We often feel helpless when we see the world in chaos, a result of the differences between our ideals. This leads to grief and sorrow being inflicted on millions of guiltless victims by a few who abuse the power of their convictions. Mahatma Gandhi stimulated the world with his faith in truth and non-violence. He was a great soul who loved even those who fought against his principles to bring about peace with non-violence.

He may be a humble and fragile person of small physical stature but inspired millions to bring about a profound change in a way the mightiest had never achieved before? His achievements were nothing less than miracles — his faith was to bring peace to not only those who suffered inequality and sorrow but to promote a new way of life for Mankind, with peace and harmony with the policy of non-violence. His life was a communication, a message of peace over power, a message of love and non-violence over hatred and violence, of finding ways to resolve our differences, and of living in harmony with respect and love even for our adversary.

According to him, “Power is of two kinds. One is obtained by the fear of penalty and the other by acts of love. Power based on love is thousand times more successful and permanent than the one resulting from fear of punishment.” He believed that, if we fight for the cause of civilization and justice, it should include even those who do not obey the rules to our cause. He proved that world peace can be brought by looking for and pursuing truth and non-violence for the benefit of Mankind.

He has proven that we can accomplish the noble causes of liberty, justice, and democracy for Mankind without killing anyone, without making a child an orphan, and without making



anyone homeless with the damage caused by war. War always inflicts pain and unhappiness on everyone. A world of peace can be gained if we learn the power of non-violence. In one occasion he said, that, we live for our ethics and passion but at the core lay our innate desire to live a peaceful life. The noble cause is to show our desire to bring about peace and non-violence in this world by our own sacrifice and not that of those who oppose our views. The strength of fear is in using power to cause death and demolition for others. The strength of courage is in self-sacrifice for others.

Mahatma Gandhi sacrificed his own profitable law practice in Durban, South Africa to lead a simple life. He won over the hearts of millions without ever reigning power over anyone, simply with the power of non-violence and truth. We too can bring peace to our world by showing our willingness to give up our self-centered desires. Our utmost cause in life should be to win the hearts of others by showing our readiness to serve for others.

He opined that, an eye for an eye will only make the whole world blind. Our history would turn out for the better if our leaders could just become skilled at that most disputes can be resolved by showing a willingness to understand the issues of our opponents and by using diplomacy and compassion. No matter where we live, what religion we apply or what culture we cultivate, at the heart of everything, we are all humans. We all have the same ambitions and aspirations to raise our family and to live life to its fullest. Our cultural, religious and political differences should not afford the backbone to invoke conflicts that can only bring sorrow and destruction to our world.

He said that, we must bring the necessary change in the world. A great leader always leads with an excellent life that echoes his ideals. Mahatma Gandhi adopted a simple life to live among the millions who lived in poor quality during his freedom struggle. One cannot bring world peace to all unless a leader demonstrates peaceful acts of kindness daily. Mahatma Gandhi believed that, we should not discriminate amongst ourselves which is based on faith, caste, creed or any other differences.

An outstanding example of Mahatma Gandhi's leadership was his famous Salt March, which brought about a profound change. He inspired millions to fight for this righteous cause and eventually forced the British to leave India without inflicting harm to any Englishman. Such were the typical qualities of justice and peace that made Mahatma Gandhi the man who changed our world for the better with his ideals of faith, love, non-violence and tolerance.

The concept of world peace has been fascinating indeed. Gandhi realized that if the human spirit was to progress, he should be free from selfish desire, full of dignity and serious about his own advance. "There has been no greater advocate of humanity, one world and no place for violence and war. His faith in non-violence was absolute and he believed that peaceful means alone could lead to peaceful ends" 'While world peace is undoubtedly one of the most universal and significant of human ideals, Gandhi has described it as 'one of the few positive symbols having meaning for the whole of humanity'.

Mahatma Gandhi has always spoken about structuring peace throughout his life. Gandhi showed the world not only the goal of peace but the method of achieving world peace. Structuring peace and tolerance, for Gandhi, were the



supreme means for the realization of Truth, non-violence and Love which were identical to the Ultimate End of man. Gandhi developed his world-view against the background of a world of violence. Paying tribute to Mahatma Gandhi on his 75th birthday, Albert Einstein wrote: “Generations to come, it may well be, will scarcely believe that such a man as this ever in flesh and blood walked upon this earth.”

Now in such a world, to take option to violent defense under the plea that we are not yet prepared for non-violence is unacceptable. If you are not prepared today, you are not going to be prepared tomorrow. You must take risks in this venture of faith here and now. Gandhi was willing to take the risk. You may say there is no Gandhi in India today. I know there is no Gandhi. But the roots of Gandhi are still with us. No man is too small, no man is too confused, no man is too weak to put his faith in God and in himself and to say, “I believe in non-violence and will take a risk here and now”. All the countries will accept non-violence for self-protection.

Peace and non-violence are the two pillars of any peace process that upholds the human race’s very livelihood. These two are inseparable. Peace must be the fruit of any non-violent action to settle a dispute. Only such a resolved state of dispute will be full of peace and harmony. When the conflict between two individuals or groups or nations comes to an end, both the winner and the loser will have to be peaceful upon agreeing wholeheartedly to the terms of the winning conditions. And, this is also the fundamental spirit of humanity. They shall not build up their conflict on top of the outcome of the peace process. To achieve a peaceful treaty is not that simple. Global peace has been hindered by many challenges that include both natural and

human-made causes. The rationale behind achieving peace is in the positive understanding of “give and take”, humanity, forgiveness and non-violence. The right understanding will take the world in the right path. As an exemplary figure in politics, spirituality and nation building, Gandhi must also be understood rightly.

Mahatma Gandhi taught us to bring harmony to our world by becoming champions of love and peace. The task is difficult, but he has shown that a delicate, mildly man of small physical stature can achieve feats of unbelievable scale with a stem belief to practice peace through non-violence. In this direction he advised to take a promise in every morning to be followed for the day:

- Not fear anyone on Earth but God.
- Not bear ill will toward anyone.
- Not submit to injustice from anyone.
- Conquer untruth by truth.
- Follow the path of non-violence.

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- Prof. R.K.Nanda, Prof. in Management, KIIT School of Law, KIIT(DU), Bhubaneswar.



The British Rule was oppressive and unendurable to the Indians. Mohandas Karam Chand Gandhi, the father of our Nation raised voice against the unjust British rules. As a priest of Truth and non-violence he initiated mass movements for the interest of Indians. He got a wholehearted support from every nook and corner of the country. His resistance to exploitation and oppression of the British Government was a major incident in the history of India. His weapons of truth, non-violence and Swaraj were also the weapons of his followers and freedom fighters of Odisha. Of course, a few Freedom fighters tried to defeat and drive away British rulers through tit for tat policy.

philosopher and social activist. When he joined Puri Zilla School in 1893, his mother had died. He was greatly influenced by Mukhtiar Ramachandra Das, a teacher who was a nationalist and social worker. He started a voluntary group called 'Puri Seva Samiti' to provide help to the people suffering from Cholera. He in his later period of life with Madhusudan Das fought for the special status for Odisha province. He was a member of Utkal Sammilani from 1903 and became its President in 1919. He joined the Non-Co-Operation movement declared at a conference on 31 December 1920. As the member of Utkal Sammilini, he decided

## Gopabandhu Das's *Bandira Atmakatha* : Envisioning Swaraj in Colonial Odisha

*Dr. Natabar Jena*

Pandit Utkalamani Gopabandhu Das was a well-known name during the natural calamities of Odisha. It is said that natural calamities like flood, cyclone and drought regularly meet Odisha. He visited the calamity affected people without thinking of his life and family. He was a Freedom Fighter, socialist and humanist. He was a great disciple of Mahatma Gandhi and tried to awaken the spirit of Swaraj with the canons of Truth and Non-violence.

Gopabandhu Das was born in Suando village of Puri district, Odisha on 9<sup>th</sup> October 1877 in the then British India. He was a poet,

to support Gandhi's Non-Co-Coperation movement. Then he became the first President of Utkal Pradesh Congress Committee in 1920 and continued his work till 1928. He welcomed Gandhi to the province in 1921. When he attended the meetings of the All India Congress Committee at Calcutta and Nagpur, he persuaded Mahatma Gandhi to adopt the basic objective of Utkal Sammilini of organizing the state based on the spoken language.

As the Journalist and Freedom fighter, Gopabandhu Das was imprisoned several times and wrote several books on Freedom struggle;



the plight of the people of Odisha; the socio-political and economic condition of the country and particularly of Odisha. Being a Gandhian in his approach, he has called upon the people of Odisha to accept 'Non-violence; 'Truth' and particularly 'Swaraj' to defeat the exploitative, aggressive and inhuman British rule. He has several patriotic poetry collection. His popular work *Bandira Atmakatha* (The Autobiography of a Prisoner) discusses the miserable living condition of the people of Odisha. It records his advice to his statesmen to continue protest against the British rule, goods and illegal imposition of tax. He further appeals the people of Odisha to accept Gandhian principles of 'Swaraj' 'Truth' and 'Non-violence'.

A patriot loves his motherland and his countrymen. As a true patriot, Gopabandhu Das considers his countrymen as his kith and kin and addresses them not to be sad for his imprisonment and their life. He regards the freedom struggle of India for its spiritual force and non-violence to crush the empire of beastly force of British rule. He views that imprisonment as first phase of struggle for which he is not worried about. He accepts imprisonment for country as 'Pabitra Pravas' (holy sacrifice). His dedication and sacrifice for the motherland is noteworthy. He wishes to sacrifice every parts of his body for the development of his country.

Mishu mora deha edesha matire,  
Deshabashi chalijaantu pithire.  
Deshara Swarajya-pathe jetegada,  
Puru tahin padi moro mansha hada.  
(lines 8-11, p-2)

("Let my body merge in this land,  
Let my countrymen walk on my back.

Let all the pits of Swarajya path be filled,  
Let them be filled with my flesh and bones").

Mahatma Gandhi gave the call for Swarajya (Self-rule) to free our country from the clutches of oppressive British rule. Gopabandhu Das, an ardent supporter of Mahatma Gandhi advocates the need of Swarajya in Odisha. In his poem he projects the inhuman laws of British rule prevailing in India. He considers the British rule as 'Hina Rajaniti' (nasty politics). He reminds the glory of Indian administration which gave importance to care, protection and welfare of subjects. He criticizes the imposition of tax by British government which forces the people of Odisha for mortgaging their dishes and houses. He is optimist that Swarajya will remove all the suffering of the people of Odisha. He urges that Swarajya is the human right of every Indians.

Swarajya Manaba janma Adhikar,  
Eha bine Desa hue chharakhar.  
(Lines 21-22, p.5)

Swarajya niti hoiba prachara,  
Narahiba aau dukha durachar  
(Lines 23-24, p.6)

Dagdha heu deha, Bhasma heu ghara,  
Swarajya sadhane kebe hen nadara.  
(Lines 23-24, p.10)

(swaraja is human birth right,  
Without it the country sees plight.  
(Lines 21-22, p.5)

Swarajya principle will be everywhere,  
Sorrow and suffereing will be nowhere.  
(Lines 2324. P. 6)

Let body burn and house to ashes,  
Don't apprehend of Swarajya success.  
(Lines 23.24, p.10)



Gopabandhu Das has great concern for the miserable living condition of the people of Odisha under the Zamindari system during the British rule. The farmers who are supposed to feed others do not get two meals a day and the fighters popularly known as 'Paikas' beg food for their living. Their skeletal body shows their poverty-stricken life. The wicked money lenders and village headmen exploit the poor villagers and even village girls do not get the clothes to cover their body. Many villagers die of hunger and diseases. Many houses have become lonely like graveyard as the villagers have left their homeland in the quest of food and shelter. The life of villagers has become cheerless, pale and painful.

Gopabandhu Das is optimistic about the prospect of Odisha in spite of the present miserable condition of Odisha. He advises the people of Odisha to establish 'Panch' in village to solve all the disputes and revive the past glory of living together in villages. He explains that Swaraj treats all equally without any feeling of difference. He considers all the people of Odisha as the sons of 'Utkala Mata'. He wishes to see all the villagers to live unitedly to fight against poverty, misery and injustice. He envisions that Swaraj will remove all the poverty and misery of the people of then Orissa. He sings about the glory of 'Swaraj'.

Swaraj Sadhan ehi tinipada,  
Ghunchiba Sakala dukha daridrata.  
(Lines 15-16, p.17)

(The three terms 'Swaraj' to be attained,  
All suffering and poverty are to be removed).

As a great admirer of Mahatma Gandhi's ideology, Gopabandhu Das believes that acceptance of peace; 'non-violence' and 'Swaraj'

can bring self-confidence and self-rule to our country. Everyone must continue their journey on the path of truth and peace with single purpose of achievement of 'Swaraj'. He is sure that the concentration on unity can bring 'Swaraj' to our countrymen. He is sure that, the oppressive British rule will come to an end soon and our countrymen will regain their dignity.

Pahi asiachhi tora dukharati,  
Rakha nija dabi dambhakara chhati.  
(Lines 7-8, p. 33)

(The night of sorrow comes to end,  
Make your heart strong and determined).

Gopabandhu Das dreams for equal status to all the inhabitants of India. He expects that their trend of equality irrespective of castes, religion, and wealth should continue from 'Nilachala' the other name of Puri and also the religious centre of Odia people. He advises the people Odisha to walk on the path of Truth and accept Gandhi's call of Non-Co-Operation to drive away the autocratic British government from India. He considers Lord Jagannatha as the chief warrior and saviour of the people of Odisha to fight against injustice.

Chala Satyapathe nahin darabhaya,  
Asahajoga re bijaya nischaya.  
Chhada uchanicha bheda ahankara,  
Heu Nilachalu Samata prachara.  
Khandagiri bhedi Ahimsa mantar,  
Jagu puni thare Utkal – Antar.  
Nilachalanath prabhu Srinibas,  
Puraibe Asha rakha e Biswas.  
(Lines 17-24, p.7)

(Walk on the path of Truth without fear,  
One day non-co-operation will be winner.



Break the egoist barrier of high and low,  
Let equality be spread from Nilachala.  
Let the chant of non-violence pierce Khandagiri,  
Let the heart of Utkal awaken again more.  
The Lord of Nilachala is Sri Nibasa,  
Have faith on Him to fulfill our wish).

Gopabandhu Das's *Bandira Atmakatha* serves as inspiration to the people of then Orissa to fight against the despotic British rule in India. He canvases the plight and suffering of the people of Odisha and at the same time reminds the people of Odisha about their glorious history, life and ideology. He hopes that the people of Odisha will accept 'Swaraj' wholeheartedly and join hands with Mahatma Gandhi for the noble cause of freedom. Being an Odia, he has faith on Lord Jagannatha who will bless and take care of the people of Odisha. He is not depressed for his

imprisonment but hopeful that his statesmen will go ahead with his ideologies and principles.

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(The lines in Bracket have been translated to English language from the lines in Odia language of the text)

Dr. Natabar Jena, Lecturer in English, T.S.D. College, B.D. Pur, Ganjam, E-mail : Jenanatabar99@gmail.com, Mob: 9937442616.

Every journey starts from a single step



### The Success story of Jay Maa Santoshi SHG, Vill :Tileimal,GP: Karlajuri, Block: Dunguripali

Saraswati Ghibela, W/o-Kanjaru Ghibela, Village-Tileimal, GP-Karlajuri is cultivating different types vegetables regularly. Previously her family was dependent on Paddy cultivation only. Due to intervention by our Department, she diversified her cropping pattern. Initially she started Vegetable cultivation in a small area. After getting a profitable income, she started cultivating different types of vegetables round the year in an area of about 1 Ha. Our department has also provided subsidy for Hybrid Vegetable cultivation under MIDH. This year She has cultivated the Rabi Potato under the Scheme for Development of Potato, Vegetable and Spices (State Plan) 2021-22. She is selling the vegetables in the nearby weekly market and at Dunguripali market. She has proved that *"Every Journey starts from a single step"*.





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# Paika Rebellion : A Saga of Pride and Glory

*Prabhudutt Dash*

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Paika Rebellion (1817) sounded the death knell of the British empire.  
It heralded the dawn of patriotism and martyrdom in the heartland of Odisha.

The first war of Indian Independence,  
Paika Rebellion, was an exquisite display of Odisha's martial art and fighting spirit.

It was a protest against the unjust land and revenue policy of the imperialistic British government.  
Paikas fought to the finish for the emancipation of our motherland from the yoke of British rule.

Led by the valiant Buxi Jagabandhu, Paikas rose to the occasion,  
and fought against the monstrous cruelty and barbarity of the British Raj.  
Paika Rebellion was the precursor that, paved the way for Sepoy Mutiny (1857).

An armed rebellion, Paika Vidroha fuelled the spirit of resistance and opposition against the  
British maladministration, throughout the country.  
It was the mother of all freedom struggle in India.

Odisha's contribution to Indian Freedom Struggle was immense and pivotal.  
Paika Rebellion was Odisha's invaluable gift for attaining Indian Independence.  
It was a symbol of our dignity and supreme sacrifice.

It was a saga of grit, unwavering courage, indomitable will, undying spirit and patriotic fervour.  
It was an epoch- making event in Odisha's political history.  
The martyrdom of Paikas will be written in red letters in the annals of history.  
Salutations to the immortal heroes of Paika Rebellion.

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Prabhudutt Dash, Plot No : 307, Haladipadia, Sarala Nagar, Laxmisagar, Bhubaneswar-751006,  
E-mail: prabhuduttdash@gmail.com.



*From the Ages of Yore,  
From Tales of Past and Folklore,  
the Glory of Bharat - the Modern-day India  
Has always been Aglow  
Along the time and its Incessant Flow !*

The *Punya Bhoomi Bharata* has been the *Janma Bhoomi* and the *Karma Bhoomi* of many *Avatars* and *Mahapurushas*. This has been a land which has upheld *Dharma* in its pristinely possible form. This is the land referring to which, Lord Sri Rama had Declared, *Janani Janma Bhoomischa, Swargadapi Gariyasi* – the Mother and the Motherland are Higher than the Highest Heavens and outrightly rejected the offers

self-sacrifice, for protection and progression of the Motherland and all her children. Today as we celebrate and commemorate the *Azadi Ka Amrit Mahotsav* – the Glorious 75th Year of Independence of India from foreign oppressors, let us take this opportunity to ponder and reminisce about few of them.

Though India achieved independence in 1947, further adopting and enacting a democratic form of government, where the man in power actually rules the country on behalf of the people; its precedence could be traced back to 500 years to 1447 when *Gajapati Kapilendra Deba* of Odisha was at the zenith of his power. As the

## Adhyatma Bhave Swarajya-Swadhinata - Spirituality Leading to Self-Rule and Freedom

*Apratim Sai Rajesh*

of Swarna Lanka. The journey from I-to-We- (ultimately leading to)-He (the Supreme Lord) has been the hallmark of all the human race on this holy land of *Jambhu Dwipa* (the ancient name by which Indian Subcontinent was referred). Thus, spirituality is something which was deeply ingrained in every ounce of our blood, from times immemorial and patriotism intercalated with spirituality has been a hallmark of every *Bharatiya*. It is so natural that, rather than referring to our country, we revere her as *Bharata Mata*, our mother land. From such a land of lavish selflessness, it is but obvious to have progeny and lineages of men who are epitomes of supreme

monarch as he expanded his empire from Ganges after defeating Sarquis of Jaunpur and Nawabs of Bengal in the north, to Godavari in the south by humbling the Reddys and Vijayanagara Kings of Rajamahendri (Rajahmundry) and Hampi. He also captured the Bahamani kingdom from the Sultans of south and moved west to conquer the kingdom of Malwa with its capital at Dhara. But in spite of having such vast expanse of land under his overlordship, he made an epoch-making statement, which changed the spirit of royalty in Odisha, from then till date. *Mahaprabhu Sri Jagannath* is the Real King and Ruler of Odisha and that the present king is nothing more than his



servant, merely discharging his duty on the Lord's behalf. The inscription in *Shree Lingaraj* temple premises supports this fact. From then it has been the trend to all the kings and kingdoms of Odisha, especially the *Gajapatis* to revere Lord Jagannath as the Owner of Odisha !

This act and the principle of rule established by this fact, goes on to show the broadness, the spirit of dedication and servitude of the kings of Odisha. Years down the line, this feeling and expression of upholding the Divine Supremacy, the spirit of surrender and strong patriotic vigour has continued downstream along the ages. There can be numerous such examples of men and women of supreme valour, inimitable intelligence and unmatched devotion, which crafted them into lofty, exemplary humans and unforgettable humans, who have this far been living, way beyond their limited earthly sojourn. This land of *Kalinga*, the *Utkala*, which we all know as Odisha, has borne endless such sacred souls, who were born, live and died only for the country. It was their deep-rooted spiritual progress that made them icons of *Swadhinata Sangram*, the freedom struggle. Though it is practically impossible to describe and elucidate in details the achievements of all such blessed souls, let us recount few of them.

### Chakhi Khuntia

It was 1827, a time when the rule of Britishers was taking its firm grip on the entire country as a whole, when their policies of religious and colour based discrimination were creating a ruckus for all the citizens of India. A son was born to a servitor in the temple of Shree Jagannatha at Puri, just as he was applying sandal paste to the lord and the child was aptly named Chandan Hazuri. He grew up to be an adept in Vedic scriptures, the secular learning of the time and also

distinguished himself with extraordinary physical fitness, training and teaching the traditional martial arts of Odisha to many a youth. He picked up good Hindi or Hindustani language of his time and this enabled him to interact with many Jagannath devotees of North India.

In due course he became widely known as Chaki Khuntia and became the Panda, the family priest of Puri, of Raja Meropanth, the father of Famous Rani Laxmibai of Jhansi. Not many would this fact but Chakhi Khuntia continued to be an advisor for the Rani even after her marriage to Raja Gangadhar Rao at Jhansi. Both of them shared the pain of British Oppression and bore the brunt of British Atrocities. And when the Rani finally decided to revolt against the whites, past the death of her husband, she took deep and continuous counsel from Chaki Khuntia. Not only that, it was the great leader Chaki Khuntia, who helped to spread the rebellion to many cantonments of British Sepoys. He helped the Rani in many battles by supplying her with arms, men and ammunitions. He is said to inspire the Indian troops in British legions so much that, he became famously known as *Sepoy-Panda* and helped to organize and assist mutinies in many places. Such was his skill of strength and stealth that he was arrested many times and faced the torture of jail but nowhere the British could prove him guilty directly. This was the saga of his life long struggle, post which he spent the rest of his life in service of Lord Jagannath in Puri. Throughout his struggling life, he never cared for fame and material prosperity and though his was a life of pain, his love and devotion to *Shree Jagannatha Mahaprabhu*, as his *Ishta* and as the supreme ruler of the land, drove him to much meaning world of literary composition. He spent his last days in worship of the lord and composing



many beautiful poems and hymns in His praise and epitomized one of the greatest examples of patriotism coupled with the spirit of bhakti, depicting in one of the best ways, as to how symbiotic and inter-related are spirituality and patriotism.

### **Abhiram Paramahansa**

Sri Abhiram Pqramahansa Dev was yet another blessing for this Punya Bhoomi *Bharata* and *Utkala*. Born as the 3rd son of Satyabadi Pattanayak and Radha Devi, at the village Bhoipada (now called Karamala), near Brahmagiri in the Kanasa Block of Puri District. A childhood prodigy in spiritual matters, very early at the age of around 10-11, he became a teacher in the village school but soon gave it up for continuing his sadhana. With the divine grace of *Devi Banadurga*, he soon became a *Siddha* and began touring the lanes and by-lanes of many towns and villages of Odisha helping, guiding and blessing countless people and earned the popular title of *Thakur* Abhiram Paramahansa Dev. Even as he continued his spiritual journey, he worked tirelessly for social and moral upliftment of the people and scripted a book called *Kali Bhagabata*, which he began at the Village of Icchapur in Cuttack. Apart from the guidance for a moral life and many predictions for future events such as the fate of British Monarchy, Quit India Movement etc., it resonated deeply with nationalistic fervour. Soon some ill-willed and unworthy people began spreading the word that Thakur was plotting and instigating people against the British rule and this led to his arrest, trial and subsequent deportation to various jails of Odisha, finally being lodged at the Berhampur Central Jail. During this period, he was subjected to many misbehaviour, pain and atrocities, but interestingly he never changed his calm and absolutely peaceful demeanour. Bowed

by sheer unrest among population and fearing more revolt, he was released from Jail just after a year and few months. Thakur was very vocal about his thoughts on a free and strong *Bharat*. He regarded Gandhiji, really as a Mahatma and always lauded his efforts. He left his mortal coil in 1963 in just 59 years but in this limited time he left a lasting impression in the lives of millions of his devotees and in among the countless public of Odisha. He set a renaissance among the masses by giving a beautiful example, as to how to lead oneself on the spirituality and yet remain completely committed to the cause of motherland.

### **Netaji Subhas Chandra Bose**

The name of Netaji needs no descriptions in the annals of history of Odisha and India as a whole. The way he immortalized himself in the service of nation, in the cause of the Swadhinata of *Bharat* Varsha is unparalleled and unmatched with any other. Born in a rich and cultured Bengali family of Cuttack, the then capital of Odisha, he grew up nurturing the best of both cultures. From our understanding of anthropology, we can well assert that man becomes what his surroundings and circumstances are. And thus, in that light it can very well be said, that Odisha of 1897 when Netaji was born in Cuttack and the developments in next 17 years when in grew up in the soil and waters of Odisha, did very well shape his thinking and resolve.<sup>6</sup>

Enough has been said about his heroic acts in every land of *Bharat* where he moved and indeed across globe, where he moved in search and organization of support for the freedom of India from the British Oppressors. He was a champion of cultural and religious unity in his own right. But less is discussed about this own innate value of spirit and spirituality which he imbibed being born in a chaste Hindu family. The



philosophy of Sri Ramakrishna, Sri Vivekananda and Sri Aurobindo deeply influenced his young mind and at one time he was ready to accept the sannyasa and move on to the Himalayas. Very early in life he embraced the Veda Vakya, 'आत्मनो मोक्षार्थम् जगत् हिताय च' of Rig Veda which Swami Vivekananda used to frequently quote and which meant working for one's own salvation along with the service of the humanity.

Right from his young days as a school and college student he engaged in spiritual sadhana of yoga and seva, and visited many religious teachers and holy places. But slowly he understood the need to defend and fight the British by learning and empowering himself with the contemporary knowledge and skills.

It was Netaji who at once let go of the coveted Indian Civil Services Exam which he qualified in England, to prove his merit, and wrote, *"I know what this sacrifice means. It means poverty, suffering, hard work and possibly other hardships to which I need not expressly refer... But the sacrifice has got to be made-consciously and deliberately"*. Does this not reflect the spirit of the sadhu and deep-rooted spirituality in him? He used the understanding of Hindu philosophy to unite the people across the four cardinal directions of India when he said, *"Though geographically, ethnologically and historically India represents an endless diversity .... the most important cementing factor has been the Hindu religion. North or South, East or West, wherever you may travel, you will find the same religious ideas, the same culture and the same tradition. All Hindus look upon India as the Holy Land..... be it the chardhaam or the holy rivers from Ganga to Godavari."* From his close aides to recorded history of INA, it is a fact that, though he did not

proclaim any religion, Netaji used to slip into deep sadhana and meditation when ever faced with crisis. Thus, may not be in the traditional sense, but Sri Subhas Chandra Bose was a great spiritualist, reformer and unifier of the country in his own right and in the hind sight. It was his spiritual training and motivation that made him continue his fight against the British right till his recorded last breath, even though he continues to live to today, in the memories and ideals of *Bharat and Bharatiyas*.

### Complementarity of Spirit and Freedom

The perpetuance of human life and human experience has enabled us as a species to understand and internalize a plethora of experiences in myriad ways and all of which we pass on to posterity, either through direct teaching to our immediate next generation or genetically. But the matter of concern is sensitivity and evolution. As to how sensitive we are to the facts of what, when, where, why and how and, if and how well we ruminate upon their cause and effect.

And with these learning, how we shape our own evolution as living beings, the most intellectual earthlings. This is exactly how we come to observe and evaluate the role of *sadhus*, *sannyasis* and persons of spiritual inclination and their role in freedom struggle. The spirit of fighting and feeling for the motherland was present before them, it has continued after them for sure, but the way they perceived it, nurtured it, shaped it as per their capability and subsequently percolated it among their reach, is perhaps what separates them from many normal mortals of their age. The sense Sacrifice and the feeling of oneness with country and its people as a whole, is a blessing indeed and a great but extremely difficult virtue. It hardly matters how well to do or trying one's



situation is, in order to contribute in the struggle for freedom.

There is ample proof of this in Odisha itself, right from the young boy Baji Rout, the youngest freedom fighter of mere 10-12 age to the great sage like Gopabandhu who seamlessly served the poor and downtrodden of Odisha, saying ମିଶ୍ର ମୋର ଦେହ ଏ ଦେଶ ମାଟିରେ ଦେଶବାସୀ ଚାଲି ଯାଆନ୍ତୁ ପିଠିରେ, let my body merge in soil so that fellow beings could walk over me and grow! Such was the spirit of Pandit Gopabandhu that he let his own child die, but continued serving the needy. We must wonder, if not for the inherited spirit of valour and selflessness of Odia blood, what could have been the understanding of a tiny boatman, Baji Rout for such heroic defiance against the command of mighty British Raj ? This supreme act of sacrifice is in consonance with the Historic act of legendary Dharmapada of Konark Fame, who singlehandedly achieved in a single night, what 1200 artisans could not do, for the completion of the temple. And post which he immersed himself down the sea, laying down his life so that King Narashingha Deva I cannot hold any one accountable for the act !

Centuries apart, these two actions resonate with same spirit of sacrifice and dedication of life for the common good, thus proving the ageless statement, history repeats itself. And if this is thus true, why can't we emulate the actions, feelings, emotions and dedication of patriotism of yesteryears today, as we enter and move on through the *Azadi Ka Amrit Mahotsav* ? Perhaps all we need is a little attention, a time for contemplation, a rock-hard resolve to realign our

life and time giving priority to the greater good of the society and nation as a whole. And the decision to see good, be good, do good and defend our goodness at any cost, of body, mind, and spirit. This will in true terms keep up and continue our fame and lineage as true *Bharatiyas*, origin of which was *Adhyatma* and the realization of which will lead us to truly experience the fact that we are the supreme spirit, *Aham Atma* !

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Apratim Sai Rajesh, Doctoral Research Scholar, Dept. of Biosciences and Biotechnology, Vyasa Vihar, Fakir Mohan University, Balasore, E-mail : asrajesh.9@gmail.com.



Air pollution is a major problem in most of the countries; particularly it has become hazardous in urban areas. According to World Health Organisation (WHO), about 8.8 million people died in 2018 due to air pollution. In our country the cities are more polluted. There are 15 cities in India in the list of world's 20 most polluted cities.

In cities, the main cause of air pollution is vehicles. These vehicles use petrol or diesel in their internal combustion engine and emit carbon monoxide, carbon dioxide, sulphur dioxide, nitrogen oxide and particulate matters, which are harmful to human health and environment.

parts like multiple transmission system, clutch and gearbox. Also there is no exhaust pipe as EV is emission free. An EV has 20 moving parts, while a conventional petrol or diesel vehicle has more than 2000 parts. Hence, EVs are cheap to maintain. Further, as no fuel is needed and electricity is cheaper than petrol or diesel, operating cost of EVs is also less. Although the initial cost of the EV is higher due to high cost of battery, in the long-run, it is actually cheaper to drive EVs.

Since EVs are devoid of internal combustion engines, gears, clutches etc. they are more silent than conventional engines. Thus, it

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## Electric Vehicles - Need of the Time

*Er. Mayadhar Swain*

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One way of reducing air pollution is to reduce the number of vehicles, which is not possible. Rather this number is increasing every year. The alternative is to replace internal combustion engine with an engine which does not use fossil fuels and so does not emit pollutants to the atmosphere.

Scientists have now developed such a vehicle known as electric vehicles (EV) which run on electricity from a battery. Apart from pollution free, these vehicles have some other advantages too. EV electric motors produce a constant torque at all speeds, thus eliminating the need for auto

helps in curbing noise pollution, especially in crowded urban areas and sensitive places. As an added advantage, EVs being lighter, offer a smooth drive with higher acceleration over longer distances than vehicles running on fossil fuels.

In spite of many advantages of EVs, their use is limited due to some difficulties and disadvantages. The most important and costly part of an EV is battery, which receives electricity by plugging into the grid. When fully charged, a standard EV is capable of covering distance between 150 km and 170 km and then it needs to be recharged. The charging process can take



anywhere from 30 minutes (in case of fast charging) up to 24 hours, depending on the capacity of the battery and motors. However on an average, most batteries take four to six hours to be fully charged. Further, EV charging infrastructure remains inadequate in most parts of the world. Other disadvantages of EVs are lower battery life and higher battery cost. The currently used batteries in EVs have a life-span of around 3 to 10 years, depending on the make and model. The lower battery life often dissuades the user for EVs.

Cost of battery is high due to insufficient supply of raw materials. Lithium-Ion (Li-ion) batteries are used in EVs. A typical Li-ion battery consists of large number of lithium-ion cells that use metals like lithium, cobalt, nickel and manganese. Each metal serves a useful purpose. For example, lithium generates flow of electrons and helps charge the battery. Cobalt prevents battery overheating. The problem is that the world does not have enough of lithium or cobalt reserves required to replace current automobiles with EVs. Worst, most reserves are located in a few countries. For example, 65% of lithium reserves are in Bolivia and Chile, while 60% of cobalt reserves are in Congo. Due to short supply of these metals, these are expensive and it makes also battery expensive. The battery accounts for 70% of the cost of two wheelers and 50% of cars. On average, one EV is twice as expensive as the comparable petrol vehicle.

In India, the automobile industry is one of the key sectors driving economic growth. More than 25 million vehicles including passenger vehicles, commercial vehicles, three-wheelers and two-wheelers were produced in 2017-18 in the country. However, it is also one of the biggest contributors of pollution which necessitates its transformation into EVs. Niti Aayog has proposed

that only EVs should be sold after 2030. Earlier, a panel headed by Niti Aayog CEO Amitabh Kant had suggested that only electric powered three-wheelers and two-wheelers with an engine capacity of up to 150 cc should be sold from 2025. Now it is extended to all types of vehicles. To achieve this, adequate charging infrastructure should be provided along National Highways. Niti Aayog has estimated that the sale of EVs will help save about Rs.3 lakh crore on account of the import of crude oil to meet the growing demand.

To facilitate development of EVs in the country, Govt. of India has unveiled the “National Electric Mobility Mission Plan (NEMMP) 2020” under which it has declared a number of incentives for production of EVs in the country. The main hurdle for India is that it has very less reserves of lithium and cobalt and it depends on its import. We have to import either these ingredients of battery or the battery in totality. It depends on the availability and economics. The Finance Minister has announced in the last budget about promoting electric mobility by reducing GST for EVs to 5% and allowing income tax benefits for EV buyers.

On the advice of NITI Aayog, the Government of Odisha has brought the Electric vehicle policy in September 2021 to encourage faster adoption of EVs in the State. Under the policy, the government has announced financial incentives to customers by waving of road tax and registration fee during the policy period between 2021 and 2025. The government is also providing 15 per cent subsidy of the cost of the vehicle with maximum amount of Rs 5000 for two-wheelers, Rs 10000 for three-wheelers and Rs 50000 for four-wheelers. The government in its budget for 2022-23 has announced Rs 50 crore towards incentives of EVs.



China commands over 60% of global battery market share and it was also the largest EV producer with more than a million vehicles sold in 2018. Although there are fewer reserves of lithium and cobalt in China, it has purchased these mines in Congo, Bolivia, Chile and Australia. Even it controls half the cobalt mines in Congo.

EVs are the future of transportation and clean atmosphere. But it cannot be achieved, if battery technology is not improved. Worldwide researchers are working on battery. They are trying to replace the expensive cobalt with sulphur, sodium and magnesium. One emerging solution is to develop solid-state batteries, which have

advantages of no leakage of electrolyte, more life and ability to operate at higher temperature. Use of fuel cells is another great idea. Fuel cell EVs fueled by hydrogen emit only water and warm air. But its cost is too high and there is a great challenge to bring down its cost. MIT scientists are working on a project of wireless charging of the batteries by using magnetic resonance based on oscillating magnetic fields.

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Er. Mayadhar Swain, Editor, Science Horizon, Plot No. 70, Laxmi Vihar Phase – 1, Bhubaneswar – 751018, Mob : 9438693724.

### Success Story

#### **B. Punyabati is an exceptional example of Woman Empowerment**

B. Punyabati, D/o - B.Papa Rao is a general woman of Nandapur Block, District Koraput. She is staying with her father, mother, two brothers and one sister. When she was born the neighbours of her village restricted her family to come out because of another girl child. With that critical situation and poor financial condition of parent, she completed graduation and helped her parent in business and marketing. In the year 2011 she being inspired by the AWW on SHG movement and formed an women group named as Laxmi SHG in her leadership, under the flag of Mission Shakti. Attended different trainings and started to prepare Papad, Ladu and Badi like dry foods. Sold the products in local markets and got monthly income of Rs.10,000/- to Rs.12,000/-.



In group she continued the group savings and kept regular transaction at UGB Nandapur with mobilizing all other group members. In her leadership the group savings amount gradually increased. Four times they have received loans amounting to Rs.3,75,000/- and repayment has been done frequently. Under Swachha Bharat programme they have constructed 372 nos. of toilets in Muduliput, Podalput and Nandapur villages. Presently they have completed a community toilet near Nandapur Bus stand. All members are now very happy with the leadership of Punyabati.

Except these group activities, Punyabati personally attends different Exhibition on behalf of SHG through Mission Shakti, Koraput. In the year 2018 she had attended Organic Fair at New Delhi. Besides, she is participating in different fairs at State and District level. During COVID-19 in her leadership they have successfully managed free Kitchen and TMC at Nandapur. In coming year they have planned to do the Ginger cultivation in group. Now she is the President of Block Level federation and well known as a SHG leader in Nandapur.



In all the stirring annals of India's freedom struggle, a few events are as dramatic, inspiring and significant as the historic Dandi March led by the Father of our Nation- Mahatma Gandhi. The march in effect, was the spark that ignited the flames of the freedom movement and caused the idea of mass civil disobedience to spread like wildfire across the nation.

It was in the Lahore session of the Indian National Congress held under the presidentship of Pandit Jawaharlal Nehru that the epoch-making Independence Resolution was adopted on the midnight of the 31<sup>st</sup> December, 1929. Hoisting the national flag, the President declared complete

proposal to the government. He wrote a letter to the Viceroy Lord Irwin. In it, he described the ruination of the country under British rule and gave notice of his intention to launch a Civil Disobedience Movement by symbolically breaking the Salt Tax Law, which in his opinion was 'the most iniquitous of all from the poor man's standpoint.' He also added, "As the independence movement is essentially for the poorest in the land, the beginning will be made with this evil." He implicitly warned that if his proposals were rejected, he would be forced to launch the Civil Disobedience campaign. Predictably the Viceroy rejected Gandhiji's

## Salt Satyagraha and its Response in Odisha

*Balabhadra Ghadai*

independence or **Purna Swaraj** as the goal of the Congress. 26<sup>th</sup> January, 1930 was declared as the First Independence Day. Further, the resolution recommended a Civil Disobedience Movement to be launched for the attainment of **Purna Swaraj**. Having authorized by the Congress for launching the Civil Disobedience Movement, Gandhiji gave a clarion call to the Indian masses for adopting a Civil Disobedience programme. Accordingly, breaking of the Salt Law was taken up as its first phase.

Before launching the Civil Disobedience Movement however, Gandhiji presented a consolidated 11 points administrative reform

proposal. As a result Gandhiji began his epoch-making march to Dandi at 6.30 A.M. on 12 March 1930 accompanied by a group of 78 Satyagrahis from Sabarmati Ashram.

Gandhiji's plan of launching a national struggle with common salt bewildered the leaders of the Congress including his close associates like Pandit Jawaharlal Nehru. A sense of scepticism was developed in the minds of the leaders of the Congress. Taunting articles appeared in the Anglo-Indian press. 'The Statesman' of Calcutta in a leading article wrote that the Mahatma could go on boiling sea water till dominion status was attained.



Notwithstanding all such doubt and derision, Gandhiji had embarked upon the mission of launching a salt campaign on the national level. He knew it would appeal to the country as a whole and especially to the poor in particular. On the eve of his pilgrimage to the sea, he had promised that he will not return back to Sabarmati without attaining “**Swaraj**” for his country, failing this, he had decided to sacrifice his body to the sea. Although his followers and countrymen were confused and pessimistic about a mass movement on this issue, they had, never the less, implicit faith in the leadership of the Mahatma and waited in patience to see the results of Gandhiji’s campaign. By the time Gandhiji reached on the 5<sup>th</sup> April, 1930 the entire country was charged with patriotic fervour. The following day, after a purificatory bath in the sea, the Mahatma started Civil Disobedience by appropriating pieces of salt lying on the beach. The architect of the movement, Mahatma Gandhi was arrested on the 6<sup>th</sup> April, 1930. The spark was ignited in a dramatic fashion. The explosion followed. The pent-up emotion of the masses burst forth and a nation-wide violation of the Salt laws began.

When Gandhiji and his team of pilgrims were on trek to Dandi, the Utkal Pradesh Congress Committee (U.P.C.C.) met in a special session in Balasore on the 15<sup>th</sup> March, 1930 to discuss the course of action for the contemplated campaign. The U.P.C.C. appealed to the people to extend all kinds of help to make the movement a success. The District Congress Committees were directed to recruit volunteers who would actively participate in the movement and to carry on other programmes of the Congress at full speed. Harekrushna Mahtab was entrusted with the responsibility of making preliminary arrangements on Inchuri beach, where the Salt

Satyagraha of Odisha was to be initiated. He was being assisted in this work mainly by Shri Surendranath Das, who afterwards won the title of ‘**Sardar**’ for his remarkable contribution to the Salt Campaign. The Committee had also selected Shri Gopabandhu Choudhury to lead the first batch of Satyagrahis to Inchuri for commencing the Salt Campaign. A Satyagraha Camp was opened at Cuttack to which volunteers from different parts of the province flocked to sign the oath of sacrifice in the cause of the Salt Campaign. Popular enthusiasm concerning the Salt Campaign reached almost every village in the districts of Cuttack and Balasore. At this stage, frequent meetings were organized to propagate the objective and philosophy of the Salt Satyagraha among the people. Such meetings were soon prohibited under Section 144 of CrPC and persons addressing the public in connection with the Salt Campaign were subjected to arrest and imprisonment. On the eve of launching the campaign in this province, a large public meeting was held on 5<sup>th</sup> April at Cuttack to greet the Satyagrahis selected for the campaign. Speakers addressed the meeting disregarding the prohibition. Satyagrahis were exhorted to fulfill their mission and the countrymen at large were appealed to join the movement to do away with the oppressive salt administration.

On 6<sup>th</sup> April 1930, Gandhiji commenced the defiance of the Salt Law on the Dandi beach. That day was fixed by Gandhiji for law breaking throughout the country. As per the planned programme, the first batch of 21 Satyagrahis, led by Shri Gopal Choudhury and Acharya Harihar Das started their march on foot to Inchuri from **Swaraj Ashram** at Cuttack. The Satyagrahis and their leaders were felicitated with great enthusiasm by the crowd who gathered at the Mahanadi river



ghat to see them off. An advance party consisting of Sudarsan Praharaj, Narayan Das, Akulananda Behera and Sadasiva Sarangi, led by Pranakrushna Padhiary went ahead on 31 March to spread the message of Satyagraha through propaganda and meetings, and to infuse the spirit of patriotism and self-sacrifice in the minds of the people for facing the coming ordeals.

On the way on 8<sup>th</sup> April, the leader of the group, Shri Gopabandhu Choudhury was arrested by the police on a previous charge of violating sec.144 of the CrPC and taken back to Cuttack for imprisonment. The leadership of this mission then fell on Acharya Harihar who was with the leader as one of the Satyagrahis. Walking along the rest of the journey, Acharya Harihar reached Inchuri with his followers on the 13<sup>th</sup> April to commence the violation of the Salt Law.

After his morning prayer on 13 April 1930, Acharya Harihar waded into the sea and picked up some salt earth in the presence of thousands of systematic watchers. Acharya Harihar and six of his volunteers were arrested by the police party present there. Thus began the Civil Disobedience Movement in Odisha. The police began its repression and other volunteers were prevented from taking salt earth. But following the heroic example of Acharya Harihar others such as Pranakrushna Padhiary, Madan Mohan Patnaik and Biswanath Hota broke the Salt Law and smilingly courted arrest. There was a mass upsurge and the movement gathered spectacular momentum when the local people joined the Congress volunteers in large number. A good number of volunteers also reached Balasore in several batches from Cuttack, Puri, Ganjam, Sambalpur, Singhbhum and the neighbouring State, Mayurbhanj.

On 14 April an old man named Binod Choudhury and his team of volunteers defying the Salt Law prepared salt at Inchuri. Police brutalities upon them became severe. In spite of the police excess the Salt Satyagraha continued unabated from 15 to 19 April. The Satyagrahis worked from early morning to 12 noon and again from 3 to 6 in the afternoon in preparing contraband salt. Then hundreds of volunteers in a huge procession moved towards Balasore for the sale of contraband salt. On 17 April at Sundari Chhak, four miles away from Balasore, police began its repression in full swing and as a result a good number of Satyagrahis fell to ground injured and senseless. They were nursed by the women-folk from the nearby villages under the guidance of a doctor volunteer. In consideration of spontaneity and magnitude of the popular response, Inchuri Salt Satyagraha occupied the second place in India, the first being Gujrat where Gandhiji himself led the movement.

On being released on 19 April 1930, Gopabandhu Choudhury attended the Congress Working Committee. The Committee took decision to activate the mass Civil Disobedience at different places on the Balasore seacoast, mobilizing a large number of villagers. 'Permit Kothi' of Shri Gouridatta Marwadi was then housing the Satyagraha camp of Balasore. Very soon Gopabandhu Choudhury, Harekrushna Mahtab and Dr.Krushna Prasad Mohanty of Sunahat (Balasore) were arrested near the Satyagraha Camp and after their confinement Nanda Kishore Das and Lingaraj Mishra were chosen respectively as the President and Secretary of the Pradesh Congress Committee. In the meantime, young nationalists like Gajendra Nath Sahu, Rabindra Mohan Das, Nityananda Mahapatra, Kshetra Mohan Roul, Trilochan Panigrahi and Gouragopal Das of Balasore district



came out of their educational institutions and worked with heart and soul for the Civil Disobedience. Their Participation added fresh vigour to the movement.

The Civil Disobedience Movement soon spread to other places of the district under the leadership of Nilambar Das, Karunakar Panigrahi, Bhagabata Sahu, Biswanath Hota and others. Sartha, situated 10 miles northward from Inchuri on the Balasore sea coast became another important centre of Salt Satyagraha. In the abandoned salt-beds of this once-prosperous salt manufacturing centre, the Salt Campaign was undertaken with great excitement. The movement was in full swing at other places such as Eram, Padampur, Kasaba, Basta and Bhadrak in the Balasore district. Srijang in the Balasore coast came into prominence in the whole of the province for the part it played in the salt campaign. During the Salt Campaign in Inchuri, the Srijang group of villages had actively participated in the Satyagraha. Police later on wreaked vengeance on a different pretext over these villages for their having exhibited great enthusiasm at the time of the Salt Satyagraha in Inchuri. Thus, during the Salt Satyagraha the entire Balasore coast from Basta to Basudevpur southwards was the scene of immense activity involving challenge and response between the determined Salt Satyagrahis and the embarrassed government personnel.

By the middle of May 1930, preparations were being made for the launching of Salt Satyagraha in Cuttack district. On 8 May Narayan Birabar Samanta, an Ex-M.L.C and scion of the former ruling family of Kujang (which was at that time a Zamindari Estate of the Maharaja of Burdwan) announced at Cuttack that he would start the salt manufacture on the coast of Kujang.

On 10 June, Narayan Birabar Samanta was arrested and with his arrest government reported that 'the design of the Satyagrahis in Kujang collapsed'. But protest meetings were held in Kujang, Tirtol and Ersama area following the arrest of their popular leader. Rama Devi and Malati Devi worked tirelessly to make the movement more effective with great courage and rare dedication. The movement became more momentous as soon as Rani Bhagyabati Patamahadei of Kujang joined the Salt Satyagraha. Thwarting the vigilance of one magistrate and the police party, Rani Patamahadei, Rama Devi and many other volunteers crossed to Kaliapata in a boat during dark hours of the night. Hundreds of women following the ideal of their patriotic Rani came forward to prepare contraband salt. Police party was only a silent spectator to this amazing development. In the district of Cuttack, besides Kujang, new centres like Chatua, Kalipat, Paradip, Ersama, Kankardia and Daradia came to prominence in manufacturing salt.

In the Puri district, the Salt Satyagraha was led by Pandit Nilakantha Dash. Areas in the Chilika coast, Astaranga, Marichpur, Khandasahi, Madanki and Kakatpur which were formerly salt manufacturing centres, became scenes of the Salt Satyagraha. Violation of the Salt Law was observed in Satyabadi and nearby villages. A Camp Court at Kakatpur under the control of the Sub-Divisional Officer, Puri, used to try Salt Satyagrahis and award punishments against them. In spite of this, immense enthusiasm was shown by the villagers for the Salt Movement. Efforts of government to dissuade the people from the movement failed. Police atrocities in this district was the similar nature as in case of the other Satyagraha Centres of the province.



Salt Campaign in the district of Ganjam took the shape of a mass upsurge due to effective leadership of Niranjan Patnaik, Biswanath Das, Sarala Devi, Sashibhusan Rath, Narasingha Sahu, Dibakar Patnaik and the like. But Sarala Devi and Malati Devi made extensive tour and drilled ideals of satyagraha into the minds of the rural masses, particularly of the women folk through Ganjam area. In the mass Civil Disobedience organized by the leaders like Niranjan Patnaik, Biswanath Das and Sarala Devi at Ganjam in the month of May, 1930 at least a thousand women participated. A team of young Satyagrahis of Koraput led by Radhakrishna Biswasray joined the Satyagraha Camp at Ganjam. A raid on the salt depot at Huma was thought of but at the direction of the Provincial Congress Committee it was abandoned. However, manufacturing of salt continued in full-swing in centres like Ganjam, Huma, Laxmipur, Pallibandha and Jayantigarh. Subsequently, police began severe repression and imprisoned Niranjan Patnaik, Sarala Devi, Biswanath Das, Sashibhusan Rath, Dibakar Patnaik and many other leaders and volunteers.

During the Salt Campaign of 1930 Sambalpur also played an appreciable part. A Satyagraha Committee was organized under the chairmanship of Ghanashyam Panigrahi. Four batches of Satyagrahis were sent by the Committee to defy the British Salt Law and to prepare contraband salt at different places of the coastal districts of Odisha. All these Satyagrahis and Volunteers suffered ill treatment at the hands of the police and several of them courted imprisonment.

It is worth mentioning that the Salt Satyagraha influenced the political and social life in Odisha to an appreciable degree. This was reflected in the role played by the different sections

of its people promoting the Salt Campaign to a successful conclusion. In this connection, the parts played by the women-folk, the poets and writers, and the student community deserve mention.

Large scale participation of women was an important feature of the Civil Disobedience Movement in Odisha. Hundreds of them, being of good family and high educational attainments, suddenly came out from the seclusion of their homes and in some cases actually from **pardah** in order to join Congress demonstrations and manufacturing of salt. As for example, as soon as the Salt Satyagraha started at Inchuri, Rama Devi, accompanied by Malati Devi, Annapurna Devi and Kiran Bala Sen, reached the Satyagraha camp at Balasore. Hundreds of women came under the spell of their amazing enthusiasm and leadership. On 20<sup>th</sup> April, they led a long procession of women to Satyagraha centre and violated the Salt Law by collecting salt earth under the very nose of police party stationed there. Rama Devi, Annapurna Devi, Malati Devi and many other women volunteers visited Srijang and encouraged women-folk of that area for violating Salt Law. On 21 April, hundreds of volunteers of different villages manufactured mounds of salt at different centres and it was reported that 30 women of Kuanrpur joined the party and thousands flocked to see them. Many Odia ladies also took active part in preparing salt at different centres like Tundra, Boita, Inchuri, Kuanrpur, Koligaon, Rasulpur and Kasha. Huge quantity of salt manufactured at different centres were brought to Balasore for sale under regular Satyagrahi escort.

Poets and writers contributed appreciably to the intensification of the movement. A poetical work ‘**Ahwan**’ (call to action) by Smt. Kuntala Kumari Sabat fanned the fire of



national patriotism during the Salt Campaign. In her work, referred above, she focused the distress of the people paying a heavy salt duty on foreign salt, even though they belonged to a sea-board country with its shores washed ocean. Depicting the evils of the government salt policy and the salt tax, she wrote that the people had no right to their own goods; that pinch of salt was difficult to procure under an imperialistic policy of free trade and economic exploitation. She deplored that people reduced to skeleton by famine, and poverty were made to pay a heavy salt tax. This, she believed, reflected the utter helplessness of the people in resisting the evils of foreign domination. The hour had struck, she wrote, to plunge into the war of non-violence against the armed action of an exploiting administration. She was joined by another poet, Shri Banchhanidhi Mohanty. His fiery verses circulated in the form of pamphlets among the Satyagrahis, inspired them to redouble their action. The air was then ringing with the inspiring verses of this poet. The literary pieces of the two poets had become quite powerful factors in sustaining the movement with increased vigour. As a result of which, a ban was imposed on their writings by the government. Government also banned in this connection many other literary works such as (a) "**Palasir Abasane**" by Harekrushna Mahtab, (b) "**Luna Mara Gita**" published by Gopinath Press, Bhadrak, (c) "**Bira Bidushi**" by Ram Prasad Singh and (d) "**Swaraj Pala**" by Nityananda Mahapatra.

The role played by the student community of the province during the Salt Satyagraha deserves mention. They made common cause with the Satyagrahis in this struggle. Students

launched demonstrations and courted arrest in protest against the arrest of leaders of the Salt Campaign. They boycotted annual examinations and left their educational institutions. Shri Raj Kishore Bose, one of the leaders of the Congress, could carry the students with him in this struggle. Government retaliated the action of the student agitators by cancelling scholarship of many students. Their parents were asked to explain about the absence of their wards from schools and colleges. Coercive measures including imprisonment did not deter the student community from their mission.

Another notable feature of the Civil Disobedience Movement was participation of teen-agers (all below 17) who constituted the Children volunteers army, popularly known as **Vanara Sena** or Monkey Brigade. **Vanara Sena** rendered commendable service to Rama Devi and Malati Devi when they led the picketing of liquor shops and foreign shops at Cuttack. Even as they were beaten up with canes they never cried or retaliated. They rather preferred to shout **Bande Mataram** or sing patriotic songs of Bira Kishore Das. The fearlessness and the dedication of the **Vanara Sena** in Odisha was indeed unique.

The unprecedented enthusiasm and the unity of purpose exhibited by the people of Odisha during the Salt Satyagraha, constituted a significant mark on the road to freedom for this country from the colonial domination.

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Balabhadra Ghadai, At/P.O-Khiching, Dist.-  
Mayurbhanj-757039, Mail-ghadaibalabhadra77  
@gmail.com.



India celebrates the 76<sup>th</sup> Independence Day the 15<sup>th</sup> August. It completes 75 years of independence from British colonial rule and steps into the 76<sup>th</sup> year of its onwards journey. These 75 years have been very eventful. The country recorded impressive progress on some issues but also faltered on many of the promises made to the national liberation movement. This year we celebrated it as “**AZADI KA AMRIT MAHOTSAV**”, India’s Independence struggle is the biggest mass mobilization of people in human history. The overwhelming sections of the enslaved Indians responded to the call for struggle

Karachi Congress had declared that “in order to end exploitation of the masses, political freedom must include economic freedom of starving mission. The congress therefore, declares that “no Constitution will be acceptable to it unless it provides or enables the Swaraj Government to provide for its citizens, freedom political, social and economic.”

It is this vision and understanding of the national liberation movement that found reflection in the Constitution adopted by the country and to declare itself a Republic in 1950.

The Indian Constitution is a social contract

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## Azadi Ka Amrit Mahotsav

*Girija Shankar Das*

against British colonialism irrespective of language, caste, religion. Though the struggle was led by the then elite of British India, the workers, farmers, poor and vulnerable made immense contribution to free the nation from colonialism. It was with hope that free India will end the gruelling conditions of their existence and they can lead a life of decency and dignity.

These expectations were firmly grounded in the glorious traditions of the national liberation movement. The national liberation movement developed a vision and consensus on constructing an egalitarian Indian society. Long before India adopted a Constitution, the 1931 session of

of its people to construct a just fair and equal society. It is also a guide to governance of the country. The Constitution recognized the huge diversity in cultures, plurality of religions and languages and accommodated the interests of every section of the society. It firmly laid the foundations of nation building on Secularism, Equality and Liberty. It placed great emphasis on fraternity without which maintaining unity of the nation would not be easy. The biggest achievement of free India is to remain united defying all odd. This has been possible due to respecting values enshrined in the Constitution. It has also remained democratic to a large extent



except for a brief spell of darkness cast by internal emergency. The democratic institutions created to keep a watch on the Governance have also carried out their assigned task in protecting personal liberties of the citizens. The country made advances in science and space technology and economy grew which does not necessarily mean the human development.

However, it must be accepted that the last few years have been very challenging to the political, economic and social life of the nation. Politics has degenerated in to a business with ideology losing its relevance. The jumping of practice in search of lucrative position has become order of the day and the money power has assumed the most important role in electoral politics. India's ranking on democracy is on a continuous slide down which is indicative of the fact that Indian democracy is slipping into plutocracy. The crackdown on civil liberties has made Indian democracy suspect in the eyes of the global community.

When we are celebrating "Azadi Ka Amrit Mahotsav", we got a new woman President who

was born in Independent era. She is first woman tribal and Odia and 1<sup>st</sup> young President (became 1<sup>st</sup> in every sector). We feel proud in this time.

True Indian economy has become large but economic growth by itself does not translate into better life for the people. For that to happen, the state must play its role as a distributor of economic and social justice. Neoliberal policies have created massive inequalities with the top 1% owning half the national wealth while bottom 50%.

On the 76<sup>th</sup> Independence Day, India stands at the cross roads. The attack on Constitution and democracy and economic deprivation for vast majority cannot go uncontested. This rot has to be reversed, this is the greatest challenge of our times.

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Girija Shankar Das, Plot No.3, Nicco Park Road, Kabari Sahi, Nayapalli, Bhubaneswar-751012, Mob: 9238502724, E-mail : girijashankardas61@gmail.com.



The British ruled over India for about three centuries. Then India was covered by the flames of revolt. The revolt brought the Hindus and the Muslims, the Princes and the people, the Zamindars and the farmers together and they all fought shoulder to shoulder to drive out the British. The causes and motivations of the rebel- they were doubtless diverse – by accepting the leadership of the Mughal King and by all of them fighting in his name, they had immediately made their struggle political in its objective and legitimate in content. Their fight was for their king and their country; the objective was political freedom from foreign usurpers. As has been rightly said: “The struggle

freedom movement is concerned, the revolt of 1857 and the repressive measures adopted to crush it gave birth to a bitter and sharp reaction and sowed the seeds of mass popular upsurge and a nationalist movement for freedom from foreign rule.

The history of India’s freedom makes an inspiration and thrilling saga. Here is a story of indomitable courage and sacrifice of ancient women ceaselessly fighting for their freedom. “The British rule in India”, said M. K. Gandhi “could end in minutes if the women of India wanted and understood it”. He gave a clarion call to them to

## Women in Freedom Struggle

*Dr. Janmejay Choudhury*

was as nearly ‘national’ as it possibly could be under the conditions then prevailing. It was spontaneous and was inspired by a popular impulse to break the shackles of slavery. According to Vir Savarkar and Pattabhi Sitaramaya, it was the first war of Indian independence. As Maulana Abul Kalam Azad said, “India faced the trial of 1857 as a united community. The revolt failed but its failure and the repressive policies pursued by the British thereafter resulted in a widening gulf between the rulers and ruled. But even in its failure it remains a glorious chapter in the saga of the struggle for freedom. So far as the history of the Indian

join the freedom struggle and save the national honour. The first woman to respond to his call was Kasturba, his wife. A pillar of struggle to Gandhiji’s striving for non-violence; she was always in the forefront in all his non-violent agitations in South Africa as well as at home. She had a distinct outlook on life. She stood for the education of women and through education their empowerment. Others who plunged into the freedom struggle include Madam Cama, Sister Nevedita, Annie Besant, Sarojini Naidu, Kamala Nehru, Maniben Patel, Vijay Lakshmi Pandit, Sucheta Kripalani and a thousands others who sacrificed their homes to see the country free.



Even those who did not fully subscribe to non-violence, joined the movement for a new India through revolutionary methods. Those included Durga Bhabhi, Satyabati Devi, Khurshed Behn, Aruna Asaf Ali and a hundreds others. The story of Madam Cama is most inspiring. Even before Gandhiji had started his struggle in India, she, along with Sardar Singh Rana, in 1907 unfurled the tricolor of India. The occasion was International Socialist Conference at Stuttgart, Germany and all the delegates rose and saluted the flag of freedom. She exercised tremendous influence on the mind of Bhagat Singh and his comrades. Popularly known as ‘Mother of Revolution’, she asked countrymen to pledge to overthrow the foreign yoke. Durga Bhabhi, wife of Bhagawati Charan Vorha, wielded tremendous influence on the minds of revolutionaries like Bhagat Singh, Chandrasekhar Azad, Sukhdev and Rajguru. With Durga Bhabhi, Bhagat Singh, after killing Saunders had travelled in the Calcutta Mail on December 18, 1928. To escape from Lahore railway station that evening was nothing short of a miracle. After Bhagat Singh’s execution, Durga Bhabhi openly came in the field and decided to kill Lord Hailey, the ex-Governor of Punjab. Durga Bhabhi was arrested and sentenced to three years’ imprisonment. Satyawati, the illustrious daughter of Swami Shraddhananda whose only passion was India’s freedom, of the 37 years she lived, 12 were spent in prison. “Don’t touch me, I’m the Agni of India”, she shouted at the British police officer who tried to arrest her. Usha Mehta of Bombay came into prominence during the ‘Quit India’ Movement and she started a secret radio and called it ‘Voice of Freedom’. Aruna Asaf Ali, the heroine of the Quit India Movement of 1942 remained underground for a number of years, hoisted the National Flag in Bombay, became Mayor of Delhi and won admiration of all parties,

with Dr. Lohia and Jayaprakash Narayan; she founded the socialist wing of the Indian National Congress. As Head of the Rani Jhansi Regiment of INA, Captain Lakshmi Sahgal was one of the most trusted and loyal aids of Netaji. Ammu Swaminathan, mother of Captain Lakshmi was a founder member of the All India Women Conference situated in Madras; she joined the Indian National Congress in 1934 and played a leading role in the Quit India movement in 1942. Sarojini Naidu was the poet chronicler of the freedom struggle, the poet historian of the freedom movement of India. A princess of the erstwhile native Kapurthala State, Rajkumari Amrit Kaur was Gandhiji’s secretary for 16 years. Imprisoned a number of times and lathicharged on several occasions, Amrit Kaur was drawn towards Gandhiji during the days of martial law in Punjab. Another name to emerge in the freedom struggle was that of Durgabai Deshmukh during the salt Satyagraha. Popularly known as ‘Iron Lady’, she defied British authority in the 1930’s and edited a magazine called ‘Andhra Mahila’. During the Satyagraha in Bardoli, Maniben Patel organized the women’s participation.

In the meantime the notably women leaders of Odisha who played a vital role in freedom struggle were Rama Devi, Malati Devi, Sarala Devi, Janhaba Devi, Kokila Devi, Rasmani Devi, Sarojini Choudhury, Parbati Giri, Prabhavati Devi, Hiranyamayee Devi, Godabari Devi, Radhamani Devi, Janaki Devi, Jambubati Devi, Tulasi Devi, Sushila Devi, Prema Devi, Rukuni Bai, Leela Bai, Rupa Bai (Nuapada), Prafulla Kumari (Kujanga), Bhagyabati Pattamahadei (Rani of Kujanga), Manika Devi, Chandramani Devi, Annapurna Choudhury, Sobharani Panda, Ansurani Roy, Amiya Ghose, Pura Bai, Nathi Bai, Binapani Devi, Kiranabala Sen, Mangala Sen,



Sunamani Devi, Nisamani Devi, Champamani Dasi, Hiramani Devi, Basanti Kumari Mahanty, Rasamani Devi (Puri), Bimala Devi (Puri), Amriti Devi (Sambalpur), Kishore Mani Devi (Ganjam), Krushna Kumari (Sambalpur), Rukmani Dube, Kundalal Devi, Kusharimani Devi, Sobhabati Panda, Purnabasi Panda, Gunamanjari Devi (Ganjam), Hemalata Samant (Ganjam), Suryamani Devi, Priyambada Devi, Haripriya Devi, Kumuda Devi, Hiramani Devi, Chhaya Devi, Nisamani Devi (Cuttack), Kausalya Devi, Saraswati Devi, Sraddhamani Devi (Puri), Subhadra Mahtab, Ahalya Devi, Bidu Dei, Bishnupriya Dei, Chintamani Dei, Durgamani Dei, Phulamani Bhanja, Gauri Dei, Hansa Devi, Kuturi Devi, Pika Dei, Pira Dei, Tara Bewa, Narayani Das (Balasore), Mangala Devi, Ashamani Devi, Bhdhi Bewa, Hadinani Devi, Radhika Devi, Balli Pradhan, Bimala Devi, Buduwal Devi, Basanti Devi, Usha Devi, Sasibala Devi, Kshetramani Devi, Sakuntala Devi, Durga Bewa, Duti Dibya, Sarala Bewa, Sraddhamani Raut, Suma Bewa, Tara Bewa, Niharabala Naik, Pramila Sundari Devi, Rasapriya Devi, Sobha (Ganjam), Gunamanjari (Puri), Nandinidevi (Girl student of Ravenshaw College), Hiranyamayee Senapati (Daughter of Fakirmohan Senapati, Balasore), Tofa Bibi, Kuntala Kumari Sabat, Sabitri Acharya, Bithi Ghosh, Ramamani Roy, Nirupama Mohanty, Uttara Choudhury, Basant Kumari Parida, Rajiha Mallik, Rajiha Raut, Usa Dei, Sabitri Jopshi, Bela Devi, Kiran Lekha Roy and some Telugu

Satyagrahis of Berhampur namely Smt. P. Tamma, Suryamma, T. Arahula, Baralaxmi and A. Laxmibai. Some of them established 'Kasturba Nari Mangal Kendra', 'Matruniketan', 'Banarasena' (Young group to help women Satyagrahis), 'Kasturba Gandhi National Memorial Trust', 'Nari Ashram' and 'Pragati Ashram' (Berhampur) for propagation of Freedom movement.

In brief, women's participation in the freedom struggle hastened the process of freedom and accelerated its onward march. The struggle was long, the journey was arduous, many fell on the way. The survivors- their hearts heavy with the memories of the lost comrades – nevertheless continued the pilgrimage to the pledged goal of freedom. Many youthful revolutionaries faced the gallows and sacrificed their all so that the succeeding generations of Indians may be saved the scourge of bondage and may breathe the air of freedom. The sacrifices of patriots bore fruits. On August 15, 1947 India became free and joined the comity of independent nations. Dreams dreamt for centuries came true. The people became masters of their destiny and acquired the right to frame their future in accordance with their own cherished goals and aspirations.

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Dr. Janmejy Choudhury, Lecturer in History, Sri Jagannath College, Kaipadar, Khordha.



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## Oh ! First worshipped Deva Shree Ganesh

*Dr. Rama Chandra Rout*

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All knowledge and science flows from you  
Beloved brave son of Uma Mahadev in lieu.

Countless verses in great epics all  
Drafted and composed stupendous role.

Enchanting your name in the first place  
Flowers offered on your lotus feet base.

GouriMaa's darling son Mahadev's love  
Hale ! Karttikeys's brother all above.

Kneeling before You all students pray  
Long lasting blessings with always to stay.

Millions and millions books and skill  
New fronts of wisdom we beg to fill.

Oh ! The first worshipped Deva Sri Ganesh  
Pray before You pray before You  
again and again afresh.

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Dr R.C. Rout is working as Director, Health Intelligence and  
VS –Chief Registrar Births and Deaths, Odisha, 2nd Floor, HoD  
Buildings, Bhubaneswar.



The kings of Odisha and their troops were well known for unique bravery, courage and challenging fighting spirit. But they did not make good use of that warrior temperament against the foreign foes; rather they were involved in infighting. Yearning attitude was the prime cause for which Odisha had to pay the greatest price and lost independence. Because of heinous and betrayal activities of the traitors, *Gajapati* king *Mukundadeva* lost his life at the hands of *Ramachandra Bhanja* in the battle of *Gohiratikiri* near *Jajpur*. *Ramachandra Bhanja* also reaped the same fate in the war and

exploiting attitude. After British occupied Odisha, a ground less expectation sprouted that the British rule could bring peace and tranquility in the province but it proved untrue. Keeping aside all other administrative activities, the British rulers did not refrain themselves from plundering the treasury of Odisha. That completely damaged the economic backbone of the *Odias*. In spite of that some radical changes were marked in social life. Due to impact of western education and culture a group of youth eagerly accepted the western life style without hesitation. Another educated group came forward to safeguard the glory of *Odishan*

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## Pre-Independence Social Life of Odisha

*Dr. Sarbeswar Sena*

there was none to challenge the Afghan invaders. As a result Odisha was conquered by the Muslim sultan of Bengal in A.D. 1568. During the subservience period dramatic changes made political scenario of Odisha dirty. That unstable condition prevailed till the achievement of Indian independence (1947). After the *Afghans*, the *Moghuls* and the *Marathas* and at last the East India Company occupied Odisha. The British troops took possession of *Barabati* fort (14<sup>th</sup> October 1803) by defeating the *Marathas*. Before the Britons, Odisha was plundered by the outside rulers. The people were suffocated by their oppression, tyranny and excessive money

culture and side by side fought against superstition, blind belief and religious dogmas. In the name of modernity the social life was at the threshold of decline and it was the poisonous result of English education. On the contrary, the other educated mass put every effort to protect the downfall of society. Hence 19<sup>th</sup> century brought a new reformation in social, political, cultural, educational and religious life of Odisha. It was the period of renaissance and was not the same as European renaissance which emphasized on the revival of art and literature under the influence of classical style in the 14<sup>th</sup>-16<sup>th</sup> centuries. Needless to mention, Indian renaissance played an important



role in reforming religious, cultural life and enhanced national unity and integration. Hence honest attempts were put to describe the social life of Odisha during pre-independence period.

### ***Attraction for urban life***

In the past people of Odisha lived in villages. The Aryans of the Rig Vedic period also lived in small villages and their culture flourished from rural life. Nowhere in the Rig Veda had the word 'city' reflected.

During the East India Company rule in Odisha finger counting cities were established. Those were the headquarters of British administration. According to the statistical data of the census (1901) 14 cities were in Odisha and 2.47% of total population was city dwellers. As per the census report (1911) the number of cities was 18 and after 10 years it reached 20 and at the time of 1931 the cities were 21. 2.54% people lived in those cities. Hence number of cities and people living there was not at all encouraging. Still then being fascinated by western tradition many educated salaried people preferred to urban life. They neglected the rural life and cut off all attachments of village. For police station and certain court matters the villagers had to move to cities. Before British in Odisha, all types of social glory had centered in villages. All agriculturists remained in villages and it was the Heaven for them.

### ***Blind imitation an illusion***

In the name of modernity the educated youth accepted the western style of living. They became mad after wine and women which was quite opposite to the culture of Odisha. Modernity was the manner of facing situations, a thought or valuation that they did not realize. The so called modern *Odias* imitated the European life pattern.

They did not take an attempt to associate the noble aspects of western culture with Odishan culture.

Drinking wine became a fashion in the society. The employees under East India Company from West Bengal accepted intoxication without any hesitation. Some of the *Odias* also followed them blindly. The gentleman in broad day light had their sittings in taverns from 10 p.m. to late night. The British government implemented excise rule for which people had to purchase intoxicating items in high price secretly. Some dignified people shamelessly started drinking wine publicly. There was no hatred for opium. The *Zamindars* proved their riches using opium in smoking.

Attraction for wine and women had the worst effect on the society. In the past prostitution was controlled by state administration but during British rule that profession spread rapidly. Realizing its fatal consequences some learned politicians opposed the said system. At the time of freedom struggle, led by *Mahatma Gandhi*, the young *satyagrahis* (*Banara sena*) peacefully picketed before the brothels. They were caned ruthlessly by the British police. To discourage them the prostitutes planned and poured urine on the *satyagrahis* that they kept in mud pots. Strong public opinion was created against ugly practice of prostitution.

### ***Zamindar and police: terrors***

During pre-independence period the land lords were very much powerful. The poor tenants accepted them as lords. They provided them starting from labor to presentations. The landlords utilized money, power and illegal means to divert the freedom fighters. Their evil intention was to make the war of independence fruitless. Small



businessmen helped the *satyagrahis*. Village police were deployed to keep a close eye on the freedom fighters. They moved behind them, collected information of public support to the congress workers and threatened them. They also reported the names of new supporters in the police station. British administration was very rigid for offence of theft and dishonesty. But police misused their power and punished the innocent public for no fault. To discourage and repress the freedom workers they exercised illegal and arbitrary power, arrested and tortured them behind the prison cells. They were not restricted to that extent only. They also collected bribe from the public showing red eyes. Third degree treatment of British police was intolerable. So villages seemed deserted and people remained inside their houses closing doors and windows after they received the news of police presence. Even, the pregnant tigress moved from the way of police and that was hearsay. Police were a foe not a friend of the people.

The British police were determined to demolish the mental strength and courage of the freedom fighters. They took ugly attempts to discourage them. Twenty five thousand houses were burnt in Odisha including Cuttack district in A.D. 1922. The congress people were alleged of setting fire. But from public opinion and strong evidences it was ascertained that police did the mischief and punished many as per their sweet will. The freedom fighters were not discouraged; rather they prevented police entry to the villages. In some cases the annoyed people assaulted them mercilessly.

### ***Spontaneous Mass awakening: freedom movement strengthened***

General public were enthusiast to join the freedom movement even knowing the wretched

conditions of jails and police torture. Jail life during British administration was quite miserable. The political prisoners were not spared. Bribe became deep rooted. Not only police but also jail workers took bribe. In some cases they reduced the imprisonment period being gained over. The political prisoners were of "A", "B" and "C" class. The "C" class prisoners were beastly treated. They had to sleep on a mud Veranda of 5ft length and 3ft breadth. A single mat and two blankets were provided to them. Those were dirty and the safe dwelling place of bugs and skin louses. The prisoners were given the fixed tax of preparing coir-rope along with other physical work according to the recommended punishment. The defaulters were scolded by the jail authorities and hard punishment was imposed on them. The surrounding of jails was very much unhealthy. All those hazardous factors did not stand as a barrier and people joined the mainstream of freedom struggle. The jails were sacred temples and police torture were garlands for them. As a result freedom movement took momentum for unexpected social awakening.

### ***Social reforms: a break on superstitions***

The Britons did not interfere in the age old social customs and traditions of Odisha, though some of those were not acceptable by them. Meanwhile Raja Ram Mohan Ray of Bengal and Iswar Chandra Bidyasagar started social reforms and raised their voice against blind belief and superstitions. That encouraged the British rulers. They took legal steps to prevent child marriage, sati system and human sacrifice. They also introduced widow marriage.

The reformation movement was at climax in the 19<sup>th</sup> century. The British government passed different rules and prevented child marriage. As per rule marriage was not allowed of a male less



than 16 years and a female less than 14 years. But child marriage system could not be fully prevented because people were very much conservative and were not ready to accept the change easily. A horrible superstition continued among the *Rajputs (Rajputana)*, the *Bedis (Punjab)*, the *Nagas (Nagaland)* and the *Kondhas (Odisha)*. They killed their new born female child. They committed the crime with a belief that female children were the cause of misfortune and would be inauspicious in the family in future. The practice of human sacrifice in the turmeric field by the *Kondhas* in Odisha was the most terrible event. British rulers were successful in prohibiting that dirty practice and abolished child marriage and female child killing by introduction of law.

The cruel sati system in Hindu society was an ancient superstition. But it was limited in some higher castes. According to the tradition a widow had to burn herself to ashes entering the funeral pyre of her dead husband. In most cases the widow was forced to be sati by the kith and kin of the deceased husband. In rare cases it was voluntary one. *Lord William Bentinck*, the governor general of India (1828) was a reformative and magnanimous ruler. Sati system had a pathetic impact on him. So he was determined to abolish the same practice. He got strong support from Raja Ram Mohan Ray and was successful in abolishing the sati system by framing a rule. Sati practice was also in Odisha. The paternal great grandmother of Utkala Gourav Madhusudan Das had become sati. Mr Das mentioned it in his autobiography.

Rigidity in Hindu society forced the widows to lead a miserable life. They were not allowed to take non vegetarian food and to use

colored sarees. They had to perform different rituals fixed by the society and were not allowed to participate in auspicious ceremonies. Remarriage was a day dream for them. The famous social reformer Ishwar Chandra Bidya Sagar created public consciousness in favour of widow marriage. The educated youth also joined his voice. The British government seriously undertook the matter and implemented widow marriage Act (1856). As a result the widows got the legal scope for marriage but in the beginning it was not successful. The traditional Hindus were not in a position to accept the introduction of widow marriage. The educated youths came forward and set an example in society in the field of widow marriage. By the end of 19<sup>th</sup> century widow marriage in Odisha gained popularity. Some freedom fighters and litterateurs championed widow marriage through novels and other literary pieces. That played an important role in popularizing introduction of widow marriage.

### *Caste system*

Caste system was based on professions during the Vedic period. So in one family four castes (*Brahmin, kshatriya, Vaisya and Sudra*) stayed together. Gradually caste system became rigid and hereditary. Even sitting together, participating in social functions and inter caste marriage were not possible. In this respect the *Sudras* suffered a lot and treated untouchable. The upper caste people took it a sin of touching their shadows. They purified themselves performing special rituals by Pundits. During the famine of 1866 many hungry people took meals in relief centers. They were treated out caste. Babu Vichitrananda Das united the Pundits of Odisha (30/11/1866), suggested to bring those so called out castes to Hindu society. The pundits also supported the proposal.



Mahatma Gandhi and other social leaders were against caste system. *Mahatmaji* wholeheartedly tried to eradicate caste discrimination in the society. He gave a new name “*Harijan*” to the neglected lower caste people and published a magazine “*The Harijan*” in their support. The educated young mass were influenced by *Gandhian* principle and participated in *Harijan* programs. The annoyed powerful village chiefs introduced social boycott against them. But it proved fruitless; rather the young men were encouraged to expedite the *Harijan seva* program. At the time of *Harijan padayatra* of *Mahatma Gandhi* in Odisha educated people were encouraged and some disciples of *Ghandhi* married *Harijan girls*. Thus inter caste marriage got public support slowly. People realized the evil effect of caste system in the society. But that unhealthy system could not be fully changed during pre-independence period.

#### ***Blind faith: Cause of social disaster***

Blind faith had bad impacts on the society. People were not health conscious. They were not prepared to accept the modern scientific technology of treatment and developed medical science. Death casualty increased day by day due to epidemic and contagious diseases. People believed that Cholera, Smallpox, Chickenpox and other diseases were the indignation of God, the supreme power. 12,606 people died of Cholera from different districts of Odisha in 1936. In *Balasore* district near West Bengal death increased 40% more in Cholera (1943). As per the report of the famine commission, 2, 3,584 people died of contagious diseases and starvation during famine of Bengal. They migrated from the neighboring state West Bengal. By that time medical science considerably developed but people did not avail the opportunity of scientific

treatment. People worshipped Goddess by offering sweet drink, incense, lamps and different types of *Bhoga* (offering to the deity). Besides, ceremonial bathing of deities with singing allowed in concert were performed to please the angry *Joginis*. Educated social workers were successful in making the society health conscious moving different remote villages. It had a miraculous impact on the society and percentage of death reduced year by year.

#### ***English education: a milestone in social progress***

Before occupation of Odisha by the East India Company, education was not at all encouraging. From the 15<sup>th</sup> century to the 18<sup>th</sup> century, a long period of 300 years education could not develop due to the callousness of the rulers. Therefore the social status of the subservience period was gloomy and people tolerated oppression of the foreign rulers without resistance due to ignorance. Still then the desire for learning was alive in the common public. Some moderate educationists sincerely tried to develop the status of education but it was limited to primary schooling only. Students learned reading, writing and worked out arithmetical sum. In the *Tolls* (Sanskrit schools) the students were mainly taught Sanskrit. The British accepted education a moral duty of administration (1813). The governor general *Lord William Bentinck* for the first time introduced English education in India during his administration. As per the suggestion of the British intellectual *Lord Macaulay* he introduced the same (1835). But before that the English missionaries established a modern school at *Cuttack* (October, 1822). Within a year and half they took over the management of 15 indigenous schools and established a charity school at *Cuttack* (October, 1823). That paved the path of modern



education in Odisha. Realizing the success of English missionaries the American Baptists, the Roman Catholics, the Spanish and German missionaries preached Christianity and side by side established some schools at *Sambalpur*, *Cuttack*, *Balasore* and *Ganjam* districts. They tried for the expansion of Vernacular education and established some Vernacular schools in remote *mofussils*. *Ravenshaw Sahib* was conscious of the ancient Odia language and he tried to glorify it. He took some commendable steps for development of the language. He addressed the students of *Cuttack* school in a prize giving ceremony (1868), encouraged them to read Odia and suggested the school management to abolish the Bengali section in the school. In the mid of the 19<sup>th</sup> century some hurdles were marked in the progress of modern education. Due to the hunger for money and expansion of empire of the rulers, peace and happiness dried up in the society. Education was completely neglected. The efforts by the Christian missionaries to popularize modern education were not easily accepted by the *Odias*. They thought that their sole intention was to preach Christian religion. They also doubted the motive of the company government and public opinion went against the administration. The cunning Britons sensed the mentality of the people. They restricted the entrance of the missionaries in the field of education. They also brought education to the full control of the government.

By 20<sup>th</sup> century national leaders were interested in national education. They felt that English education policy was not beneficial to the society. For the purpose they established one national council of education at Calcutta. The council prepared syllabus starting from primary to university education. Under the presidentship

of *Arabinda Ghosh* a national college was founded. In Odisha also nationalist leaders established some national schools in different districts. *Satyabadi Bana Vidyalaya* at *Sakhigopal*, *Puri* was the prominent one. Among some noted teachers *Gopabandhu Das*, *Nilakantha Das*, *Godabarisha Mishra* and *Acharya Harihar* were famous and popular. In national schools teaching was imparted basing on the curriculum. Besides the students were trained nationalism, morality and the courage to sacrifice life for the country.

English education created two groups in the society. The first group remained with the British government with an intention for employment whereas the other group was quite opposite. To serve under the foreign government was no less than slavery. So they joined the mainstream of freedom movement and rendered services to the society. Some of them also were frontliners in the war of independence.

#### ***Women education and awareness: an unbelievable social achievement***

Women education had a major role in the progress of social, political, economical and cultural life. One educated male group and an uneducated female group were never a bright sign of prosperity. Hence the needs of educated women were indispensable in social and national life. In the 19<sup>th</sup> century the women of Odisha were not attracted towards English education. Primitive blind belief and social restrictions stood as the hurdle on the way. The matured girls were forced to remain in the four walls of the house. The male dominated Hindu families did not allow their girls for education with a fear of loss of chastity. Even they did not allow their female members to sit by the side of the males. They were reluctant to express the names of their wives, sisters,



daughters and young ladies of the family before others. The Christian missionaries took some steps to promote women education. But Hindus were not prepared to avail the opportunity. Loss of caste was the fear behind it. However the kings and wealthy Karana families made special arrangements for their girls' education in own residences. So women education was restricted in Odisha.

Emergence of Mahatma Gandhi in freedom movement in Odisha created history in women consciousness and awareness in the country. Reformation movement, inclination towards western education and style, efforts by the Christian missionaries to popularize women education and patriotism made the path of women awareness rosy in Odisha. The firing speeches by Gandhi and *Arabinda* influenced the women of Odisha to join the freedom struggle. *Rama Devi, Malati Devi, Janhabi Debi, Godabari Devi, Shubhadra Devi* along with hundreds of women from Odisha played a spectacular role in it. When women education was at a low level the women both from wealthy and common families in Odisha came out from houses, joined the mainstream and that was quite encouraging. But in a conservative and metropolitan city Delhi, the number of women arrest was limited to only 1860. In this respect it would not be unfair to mention that the women of Odisha were ahead of any of the states and they pulled ahead the chariot of liberation and patriotism. Women awakening in Odisha which was not possible in a century could be possible within some weeks of freedom struggle.

### Conclusion

Western education had a dynamic role in pre independence life trend. Educated Indians became the heroes of national political movement. They introduced the poisonous education policy for the depth of their administration but boomeranged. As a whole they were successful in creating many British minded Indians. After independence those people also imposed supremacy and looked at the common people in a vile-eye. English was an international language and through its windows all the events of the world ventilated. Hence to read and learn English was a vital need. Similarly the same language is just like other languages. To acquire profound knowledge in English was a clear cut sign of wisdom and knowledge. But to neglect the mother tongue and literature was no less than an offence. Some educated *Odias* were fascinated by English language and committed the same mistake whereas the Briton scholars tried a lot to get the juice from Odia language and literature. Needless to mention that to save Odia language from the gigantic attack of some blindly self-interested Bengalis, the contribution of Ravenshaw Sahib and the great linguist *John Beams* was praiseworthy. As a whole the Britons played major roles in certain required social changes. Similarly contribution of the social reformists was a blazing one.

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Dr. Sarbeswar Sena, At/PO-Purusottampur, Kendrapara-754223, Mob : 9437088039, E-mail : drssena@gmail.com.



“Rice for All For evermore” relates to the multi-faceted personality, Dr. Guduru Venkata Chalam (Chalam in short), a celebrated agricultural scientist, a writer and philosopher, who played a key role during the Green Revolution in India.

#### Childhood and Early Education :

Dr. Chalam was born to Venkata Subamma and Kommuri Sambasivam of an affluent family on November, 09, 1909 in a small town, Gudivada in Krishna district of Andhra Pradesh. At the time of his father’s death he was only 8 years, brought up by his paternal uncle



freedom struggle against the alien rulers. As a graduate student, Chalam was caught distributing

## Padma Shree Dr. G .V. Chalam – Father of High Yielding Rice Revolution

*Akshaya Kumar Nayak*

Guduru Ramachandra Rao – a Gandhian and a pioneer social reformer who convened the first “Adi Andhra Mahajana Sabha” in 1917 for emancipation of the untouchable castes (Malas and Madigas – known now as “Dalits”). Chalam’s early education was in Gudivada and Rajamundri and later continued his undergraduate studies in P.R. Raja College in Kakinada. Being inspired by his uncle he became involved in contemporary social reforms and came out as a leading member of a society (known as Sodara Samajam) which aimed at establishment of an egalitarian society transcending caste, creed and religion. Fired by patriotic zeal, Chalam threw himself into the

sedition and anti British pamphlets by the police and imprisoned for 14 months in the Vellore jail. Due to setback (for imprisonment) he did his PG at Benaras Hindu University and awarded first class Master’s Degree in Botany. Following a short stint at the newly formed Indian Agricultural Research Institute (IARI) he joined as Research Asst. in Agriculture in Govt. of Odisha, Cuttack and was responsible for evolving a number of varieties of high yielding strains of rice. He carried out special work on the Taxonomy of rice and obtained his Doctorate from Patna University in 1943 (the first Ph.D on Anatomy of rice in Agricultural Botany in Bihar and Odisha States).



He evolved T-1145, T-141 and T-1242 and also a Saline Resistant variety of rice SR 26 B which occupies the entire East Coast, part of West Coast of India, Ceylon and some SE Asian countries. As Asst. Director of Agriculture for Land Reclamation and Seed Multiplication he established two large sized Farms after reclaiming forest areas – known as “Sukinda Farm” and “Deras Farm” – contributed about 50% of total seed production in Odisha in 1967 and in 1954 a Paddy Specialist of Odisha Govt., he was the first Prof. of Agricultural Botany in Orissa Agricultural College (now Odisha University of Agriculture and Technology). He handled the Japonica / Indica Hybridization Scheme sponsored by the FAO under which some promising hybrids were evolved and a comprehensive monograph called “Rice in Orissa” was published by Govt. of Odisha which was presented to the International Rice Commission. Several new varieties of raising of second crop which was unknown to farmers was under taken in the Command Area of Hirakud Dam.

### **Agricultural Revolution :**

Dr. Chalam joined as Dy. Agricultural Commissioner in the Union Ministry of Food and Agriculture and organized several Seed Production and Training Programmes in the country in collaboration with the Rockefeller Foundation and Ford Foundation. He was the main draftsman of Seed Law for India known as National Seed Act (1966) in 1963. He was

appointed as the first General Manager of National Seeds Corporation and established the Certified Seed Farms in India to produce high quality seeds to farmers which played a key role in ushering the **Green Revolution** in India in the late 60s. Dr. Chalam was the first Member Secretary of the Central Variety Release Committee – the forerunner of the statutory Central Seed Committee. After the term of G.M. he was appointed to the Indian Council of Agricultural Research (ICAR) in 1964. He attended the International Seed Testing Seminar in New Zealand, visited the International Rice Research Institute at Manila. At his own initiative and expense selected the TAICHUNG NATIVE-1 (TN-1) as one of the most promising indica varieties that could thrive in India. Chalam could get only one Kg of seed of this variety and with the approval of the ICAR he carried trials at 4 places which gave outstanding results beyond all expectations

which brought new vistas in rice production in India. In spite of criticism by many Indian agricultural scientists and scepticism of UN agencies and World Bank officials relating to the characteristics of the variety and abilities of Indian farmers to embrace the new cultivation techniques Dr. Chalam was undeterred in carrying out the trials of TN-1 in Odisha, A.P., Punjab, West Bengal, U.P., Haryana; it proved as an outstanding variety. Yield came to 6000 to 7000 lb. (3,200 kg) per acre – a rare occurrence. He sponsored the release of TN-1 before the Statutory Central Variety Release Committee in January, 1966. His





second trial in the 2<sup>nd</sup> crop season of 1965-68 was in 11,000 acres (45 km<sup>2</sup>) which made it possible for planting one million acres (4,000 Km<sup>2</sup>) for Kharif season.

He introduced high yielding Mexican Dwarf Wheat variety and hybrid Maize and Ground nut in India. He was a member of the co-opted team on Agricultural Implements of the Planning Commission. He produced 40 scientific papers. He had a flair of writing and fluent in Telugu, English and Odia. He was awarded “Kavikokila” prize for extending scientific agriculture to farmers through his popular book on rice cultivation styled “VARISAGU” in Telugu appreciated by farmers in A.P. He gave away the prize money to the National Defence Fund.

In recognition of his enduring contribution in the field of agricultural development and for the stewardship of **Green Revolution** in the country Dr. Chalam was honoured with Padma Shri in April, 1967 by the Govt. of India. Unfortunately a month later, on 8<sup>th</sup> May, 1967 he

passed away leaving behind him his wife and 8 children.

As long as rice is the staple diet in India Dr. Chalam will be fondly and thankfully remembered as a doyen who waged relentless battle for “**Freedom from Hunger**” for the poor of the country.

The Department of Posts, Govt. of India issued a postage stamp with a denomination of Rs.5.00 on 08.05.2010 to honour Dr. Chalam. Also a special cover was released on 9<sup>th</sup> November, 2009 on occasion of his Birth Centenary held at Bhubaneswar.

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Akshaya Kumar Nayak, D.F.O. (Retd.), President, Kendujhar Philatelists' Association & Vice-Chairman, Utkal Vikash Parishad, Odisha, Mobile : 9437001212.



The Tribal bloodbath at Simco firing on 25<sup>th</sup> April 1939 by British soldiers on the innocent tribals is remembered, which forms tearful chapter in the history of freedom movement. The tribal of the then Gangpur Estate under the leadership of Nirmal Munda revolted against the oppressive measure.

The Tribal predominantly the inhabitants of Gangpur Estate presently Sundargarh District. They are the original settlers of this district and have been claiming their “Khuntkatti” rights (Right to Land, Water & Forest) since immemorial. Under the stiff opposition from the tribals the

give recognition to the right. On the other hand Naubadi settlement of 1923-24 further increased revenue to Rs.1,10,157.00 it was followed by Upendra Ghose settlement succeeded by Inderbalish Mukherjee settlement in 1932 which fixed revenue at Rs.1,49,861.00 finally. In 1939 the revenue fixed at Rs.2,02,273.00. The Tribals under the leadership of Nirmal Munda revolted against the British Raj and declared not to pay any tax. They demanded their Khuntkatti rights to be restored.

Nirmal Munda was born at Bartoli in Raibaga Police Station under Biramitrapur on 25<sup>th</sup>

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## Freedom Fighter Nirmal Munda

*Prasanna Kumar Tripathy*

British Govt. and the ruler of Gangpur Estate took oppressive measure and imposed tax upon them. In 1865 the Revenue was fixed in Gangpur Estate an amount of Rs.5200.00. It was raised to Rs.15,000.00. Tribals revolted against it in protest. It was again raised to Rs.47,000.00 in 1900. The first land settlement was done in 1911 by CWE Cannily which sowed the seed of widespread dissatisfaction among the tribals. The Revenue was fixed at Rs.64,157.00 and it further imposed restrictions upon the Khuntkatti rights of the tribals. The Chhotanagpur Tenacy Act of 1908 recognised the Khuntkatti rights of the tribals. But the ruler of Gangpur Estate refused to

April 1893. He was studying at GEL Church High School, Ranchi. He was recruited in the Army in 1917. He was sent to France during the First World War on 17<sup>th</sup> Nov.1917. He returned from France to Bartoli in July 1919. He had contested the Odisha State Assembly election in 1957 as an Independent candidate from Bisra (ST) Constituency and won. Nirmal Munda appealed to Governor General with the help of Jaipal Singh for remission of revenue and grant of Khuntkatti rights. The Tribals of Gangpur Estate raised fierce armed revolt against the British. The Governor General instructed Rani Janaki Ratna the ruler Gangpur Estate to settle the matters with the tribals.



In 1939, Rani Janaki Ratna informed the tribals that their appeal would be heard sympathetically and they should assemble at particular place. The tribals assembled at Simco under the leadership of Nirmal Munda. The British had hidden plan to arrest Nirmal Munda. Rani Janaki Ratna with the political agent Lt.E. W.M.Marger arrived at Simco. They searched for Nirmal Munda, but whomever they asked everybody identified himself as Nirmal Munda. Lt. Marger got annoyed and forcibly tried to enter into the house of Nirmal Munda to arrest him. A young lad Mania Munda gave a blow to Lt. Marger with his Lathi which hit the roof. Lt. Marger suddenly gave order for firing upon the innocent tribals. One soldier thrust his bayonet into the belly of Mania Munda who died instantly. The soldiers open fire and killed 49 tribals and so many were injured. The dead bodies of the 49 tribals were dumped and burnt in a Chuna Vatti at Brahmanmara near Biramitrapur. After few days Nirmal Munda and his associates arrested by Britisher and jailed. Nirmal Munda was released from prison after India got Independence. In 1972 the Prime Minister of India Smt.Indira Gandhi awarded a bronze plaque to Nirmal Munda as freedom fighter. Nirmal Munda died on 2<sup>nd</sup> February 1973.

Amco-Simco Saheed Smaraki Committee approached to Govt. of Odisha and Tribal Affairs Deptt. of the Govt. of India for development of Amco-Simco. Govt. of Odisha should realise the demand of the Committee and sanction fund to build a memorable Smruti Stamva like Jallianwalabag and declare Amco-Simco as Tourist place. Tribal Affairs Deptt. of Govt. of India also sanctioned Rs.4 Core for the development of Amco-Simco. Every year in April 25 the committee has been arranging a meeting in both the places at Amco-Simco and Brahmanmara. Thousands of people gather in same place and pay tribute to their near and dear who were killed by Britisher.

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Prasanna Kumar Tripathy, Joint Secretary, Amco - Simco Saheed Smaraki Committee, Qrs.No- B/174, Sector-7, Rourkela-769003, Dist- Sundargarh, E-mail : [pktripathy1960@gmail.com](mailto:pktripathy1960@gmail.com), Mob-9437246786



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# Triranga, the National Flag of India

*Dr. Bhubaneswar Pradhan*

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India the most divine motherland we stay,  
Its cultural heritage is praiseworthy to say.  
About its struggle of freedom of the nation,  
Briefly the national flag sincerely mention.

The triranga only as the emblem of our nation,  
Bears three colors and emphasizes the action.  
The saffron in top is for bravery and sacrifice,  
So white in the middle is for purity and peace.

The green in bottom is for progress and prosperity,  
The Ashoka wheel is sign of truth and availability.  
During the observance of national days in country,  
It is hoisted everywhere with all honor and integrity.

In the offices of the President and Vice-President,  
In Raj Bhawans, Supreme Court and Parliament.  
In High Courts, Assemblies and in all Ministries,  
It is hoisted everyday with full of functionalities.

It does declare our country as total sovereign,  
Standing under we recite the National anthem.  
Any violation is too an act of penal prosecution,  
We salute this and remember our Constitution.

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Dr. Bhubaneswar Pradhan, Asst. Teacher, Kangaon High School,  
Dist.- Bargarh- 768033, E-mail : pradhanbhubaneswar@gmail.com



### Introduction:

The small and marginal farmers (SMFs) do control the agricultural land holdings in the country as around 85% of the land holdings of the Country belong to them. The difficulties in access to production technology, availability of quality inputs at reasonable prices, credit, custom hiring, seed production, value addition, market access etc. during production and post production stages are experienced by these SMFs. As reported by the National Bank for Agriculture and Rural Development (NABARD) and Small Farmers' Agri-Business Consortium (SFAC), problems encountered by the SMFs can be mitigated by

and promote 10,000 FPOs by 2023-24. The FPO is incorporated/ registered either under Part IXA of Companies Act or under Co-operative Societies Act of the concerned States.

### Objectives of the Scheme

- To provide extensive based accommodating environment for formation of new 10,000 FPOs in order to facilitate vibrant and sustainable development of income oriented farming for achieving overall socio-economic development and welfare of agrarian communities.

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## Formation and Promotion of Farmer Producer Organization- A Scheme for the upliftment of Farmers

*Dr. Sunil Kumar Das*

organizing them into Producer Organization. Hence, in order to overcome these difficulties, SMFs jointly form the Farmer Producer Organisation (FPO) taking farmers as members, which has been considered as the most efficient and suitable institutional mechanisms to minimize cost of production, enhance productivity per unit, assist better market linkage. The creation of FPOs will not only facilitate in enhancing income of the farmers but also help in improving rural economy and bringing job opportunities for rural youth. Considering the importance of FPOs for the sustainable economic development of rural India, the Government of India has approved to form

- To increase productivity through use of resources efficiently, lucrative and sustainable manner and higher returns can be realized through better liquidity and market linkages for their produce.
- To provide reinforcement and support to new FPOs in all aspects of its management including inputs, production, processing and value addition, market and credit linkages and use of technology etc. up to 5 years from the year of formation
- To provide efficient capacity building to FPOs in order to develop agriculture-



entrepreneurship skills and make the FPOs economically viable and self-sustained beyond the period of support from government.

### Features of Farmer Producer Organization:

The characteristics of FPOs are given below:

- Principal producers collectively join hand together to form a FPO.
- It is a registered body with legal status.
- Producers are the shareholders in the organization.
- The member of the group is benefited from the FPO.
- The profit generated out of the activities is partly shared among the producers and remaining retained in the share capital and reserves.
- The minimum shareholding members at the time of registration are fifty.
- The main product or produce is traded by the FPO.

### Guiding Principles for Assistance

The philosophies underlying the scheme for support is as follows:

- Support will be provided to any FPO registered under any Statute/legally.
- It is the producers who are benefitted with the support under the scheme.
- The group of people/society should be involved.
- The agricultural activities or other activities linked to agriculture like fisheries, animal husbandry is provided with financial support under the scheme.

- The activities like capacity building, registration, business planning, MIS development, connection to value chain, administrative expenses of promoting agency, certification, advertising, monitoring of progress and such other item of expenses required for promotion of FPOs are supported under the scheme.

### Broad Services and Activities to be undertaken by FPOs

As per the necessity the FPOs provide and undertake the following major services and activities for their development:

- (i) Supplying the inputs like seed, fertilizer, pesticides and such other inputs at reasonably lower wholesale rates.
- (ii) Producing essential machinery and equipment required for agricultural production like cultivator, power tiller, sprinkler set, thresher, weeder machine, combine harvester on custom hiring basis for members to reduce the per unit production cost.
- (iii) Providing value addition service like cleaning, assaying, sorting, grading, packing, processing and other services on charge basis at reasonably cheaper rate.
- (iv) Undertaking higher income generating activities like seed production, bee keeping, mushroom cultivation etc.
- (v) Undertaking bunching of smaller lots of farmer-members' produce and adding value to make them more marketable.
- (vi) Facilitating market information about the produce for judicious decision in production and marketing area.



(vii) Facilitating logistics services such as storage, transportation, loading/un-loading etc. on shared cost basis.

(viii) Marketing the aggregated produce in the marketing channels and offering better and remunerative prices with better negotiation.

### **Strategy for Formation of FPO and Identification of Cluster Area**

It is the Produce Cluster Area on the basis of which formation and promotion of FPO is made. The produce cluster area for the purpose of FPO formation and management thereof means a geographical area wherein agricultural, organic and allied produce and natural farming or of almost similar nature is grown / cultivated by leveraging economies of scale in production and marketing.

Produce cluster area is to be identified with the input of District Level Monitoring Committee (D-MC), State Level Consultative Committee (SLCC), other Ministries/ Departments of Government of India and the States as well as with recommendations of Implementing Agencies with input from Cluster-Based Business Organization (CBBO) and suggestions of relevant Government of India Organizations.

CBBOs will undertake Feasibility Study in assigned clusters which will include the following:

(i) **Diagnostic study including Baseline survey** to find out produce and socio-cultural similarity, existing gap and potential activity, interventions in terms of infrastructure, services, etc. These are required in the value chain of agricultural and horticultural produce including post-harvest management and marketing. Baseline survey should also identify current situation of farming, small, marginal and landless

farmers for aggregation, to identify minimum geographical area for potential interventions etc.

(ii) **Prospective Business Plan** in order to establish a fit case for formation of an economically sustainable FPO.

The minimum farmer-members' size of 300 shall be eligible to form an FPO in Plain areas, whereas the size of 100 members for North-Eastern and Hilly areas (at a height of 1000 meter or above MSL) including such other areas of UTs can form the FPO.

Farmer of 15-20 members with almost same interest are to be mobilized from Farmer Interest Group (FIG), Self Help Group (SHG), Farmers Club (FC), Joint Liability Group (JLG), Rythu Mitra Group. Such 20 or more groups from a produce cluster area or a village/ cluster of neighboring villages based on certain commonalities can be considered to form an FPO with a minimum farmer-members size of 300 to be eligible under this scheme in plains area, whereas 7-8 groups with a minimum farmer-members size of 100 can form an FPO in Hilly (at a height of 1000 meter or above MSL) and North Eastern regions. To make the FPO more effective and inclusive, small, marginal and women farmers/women SHGs, SC/ST farmers and other economically weaker categories etc. are included as members.

However, to make the FPOs economic sustainable and profitable, average membership size of 500 farmers in plain areas and 200 farmers in Hilly and North-Eastern regions are considered to be made. The minimum membership norm per FPO can be revised by the Department of Agriculture, Cooperation and Farmers Welfare (DAC&FW) with the approval of Union Agriculture Minister. However, efforts will be made to form on an average two FPOs in at least



each of potential 5,000 blocks covering all blocks in the country out of existing around 7,000 blocks.

The FPOs while adopting cluster-based approach for produce or produce mix, will also focus on “One District One Product” approach for development of product specialization. FPOs will be encouraged for promoting, processing, branding, marketing and export of the product for better value realization in case the product of agriculture produces has been declared for that district. There may be more than one cluster for one product in one district or more. The FPO may have additional product and service on one hand and engaging themselves in enough activities throughout the year on the other hand, in order to diversify risk and enhance returns and so as to make an FPO economically sustainable. Furthermore, FPOs can associate themselves at district level, State level and National level for the product identified as per their requirement for processing, branding and marketing.

The formation of FPOs in aspirational districts may be prioritized through intense awareness programmes and the FPOs may be made economically sustainable through adequate support, handholding, training and skill development. Efforts may be made to form and promote at least 1,500 FPOs i.e., 15% of the total targeted 10,000 FPOs in next 5 years in aspirational districts with at least one FPO in each block of aspirational districts of the country. Besides, the formation and promotion of FPOs in the notified tribal areas in the country may be prioritized for promoting the forest and minor forest produce by the tribal communities. The benefits of quality input, technology, credit and value addition, processing and market access should reach the tribal community and North-East Region through the Scheme in co-operation with Tribal Affairs Ministry, Department of

Development of North Eastern Region (DONER) and North Eastern Council (NEC).

The benefits of any scheme of Government of India, such as Credit Guarantee Fund and advisory services from National Project Management Agency (NPMA) can be extended to the existing FPOs, if not availed earlier under the Scheme. The registered FPOs not provided funds under any other schemes and not yet started operation will also be covered under the Scheme.

### **National Project Management Agency (NPMA)**

The National Project Management Agency (NPMA) will be set up at national level by SFAC through transparent manner for providing overall project guidance, data maintenance through integrated portal and information management and monitoring. In order to provide overall guidance at all India level, the technical team with five areas of specialization in Agriculture / Horticulture, Marketing and Processing, Incubation Service Provider, IT/MIS and Law & Accounting will assist the NPMA.

### **Implementing Agencies**

Three Implementing Agencies, namely SFAC, National Cooperative Development Corporation (NCDC) and NABARD shall be responsible to form and promote FPOs and to make the FPOs economically sustainable in uniform and effective manner so as to achieve the target of formation of 10,000 new FPOs in 5 years. In this context, SFAC will form and promote those FPOs to be incorporated under Part IX A of Companies Act, NCDC will form and promote those FPOs to be registered under any Co-operative Societies Act of the States and NABARD will form and promote those FPOs which are registered either under Part IX A of



Companies Act or registered under any Co-operative Societies Act of States.

Besides, the above, the State/ UTs desirous to have its own implementing agency may approach DAC & FW with details about the State/UT, its agency, activities and experience of the agency etc., and DAC & FW will consider the proposal on experiences and existing manpower required for formation and promotion of FPOs in the region.

In due course of time, DAC&FW may identify and assign other additional Implementing Agencies to cover various sectors and geographical locations in order to form 10,000 FPOs as per the need of the programme.

Considering the existence of the Implementing Agencies' in the States/Regions/ Districts/Produce Clusters, the year-wise indicative target for Implementing Agencies, their human resource and also their area of specialization are to be tentatively allocated by National Level Project Management Advisory and Fund Sanctioning Committee (N-PMAFSC) in consultation with the Implementing Agencies. However, the targets may be interchangeable on requirement basis.

#### **Duties and Responsibilities of Implementing Agencies:**

- (i) While working closely with CBBOs, it may be ensured by the Implementing Agencies that CBBOs perform their activities to make FPOs economically sustainable.
- (ii) It may be ensured by the implementing agencies that regular data entries on integrated portal with respect to details of respective FPOs are made by the CBBOs.
- (iii) Implementing Agencies can operate through their MIS portal till Integrated Portal is

put in place to ensure uniformity of database on FPO. Once national level Integrated Portal managed through National Project Management Agency (NPMA) is put in place, Implementing Agencies will have to ensure interoperability with Integrated Portal to ensure smooth data transfer and operate in coordination with Integrated Portal design and requirement.

(iv) Implementing agencies to monitor that Credit Guarantee Fund (CGF) as per the established procedure are managed and maintained by NABARD and NCDC.

(v) The rating tools to assess and promote the FPOs in terms of level of activity, economic viability and sustainability etc. are formulated by the implementing agencies in consultation with DAC&FW.

(vi) Implementing Agencies will prepare Annual Action Plan, prescribed Utilization Certificate and submit to DAC&FW in advance for consideration of N-PMAFSC.

(vii) Implementing Agency will coordinate with concerned Value-Chain Organization(s) regarding stages of formation and promotion of FPOs by those organizations as assigned by DAC&FW/ N-PMAFSC.

(viii) On the basis of documentary proof from time to time as well as requirement of Equity Grant, Implementing Agencies will channelize the claim of FPOs to N-PMAFSC for payment.

(ix) With the prior approval of DAC&FW, other Implementing Agencies may create their monitoring and data management units for FPOs to manage the growing volume of FPOs and their activities.

#### **Cluster- Based Business Organizations (CBBOs)**

As per the targets for produce clusters, full or part of the State or region will be allocated



by N-PMAFSC. Then Cluster-Based Business Organizations (CBBOs) will be established by the Implementing Agencies at the State/Cluster level to form and promote FPOs as per their requirements. The Implementing Agencies will apply due diligence to ensure that professionally competent CBBOs are transparently engaged and have experience in promotion and professional supports to FPOs.

a) The number of CBBOs in a State is based on geographical area, produce clusters, cropping pattern, etc. Even one CBBO may serve more than one State as per requirement. However, on the basis of available human resources, past turnover and work experience etc., CBBOs should be given work.

b) On the basis of professional experience and exposure in formation of FPOs in agriculture and allied sector, the CBBOs should provide support to the FPOs.

c) The CBBOs should be supported with five categories of specialists from the domain of (i) Crop husbandry; (ii) Agri. marketing / Value addition and processing; (iii) Social mobilization; (iv) Law & Accounts; and (v) IT/MIS in agriculture & agriculture marketing. Besides, the CBBOs should have requisite number of other technical and supporting staff from their own offices in respective States or from offices of respective Implementing Agencies, which have selected them.

#### **Duties and Responsibilities of CBBOs:**

a) As per guidelines of the Scheme and as suggested by the NPMA, the CBBOs will help to identify the cluster and implementation of the programme.

b) The work of group formation, regular meetings, baseline survey, cluster finalization, community mobilization, and value chain study are

performed by the CBBO. However, for identification of proper produce cluster and mobilization of members, the CBBOs may seek the assistance of Local Bodies, wherever required.

c) Assisting in registration of FPOs and capacity building of Board of Directors (BoDs) with regard to their duties, responsibilities and controlling capital and equity.

d) Training and capacity buildings of FPOs/ farmer group, wherein identification of training needs, development of training modules, conducting basic training workshops and exposure visits are done by the CBBOs.

e) Bringing all the members of the FPO together in the society, planning and implementing the commercial Plans inclusive of acquiring land, mobilizing equity capital, input management, adoption of proper and good agricultural practices through knowledge sharing, aggregation of produce, quality management, assaying, processing, packaging, supply chain development and marketing and market linkages with buyers/ processors/exporters, trading, export etc as may be necessary to ensure long-term sustainability of FPOs.

f) Assisting in regular interface with stakeholders like various Government Departments, Financial Institutions, Training, Research and Development Institutions at the cluster level.

g) Assisting the FPOs in availing Equity Grant and Credit Guarantee Facility as per need and growth.

h) Expediting facility for production, marketing and processing infrastructure facility by the FPO, as may be necessary, to develop the business for long-term viability.

i) Facilitating traceability, compliance and global market connectivity.



- j) Reviewing and observing the field team to perform as per the target.
- k) Apprising and circulating the information to the farmers through market and crop advisory.
- l) Coordinating in submitting progressive statement on all specified target activities to the NPMA at regular interval.
- m) It is ensured by the CBBO that the targets of the program are achieved.
- n) Assisting compliance issues of FPO including their capacity building in the subject.
- o) Assisting NPMA and Implementing Agency in collection of data/information and generation of the Management Information System (MIS) report in the required data sheets.
- p) Assisting Implementing Agency and NPMA in rating of FPOs as may be necessary.
- q) Assisting in federating FPOs when necessary for business growth and expansion.
- r) Assisting FPO in proper financial management and utilization of fund and accounting and timely submission of returns and certificates.
- s) CBBO will assist all sort of support for the implementation, administration and monitoring of the project.
- t) CBBO being an advisory body consisting of various stakeholders including state government representative, Non-Governmental Organizations (NGOs), Resource Institutions (RIs), Krishi Vigyan Kendras (KVKs) or any other support institutions will provide dynamic direction for the implementation of the scheme.

### **Budgetary provisions**

The scheme on formation and promotion of 10,000 FPOs with budgetary support of Rs. 4496.00 crore is to be implemented till 2023-

24. Besides, additional liability of Rs. 2370.00 crore for period from 2024-25 to 2027-28 is to be provided for five years for FPOs. The total budgetary requirement of Rs. 6866.00 crore for FPOs to be met from overall allocations of DAC&FW upto 2027-28.

### **FPO Formation & Incubation Cost**

The maximum of Rs. 25 lakh per FPO for support or actual expenditure whichever is less to be provided towards formation and Incubation cost of CBBO for five years from the year of formation. The maximum support includes cost towards undertaking baseline survey, mobilization of farmers, organizing awareness programmes, conducting exposure visits, professional hand holdings, incubation, cost of engaging CBBOs and other overheads cost. There is also a provision for cost of NPMA towards manpower, establishment, travel and advisory and maintaining MIS portal. It is inclusive of provision towards cost for development of appropriate overall ICT based MIS web portal for the Scheme.

### **FPO Management Cost**

The financial support as per actual but subject to the limit of Rs.18 lakh per FPO is granted under the scheme during three years from the year of formation of FPOs. The financial support is not meant for reimbursing the entire administrative and management cost of FPO, rather it is provided to make the FPOs sustainable and economically viable. The FPO has to manage their financial support from their own business activities from the fourth year onwards of formation. The indicative financial support broadly covers the following:

- (i) Salary of its Chief Executive Officer (CEO)/Manager maximum up to Rs.25000/ month and Accountant maximum up to Rs. 10000/ month.



- (ii) One time registration cost up to maximum of Rs.40000 or actual whichever is less.
- (iii) office rent of maximum up to Rs.48,000/year
- (iv) utility charges of electricity and telephone charges of office of FPO maximum up to Rs.12000/year
- (v) One-time cost for minor equipment inclusive of furniture and fixture for maximum up to Rs.20,000
- (vi) travel and meeting cost of maximum up to Rs.18,000/year, and
- (vii) Miscellaneous expenses on cleaning, stationery etc. maximum up to Rs.12,000/-year.

Any expenditure of operations, management, working capital requirement and infrastructure development etc., over and above this, will be met by the FPOs from their financial resources.

FPO requires some professionally equipped Manager/CEO to administer its activities and day to day business with a sole objective to make FPO economically sustainable as farmers cannot handle the activities. It is the geographical spread of business operation, diversity of activities and volume of business, which decides the engagement of the number of professional staff. However, an FPO should have minimum one CEO/Manager and an Accountant. Accountant to look after its day to day accounting work. Based on requirement, FPO can engage other staff also.

The CEO/Manager is to be appointed by the executive body of the FPO who should be either graduate in agriculture / agriculture marketing / agri-business management or BBA or equivalent. Locally available professionals with 10+2 and preferably diploma in agriculture /

agriculture marketing / agri-business management or in such other related areas may be preferable. The accountant should have educational qualification of 10+2 with Mathematics as a compulsory subject or alternatively with Commerce or Accountancy background. If any members of the FPO meet the above criteria, they may be considered preferably in the selection process.

Under the scheme, financial support towards salary of CEO/Manager up to @ Rs.25,000/- per month and of Accountant up to @ Rs.10,000/- per month with annual increment up to 5% is to be provided from the earmarked financial support for first 3 years only. Thereafter, FPOs will manage from their own resources to pay the salary of CEO/Manager and Accountant. In order to create interest of good professional activities of CEO/Accountant, the FPO may also offer higher payment with their own sources of funds on above of Govt. support. One CEO will provide full time services to one FPO at a time only. It will be duty and responsibility of respective BoDs and CBBO that quality of services is rendered by CEO for developing the business for sustainability of the FPO.

**One time registration cost:** Under the scheme, the registration cost of incorporating FPOs under Companies Act or registering under Co-operative Societies Act will be reimbursable up to a limit of Rs. 40,000/- or actual, whichever is less; and remaining, if any, will be borne by respective FPO.

FPO will forward the periodic utilization certificate for FPO management cost received and utilized as may be necessary to Implementing Agency through concerned CBBO.

#### **Provision for Equity Grant**

Producer members' own equity supplemented by a matching Equity Grant from



Government, which is required to strengthen financial base of FPOs and help them to get credit from financial institutions for their projects and working capital requirements for business development. The Equity Grant is nothing but the matching grant upto Rs. 2,000 per farmer subject to maximum of Rs. 15.00 lakh per FPO. This Equity Grant is not in the form of government participation in equity, but only as a matching grant to the FPOs as farmer members' equity. Therefore, Rs.1,500 crore with DAC&FW is proposed in the scheme to cover all the 10,000 FPOs, if maximum permissible equity is contributed to all 10,000 FPOs.

**Objectives of Equity Grant:** The objectives of Equity Grant are to (i) make the FPOs sustainable and viable; (ii) increase the solvency capacity of the FPOs; and (iii) enhance shareholding of members to increase their ownership and participation in their FPO.

**Eligibility Criteria for FPOs:** An FPO fulfilling following criteria can apply for Equity Grant under the Scheme-

- (i) It shall be a legal entity as per para 2 (farmer- producers' organization incorporated/ registered either under Part IXA of Companies Act or under Co-operative Societies Act of the concerned States and formed for the purpose of leveraging collectives through economies of scale in production and marketing of agricultural and allied sector) of this guidelines.
- (ii) It has raised equity from its Members as laid down in its Articles of Association/ Bye laws, as the case may be.
- (iii) The number of its individual shareholders is as per the terms and condition of the Scheme.
- (iv) As per the Agriculture Census carried out periodically by the Ministry of Agriculture, Government of India, half of its shareholders are

small, marginal and landless tenant farmers. However, preference will be given to women farmers' participation as its shareholders.

- (v) One member should not hold more than 10% of total equity of the FPO.
- (vi) A farmer can be member in more than one FPO with different produce clusters but he/she will be eligible only once (for any one FPO that he/she is a member) for the matching equity grant up to his/her share.
- (vii) There shall be adequate representation of women farmer members and there should be minimum one woman member in the BoD and Governing Body (GB) as the case may be.
- (viii) The duly constituted Management Committee is responsible for the business of the FPO.

### Implementation & Monitoring Mechanism

There is a well institutionalized three tiered structure at National, State and District level for effective implementation and monitoring of formation and promotion of FPOs, summary of which are given below:

#### National Level

The N-PMAFSC constituted in DAC&FW will coordinate the activities of the implementing agencies and decide the policy guidelines in the matter for better outcome of the Scheme.

#### State Level

A State Level Consultative Committee called SLCC is constituted in mobilizing the farmers offering various services relating to production and post-production and also closely and periodically review the developmental and functioning including constraints faced by FPOs.



### District level

A District level Monitoring Committee (D-MC) is constituted for overall coordination of implementation of scheme in the district including the cluster development and challenges faced by FPOs.

### Evaluation of the Scheme

In order to evaluate the performance of the scheme with reference to its objectives, the mid-term (4<sup>th</sup> year) and end-term evaluation will be done in terms of the following:

- (i) No. of FPOs formed and registered;
- (ii) No. of farmers mobilized category-wise;
- (iii) Quantum of Equity Grant provided and No. of FPOs covered;
- (iv) Quantum of Credit Guarantee provided for credit linkages including volume of loan availed for working capital;
- (v) No. of training programmes conducted for capacity building and No. of persons trained and
- (vi) Business turnover of the FPOs.

Appropriate third party Consultant / Agency or any of the implementing agency, if required will be hired by DAC&FW for transparently undertaking the study as well as mid-term and end-term evaluation of the scheme and evaluation of the report, which will be shared with DAC&FW and also among the other Implementing Agencies. DAC&FW may modify the Operational guidelines on the basis of the suggestions and findings in the report. Besides, DAC&FW may at any time suitably modify the scheme to achieve the objective as envisaged, If exigency arises in the interest of the scheme.

### Conclusion

Farmer/Producer wise data on impact on agriculture with regard to enhanced yield, production, cultivated area, irrigated area and cropping intensity can be obtained through FPOs. Besides, additional area can be brought under cultivation through investment in land leveling. Further, improvement in quality of the produce at the production, harvesting, and storage level can be achieved on account of training and capacity building of the farmers/producers through FPOs. The information on training with regard to number of trainings, number of people trained, type of skill development training could be assessed and impact of training on package of practices can be studied. Not only better price for the produce can be obtained but also rejection of the produce can be reduced. Reduction in migration can also be achieved through formation and promotion of FPOs.

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Dr. Sunil Kumar Das, Sr. Finance & Accounts Officer, ICAR-National Rice Research Institute, Cuttack, Mob: 9861887909, Email: sunilkdasicar@gmail.com



Impact of various diseases on economy, social structure, cultural adoption and social ecology is a fascinating dimension of research in anthropology. Anthropological knowledge plays an important role in minimizing the burden of diseases and developing strategies for the prevention and eradication of communicable disease. The issues related to bio-cultural dimension of diseases are generally studied under the umbrella of medical anthropology (Landy, 1997; Sommerfield, 1998). An attempt has been made in this study to understand bio-cultural dimension of an infectious disease in coastal Odisha. The study covers the epidemiological trend, economic loss, social

medical anthropology incorporates both biological and cultural explanations of health, illness and disease. This is based upon the fact that many of these processes are understandably primarily within the context of a culture with biological causality playing its due role (Johnston and low, 1984). In a similar vein, the present study analyzes the impact of mosquito borne lymphatic filariasis (hereafter LF) on the sample population covering both biological and cultural dimensions.

Disease is primary a bio-cultural concept. It reflects its multi-dimensional tribulations in the biological as well as socio-cultural life of human being. Human being is a social animal whose

## **Lymphatic Filariasis in Rural Coastal Odisha : An Anthropological Study on Bio-Cultural Dimension of The Disease and Its Treatment**

*Dr. Abhaya Narayan Nayak*

burden and socio-cultural beliefs of the said disease in an endemic population.

Medical anthropology is an emerging discipline, which combines the theoretical and methodological concepts of both biological anthropology and cultural anthropology in the study of health of human population. This sub-discipline focusing on an integral approach studies human genetics, human growth, health behaviour, medical care (intervention) system, health planning, psychosomatic illness and health associated socio-demographic variables in different populations (Johnston and Low, 1984; Balgir, 2004). In other words, the domain of

health conditions determine his socio-economic and bio-psychological life. As an individual is an integral part of social structure, the output of the society depends upon the output of its members. The functional output and the socio-economic performance of the individuals are profoundly influenced by the health plateau of the individual and the community. Thus, a healthy person is an asset to the society and a diseased one a burden to the family and the society. There are some diseases like paralysis, leprosy, mental disorder, blindness and filariasis, which cause temporary or permanent disability among the human beings. Due to disability manifestations, these diseases



not only create problems for the patients but also for their family members and the society at large. LF is one such disease, which is regarded as a serious public health problem. More than 119 million individuals worldwide are estimated to suffer from LF caused by infection with mosquito borne LF nematode *Wuchereria bancrofti* (WHO, 1994). It is responsible for loss of 5 million disability adjusted life years (DALYs) in a calendar year. Of the estimated 119 million infected people worldwide, 48 million people are from India. Alone in Odisha as many as 25.05 million (6.4%) people are exposed to the risk factor of LF (22.2 million than that of its urban population (2.85 million).

The global burden of LF was only 0.23% of the total burden of parasitic and infectious diseases. This has been estimated by the measure, Disability Adjusted Life Years (DALYs) by World Bank Development Report (World Bank, 1993). This has been recognized as a serious underestimate (WHO, 1994), as the disability and the socio-economic burden caused by LF are poorly understood and remain non-quantified (Evans *et al.*, 1993). It has been estimated that an average 23.4 man-days are lost due to *bancroftian filariasis* and an overall 162.12 million days are lost per year in India due to filarial attacks (Sabesan *et al.*, 1992). If the Cost of treatment including hospital and surgical procedures were also to be included, the actual loss would have been manifold. Acute disease is likely to be many times more prevalent than the chronic (Pani *et al.*, 1995). The adverse effects caused by the diseases are not well documented. Those have serious socio-economic impact on the society by significantly lowering the productivity due to economic loss resulting from its chronic conditions (Ramaiah *et al.*, 1997; Ramu *et al.*, 1996; Gyapong *et al.*, 1996; Evans

*et al.*, 1993). There is inadequate understanding of the social stigma and psychological affects resulting from this chronic disease. The severely affected people are socially restricted as well as physically burdened. The number of individual worldwide with overt physical disabilities resulting from bancroftian is about 40 million (WHO, 1994). Indirect economical losses resulted from social and physical confinement of people with chronic conditions and from working days when they go for treatment/surgery. The costs incurred by individuals as well as by the health systems are also not substantial. The World Health Organization (WHO, 1994) has also identified the need of to assess the spectrum of social and economic affects of LF.

LF is the second leading cause of permanent physical disability in humans next to mood disorders (WHO, 1995). As per a recent estimate, about 454 million people with 29.2 million of infection carriers, 22.5 million clinically diseased cases are found in 13 states and 5 union territories. India alone contributes about 74% of endemic population and 81% of the disease burden in the Southeast Asian region. There has been an increasing trend of LF during last three decades (WHO, 2000). The multidimensional facets of the tribulations of LF have been studied by scholars such as Evans *et al.*, 1993; Sabesan, *et al.*, 1992; Pani, *et al.*, 1995; Ramaiah, *et al.*, 1998; Ramu *et al.*, 1996, Gyapong *et al.*, 1996). They have tried to explore the socio-economic burden aspects of LF in different parts of the world. Ahorlu *et al.* (1999) have studied on salient burden of sexual disability associated with LF in Brazil. Krishnamoorthy (1999) and Ramaiah *et al.* (2000) have tried to estimate the costs of acute adenolymphangitis to patients with chronic manifestations of Bancroftian filariasis in Tamilnadu. Gyapong *et al.* (1996) have made an



attempt to understand the cultural beliefs and practices of LF in northern Ghana. An overview of literature clearly indicates that there is hardly any systematic study focusing on the socio-cultural beliefs, health seeking behaviour, health culture of people and the implications of these variables in the treatment and control of the disease in the state of Odisha. The Present study is an humble attempt to understand bio-cultural dimension of LF in rural coastal Odisha.

### Objectives of the study :

#### The study has the following objectives:

- Understand various socio-cultural practices related to LF and the treatment seeking behaviour of people with reference to morbidity control in different conditions of LF in the study area.
- Discuss the existing knowledge, attitude and perceptions (KAPs) of the ethnic communities regarding LF that do not always receive the support of establish medical practices.
- Examine the impact of LF in individuals in the forms of societal reaction, intangible social stigma and psychological impairment.
- Analyse the physical impairment of individuals with various forms of the disease and its influence on the patients' participation in different economic and social activities.
- Offer various suggestions for tackling the problem effectively in the study area, in view of the on going filariasis control programme in Odisha.

### Method Adopted for the Study:

Rural area of Khurda district was selected as the universe of the study due to endemicity of

the disease in the region. A total number of twelve randomly selected villages from three different blocks of the district were covered in this study. The sample patients were mostly from Khandayat, Karan, Brahmin (all three "General Castes") Kumbhara, Teli (both, "Other Backward Castes"), Bauri ("Scheduled Caste") and Sabara (Scheduled Tribe"). Door-to-door census was conducted for a LF-related investigation in the sample villages. During the investigation, a total number of 377 patients with different chronic filarial manifestations were identified. From this cohorts of 62 patients (12 male elephantiasis + 22 female elephantiasis + 21 hydrocele + 7 elephantiasis and hydrocele) were selected for the study following a stratified random sampling method. The sample 62 patients were studied for the estimation of direct and indirect costs resulting from chronic LF. Case control study was conducted for a year covering all the seasons.

For the study of ADL, the total population of only two sample villages consisting of 1329 (685 male and 644 female) was monitored for one year (March 2000-February 2001). Demographic data of these two villages were collected in order to supplement our analysis. All the households of the sample villages were visited once in every fortnight to identify those individuals suffering from acute attack during the fortnight. Details of clinical symptoms, duration and activities were recorded from all the identified cases having acute attack. The affected individuals were tested of microfilaraemia.

Further, data on knowledge, belief and treatment seeking behaviour were also gathered from the affected people and the members of the community. For examining these aspects among affected people (patients), a case control design was adopted. Age, sex, and occupation-matched controls were also selected from the nearby



households for all the 62 chronic and 73 acute sample patients. Care was taken to ensure that the controls have no history of either chronic or a cute LF. A pre-tested interview schedule was administered among the sample cases, and another one was administered among the controls for generating comparative parallel data. In order to assess KAPs of general community, 362 individuals were further sampled out and interviewed with the help of another structured interview schedule. The practices related to morbidity management were assessed in a sub-sample of 100 lymphoedema patients by in-depth interview with the help of semi-structured interview schedule.

For the assessment of social burden of the disease, in-depth interviews and focus group discussions were conducted among various categories of people, viz. agriculturalists, labourers, educated group and LF patients (both acute and chronic). The standard instructions, as suggested by Pelto and Pelto (1978) and Hudelson (1994), were followed while conducting in-depth interviews, case studies and focus group discussions.

### Results and Discussion

The results of the study present a clear epidemiological picture of LF in the twelve study villages. The total disease attributable to LF was significantly higher in male (14.79%) than female (10.04%). Elephantiasis was found to be more prevalent in female whereas a denolymphangitis was more common in male. The prevalence of various forms of diseases was age-dependent in both sexes. About one seventh of men and women of higher age group (60<sup>+</sup>) suffered from chronic debilitation form of disease. The results also indicate that the prevalence of various forms of LF are moderate to high in the sample population and this disease still constitute a major

public health problem in this coastal part of Odisha. The prevalence of ADL was also age-dependent, which was not so apparent in female. Women in the age group of 60<sup>+</sup> suffered less from ADL attack. This could be partly due to their decreasing participation in agricultural works with advancing age. A number of patients reported that an attack of ADL is participated by hard physical work. This was also confirmed by Kumaraswami (2000) in his study. The age dependency of chronic forms exists probably due to accumulation of chronic cases within the population. The present age dependent trends are similar to that of the prevalence of chronic LF conditions in south India (Pani *et al.*, 1991) and ADLs (Ramaiah *et al.*, 1996) and north India (Sharma, *et al.*, 1999).

The study also indicates difference between sexes as regard to the prevalence of various forms of filarial disease, hydrocele was contributing to overall higher disease burden (chronic forms) in male. Among other chronic forms of disease found in both the sexes, the prevalence of elephantiasis was more in female. The findings of Sharma *et al.* (1987) and Pani *et al.* (1991) further confirm that the prevalence of hydrocele compared to elephantiasis is higher in male.

The results of a year-long longitudinal prospective surveillance of acute adenolymphangitis showed that the annual incidence of ADL per 1000 individuals was 85.03, and was slightly higher in male (91.97%) than of the female (77.64%).

A steady rise in the incidence of ADL episodes along with the age was recorded. The distribution indicated that persons with chronic disease were more prone to ADL attacks. The average number of episodes per year was 1.57%. This was significantly influenced by the sex of the affected individual. Duration of the Episode varied



between 1 and 11 days with mean duration of 3.93 days. The filarial pathology was the significant predictor for the duration of the episode. Our data further showed that Fever and swelling at inguinal region were most common symptoms. Microfilaria status of these individuals showed that there was no association between acute ADL and infection (microfilaraemia). The findings of our study were somewhat similar to the results of similar studies conducted in other parts of the country (e.g. Ramaiah *et al.*, 1996 and Rao *et al.*, 1982).

The study also reports LF related knowledge and beliefs among diseased and normal people of the study area. However, no specific term exists in local language to denote LF in the study area. The filarial fever is locally known as *battajwora*. The most commonly used in term for swelling of lower limbs (elephantiasis) is *godhara*. Hydrocele (the swelling of scrotum) is locally referred to as *eksira*. It is interesting to note that majority of the people in this endemic area do not relate hydrocele with LF. The term *battajwara* or *batajore* refers to fever association with swelling in the inguinal region, a classic symptom of acute ADL episode (Manson-Bahr and Bell, 1987). The study also reports that only 24% of the chronic cases and 36% of the acute cases had the knowledge that LF is caused through mosquito bite. Similar results were noted with regard to hydrocele. No significant level of difference is noted in knowledge level between the diseased and the normal people. People's knowledge on cure and prevention of the disease was also very poor. Studies from other endemic countries such as Thailand (Panvisavas and Ithijaruku *et al.*, 1988), (Raayajin *et al.*, 1995) Ghana (Ahorlu *et al.*, 1999), Haiti (Eberherd *et al.*, 1996). Malaysia (Riji 1983 and 1986), Philippines (Lu *et al.*, 1998), France Polynesia (Carne, *et al.*, 1979) also reported the poor

knowledge of people on the role that mosquitoes play in transmitting this disease. People have the belief that LF occurs due to *papa karma* (evil deeds). A person believed to suffer from the disease due to the curse of the God, a *parinama* (consequence) of the evil deeds.

As regard to health seeking behaviour, they take resort of different herbal, indigenous and religious treatments. But none of these treatments has any effect on the cure of the LF. In relation to foot care practices it was observed that elephantiasis patients wash their elephantoid legs regularly. However, they do not take any special foot care measure as part of the morbidity management. (Nayak, 2014)

The economic burden of both acute and chronic cases was estimated in terms of treatment costs and loss of work. It was found that around three-fourth of the chronic patients have sought treatment for their condition and spent an average amount of INR 396 (approximately US \$8.7) per year. The major component of the expenditure is the cost of medicines. The data on loss of work time due to chronic condition reveal that the total absenteeism to the work was significantly higher among chronic LF patients than that of the controls. The total number of working hours spent per day for the patients and the controls were 4.94 and 6.06 respectively. This is considered to be a major difference. The total absenteeism and number of working hours spent per day were influenced significantly by disease condition and other personnel characteristics, viz. age, sex and family type. The chronic patients lose a total of 68 days of work per year, which is equivalent to 19% of the total working time of the year. The present study along with the studies on effect of LF on economic burden (Gyapong *et al.*, 1996; Ramaiah *et al.*, 1998; 1999), functional impairment and disability (Ramu *et al.*, 1996;



Dreyer *et al.*, 1997); Ramaiah *et al.*, 1997) indicate that the chronic conditions of LF pose considerable burden on the patient, his/her family and the community.

In case of episodic adenolymphangitis (ADL) it was found that those patients who did incur expenses amounting INR 92 on an average (approximately US \$1.85) on each episode. The ADL episodes curtailed the productive/economic activities of the patients. Patients (88%) were unable to attend any economic activity compared to 47% of controls having no history of the disease. Similarly during 55% of episodes, female (vs. 8% of controls) could not attend to any domestic work. The mean number of hours spent on economic or domestic activities was significantly lower among the patients. Disease status and sex had significant influence on total absenteeism from gainful employment; and similarly, age, family type and disease status influenced total domestic work hours among women.

Besides causing economic burden, LF also creates a kind of social burden to the patients. People think that a diseased person cannot achieve an equal occupational output due to his/her disease condition. So, the disease condition determines the social status, social image and personality of a disease-affected person. The disease condition like hydrocele damages the male identity, sexual potentialities and masculine features of male.

In a family male is support- provider and the key person for procreation therefore hydrocele distorts both the positive social identities of a male. The disfigure of an organ in case of a female elephantiasis or breast swelling the patient may be treated as unwanted and viewed as burden. So, the disfigured body organ creates a hindrance to the integrity of the body of the female patients resulting misery and rejection both by the family

and society. So, the disease has damage the concepts of manliness and womanhood. The reproductive choice and reproductive health of the patients have also been affected due to damage of genitals. The disease conditions cause hindrance to saving, worker's productivity, medical costs and marriage negotiation. No clear picture emerges from the existing literature as to how filarial symptoms affect the behaviour of infected people or how are they accepted by society mainly because few people have studied this question. Indeed, the literature that is available deals solely with chronic disease whose reports suggest that local perceptions of LF vary not only from place to place, but also within same communities (Evans, *et al.*, 1993). However, social stigmatization is commonly associated with the symptoms of LF (Rauyajin *et al.*, 1995; Gyapang *et al.*, 1996b; Ramaiah *et al.*, 1996; Dreyer *et al.*, 1997; Coreil *et al.*, 1998).

### Conclusion

The results of the study demonstrate the prevalence rate of the LF and the extent of the economic burden caused by chronic and acute LF in the study area. The study also reveals interesting information on people's nature of perception on the disease. It shows as to how social stigma of the disease cripples the normal life of the LF patients. The patient's poor knowledge on disease and lack of scientific treatment-seeking behaviour justify for the strengthening of the ongoing LF elimination in the state of Odisha with suitable advocacy and sustainable management (Nayak, 2014). The findings of the study will go a long way in minimising the burden of LF and accelerating the disease elimination process.

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- Dr. Abhaya Narayan Nayak, Deputy Director, Directorate of Census Operations, Odisha, Ministry of Home Affairs, Govt. of India, Unit-IX, Janpath, Bhubaneswar, Odisha – 751022, Mob: 9437892540. Email: nayak.abhaya@rediffmail.com.



*I am the Fraser Club, an old, tired and semi ruined building standing on the heart of my birth city. Now I am being used for different purpose by the people of this city. But I carry a bright and glorious past. I have seen, listened and given roof to many eminent souls of this city. I have felt their unspoken emotions, seen a strong zeal for freedom in their deep eyes and digested the agony of their oozed hearts. I have drunk every drop of tears that fall on my floor and inhale the long & hot out air from their noses. I am the eye witness of many historic events during Odia language agitation & national freedom movement of Sambalpur but cannot say. I am the Fraser Club- a mute spectator. I have accommodated Fraser Saheb. I have preserved many precious manuscripts and other important articles of Sambalpur inside my chest. I am the Fraser Club, nurtured the freedom, ignited minds of students and shown path of independence to teachers of national school under my shadow. I am the Fraser Club. Now I am too old, too tired, even unable to stand. I need your support. Preserve me, so that I can tell my amazing past to future generation. You hold my finger with your hand. I need your support. Do something for me, if you can.*

*I am the Fraser Club.....an old,tired and semi ruined building standing on the heart of my birth city Sambalpur.*

## **The Fraser Club : Eye Witness & Mute Spectator of National Movement in Sambalpur**

*Dr. Dharmendra Kumar Mishra*

Sir Andrew Henderson Leith Fraser (14/11/1848–26/02/1919) popular as *Fraser Saheb* in Sambalpur, was a young & dynamic Indian Civil Service (ICS-1871) officer. At the start of his career in 1878, he was posted at Sambalpur and having a deep understanding about people of Sambalpur, their custom, tradition, ritual, culture and language. This has developed a hidden biasness towards Sambalpur which was reflected in his work later years. The main reason for his hidden biasness for Sambalpur was his assistant, Shri Dasarathi Pujari (father of Shri Baikunthanath Pujari, 1<sup>st</sup> B.A. & 1<sup>st</sup>M.A. of Sambalpur). Shri Dasarathi Pujari was an honest, submissive,

loyal and hardworking assistant. *Fraser Saheb* was carrying a high impression about him and thinking people of Sambalpur area are like Shri Dasarathi Pujari only. Shri Baikunthanath Pujari, a young Odia officer of 24-year-old was appointed as Extra Additional Commissioner of Sambalpur in 1900 and he was in charge of conducting census-1901 in Sambalpur on the ground that non-Odia officer may manage the office affairs of Hindi speaking staffs but conducting census require public exposure for which knowledge of Odia is essential. However, *Fraser Saheb* did not know him well before his appointment. Shri Baikunthanath Pujari



*Andrew Fraser, 14.11.1848 to 26.02.1919 Grave at Dean Cemetery, Edinburgh*

successfully conducted the census-1901 for which F.A. Slocock, Deputy Commissioner, Sambalpur on 06/03/1901 put his appreciation on record. The appreciation note ended with, ‘*this he did with a great expense of energy and hard work and he deserves the greatest credit for it*’.

*Fraser Saheb* was in charge of Bargarh Sub-Division of Sambalpur and used to stay at Fraser House, Sambalpur. Later on, he promoted as Chief Commissioner, Central Province, Nagpur in 1899, President of Police Commission in 1902 and Lieutenant Governor of Bengal in 1903 - the planner of Bengal partition. The Asiatic Society was formed by the British in 1784 to collect and preserve manuscripts (mainly Sanskrit languages) of India with its main museum at Kolkata and local museums under the society were established at other locations in the country. When *Fraser Saheb* was elected as the President

of the Asiatic Society for the year 1905 to 1907, he converted the Fraser House into a museum to preserve the manuscripts and other literary works and the asset was transferred under the control of the Asiatic Society. Presently the Asiatic Society is under administrative control of Ministry of Culture, Government of India.

Sambalpur will ever remember *Fraser Saheb* for two reasons. First, he was instrumental in reopening primary schools with Odia medium under Sambalpur territory. If *Fraser Saheb* would have not implemented Odia language in primary schools under Sambalpur, perhaps today we and our children would have been speaking, reading and writing in Hindi language. He also openly admitted on record that implementing Hindi in primary schools under Sambalpur was a mistake made by the government. Second, he not only founded the Rajkumar College (Residential) at Raipur, Chhattisgarh but also acted as its first



Principal to educate the sons of the rajas/zamindars/landlords and other elite classes of western part of Odisha and neighbouring part of Chhattisgarh, so as to enable them to perform their duty in a scientific and professional manner. He also imparted special training for them on estate administration, maintenance of establishment & stock registers, double entry of daily financial transactions in books of account, taxation & laws, maintenance of revenue records and forest management, so that they can run their empire/estate more professionally.

Sambalpur, like any other parts of the country, equally and proportionately, shown political consciousness and actively participated in Indian national freedom moment. Fraser Club, as it is called now, is an old building of historical importance situated in Patnaikpada of Sambalpur.

#### **Fraser Saheb, Sambalpur & Odia Language:**

Sambalpur was construed as a penal district for officials working at Nagpur- the headquarter of central province. The court language at Nagpur was Hindi where as it was Odia at Sambalpur for which officials were facing much problem when they were transferred from Nagpur to Sambalpur. However, officials of Nagpur secretariat able to influence the British authorities and an order to implement Hindi at first phase in Police Department of Sambalpur was issued. Later on, Hindi was substituted in place of Odia as official language of Sambalpur, vide resolution no-237, dated-15/01/1895 of the Chief Commissioner, Central Province, Nagpur. Accordingly, under section 556 of the Code of Criminal Procedure, 1882 and section 645 of the Code of Civil Procedure, 1882 Hindi is used in civil and criminal courts of Sambalpur with effect from 01/01/1896.

Shri Chandra Sekhar Behera of Sambalpur was a clerk in the Nagpur secretariat of central province. He communicated this development to Satyabadi Padhi, Ex-Sub Magistrate of Bargarh and Dharanidhar Mishra of Sambalpur. People in Sambalpur strongly protested this decision at all level. News on this issue was published in different newspapers such as *Sambalpur Hitaisini* (Sambalpur), *Utkala Dipika* (Cuttack), *Sambada Bahika* (Balasore) had made it a mass movement. *Bharati Rodana* and *Utkala Bharatinka Nibedana* by Gangadhar Meher in *Sambalpur Hitaisini* published from Bamanda had played a catalyst role. A team of five member, even made an unsuccessful attempt to meet viceroy Lord Curzon at Shimla. A book titled *Shimla Yatra* by Sripati Mishra, the only matriculate out of five, narrates the journey from Sambalpur to Shimla in details. A series of meetings/events were organized to pressurize the authorities to roll back from the decision of substituting Hindi in place of Odia is given in annexure-I.

Shri Baikunthanath Pujari was in charge of conducting census-1901 doing his official duty at the day time and at night visiting on horse to remote villages explaining people to be firm in their own language in the census. Later on, Shri Chandra Sekhar Behera left Nagpur after completing his law examinations and joined his brother-in-law Baikunthanath Pujari. Both visiting on horse at night and convincing people for choosing Odia language in census-1901.

The appointment of *Fraser Saheb* as Chief Commissioner, Nagpur in 1901 was not less than a blessing of Maa Samaleswari for people of Sambalpur. People of Sambalpur liked him, he also liked the people of Sambalpur is evident that he uses to tour interior of the



Sambalpur district without body guards. He was well acquainted with the region and people. In census-1901 people opted their own Odia language. On this *Fraser Saheb*, remarked “*an attempt was made by some officers to produce the impression that Hindi was fairly well understood by people generally. Fortunately, however we had a clear proof this was not the case..... Finding things in this condition, I obtained the sanction of the government of India to restore the Odia language to the district*”. Similarly on a different issue, government has ordered to close 82 Odia primary schools of Sambalpur district to which *Fraser Saheb* protested strongly as “*Closing 82 schools was a mistake on the part of the government*”. He ordered for an enquiry and subsequently ordered for reopening of 50 of them as Odia primary schools.

It was 26/09/1901, Venue-Railway Crossing (Fatak), Sambalpur. People in thousands waited for arrival of their beloved *Fraser Saheb*, Chief Commissioner, Nagpur, coming on a surprise visit for conducting personal investigation on language issue. Chandra Sekhar Behera and Baikunthanath Pujari (although he was a government servant) advocated openly, visited door to door and worked day and night for the success of this event. In one voice they were shouting to restore Odia. People of Sambalpur were also quite excited. *Fraser Saheb* was given a warmed and red-carpet welcome at Fatak, all classes of people greeted him and he was taken in a procession from Fatak to Circuit House. It was a great day for people of Sambalpur. Previous experience and acquaintance with the locality, *Fraser Saheb* confidently moving alone so that he will able to explore the real truth. He meets

malguzar gountias, authorities of Sambalpur municipality and district council, all classes of European and native officials, missionaries and other non-official persons. He also conducted personal interview with people. After conducting personal interview, *Fraser Saheb* prepared his famous note of 15/10/1901. The brief of his famous report is given in annexure-II. Based on recommendations of *Fraser Saheb*, Lord Curzon restored Odia in Sambalpur with effect from 01.01.1903. With regards to *Fraser Saheb*, it was said that, “Fraser was taken into much confidence of Lord Curzon and appointed as Lieutenant Governor of Bengal in most critical hours-the partition of Bengal. Before his appointment, he was entrusted with the responsibility of reorganizing the police system. He used to enjoy high position in British administration and Curzon given much importance to his decision”. In spite of opposition from C. Rivez and other, Odia was restored in Sambalpur and the merger of Sambalpur to Odisha division from Nagpur division became effective for *Fraser Saheb* only. Just imagine, if Sambalpur had not been merged with Odisha division, it could have faced the consequence like Singhbhum, Midnapur or Kharsuan. What we are today is because of *Fraser Saheb*’s love and affection for Sambalpur and its people only.

However, the activities of Baikunthanath Pujari on 26/09/1901 while welcoming *Fraser Saheb* became an eyesore of Chhithavis- the Maharashtrian Deputy Commissioner of Sambalpur and he was transferred from Sambalpur to Jabalpur, again within one year to Seoni and then to Nagpur. The victory of Odia language was celebrated in a grand manner at Sambalpur but due to tireless efforts for the cause



of Odia and frequent changes of place affected health of Baikunthanath Pujari. He was detected with tuberculosis and breathed his last on 13/10/1902, just two and half month before restoration of Odia in Sambalpur. Perhaps, the decision came too late for this brilliant Sambalpuria officer. A big salute to Shri Baikunthanath Pujari. Sambalpur will never forget your contributions. You will be always remembered by people of Sambalpur as 1<sup>st</sup> B.A. and 1<sup>st</sup> M.A. of Sambalpur. Similarly, Chandra Sekhar Behera also presented concern of the people of Sambalpur before O'Donnell Committee, appointed for demarcating boundary line of Odisha who visited Sambalpur on 01/12/1931 but unable see the separate Odisha state on 01/04/1936. Unfortunately, he died on 23/01/1936, just like Baikunthanath Pujari, before two-month one week of formation of separate Odisha state. He would have been very happy, if seen the separate Odisha with its own geographical boundary.

### **Fraser Club (National School)- The Epicenter of Sambalpur Freedom Movement:**

The famous "Hartal" of the students of zilla school on 03/01/1921 give birth to national school. Zilla school was supposed to re-open on 03/01/1921 after X-mas vacation. But in a preparatory meeting at the foot-hill of Bhudaraja on 02/01/1921 student of zilla school decided not to attend school on 03/01/1921 to support noncooperation movement. Most of the students attended this meeting were encouraged by Bhawani Shankar Mishra, Abdul Mazid, Krutartha Acharya, Chandra Sekhar Panigrahi, Arun Das, Mohammad Hussain, Nrusingha Guru, Benimadhav Supakar and Jagannath Mishra. Students went round a procession in the town & poster bearing "Do not Go to School" were filled

in wall of the school. In the evening a meeting at Somnath Temple, Bailibanda was held where Chandra Sekhar Behera, Dasarathi Mishra, Ladabhai Tharia, Ratan Singh Bhai, Seth Ram Pratap, Janardan Supakar, Anadiram Sukla, Ram Krushna Behera and Mahendranath Barma tempted students to join the movement. It may be mentioned here students of zilla school were the first to adopt non-co-operation movement before it spread at other part of country.

Chandra Sekhar Behera with the help of some people of Sambalpur arranged accommodation for some outsider students came to participate in Hartal of 03/01/1921 in a private house located at Jharuapada in his own capacity. It was shifted to the building of the Fraser club and subsequently turned into "national school" the main centre for freedom movement in Sambalpur- a destination for eminent persons visiting from outside, a preferred venue for holding political meeting and not less than a temple for people of congress. Pandit Nilakantha Das, Professor of Calcutta University left his job to join as Head Master of National School on 17/01/1921. Bhagirathi Mishra, a law student from same university also came with him. Most of the teacher worked on honorary basis and very few were paid. Approximately 200 students took admission in the school. Slowly the school became very popular and turned into a pilgrimage for freedom fighters and congress men. Chandra Sekhar Behera provided furniture for national school, Ambika Prasad Patnaik, Balamukunda Mishra, Anantaram Behera, Kamal Prasad, Bhagwan Prasad Rewani and Nilamani Mahakud were different subject teachers. Later on, Ganesh Prasad Padhi, Chandra Sekhar Panda and an engineering student gave up his study from Bihar to join the school as teachers. After that Kunjaban



Meher from Bolangir joined as teacher. Spinning, weaving and carpentry were taught to students. Janglee Mistri and Gouranga Meher were appointed to make charkha and loom. Under leadership of Pandit Nilakantha Das, National School in Fraser Building earned good name. Jagannath Mishra, Damodar Padhi and Arun Kumar Das passed entrance examination in 1921 conducted by “Utkal Swaraj Siksha Parisad” formed to supervise national schools of Odisha. Pandit Gopabandhu Das, President of “Utkal Swaraj Siksha Parishad” visited national school, Sambalpur on 18/06/1921. Teachers and students of national schools dedicated themselves for development of society. Nilakantha Das with a band of students visiting nearby area for helping destitute and nursing people suffering from Cholera.

National school running in Fraser club took active part in launching freedom movement at Sambalpur and other part such as Bargarh, Jharsuguda, Talpatia, Rampella and other places. National school has started a press inside as Fraser press from where two weekly named as “*Utkala Sevaka*” and “*Sadhana*” were published beside another weekly named “*Seva*” published from Mishra Press of Sambalpur. However due to some difference in opinion with members of Utkal provincial committee, Nilakantha Das left national school, Sambalpur. On 16/11/1921 at 3PM school was closed and students went round the town in a procession and a meeting was held at 6PM in Gandhi ghat to appeal people to observe hartal on 17/11/1921. The market was completely closed and conveyance were completely disturbed. Gopabandhu Das visited national school on 22/01/1922 to address a meeting of 800 people and stayed there. On 17/09/1924 a special meeting

was held for the amalgamation of Odia speaking tracts at Fraser club and Ramnarayan Mishra, member of the legislative council was elected as president followed by a subsequent meeting there on 30/10/1924 under presidentship of Chandra Sekhar Behera where it was decided to raise fund for movement and printing a letter sympathizing Odias of Ganjam and Vishakhapatnam was taken.

Mahatma Gandhi’s visit to Sambalpur on 23/12/1928 accompanied by Kasturba Gandhi and Devdas Gandhi gave a new momentum to Sambalpur freedom struggle. He was given a warm welcome and stayed at Chandra Sekhar Behera’s house. A mass meeting was organized at Balibandha near Brahmapura temple and Rs.1790/- was collected for the cause of Khadi. Narayana Behera, son of Chandra Sekhar Behera donated his gold ring. Similarly, women of Sambalpur welcomed Gandhi Ji separately where both daughters of Chandra Sekhar Behera donated their gold rings. Madhusudan Das met public of Sambalpur on 09/02/1929 at Fraser hall where he appealed the people to fight for separate state and independent state of Odisha.

District anti-untouchability committee was formed in a public meeting on 26/10/1938 at Fraser club, Sambalpur. On 25/10/1938 the leading persons of Sambalpur assembled in a meeting at Fraser club to discuss the problem of amalgamation of Phuljhar Chandrapur and Malkhurda with Sambalpur. The meeting continued up to 27/10/1938.

### Conclusion

Fraser club is the eye witness and mute spectator of freedom movement of Sambalpur. The building has nicely put up itself in tune with time and condition and discharged its role with utmost devotion and professionalism. The



structure is now being used by people of Sambalpur. But it needs to be preserved so that it will add its longest span of life to propagate the glorious past of its own life to future generation.

3. Though some people can understand Hindi, they could not read, write or speak which create great difficulty in revenue work.

### Annexure-I: Meeting for the Cause of Odia Language

Date & Place	Meeting Details
13/07/1894, Missionary Room of Father (Padri Saheb, Sambalpur)	Convened by Dharanidhar Mishra, Presided by Krushna Mishra- A memorial was sent to the Chief Commissioner, Nagpur on 01/08/1894, a second memorial on 08/08/1894.
03/05/1895, Cuttack	Convened by Dharanidhar Mishra, Presided by Madhusudan Das. The issue would be raised in British Parliament, during the forthcoming visit of Madhusudan Das to England.
13/06/1895, Somnath Temple, Sambalpur	Convened by Dharanidhar Mishra, Presided by Somnath Babu. A long memorandum was read out and submitted to authorities.
20/06/1895, Odia Association, Cuttack	Collaboratively by Dharanidhar Mishra, Madhusudan Das and Gouri Shankar Ray.
01/07/1895, Sambalpur	Collaboratively Odia Association & Public of Sambalpur
05/07/1895	Dharanidhar Mishra submitted a memorandum with 2362 signatures from Sambalpur to British authorities. Only 7 signatures in English and rest are in Odia, No one signed in Hindi.

### Annexure-II: Recommendations of Fraser Saheb to Lord Curzon, dated-15/10/1901

1. Adoption of Hindi in court was causing difficulties. The process of the court was written in Hindi and in many villages, there was no one who could read them.

2. Criminal work was done in Hindi, people giving witness in Odia and police use to write it in Hindi language, which no one else can read or fully understood.

4. The Census-1901 was done in Odia up to the compilation stage, though the court language was Hindi by census commissioner. Further forms used in Census-1901 was as follows:

(a) Odia-1,21,643 (b) Hindi – 16,232 (c) English – 700

Since most of the people understood Odia, the forms were also supplied as per their choice.



5. Census superintendent also provided data on language spoken by people of Sambalpur district as follows:

(a) Western Hindi (Urdu)-1695, (b) Eastern Hindi (Ordinary)-8592, (c) Eastern Hindi (Chhattisgarhi) -1,56,302, (d) Odia- 6,15,941, (e) Tribal Dialect- 47,108. Total- 8,29,638. Similarly, literacy in Hindi- 2562 and in Odia- 11,649, Total- 13,698.

6. Hindi which 4/5<sup>th</sup> of population did not understand and Odia-their mother tongue, they never wish to give it up. The government ought not compel the people to give up their mother tongue nor expose them to inconvenience.

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Dr. Dharmendra Kumar Mishra, Education Officer, DTNBWE&D, Ministry of Labour & Employment, Govt. of India, Panposh Main Road, Rourkela-769012, E-mail : dharmendra\_mishra75@rediffmail.com, Ph-94375428821.



## INVOLVEMENT OF WSHG IN LIVELIHOOD SUPPORT THROUGH MUSHROOM CULTIVATION IN SUBARNAPUR DISTRICT

### Success Story

Kamala WSHG in Katapali village of Kaintara GP in Binka Block was formed during the year 2016-17. Previously they were not engaged in any activity to increase their corpus Fund. During the year 2020-21, our Department had intervened in collaboration with Mission Shakti Department to provide training on mushroom cultivation. After Successful training and hand holding support the SHG started **mushroom cultivation** and successfully cultivating both the paddy straw and oyster mushroom on seasonal basis. During the Pandemic period of COVID-19 the SHG faced a severe financial crisis to maintain their day to day work and difficulties to carry on the mushroom cultivation unit. At this juncture our Department tagged them on mushroom cultivation unit under the Scheme COVID-19 Package under RKVY and provided financial support of Rs.10000/- as subsidy. At present the SHG is running the unit successfully and selling the products in nearby villages as well as at Binka market @ Rs.150-160/Kg paddy straw mushroom and @ Rs.100-120 Oyster mushroom and getting an income around Rs.1 Lakh to 1.5 Lakh in a year. For their combined effort and enthusiasm, they have become a source of inspiration for others and marching towards sustainability.





One of the veteran artists of Odisha Dillip Kumar Mansingh Mohapatra of Dhenkanal, well known as Dillip Mansingh was a widely praised painter and art connoisseur. Dhenkanal district is rich in all fields like politics, literature, art and culture, tourism, science, sports and gives birth many great sons in different fields. Artist Dillip Mansingh was one among them. Born in Delhi into a rich and highly respected family of Dhenkanal town (1931-1990) his life span flowed in a full fledged artist's career. His father Abhimanyu Mansingh Mohapatra was the Forest Officer and once the Chief Forest Officer at Khairagarh under the Madhya Pradesh Government.

admission with his father's silence in Govt. School of Art and Crafts, Lucknow in 1947 choosing commercial art subject. So his father sent him money for school fees and boarding irregularly. There he stayed at the house of Sridhar Mohapatra, the great sculptor of Odisha, studied for two years. During these times he visited very often to the home of artist Asit Haldar and principal Lalit Mohan Sen. Oneday Asit Haldar showed him a painting by Nandalal Bose and seeing the painting, Mansingh was so deeply impressed that made him anxious and compelled himself to study in Santiniketan. He then admitted in Santiniketan Kalabhavan, developed his ability

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## Dillip Mansingh, A Forgotten Painter

*Akhil Chandra Pradhan*

Mansingh's childhood days were spent with his family. When he was studying in 10th class sat in the Bombay Board Elementary Grade Drawing Examination and passed with good rank. Becoming very happy for the success he dreamt of to be an artist in future. After schooling at Victoria High School, Khairagarh he decided to enrol in an Art Institution. But his father was unwilling to take his son's admission into an art institution. He had the aim to see his son as the highest rank forest officer completing his B.Sc. and two years of forest training in London, but Dillip had no any choice to work in the forest department. Despite his father's objection, he was headstrong about his own decision. Lastly took

under the guidance of Nandalal Bose for four years from 1950 to 1954. Being a student of Nandalal, he obtained proficiency in visual art, showed his talent in expression of extreme beauty. He reached perfection In painting, his mural works were very much appreciated there by renowned artists. He also came in contact with artists like Upendra Maharathi, Gouri Devi, Biswarup Bose, Sudhir Khastagir and V. S. Mastoji etc.

Completing his Diploma Mansingh worked in America government World Literary Incorporation a branch opened in Allahabad known as Literary House which later shifted to Lucknow. Director Mrs. Wealthy H. Fisher highly



admired his productions. His relief work in life size in front of the gate of the literary house bears witness to his talent, brought name and fame to the institution during two years. Then Mansingh served as a senior artist in Rabindranath Tagore Medical College at Udaipur, Rajasthan until 1964, but due to some critical situation he left the job and prepared classics and manuscripts on Indian Art. He had the calibre to draw and paint in different mediums such as wash technique, oil painting, fresco painting and batik. His paintings, line drawings, were published in leading Indian magazines. He had got prize from the National Christian Council of India, Nagpur in poster competition on Adult Education sponsored by the Adult Education Committee. Lucknow Museum had purchased one of his paintings for museum collection. His paintings were exhibited many times in U.P., M.P. and Delhi, first exhibition was exhibited at Allahabad Museum opened by Dr. K.M. Muni, ex-Governor U.P., few paintings are collected abroad. He also acquired a distance diploma course in cartooning from Raye Burns Cartoon School for which cartooning became his hobby for sometimes.

He gave his all shorts of effort in the wide publicity and advertisement of Odisha Folk Art in India. His writings on Folk Art of Odisha with some folk paintings, drawings in Hindi magazine "GYANODAYA" and English magazine "AMRIT BAZAR PATRIKA" appeared at that time. Although he was remaining out of he proved his love for Folk Art of Odisha. His "DHARMAPADA KAKONARK NIRMAN" which was continued as picture story in "BAL - BHARATI" is his first book with 50 illustrations published by the publication division of India, New Delhi as a book for children in Hindi. The second book is "BHARATIYAKHADIKALA", third and fourth are pocketbooks on ancient Indian art named "AJANTA" and "BOLTE

PATHAR". Critically examining the development of the art of painting Mansingh said the classical criticism of the Indian Art is very important because in absence of this we will not be able to understand the mysteries of art, according to the Indian artists have always been efficient in the creation of novel ideas through their imagination. Giving answers to the meaning of Art, he replied that the chief aim of the artist should take his art to the ordinary level of the people at large. As a scientist, the artist doesn't present anything as it is but reveals its intrinsic value and beauty, according to him art can be divided into two parts, (1) - Art for Art's sake, and (2) - Art for life's sake. In oriental countries, art is for life because there is a sense of public good with an expression of which the art is said to progress. Mansingh in his opinion about portrait painting said one day in 1947 when he was a student of Lucknow Art School he had asked the same question to his principal Lalit Mohan Sen and got the answer that portrait painting is an art style of a higher standard, but modern colour photography has taken its place consuming less time, labour and expenditure. In future, the artist will be benefitted from portrait making and secondly why he would do it when it can be done by the camera. (Here we would like to say that now in this digital age it is too easier to get a photograph within a second). But the artist comes to the world to give some creative things. He should invent new things through his miracles but not copy things. Artist Mansingh was also an amateur photographer. He breathed his last on 25th August 1990 at his Amalapada residence in Dhenkanal town.

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Akhil Chandra Pradhan, L/114, H.B. Colony (Baji Chowk), P.O./Dist. - Dhenkanal - 759001, E-mail-akhil.pradhan15@ymail.com, Mob. - 8847810832



Legend says Yajati Keshari, the king of Utkal performed a Dasaswamedha Yagnya at Jajpur. Scholars believe that the word 'Jajpur' is derived from the word 'Yagnyapur' (the place of Yagnya or sacrifice) and latter on it was misspelled as Jajpur.<sup>1</sup> Yajati Keshari invited 10 thousand Vedic Brahmin pandits from Kanyakubja (present Kanauja) to Jajpur for Yagnic rituals of dasaswamedha yagnya. According to historian K.C. Panigrahi the time of Yajati Keshari was from 922 A.D. to 955 A.D. but Yagnya Kumar Sahu opines it was from 885 A.D. to 920 A.D. It is also supported by Sasanka Sekhar Panda.<sup>2</sup> From there Brahmins were invited to 'Puri', the sacred

History says, before Gupta dynastic rule a number of small Chiefdoms were established by different Tribal chiefs in between the regions of the Himalayas and the Bindhyas. To recognize themselves as Kshetriyas,<sup>3</sup> they invited Brahmins and placed them in different important positions of their kingdom by providing Niskar Lands (tax free lands). They reconstructed the society as per the directions of the Smruti Sastras to establish discipline in the work culture. The original place of Brahmins is Kasmir. Kasmir, in the past was an educational hub and a centre of learning for Vedic literature and knowledge. It is the birth

## History of Brahmin Sasans With Special Reference to Ghumsur

*Dr. Chittaranjan Mishra*

pilgrimage place of Hinduism by the Gajapati rulers. Then other Gadajat kings invited Brahmins to their respective kingdoms to perform Vedic puja or rituals. Brahmins were the specialists on every field of knowledge. They were also called Pandits as they had the Knowledge on four Vedas, Vedantas, Puranas and Smruties. So they were appointed as the family teachers (kula guru), chief advisors (paramarsadata), Chief priests, (kula purohita), Sachibas (ministers) and to some other important higher posts by the royal dynasties. They not only performed their official duties but also propagated and promoted the Vedic culture, Vedic literature and Vedic religion. They acted as the technical advisors to the society.

place of Goddess Saraswati. According to Saraswati Rahasyopanishada:-

“Namaste Sarade Devi Kasmira pura basini  
Twamahan prartheye nityam vidya danan cha  
dehime.”

Meaning- "O Goddess of knowledge, learning and education, living in Kashmir, I salute to you. I pray and appeal you everyday to provide me knowledge." It is also known from the accounts of Alberuni that, Somanath temple of Gujarat, Sun temple of Multan in Punjab, Jagannath temple of Kalinga and Sarada Kshetra of north Kashmir are the four important pilgrim places of Hindus in



middle age India. The birth place of ‘Sarada’ or ‘Saraswati’ is known as ‘Sarahasila’. Presently it was in PAK (Pak Adhikrita Kasmir). Its modern name is ‘Shardhi’ (Sharadi), the place of Goddess Sarada. It is 144 kms away from Srinagar towards north. A great Sphatika Murti (statue) of Goddess Sarada and a temple was constructed long 2000 years back.<sup>4</sup>The great poet Kalhana says about this by referring “Sandilya upakhyana”. Abul Fazal also describes about the importance and pilgrimage to ‘Sarada pitha’ in his book Ain-I- Akbari. But Sultan Zanol Abiddin destroyed the statue of Goddess. Later on Punjab Keshari Raja Ranjit Singh freed Kashmir from the clutches of the sultans and placed King Gulab Singh as the ruler of Kashmir and Gulab Singh again established the remaining part of the statue and started its worship. It was on the bank of the meeting place of the river ‘Madhumati’ and ‘Krishna Ganga’.<sup>5</sup> Kashmir Pandits (Brahmins) gained knowledge by the blessings of Goddess Sarada. From there they were invited by different rulers and spread all over India to propagate the knowledge.

Kings gave their patronizations to the Brahmins by providing them tax free lands for livelihood and establishing villages for their settlement being inspired by the famous Puranic (epic) heroes like Lord Krishna of the Mahabharat and Lord Ram of the Ramayana to attain Dharma or Punya (spiritual benefit), name and fame as the protector of Dharma, Brahmins, cattle and saints.

(1)

“Namo Brahmanya Devaya Go Brahmanya  
hitayacha  
Jagadhitaya krishnaya Govindaya namo namah”

(a hymn of prayer to lord Krishna, the  
protector of cattle, wealth and Brahmin)

(2)

“Bipra Dhenu Sura Santha hita  
Linha manuja avatara”<sup>6</sup>

These villages are popularly known as ‘sasan’ with a last name ‘Pura’ as these villages had a powerful and active role to play in the administration of the state. Most of these villages were established on the banks of different rivers of the state and were named after the patron kings or queens. As rivers are regarded sacred, so the Brahmins use water of river for their regular ‘Tarpan’ (offering of water to Sun God and forefathers) and for day to day use. The streets of the village were run from east to west and the houses were constructed at a height of five to six feet from the street on it’s both the sides (North and South). Each village has a Siva temple on the east and a Vishnu temple on the west side with tanks near it. A ‘Pada’ (establishment of other caste people) of sebayats also established to help and aid the Brahmins in their different works.<sup>7</sup>“Kapileswarpur sasan” near Puri is considered as the first Brahmin sasan established by the Gajapati king Kapilendra Deva in 15<sup>th</sup> century A.D.<sup>8</sup> There are sixteen important and fourteen other Brahmin sasans were established by different kings around ‘Puri’. Brahmins of these villages are performing a number of important duties related to the ‘Jagannath Temple’ at Puri. They are called as ‘Saante’ by other people. Later on different Kings of the coastal Odisha invited Brahmins and established Brahmin sasans in their respective kingdoms. But there are no historical records about establishment of Brahmin sasans by the kings of western Odisha. Bhanja Kings of Gumsur have also established a number of Brahmin Sasans in their domain.

The ancient Gumsur estate lay between 90°40’ and 20°25’ of North latitude and 85°5’ of



East longitude. It was bounded by Daspalla on the north, Nayagarh on the east and north-east, Boudh zamindari on north-west, Karada and Ranaba on the west, Dharakota and Badagada Zamindari on the south, Athagara on the south-east. It was extended about 60 miles from east to west and 48 miles from north to south with total area of about 1,350 square miles. It was divided in to two parts (i) Plain land with an area of 859 square miles and (ii) Maliah land with an area of 500 square miles. For administrative convenience the plain land was sub-divided in to 18 muthas and the Maliah land in to 24 muthas. Near about 58 Bhanja Kings ruled over both the Gumsurs viz. Old Gumsur gada (Jayanti gada) and New Gumsur gada (Kulada gada) for a long period of 1000 years (358 +645 years).<sup>9</sup>

Though there is a hearsay about 22 Brahmin Sasanas in the Gumsur estate but Bhanja Kings actually established near about 23 Brahmin Sasanas in the plain lands only on the banks of the river Badanadi, Bodanadi, Baghua and Loharakhandi. There is no historical and physical evidence of establishing Brahmin Sasanas in the Maliah lands by the Bhanja kings. Sasans established by the Bhanja kings are divided in to six categories as per the names of their Gadas (fortifications). Names of the Gadas and the Sasans in its jurisdiction are given below:-

1. Old Gumsur Gada(Jayanti Gada):- **(i) Srikarpur Sasan (ii) Basudevpur Sasan(iii)Kabirajpur Sasan (Lunipada) (iv) Kshetriabarpur Sasan (v) Beera Laxmanpur Sasan (Parsulunda).**

2. Kulada Gada:- (i) Dhananjayapur Sasan (ii) Gopinathpur Sasan (iii) Niladripur Sasan (iv) Krushnasaranpur Sasan (v) Narayanapur Sasan (vi) Krushnasinghapur Sasan (extinct) (vii) Bikramapur Sasan (extinct).

3. Belaguntha:-(i) Bijayakrushna Saranpur Sasan (Belaguntha) (ii) Bijaya Lakshmi Saranpur Sasan (Jiliba) (iii) Pratap Laxmanpur Sasan (Matikani).

4. Balipadar:-(i) Sadasivapur Sasan (ii) Pratap Dhananjayapur Sasan.

5. Buguda:-(i) Beera Dhananjayapur sasan (ii) Harisaranpur Sasan (iii) Krushna Saranpur Sasan.

6. Jagannath Prasad:-(i) Jagannathpur Sasan (ii) Mangarajpur Sasan<sup>10</sup> (iii) Bijaya Dhanurjayapur Sasan (Tentulia Sasan).

Krushna Singhapur Sasan which was established at the foot of the Kaladhar mountain and Bikrapur Sasan which was near Padma Pokhari (Lotus pond) are physically not found (extinct) at present. There is no historical evidence about the cause of extinct of these sasans. Gopinathpur Sasan is the first Sasan (Brahmin village), established by the king Gopinath Bhanja, whose reign period was from 1458 to 1480 and the second one is Niladripur Sasan or Niladeipur Sasan, established by King Gopinath Bhanja in the name of his queen Niladei.<sup>11</sup>

(1)

Gopinathpur name sasanku kale  
Tahankara bharjya Niladei name thile  
Niladeipur name sasanku kale  
Paramayu sesare parana haraile.<sup>12</sup>

(2)

Baisi barasa se rajatwa ku kale  
Gopinath pur sasan basaile.<sup>13</sup>

(3)

Gopinath pur namare sasan  
Basaile Kulada pakhare se rajan  
Tanka bharjya Niladei name thile  
Niledei pur sasan basaile.<sup>14</sup>



**Dhananjayapur Sasan:-** Dhananjaya Bhanja (1636-1701) followed the footprints of his father Gopinath Bhanja and established Dhananjayapur Sasan in Kulada Gada.

(1)

“Dhananjayapur name sasan dana kari  
Yasha prakasile kumuda bandhu pari”.<sup>15</sup>

(2)

“Ye raja swagada nikatasta Dhananjayapur  
Sasan dana kale.”<sup>16</sup>

Gopinath Bhanja has other three sons named Govinda Bhanja, Balabhadra Bhanja and Harisaran Bhanja. Govinda Bhanja was appointed as Thata Raja. Balabhadra Bhanja was given Jagannath Prasad Mutha and adorned with a title ‘Mangaraja’ and was famous by another name viz ‘Jagannath’. He established **Mangarajpur Sasan** in his mutha.

(1)

‘Aau kumar name Balabhadra  
Jagannath pada arjane Bhadra

x x x x

Mangaraj pur je  
Name sasan kale dhirabara je”<sup>17</sup>

(2)

‘Mangaraj pur namare sasan  
Basaile snehe nrupanka nandana’<sup>18</sup>

**Harisaran pur sasan:-** Another brother Harisarana Bhanja was given Buguda Mutha to rule over it. Harisarana Bhanja also established Harisaranpur Sasan (according to his own name) and **Beera Dhananjayapur Sasan** (in the name of his brother).

(1)

“Harisaranpur dei nama  
Sasan kale se nara uttama.”<sup>19</sup>

(2)

“Harisaranapur namare sasan  
Kale harasare se nrupa aanandana”

x x x

“Dhananjayapur sasanku kale  
Bishnu, Siva pratimanku basaile.”<sup>20</sup>

**Sadasivapur Sasan:-** Gopinath Bhanja has another son named Sadasiva Badjena, who has given ‘Balipadar’ Mutha. It is known from Bhanjavansanucharita:-

(1)

“Jagannath Mangarajanku Jagannath Prasad  
Harisaran Bhuyannku Buguda hada  
Sadasiva Badajenanku balipadar  
Muthaku Bhogakar boile narabara.”<sup>21</sup>

It is believed by the scholars that Sadasiva Badajena might have established “Sadasiva pur sasan near Balipadar.

**Kshetriyabarpur Sasan:-** Gajapati Ramchandra Dev rewarded a title ‘Kshetriyabar’ to Ghana Bhanja for his sincere help in a war. To commemorate this honour Ghana Bhanja established a Brahmin Sasan in the name of Kshetriyabarpur Sasan.

(1)

“Ghanasyama Bhanja Kshetriyabarpur sasan  
dana kale o  
Kshetriya kanan tota Madhya karaithile.”<sup>22</sup>

(2)

“Kshetriyabarpur sasan kale  
Devalaya Arama mananku bhale je.”<sup>23</sup>



Krishna Bhanja became the ruler of Ghumsur (1754-73) after the death of his father Ghana Bhanja. He established three sasans named Krushnasaranpur, Narayanpur and Bije Krushna Saranpur (Belaguntha).

(1)

“Krushnasaranpur, Narayanapur  
Name beni sasan kale se Nrupabara  
Bije Krushnasaranpur name sasan  
Kale harase Nrupanka nandana.”<sup>24</sup>

(2)

“Krushnasaranpur SriNarayanapur  
name kari beni sasan  
Puni Krushna saranpur namare  
eka sasan kale rajan.”<sup>25</sup>

Tribikrama Bhanja, the son of Krishna Bhanja ruled over Ghumsur kingdom from 1773 to 1782. He established Bikramapur sasan (extinct) near ‘Padma Pokhari’ (Lotus pond).

‘Ye madhyare Bikramapur sasan dana kale’<sup>26</sup>

Tribikrama Bhanja was dethroned by his eldest brother Lakshmana Bhanja with the help of British army and ruled over Ghumsur from 1782 to 1790. He established five Brahmin sasans in his domain named Bije Lakshman Saranpur sasan (Laxmi saranpur), Pratap Lakshmanapur sasan, Beer Lakshmanpur sasan, Sri Basudevpur sasan and Jagannathpur sasan.

(1)

“Bije Lakshmansaranpur name sasan kale  
Pratap Lakshmanpur name sasan basaile  
Beer Lakshmanpur aabar Sri Basudevpur  
Nirbaha Karaile ye rupe sasan nrupabara.”<sup>27</sup>

(2)

“Bije Lakshmansaranpur namare  
Sasan basaile se nrupa ati khare

Pratap Lakshmanapur namare eka  
Sasan basaile se nrupa tilak  
Beer Lakshmanpur, Sri Basudev pur  
Name beni sasan kale narabara.”<sup>28</sup>

(3)

As per the description of Maguni Das in his edited book Bhanja Vansabali (1982, Bhanjanagar) Lakshman Bhanja donated more villages and erected a number of temple and Mathas (Aasrama) then his elder brother Tribikrama Bhanja. He donated Lakhmi Saranpur sasan, Beera Lakshmanapur sasan, Pratap Lakshmanapur sasan, Basudevpur sasan and Jagannathpur sasan.<sup>29</sup>

Srikar Bhanja established “Srikarpur Sasan” while he was the ruler of Ghumsur kingdom in his second tenure from 1819 to 1832.

(1)

“Srikarpur namare gotia sasan  
Basaile gada pakhare rajan.”<sup>30</sup>

There are some written evidences about the above discussed 18 Brahmin sasans in different Bhanja dynastic records and different books written by different local writers. But there is no recorded evidences about other four Brahmin sasans named Bijaya Dhanurjayapur sasan, Kabirajpur sasan, Krushnasinghpur sasan and Pratap Dhananjayapur sasan.<sup>31</sup> It is imagined by scholars that Dhananjaya Bhanja might have established Kabirajpur sasan as he was a poet and adorned with the title Kabiraj. Again the name itself of Pratap Dhananjayapur sasan is recognized by the scholars that it was also founded by Dhananjaya Bhanja. The name of Krushnasinghapur sasan (extinct) is taken as the token of proof by the scholars that Krishna Bhanja might be the founder of this sasan. Most of the scholars have their view that the Bijaya



Dhanurjayapur sasan also might have established by Dhananjaya Bhanja. But I personally do not agree with this view. After a long research of more than four years I came in to the conclusion that Srikar Bhanja was the founder of Bijaya Dhanurjayapur sasan. Following are some important points to be noted for this purpose:-

1. The forefathers of the present Makadama (the village head) Sri Binayak Das of Bijaya Dhanurjayapur sasan were the original inhabitants of Basudevpur sasan.<sup>32</sup> It was a tradition of the ruling dynasty to donate the newly established village through the Makadama and he will officiate in all socio-religious and cultural functions and ceremonies of the village. Makadam receives the donated village. If one of the people of Basudevpur sasan was selected as the Makadam of Bijaya Dhanurjayapur sasan, it justifies the establishment of the Bijaya Dhanurjayapur sasan after the establishment of Basudevpur sasan or simultaneously both the sasans were established by a same ruler, he was none other than Srikar Bhanja the donor of Basudevpur sasan.

2. The prefix 'Bijay' used for the village Bijaya Dhanurjayapur sasan indicates the memory of a victory. Tarini Charana Rath in his edited book 'Gumsur itihās' mentioned a collected data about a war between Brajabandhu Singh Mandhata, the king of Nabadurga (new fort) or Nayagarh and Srikar Bhanja the king of Ghumsur as bellow:-

“E bahare Nabadurg Mandhatanka  
Sange birodh hele nrupatitilak  
Putra Dhananjaya Bhanjata gada beni  
Lekhi dei thile kahaku namani  
Se beni gada chhadaibare udyama  
Kale ati krodhare nrupanka utama  
Kamasar Alasu beni gada madi  
Padile lascar tilehe nachhadi

Tinidina sariki gadare thiba loka  
Dharma bata magile pakaina daka  
E khabarajaka karante gochara  
Nrupati se kathaku kale angikar  
Alasu Kamasar gadare apanara  
Loka rakhai bahudile narabara.”<sup>33</sup>

3. And about the cause of this war, Maguni Das has written in his edited book 'Bhanja Vansabali' i.e. while Dhananjaya Bhanja, the son of Srikar Bhanja had a journey to Banapur, on the way he visited Nayagarh palace and gave assurance to the king of Nayagarh to marry his daughter on his return journey. As a token of Kanyamula (gift) he handed over two regions of Ghumsur estate named Alasu and Kamasar gada to the king of Nayagarh without the permission of his father Srikar Bhanja. But Dhananjaya Bhanja returned Ghumsur via Khallikote without being married the princess of Nayagarh. As a result Nayagarh king levied taxes on the people of Alasu and Kamasargada and forcibly collected taxes from them. When Srikar Bhanja came to know about this, he requested the king of Nayagarh to return these regions. But Nayagarh King did not respond the request. At last a war between Ghumsur and Nayagarh became inevitable. This war lasted for three days with an expenditure of two lakh of rupees of Ghumsur estate and ended with the defeat of Nayagarh. A peace treaty was signed between two kings and a 'sandhi pathar' (a stone to use as an indicator of boundary) was placed at the boundary end of these two kingdoms. Alasu and Kamasargada regions became free from the clutches of Nayagarh king.<sup>34</sup> Srikar Bhanja, on his return journey might have established Bijaya Dhanurjaya Pur sasan to commemorate this victory.

4. The word 'Dhanurjaya' used as the middle name of the village 'Bijaya Dhanurjaya pur sasan



indicates, the victory of Srikar Bhanja over the unjust decision of Dhananjaya Bhanja (gift of Alasu and Kamasargada to Nayagarh king without the permission of Srikar Bhanja, the king of Ghumsur) or a victory by dint of his and his soldiers archery (Dhanurvedya) knowledge, art and technique. Bhanja rulers were very expert in the use of archery. Bow and arrow was their sacred dynastic weapon and Lord Ram was one of their favorite Gods so Bhanja rulers constructed a number of Sri Ram temples in their kingdom. According to the book 'Bhanja Vamsanucharita' edited by Maguni Das, Basisthamuni a famous saint of Tretaya Yuga had given training of archery to Madanrana and Modak Bhanja, the first two brothers of Bhanja origin:-

“Emanta bicharare brata tanku kale  
Dhanu dharai Dhanurveda padhaile”<sup>35</sup>

5. I personally visited some villages lay on the south bank of the river 'Boda' with a keen interest to know the unveiled history of these regions of Ghumsur estate. Kishore Tripathy one young researcher was accompanied with me and I had discussions with Late Kasinath Rath of Bijaya Dhanurjayapur sasan, stayed at Phulbani, Banamali Pattanaik, a man of Pattadhar karan family, Nehru Rath, a dedicated scholar, Prabhakar Mahapatra, Asst. Prof. of history T.S.D.College, B.D.Pur (Bijaya Dhanurjayapur sasan) about this research work. The history of the villages named Khamara palli, Pattadhara, Paikara palli, Aladi, Tholanda, Motabadi, Saradhapur, Kadapada, Kumunda, Boripathar, Nimapadar, etc. are not discussed anywhere. Khamara palli was used as the 'Khamar' (treasury) of these villages. Land revenues collected with the help of Karana, Karji and sometimes by the Makadam were placed in this village and handed over to kings at the time of

need. There is a hearsay about Pattadhar village, i.e. Srikar Bhanja, the King of Ghumsur handed over a Patta (Tamra patta) engraving the language of donation to the Karan saying humorously 'Pattadhar'. From that day the village is called Pattadhar.<sup>36</sup> Paikara pallivillage is given to a Paikaraya (head of the paikas) to look after the village. The people of above villages and the Karan requested Bhanja king to establish a Brahmin sasan for smooth performance of socio-religious rituals and functions and for the promotion of Vedic religion and culture in this area. Bhanja king first selected a place presently called 'Tiadibandha' near Landei Pahada to establish the sasan but it was not suitable for Brahmins. They requested for shift it on the left bank of the river Boda, which would be helpful for them in their daily Snana, Saucha and Tarpana. Finally it was allowed and approved by the king and Brahmins invited to inhabit in it. Rath Vamsa was the first Brahmin category invited to stay in the village and they started to provide religious, spiritual, and educational service to the non-Brahmin villages of these region.<sup>37</sup> So most of these villages are the "Jajaman" villages of Rath Vamsa. Mishra, Kar, Tripathy and Mahapatra Vamsa of different villages were invited later on to stay inside.

6. New place was a small hada (area) for a Brahmin sasan, still it was selected and king ordered one of his archery men (Dhanurdhar) to shoot an arrow from the land of Makadam to east ward to find out the end point of the donated area. The point of the arrow touched a place, on which the house of Balabhadra Rath is stood now. This is the eastern end of the donated area and at its middle point 'Vishnu Sila' or 'Salagrama sila' was placed under the earth with a Vedic ritual as per the tradition. Later on it was extended on its four sides.<sup>38</sup>



The causes of the non-mention of the name of this village in different Bhanja Vamsavalis are as follows:-

- This village is established at the end part of the reign period of Srikar Bhanja i.e 1819-1832, which was a crucial period. Dhananjaya Bhanja-II, the revolutionary and disobedient son of Srikar Bhanja creating disturbances inside the estate and the fear of British invasion and unexpected interference of British authority diverted the attention of the people.
- The village Bijaya Dhanurjaya pur sasan(Tentulia sasan) was established on a historically neglected region, which was situated at an equal distance from Jagannath Prasad Hada and Belaguntha Hada and did not come under the jurisdiction of these two Hadas. Scholars of that time never focused their attention on these areas as we discussed earlier and placed under the banner of unveiled history of Ghumsur estate or Bhanja rule.
- Some books like “Bhanja Vamsanucharita”, which was written 240 to 250 years back was touched up to the reign period of Krushna Bhanja (54 ruler) only. Srikar Bhanja was the 57 number ruler of Ghumsur estate.
- The conflict between father Srikar Bhanja and son Dhananjaya Bhanja-II resulted the division of the estate in two divisions with the interference of the British authority. Uttar Dwara (northern portion of the kingdom from Betar) was given to Srikar Bhanja and the Dakshina dwara (southern portion of the kingdom from Betar) was given to Dhananjaya Bhanja-II.<sup>39</sup> In this crucial period this part (southern part) was lying neglected.

In our calculation we found 23 numbers of sasans in Ghumsur estate. But physically there

are no such numbers. There is no physical presence of Krushna Singhapur sasan and there are also no historical records about the establishment and founder of this sasan. Again the Bikramapur sasan is also extinct now. So according to the traditional saying Ghumsur has 22 sasans the name of Bijaya Dhanurjayapur sasan was there and it has established its strong physical presence and historical authenticity now.

After the death of Dhananjaya Bhanja-II at G.Udayagiri on 31<sup>st</sup> December 1835, whole of Ghumsur estate was captured by the British government and Brahmins lost their royal patronization.<sup>40</sup>

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Dr. Chittaranjan Mishra, Panchayat College, Phiringia, Kandhamal.



With all humility and with a prayerful disposition to Lord Jagannath of Puri temple, the Odisha Government headed by Naveen Patnaik has taken measures to clear commercial buildings and centuries old dilapidated structures around 75 meters of the sacred shrine. The bold measures of the Government implemented with all modesty has the approval of Supreme Court which gave go ahead signal to clear the constructions within demarcated area of 75 meters. In displaying rare sensitivities to the religious and spiritual sanctities of the



## Reforms Undertaken in Puri Fulfills the Vision of Mahatma

*S. N. Sahu*

deities being worshipped in the dilapidated monasteries the Government has kept intact the shrines of these deities.

### **Removal of structures and constructions used for commercial purposes done with a winsome approach**

Never in past such action was taken by any regime be it the mighty Maratha and British regimes which wielded enormous power and ruthlessly ruled Odisha by employing unprecedented force and coercive measures. What was done by Naveen Patnaik Government with regards to the Jagannath temple deserves to

be understood in terms of an approach which encompasses in its scope not only the mandate of law but also the spirit of piety and humble service to the Lord Jagannath. It was done for celebrating spirituality associated with the enduring legacy of Lord Jagannath and His sacred abode, the temple, which affirms fraternity, interfaith harmony and unity of humanity. It has been done with a spirit of reconciliation and understanding so that all those associated with those old and rickety structures and earning a living from many unauthorized buildings would be rehabilitated in Puri and duly compensated and the package in this respect is by far the best and attractive. Every



step in this direction is informed by accommodation and adjustment devoid of any trace of bitterness and acrimony. It is not based on a zero sum game, one losing and the other winning, rather on a winsome approach accommodating all and giving them a feeling that they are as much on board as the Government in achieving the common goal of further elevating the sacred temple and its surroundings to an exalted spiritual realm. The noble vision guiding such action is to make the much venerated temple and its internal and external premises a world heritage site by removing the dangerously weak structures without in any way tampering with the places where deities are worshipped. In removing those structures the much needed open space is restored to the millions of devotees visiting the abode of Lord Jagannath which is a consecrated as one of the four *Dhams* in Hinduism and respected by millions from across the world. The constricted surrounding within 75 meters caused by too many constructions resulted in lack of open space and blocked the view of the Jagannath Temple, Puri, and the pilgrims visiting the shrine always used to be disappointed for not having been able to see the majestic temple in totality from a distance. The dilapidated monasteries dating back to a few centuries and numerous other illegal constructions put to use for commercial activities posed health and security hazards endangering life. There was lurking fear that such old edifices completely worn out and brittle would collapse at any moment and cause massive loss of life. There was a frightening possibility that a manmade disaster would overwhelm the area with the fall of the structures suffering erosion over centuries. Above all the threat perception to the sacred temple and countless pilgrims visiting the shrine round the year was mounting in geometric proportions because

of the congestion caused by the dilapidated structures and illegal constructions which made it vulnerable to all kinds of assaults including terrorist strike. To a great extent security was compromised by those structures and the temple could have been an easy target of those elements with a diabolical intent to cause sectarian violence and bloodshed.

### **General Public supports removal of old rickety structures**

It is not that the modest measures of the State Government did not face opposition from some quarters. While common people welcomed such measures some individuals and organizations voiced their protest which did not gain much traction. Such ostensible opposition was more postural than substantial and aimed at scoring some brownie points for publicity purposes.

### **Misplaced anxieties caused by rumours**

In fact grave anxieties were expressed by Punjab Chief Minister Captain Amrinder Singh over the so called demolition of Mangu monastery which is associated with the Sikhs as a holy institution and established a few centuries back by Sikh preacher near Jagannath temple. The monastery used to be the dwelling place of the followers of Nanak, the venerated Sikh Guru. A team from Punjab visited Puri to ascertain the facts and allay the anxieties. They found that sacred shrine in the Mangu monastery has been kept intact and only the structures constructed for commercial purposes have been demolished. They were relieved and asserted that vested interests were spreading rumor and lies that Mangu monastery has been razed to the ground.

### **Mahatma Gandhi on Temple Reforms**

Mahatma Gandhi during freedom struggle, relentlessly struggled for temple reforms which



included entry of Dalits to temples and keeping the temples and temple surroundings clean, spacious and expansive.

He reflected on conditions prevailing in Kashi Viswanath temple in Benaras. What he said in that speech in 1916 assumes significance in the context of Puri temple and the cluttering of its surroundings with numerous structures ready to fall on account of their old and worn out conditions. He said, "If a stranger dropped from above on to this great temple (Kashi Viswanath temple) and he had to consider what we as Hindus were, would he not be justified in condemning us? Is not this great temple a reflection of our own character? I speak feelingly as a Hindu. Is it right that the lanes of our sacred temple should be as dirty as they are? The houses round about are built anyhow. The lanes are tortuous and narrow. If even our temples are not models of roominess and cleanliness, what can our self-government be? Shall our temples be abodes of holiness, cleanliness and peace as soon as the English have retired from India, either of their own pleasure or by compulsion, bag and baggage?"

His indicting observations that houses around the temple of Kashi Viswanath were built anyhow and there was no roominess and cleanliness are applicable to several other famous temples including the temple of Lord Jagannath. In removing the old and dilapidated structures and many other constructions which came up within 75 meters of the temple premises and used for commercial purposes Naveen Patnaik Government is restoring what Mahatma Gandhi said "roominess and cleanliness" which are central to creating an ambience rich with spiritual

vibrations.

Later on 11th March 1933 Mahatma Gandhi acknowledged in an article "Are Temples Necessary" that "...temples and temple worship are in need of radical reforms must be admitted". In another illuminating article "What does a Hindu temple mean?" written in Harijan Bandhu on 19th March 1933 Gandhiji insightfully observed, "Temples are veritable museums of the cultures of different religions. In old times God dwelt in the temples and Godliness too; it housed a school, a *dharamsala*, it was the place where the leading people of the locality met together".

The constricted surrounding within 75 meters caused by too many constructions resulted in lack of open space and blocked the view of the Jagannath Temple, Puri, and the pilgrims visiting the shrine always used to be disappointed for not having been able to see the majestic temple in totality from a distance.

In fact the Jagannath temple in Puri is a "veritable museum of the culture of different religions". It is a confluence of diverse faiths and streams within faiths. The Government of Odisha through its manifold measures for clearing the structures causing hindrances in surroundings of the sacred temple has dedicated itself to uphold its

purity, sanctity and its pluralistic heritage. In fact the assurances of the Government of Odisha that the Raghunath library which was there in the Emar monastery would be housed in the new complex being built after clearing the old structures within the 75 meters from the Puri temple are consistent with the vision of Mahatma Gandhi who envisioned a temple complex equipped with such facilities.

### **Mahatma Gandhi's Model Temple**

On 29th April 1933 Gandhiji wrote an article "Model Temple" and observed that it should have devout and selfless priests and "Round this will come into being a school, a dispensary, a library, secular and religious. The school may serve also as a meeting or debating



hall. I should have a dharmshala or guest house connected with the temple. Each one of these will be a separate institution and yet subordinate to the temple and may be built simultaneously or one after another as circumstances and funds may permit. The buildings may or may not be substantial.”

**Reforms undertaken in Puri temple fulfills the vision of Gandhi**

What is being done in Puri Jagannath temple by the State Government is in conformity with the vision of Mahatma Gandhi and the measures taken in this regard assumes significance in the context of the 150th birth anniversary celebrations of the Father of our nation. The sacred Jagannath

temple is radiating with spirituality and its elevation to a world heritage site would go a long way in heralding a new era for humanity to underline the point that our spiritual legacy constituting our soft power would guide the destiny of the planet. This is the larger context in which the humble initiative of Shri Naveen Patnaik Government with regards to the Jagannath temple in Puri should be understood.

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S.N. Sahu, Former Press Secretary to President of India.



Odisha is fast emerging as a major manufacturing hub in the Country for sectors ranging from metal and minerals to food processing. In this context, the locational advantage and abundant availability of manpower and raw materials have played a crucial role in the industrial development of the state, particularly Angul District. The vital Public Sector Units of the district are National Aluminum Company (NALCO), National Thermal Power Corporation (NTPC), and Mahanadi Coal Field Ltd.(MCL). Besides these many Private industries in the sector of Steel and power have also been set up in the district. Today, Angul is one of the top industrially developed districts of the State.

Development Council Shri Asit Tripathy graced the 2-day Mega event organized at Angul Aluminium Park as the Chief Guest. Among others Principal Secretary, Department of Industries Shri Hemant Sharma, Principal Secretary, MSME Department Smt. Ranjana Chopra, MD IPICOL and IDCO Shri Bhupendra Singh Poonia, Shri Atul Bagei, Head, UNEP and Shri Sadique Alam, Director Industries, various Investors, and industrialists representing large and MSME industries attended this conglomeration that covered not only metal downstream industries but also MSME and sustainable industrial practices.

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#### Investment Promotion Event

## **"Advantage Angul" : MSMEs and start-ups have importance in propelling the State's economic growth further**

*Pathani Rout*

The industrial environment of Angul provides ample opportunities for setting up Metal ancillary and downstream industries. Hence, to seize the opportunity & boost the interest of the youth in entrepreneurship, a first-ever two days District level Investment Promotion Event, "Advantage Angul" was held at the Angul Aluminium Park on the 9<sup>th</sup> and 10<sup>th</sup> May 2022. The event was organized in collaboration with the Industries Department, MSME Department, Start-Up Odisha, and District Administration, Angul.

The Principal Advisor to Hon'ble Chief Minister, Odisha & Chairperson, Western Odisha

The day-1 of the event focused on the twin industrial pillars of Angul, Steel, and Aluminium. The discourse explored the scope and opportunities in the metal, downstream, ancillaries, sustainable development, and the creation of a circular economy. It attracted the participation of 67 industries and over 100+ delegates. Senior representatives from NALCO, Tata Steel, and JSPL presented the steel sector overview and opportunities in the downstream sector of Steel & Aluminum. The outcome of discourse on day-1 effectively laid the foundation for day-2 by itemizing the raw material available in the metal & mineral sector for the downstream industries to exploit.



The 2nd day of this mega event, “**Advantage Angul**” was as interesting and engaging as the 1st day. The day-2 covered sessions on the MSME ecosystem, Sustainable Development through rational industrialization, the role of the Circular Economy, and Food Processing, as well as sessions on Carbon Trading, Green Industrial Hubs & Green Buildings. These sessions received an overwhelming response from the MSME and Start-up ecosystem. The senior representatives from Start-up Odisha, MSTC Odisha (MMRPT), and Development Alternative led an open house dialogue with all the stakeholders on the **Advantage Angul** platform. A few innovative start-ups in the social and renewables sectors presented their concept pitches. These pitches provided a futuristic perspective of doing business as well as sustainability. The event on day-2 attracted 200+ delegates from various MSMEs and Startups.

Shri Asit Kumar Tripathy, the Chief Guest on day-2, added to the aura of the event. Addressing the event, Shri Tripathy, spoke about the importance of MSMEs and start-ups in propelling the state’s economic growth further. He expressed that in Angul, there are large Steel and Aluminium Industries that can provide the raw material required for downstream industries. He stressed that the youth of the state have ample opportunities to start their own business in the ancillary and downstream business sectors e.g., electric instruments, motor parts, Packaging i.e., ‘Can-based’ Industries, etc. besides exploring other industrial scopes in the offering. The basic aim and objectives of the event were to impress upon the participants that the opportunity in the offering has the potential to allow them to earn more than a job can provide. Shri Tripathy

stressed that basic amenities should be made available to attract industries and to ensure their continued operation in the district. He confirmed that the investors are showing interest; however, Necessary support like road connectivity, water, electricity, land, and other requisites must be provided. He also urged the entrepreneurs from the MSME sector to bring their concerns to the notice of the Collector cum DM & Superintendent of Police, Angul, and take their support. He also informed that there shall be one District Industrial Promotion Unit (DIPA) in each district which will work as the support pillar to the industries. This also offers an opportunity for local youths in Angul who have completed MBA as they may get engaged in DIPA. He declared that about 80 acres of land has been earmarked at Talamul of Angul for MSME industries and asked the industries to start booking their interest.

The Principal Secretary, Industries expressed that there are about 19 Lakh MSMEs that are operating in the state and stressed Odisha’s commitment toward industrial progress. He said there is a need for a circular economy and sustainable development. Shri Siddharth Shankar Swain, Collector & District Magistrate Angul set the context and expressed that there have been infrastructural facilities for the set up of mines and industries in the district. To use this potentiality and give opportunities to the entrepreneurs and youth of the district, investors and industrialists were invited to the event.

Speaking about the MSME ecosystem in Odisha, Shri Sadique Alam provided insights on the multiple government initiatives being undertaken by the MSME department. He apprised industry representatives about the thrust being given by IDCO to provide the minimum



required support for infrastructural development road connectivity, electricity, and land required to set up MSME industries. The MSME Policies, subsidies, and online services were also explained to the attendees.

Shri. Bagai, took Day-One's discussion on the Circular Economy model forward and impressed upon the importance of MSMEs in making the United Nations Environment Program (UNEP) a success. Smt. Ranjana Chopra, Principal Secretary, MSME spoke on the role of sustainable development in delivering overall economic and social growth in the state. Dr. Omkar Rai, Executive Chairman, Start-Up Odisha, provided an overview of the Start-up ecosystem in Odisha and also the support which is being provided by the state to encourage the upcoming start-ups. The enlightening speeches from the panel were followed by the launching of a book on the topic "Resource Efficiency & Circular Economy. The UNEP also launched a Circularity Challenge and a document on the theme Growing with GRACE (Government Response for Achieving Circular Economy).

The second session of day-2 had thematic presentations on topics like Opportunities in the Food Processing Sector, Green Industrial Area/ Park/Hub – Pre-requisites and Technical Details, LC3, Secondary Building Materials, and Green Building (Trading of Carbon Credits), and Vehicle Scrappage. Overall, 9 start-ups and 11 MSMEs from various fields of expertise presented their business ideas to the forum. The enthusiastic start-up founders were very well received by the audience and some business interests were also gathered by the start-ups through business networking support provided at the event.

The event concluded with the signing of 2 MoUs between IIT Kanpur, District Administration-Angul, and Development Alternatives and District Administration-Angul.

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Pathani Rout, PRO(LR), HQ & Information Officer,  
I & P. R Department.



Single-use plastic refers to plastic items that are used once and discarded on use and throw principle. Single-use plastic has among the highest shares of plastic manufactured and used — from packaging of items, to bottles (shampoo, detergents, cosmetics), polythene bags, straws, face masks, coffee cups, cling film, trash bags, food packaging etc. We use about 1.2 million plastic bottles per minute in total and about 500 billion plastic cups every year. Plastic wastes release toxic chemicals into the environment and can be a serious health risk for humans and animals. Many of the most common single-use plastics polluting our environment contain toxic chemicals

pollution, such as through the disruption of the thyroid hormone axis or hormone levels. In the UK alone, more than 5 million tonnes of plastic are consumed each year, of which an estimated mere 24% makes it into recycling systems. That leaves a remaining 3.8 million tonnes of waste, destined for landfills. That is 3 trillion pieces of any sort of plastic in the oceans alone. That also affects the marine base life and studies show that 90% of sea birds have some sort of plastic in them. Plastic reduction efforts have occurred in some areas in attempts to reduce plastic consumption and pollution and promote plastic recycling.

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## Single - Use Plastic Ban in India

*Dr. Manas Ranjan Senapati*

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that harm human health. India is generating about 3.5 million tonnes of plastic waste annually and the per capita plastic waste generation has almost doubled over the last five years. If current production and plastic waste management trends continue, an estimated 12 billion tons of plastic will be in natural environment by the year 2050.

Plastic pollution can affect lands, waterways and oceans. Living organisms, particularly marine animals, can also be affected through entanglement, direct ingestion of plastic waste, or through exposure to chemicals within plastics that cause interruptions in biological functions. Humans are also affected by plastic

A 2017 study found that 83% of tap water samples taken around the world contained plastic pollutants. This was the first study to focus on global drinking water pollution with plastics and showed that with a contamination rate of 94%, tap water in the United States was the most polluted, followed by Lebanon and India. European countries such as the United Kingdom, Germany and France had the lowest contamination rate, though still as high as 72%.

This means that people may be ingesting between 3,000 and 4,000 micro particles of plastic from tap water per year. The analysis found particles of more than 2.5 microns in size, which is 2500 times bigger than a nanometer.



As fish is the primary source of protein for nearly one-fifth of the human population, it is important to consider that the microplastics ingested by fish can be subsequently consumed by humans at the end of the food chain. In a study done by the State University of New York, 18 fish species were sampled and all species showed some level of plastics in their systems. Many additional researchers have found evidence that these fibers had become chemically-associated with metals, polychlorinated biphenyls, and other toxic contaminants while in water. The microplastic-metal complex can then enter humans via consumption. It remains unclear how much of an impact this has directly on the health of humans, but research on this issue continues.



Up to 12.7m tonnes of plastic enters the world's oceans every year, equivalent to dumping one garbage truck of plastic per minute into the world's oceans, according to the United Nations. Sea turtles are affected by plastic pollution. Some species are consumers of jelly fish, but often mistake plastic bags for their natural prey. This plastic debris can kill the sea turtle by obstructing the oesophagus. So too are whales; large amounts of plastics have been found in the stomachs of beached whales.

Over the years, plastic has emerged as one of the major reason behind the death of many cows and other animals in India. One of the biggest reasons behind it is the people who throw away food waste inside plastic bags (polythene bags). Ingestion of plastic materials may not result in immediate death, but there are several difficult symptoms seen in the victim animals. These

plastics are indigestible and therefore pile up in their stomachs (rumen for cattle) with time and get entangled with different materials, forming hard cement like ball. After some time, the animal shows signs of being weak and tired then goes off feed and at times experiences bloat due to stomach blockage. **From first July 2022 single-use plastic is banned in India.** The Govt of India has barred the manufacturing, distribution, importing, sale, stocking and use of all single-use plastic, comprising polystyrene and expanded polystyrene commodities (from July 1) across the country. The banned items include plastic sticks (for ear buds, balloons, candies etc), plastic plates, cups, straws, knives, spoons etc, packing/wrapping films, invitation cards, plastic banners (less than 100 microns) etc. Single-use plastic use must be avoided to curb plastic waste. Instead we should use biodegradable products. We have to change our lifestyle without using single-use plastics.

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Dr. Manas Ranjan Senapati, Dean Science, BPUT & Professor of Chemistry, Trident Academy of Technology, Bhubaneswar-751024.



India's 75<sup>th</sup> Independence Day marked the theme as Nation first, Always first. India attained its freedom, territorial integrity and sovereignty by harmonizing the pressures from great powers with diplomacy. Historically India has prided itself as a sovereign developing nation that did not surrender to majoritarian influence of global politics and economy. India has strongly followed to the principle of Non-Alignment. It has adhered for protection of its sovereignty and consolidating its integrity. Self-Reliance has always been the focal point of India's developmental plans. As a part of this, the economic goal remains to reduce dependency on imports of critical commodities.

nation to become self-reliant under Atmanirbhar Abhiyan. The Mission is based on five pillars: Economy, Technology, Infrastructure, Demography and Demand. The idea of self-reliance that India is aiming today is not about returning to import substitution or isolationism rather looks forward at a quantum jump to realise the economic potential by enriching human resources, strengthening of infrastructure, using modern technologies, and creation of robust supply chains. And a part of this new era of self-reliant mission is also to ensure integrity in public life.

However, market distortion and weak manufacturing remains major bottlenecks in

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## The Journey of Making India Self-reliant with Integrity

*Adya Upasana Routray*

In the pre-1991 era, when India was striving to achieve self-reliance and import substitution, it brought a diversified base for heavy industries like Coal, Steel, Petroleum Refinery etc. However, India was left behind in the curve on quality, productivity and technology. The reason for these shortcomings according to economists lied in the then industrial and trade policies mainly industrial licensing, high tariffs, physical barriers that imports faced and authoritative economic policies. In the current times of an unprecedented emergency of COVID-19 pandemic that resulted in disruption of national and international trade, Indian Prime Minister gave a clarion call for the

India's path towards self-reliance. India in 1991 opened itself to the international market through LPG (liberalisation, privatisation and globalisation) reforms but it still remains reluctant in providing full freedom to the market model. This gets reflected through market distorting subsidies and restrictive policies particularly in Agriculture. India similarly remains far behind from its aim of achieving manufacturing sector contribution to 25% of the GDP.

It therefore becomes vital for India to pursue self-reliance in the given circumstance of pandemic and persisting underlying issue. One of



the key components of India's Atmanirbhar Bharat Abhiyan is vocal for local. With respect to this, citizens should practice valuing and promoting local artefacts and products. It is a known fact that competition boosts efficiency and innovation. However, crony capitalism diverts resources away from efficient and innovative companies and deteriorates local competitiveness. This requires policies that should improve domestic competition and renounce crony capitalism. Until India has control over supply chains, it would be utterly difficult for India to become self-reliant. Thus, arises the need to safeguard its control over value chain in order to protect its strategic interests particularly in defence, healthcare and agriculture. There is also the requirement of strengthening public procurement. Steps like creation of the Government Electronic Marketplace and compulsory e-tendering have created a level playing field for suppliers. These processes can further be strengthened by streamlining the cycle time for achievement of the "quote to cash" cycle of public procurement. Similarly, 3D (additive) manufacturing, robotics and automation can be potential arena for India. India's leading advantage in Information and Technology offers a platform to rise to be a leader in these technologies globally.

As mentioned earlier, the path towards a self-reliant India requires the meticulous practice of Integrity. As a citizen, one should do one's work righteously and follow the established rules and protocols. She/he should honestly and sincerely do her/his duty and uphold the spirit of law. One

should also have a strong character to stand against unreasonable demand and request. Self-reliant India needs a corruption free environment where values of honesty, integrity and consistency of character are promoted among every diligent citizen. This also necessitates people to be honest in admitting discrepancy and inconsistency in one's own thought and action. In this context, a recent step undertaken by the Central Vigilance Commission (CVC) is the Integrity Pact under standard operating procedure for government organisations in procurement activities. Integrity Pact is a vigilance tool that envisions agreement between the potential vendors/bidders and the buyer where both parties commit not to use any corrupt influence on the contract. This is in order to ensure equity, transparency and competitiveness.

India today marches ahead on a path towards achieving self-reliance with the help of its human resources, robust supply chains, strong infrastructure and innovation in the field of information and technology. To maintain its pace in this journey, India requires a strong ideal of Integrity to be cultured among its citizen, government organisations and private businesses. This will thus, help in establishing a stronger foundation for the new self-reliant India of 21<sup>st</sup> century.

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Adya Upasana Routray, 2<sup>nd</sup> yr., M.A. Philosophy,  
University of Delhi, New Delhi.



## Martyr Baji Rout

*Er. Raghunath Patra*

Kings of princely States kept  
intimacy with Britishers, A lot  
tortured inhumane as a result  
on revolt 'Prajamandal' created to uproot.

Leadership shouldered by B.C. Panigrahi  
Malati Choudhury and Naba Kishore  
supported by peoples forum joined  
Radhanath Ratha, Acharya Balunkeswar.

Baji Rout, born on 5.11.1926 at Nilakanthapur  
Dhenkanal, participated in Prajamandal  
12 year boy, Father Hari died earlier  
Mother brought him up with struggle.

Tyrant Shankar Pratap, king of Dhenkanal  
Conspired with British to torture people.  
That was dark night of 11.11.1938,  
Baji Rout, at Ghat, Brahmani River.

Soldiers shattered doors, tortured  
when Prajamandal rushed in swarm,  
all ran to Ghat for escape but  
Baji Rout, denied boat for them.

All shouted no doubt. But Baji Rout  
Replied "Order of Praja Mandal". I can't  
Violate and take boat bravely replied.  
Soldiers fired. Felldown martyr Baji Rout !

With him killed another five.  
Next morn, six dead bodies garlanded well.  
Brought Jenapur in procession, then Cuttack  
From Rly station in procession to 'Khan Nagar.'

All converted to cinders, ashes no doubt  
but laid foundation of Independence  
the life sacrifice of a 12 year boy, Baji Rout  
quaked to drive out brutal administration.

Innocent Baji Rout is not present now.  
So is British, Gadjat administration  
Baji's martyrdom glitters with ages  
inspires all for national integration.

I hail you Baji Rout, 12 year boy  
Your sacrifice can't be efaced out  
People of India will follow your path  
Polestar of martyrdom. Peacefully rest.

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Er. Raghunath Patra, Brundaban Dham, Lokanath Road,  
Patnahat Sahi Chhak, Puri-752001.



## State rankings: 2022

Ranks and scores obtained by general category states and union territories

State or union territory	Index score	Rank
Odisha	0.836	1
Uttar Pradesh	0.797	2
Andhra Pradesh	0.794	3
Gujarat	0.790	4
Dadra & Nagar Haveli and Daman Diu	0.787	5
Madhya Pradesh	0.786	6
Bihar	0.783	7
Karnataka	0.779	8
Tamil Nadu	0.778	9
Jharkhand	0.754	10
Kerala	0.750	11
Telangana	0.743	12
Maharashtra	0.708	13
West Bengal	0.704	14
Rajasthan	0.694	15
Punjab	0.665	16
Haryana	0.661	17
Delhi	0.658	18
Chhattisgarh	0.654	19
Goa	0.631	20

Odisha best in implementation of NFSA: Odisha tops the ranking of states for implementation of the National Food Security Act (NFSA), followed by Uttar Pradesh and Andhra Pradesh.



## Odisha Bags Centre's 1st Prize For Promotion of MSME Sector in the Country



Odisha has topped among all states and Union territories in the country in promotion of micro, small and medium enterprises (MSME) sector. The state has been awarded first prize by the MSME Ministry for its steps to encourage the sector to contribute to its economy. Bihar has bagged second prize, while Haryana stands third, according to an announcement of awards in different sectors by the ministry.

Odisha's Kalahandi district has been awarded third prize in the category of aspirational districts which have contributed to the promotion of the MSME sector. While Virudhunagar in Tamil Nadu has come second, Karauli in Rajasthan stood second.

In his reaction to the award, Odisha MSME Minister Pratap Deb said it is a recognition of the state's efforts for growth of the MSME sector that generates maximum employment after agriculture. "As the sector contributes significantly to value addition, employment generation, overall growth of state's economy, the government has always given top priority for its promotion and development, especially in backward regions".

It may be noted that in the wake of COVID pandemic, which had crippled the MSMEs, the state had announced a financial package of Rs 290 crore for the sector to tide over the crisis in December 2020. The government had also waived their dues at the time.