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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 Bankimchandra Chatterji, 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 asisa mage,

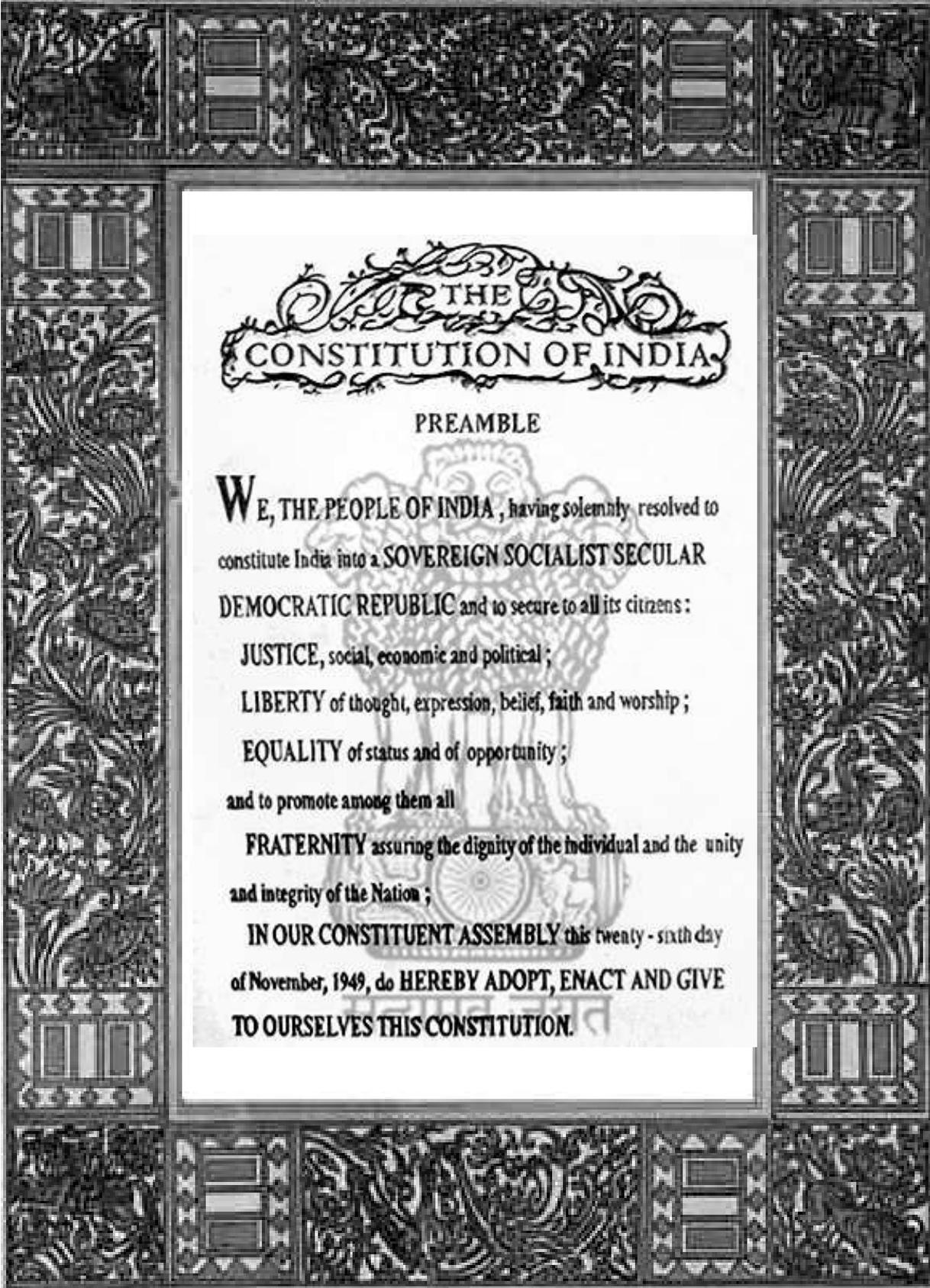
Gahe tava jaya gatha,

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

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

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.



THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty - sixth day of November, 1949, do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

Our Sincere Obeisance



Netaji Subhas Chandra Bose



Veer Surendra Sai

Our Sincere Obeisance



Buxi Jagabandhu

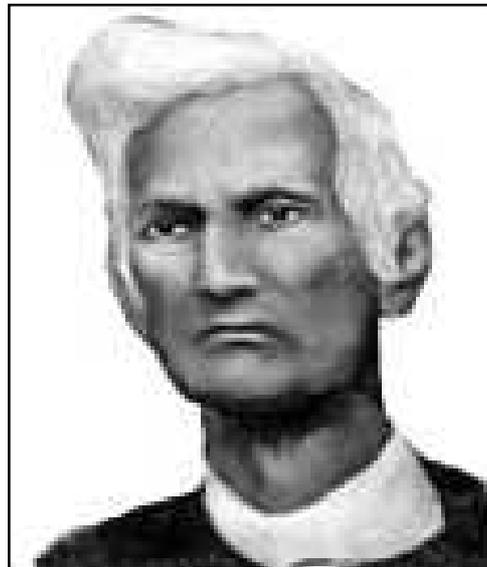


Chakhi Khuntia

Our Sincere Obeisance



Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

Message of
Dr. S.C. Jamir
Hon'ble Governor of Odisha
On the Occasion of
Republic Day - 2016



Dear Sisters and Brothers,

I convey my heartiest greetings and good wishes to all of you on the 67th Republic Day 2016. This day, let us offer our sincere obeisance to the great sons of our soil, the freedom fighters and the noble martyrs who have sacrificed their lives for the Nation. We owe our heartfelt gratitude to the Father of our Nation Mahatma Gandhi, and the founding father of our Constitution Dr. B.R. Ambedkar.

On this historic occasion, let us salute the National Flag and pay reverence to our National Anthem and offer our respectful homage to the noble ideals and values of our Constitution. “Satyameva Jayate” is fundamental to our ideology. Our freedom struggle has spread the message of universal brotherhood, peace and non-violence across the globe.

The Preamble of our Constitution in its uniqueness, distinguishes us from others. We salute the founding fathers of our Republic who gave us a written Constitution that guarantees individual liberty and ensures Social Justice. Constitution of a Democratic country is a fundamental legal document which lays down the basic structure of the Government and other public bodies, their powers, functions, rights and duties of the people. It also contains the principles to be followed in the governance of the country.

26th January, thus, is a remarkable day in the life of every Indian. On this day, we became a Republic and gave ourselves the Constitution that is the supreme law of the land inspired by the Democratic, Secular and Socialistic values.

This is an occasion for us to introspect and forge ahead with our attempts in building a prosperous Nation. The State of Odisha has been playing a very significant role in safeguarding the inherent characteristics of the constitution while focusing its attention on

overall growth and development of the country. It is now witnessing unprecedented socio-economic development coupled with growth of key and basic infrastructure. The relentless efforts rendered by the State Government have now resulted in achieving all-round development of Odisha.

The State has maintained its political identity, economic prosperity, overseas commerce and cultural efflorescence through the passages of time. Its rich heritage, distinct cultural tradition has given it a unique identity. Socio-economic progress in Odisha stands galvanized through successful implementation of various pro-people initiatives.

To promote quality inclusive education from the entry level, the State Government has undertaken establishment of Model Public Schools in all blocks of the State. Odisha is one of the leading States in the country offering free qualitative education to SC/ST students in reputed private english medium schools. With the establishment of 4 new Universities, the State's educational scenario has taken a new high.

Though during the last kharif season, the State witnessed severe drought situation, the State Government proactively came to the rescue of the affected farmers by announcing special package to successfully combat the drought situation. To further assist the drought affected farmers, the Government has deferred collection of land revenue and recovery of co-operative loans in the drought affected areas.

The State Government has implemented the New Industrial Policy Resolution, 2015 for attracting huge fresh investment within the next four years and creating direct employment opportunities for nearly 3 Lakh youth of the State. The Country's largest steel plant of TATA STEEL has now become operational at Kalinganagar and has given a boost to the State's industrialization. The State's own innovative "Mamata" Yojana is an important intervention aimed at the well being of pregnant and nursing mothers. The State has introduced distribution of free medicines at Government Hospitals through "Niramaya". Treatment assistance up to Rs.3 Lakhs to critically ailing poor patients is being provided through "Odisha State Treatment Fund". With the Government's firm commitment for establishment of 5 new medical colleges in Odisha, the State is now fully able to address the health sector needs of the people.

The State has started addressing the housing needs of both rural and urban Odisha in a mission mode and has targets to convert all kutcha houses in to pucca houses in rural areas within the next 4 years. 7 Lakh Pucca houses are targeted to be constructed during 2015-16 for the rural poor. With its flagship programmes of "Biju Pucca Ghar Yojana" for

the rural poor and “ABAAS”, for the urban poor, the State Government is committed to address the housing needs of the poor people of Odisha.

“Mukhya Mantri Sadak Yojana” has been launched by the State Government to provide all weather connectivity to the unconnected villages not included under any other rural connectivity programme. The State’s innovative initiative “Aahaar” has been launched in 5 towns to provide subsidized quality meal @ Rs.5/- to the needy in the urban areas and the scheme is being extended to all district headquarters and several industrial townships very shortly. The National Food Security Act has been implemented in the State to ensure food security to all.

The State Government has paved the way for the financial inclusion of rural and tribal people through the introduction of Bank on wheels in the cooperative sector. The construction works of the 3600 crore 4-laned Biju Express Way, the economic life line between Southern and Western Odisha, has begun with the right earnest. Gopabandhu Grameen Yojana has been extended to all the 30 districts of the State to improve connectivity, drinking water and electricity in rural areas. Along with energization of borewells and restoration of defunct lift irrigation projects, massive mega lift irrigation projects have also been taken up to substantially augment irrigation potential of the State which will have immense impact on the prevailing agricultural scenario. With the establishment of Major IT initiatives in the State, the Government is sincerely attempting to ensure IT Driven growth in Odisha. Along with all these, by organizing 6.7 million women to bring themselves together socially to achieve economic independence through “Mission Shakti”, the State’s attempt at holistic development of its Citizens and improving their quality of life through various secured socio-economic networks has been commendable.

This auspicious day, let’s rededicate ourselves to safeguard and uphold the dignity of our democratic ideals. Let us stand united against injustice and endeavour to abjure violence and work together to build up a strong, prosperous and peaceful Nation.

JAI HIND.

Message of
Shri Naveen Patnaik
Hon'ble Chief Minister
on the occasion of the
Republic Day-2016



Dear sisters and brothers,

On the auspicious occasion of Republic Day, I extend my good wishes to you all.

Republic Day is an important day in our history. On this sacred occasion, I pay my deep homage to the great revolutionaries like the Father of the Nation Mahatma Gandhi, Pundit Jawaharlal Nehru, Netajee Subhas Chandra Bose, Sardar Ballav Bhai Patel, Moulana Azad, Dr. B.R.Ambedkar, Dr. Rajendra Prasad, Utkalmani Pundit Gopabandhu Das, Utkal Gourav Madhusudan Das, Nabakrushna Choudhury, Gopabandhu Choudhury, Saheed Laxman Naik, Veer Surendra Sai, Maa Ramadevi, Dr. Harekrushna Mahtab and Biju Patnaik.

On this occasion, I also pay my homage to our Jawans who laid down their lives for peace and protection of the country.

Republic Day is not merely a day for celebration. It is a day of resolution. This day reminds us to march ahead with self-confidence and to uphold the ideology of freedom struggle.

Development, justice, equality, welfare and citizen's rights are the basis of our Constitution. Basing on this, various plans are being formulated for the welfare of the people of independent India.

Today, Odisha has occupied a prominent place in the map of country's development. Our growth rate has excelled the national average. There has been increase in Human Development Indicator. There has been massive change in different sectors like Education, Industrialization and development of Infrastructure etc. Today, Odisha has become a pioneering State in the field of Women Empowerment. Odisha has also strengthened its place in the sphere of investment. Odisha is ahead of many developed States in the field of Ease of doing Business. Our aim is to develop the entrepreneurship skill among our youths. Our objective is to promote dexterity among Odias and to build a developed Odisha. To encourage the youths

towards entrepreneurship, we are on the way to implement a new Start up Policy. This will create new opportunities for recruitment through complete utilization of our potentiality.

The year 2015 was a setback for our farmers. I am hopeful that, there will be an increase in production of 'Rabi' crop in the coming days. As you know, Odisha has achieved "Krishi Karman Award" for the 4th time during the current year at national level. I am indebted to our farmer community for this credit of our State. The sustained effort made by my Government for the welfare of the farmers is continuing and will also continue in future.

Odisha has become an ideal State in the whole country in social security sector. Odisha has earned fame in the field of welfare of the differently abled. We are resolutely working for the development of backward regions. In the coming days, our effort will be intensified in protecting the rights of Adivasi and Dalit by involving them in the mainstream of development.

Current year will be a year of happiness for Odisha. This year we are all set to celebrate the completion of 80 years of formation of separate Odisha Province. For this, awareness will be created regarding our language, our culture and our glory by organizing "Swabhiman Samabesh" in rural and urban areas of the State. Our beloved Odisha will attain 100 years in the year 2036. To make Odisha prosperous in each and every field, steps will be taken from the current year for preparation of Odisha @ 100 Vision Document.

Self-confidence in Odia youths has increased today. They are trying to march ahead with courage and dexterity. Today, Odia sons and daughters are earning name and fame in all aspects. We will work with more commitment for empowerment of our youths.

Our beloved leader Biju Babu was a symbol of Odia self-esteem and self-confidence. This year we are going to celebrate his birth centenary. We have taken steps to celebrate his birth anniversary in a proper manner from village to town, from Bhubaneswar to Delhi and in foreign countries. His entire life was dedicated to boost the dignity of Odia people as well as the pride of Odisha. The people of Odisha will remember him for ever.

Today, we have arrived at a new phase of time. We have to go ahead with courage and self-confidence taking into consideration the need of the hour. It is our duty to pave way for a prosperous, protective and promising future for our next generation. Let us continue our combined effort in this direction.

Jai Hind.

Message of
Shri Atanu Sabyasachi Nayak
Hon'ble Minister, Information & Public Relations,
Health & Family Welfare
on the occasion of the
Republic Day – 2016



On this auspicious occasion of Republic Day, I extend my heartfelt best wishes and compliments to the Brothers and Sisters of my State.

Republic Day is significant in the history of modern India. On this day, we gave unto ourselves a constitution proclaiming India as a Sovereign Democratic Secular Socialist Republic. The constitution of India, as a unique document, is not the result of any evolution but the outcome of deliberations and debates made by a galaxy of intellectuals, thinkers, Statesmen and legendary leaders. It was adopted by the Constituent Assembly on 26th November, 1949 and came into effect on 26th January, 1950. Dreams and aspiration of our countrymen have been reflected in this constitution.

India achieved independence from British rule through a memorable freedom movement led by great fighters and patriots. Their limitless struggle, enormous dedication and unforgettable sacrifice have brought us the priceless freedom. Their life stories are the repository of patriotism, service and values which provide us inexhaustible inspiration. At the same time, history of freedom movement in our country is replete with great role rendered by Odisha. The contribution rendered by Odia leaders and their participation in freedom struggle will inspire our journey towards Socio-Cultural and Economic growth.

We fondly remember and pay our respectful homage to all these freedom fighters, leaders and the framers of our constitution on this remarkable day. This will be a befitting tribute to their extraordinary contributions.

India has achieved astounding success in many fields and has brought illustrious economic prosperity. Our progress has been admired in world scenario, including appreciation of skill and efficiency of our human resources. At the same time, progress in Odisha has been accelerated and growth has been well recognized. The State is taking its stride on the path of development through successful implementation of various welfare programmes and pro-people initiatives. The participation of people of Odisha in building a developed State has been praiseworthy and meaningful. Our co-operation and good wishes in fruitful implementation of Government's plans and programmes will bring rapid progress and will place our State at the National Level with all importance.

Republic Day is an occasion of resolution and renewed pledge. Pledge to safeguard the importance and values of democracy, enshrined in the constitution. Let us work together to place our country at the pinnacle of success. Let us promise to play our role in the Nation building process, dedicating ourselves for a vibrant India.

Jai Hind.

Editor's Note



On the historic occasion of the 67th Republic Day of our country, I salute the legendary personalities who played a significant role in compilation and implementation of the Constitution of India. Sixty six years ago the people of this great nation gave themselves a Constitution inspired by Democratic, Socialist and Secular ideals. The Constitution was adopted by the Constituent Assembly on the 26th of November 1949; in the following year on 26th January 1950 our Constitution came into force as the governing document of our country.

The State of Odisha and Odias have played a very significant role in the freedom movement of our country. It has also played a pivotal part in the framing of the Constitution. Being concerned about the whole country, our State has successfully kept its identity intact. At this juncture of history Odisha stands inspired under the dynamic leadership of Shri Naveen Patnaik. Hon'ble Chief Minister has rightly said during the launching of Odisha Knowledge Hub Lecture Series, that, "Odisha has to overcome certain unique challenges. These challenges are historic and inherent because of the unique demography and geography of the State. Development planners and administrators have to approach these challenges with an open mind and find creative inclusive and sustainable solutions. Hon'ble Chief Minister rightly feels that Odisha as a modern linguistic state of India is 80 years old and its socio-cultural and historic roots are very ancient.

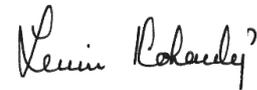
To promote inclusive development Odisha has set an example in implementation of NFSA for other States to follow. The State Government has put adequate safeguards to maintain transparency in implementation of NFSA. The State Government is all set to formulate its own Start up Policy. Steps are being taken for developing a focused policy for promoting Start up Policy in the State. It is likely that Odisha would be among the top three Start up destinations in the country within the next two years. The State Government has introduced Bank on Wheels in the Co-operative Sector for the financial inclusion of rural and tribal people. Focus is being given to ensure IT Driven growth in Odisha. The State Government's initiative "Aahaar" initially launched in 5 towns for the urban poor has now been extended to all district headquarters along with several industrial townships as well.

Odisha has bagged the coveted Krishi Karman Award (2014-15) for the 4th time in last 5 years for being the best performing State in overall food grains production. Hon'ble Chief Minister has congratulated the State's hard-working farmers for this Award. In 2014-15, Odisha has produced 118 lakh tones of food grains against 96 lakh tones in 2013-14.

The National Institution for Transforming India Aayog (NITI), V.C arbitrarily negated the demand for special category state status to Odisha. The Centre proclaims there would be an increase in devolution of Central Tax from 32 % to 42 % and availability of more funds. However, our Hon'ble Chief Minister exposed this myth, placing the statistics that there will be a net loss of Rs.1776.31 crore for Odisha in 2015-16. On the other hand, I am personally shocked when a statement comes from Hon'ble Union Minister for State for Agriculture stating that during the UPA's rule 5 % of the demand of the State was met by the Centre while the NDA Government has sanctioned about 35 % of the demand. In a federal structure such mindset exposes the regular and chronic neglect of the Centre towards the demands and needs of a potential State like Odisha.

Republic Day is the occasion for both solemn resolution to preserve the sovereignty of the nation and rejoicing at the free growth of the diversified talents and fulfillment of hopes and aspirations of the nation as a whole. The citizens of this Country have the onerous task to protect and promote the ideals of liberty, equality, democracy and secularism enshrined in our Constitution. The rich diversity of our country's tradition can only be preserved by the unity of purpose. We have to overcome divisive tendencies like regionalism, linguistic chauvinism, religious fundamentalism and all forms of bigotry. We should promote harmony and spirit of brotherhood at all times, constantly trying to eradicate poverty and deprivation.

Jai Hind.



Editor, Odisha Review



Mahadham

Mahimohan Tripathy

It is generally accepted as tradition that Adi Sankaracharya founded four *mathas* (monasteries) as seats of Hindu religion at four ends of India- the Sringeri *matha* on the Sringeri hills in the south, the Sharada *matha* on the Dwaraka coast in the west, the Badrinath *matha* at Badrinath in the north, the Govardhan *matha* at Puri in the east. These are the four major spiritual centres of Hinduism in India.

Swami Nigamananda (1880-1935AD), a great saint of modern India, after his initiation into *sanyasa*, was instructed by his *guru* Swami Sachidananda to visit all these spiritual centres (*dhamas*) to realize the deeper significance of the four great sayings of *Vedas* and *Upanishads*. Each *dham* is known for a *mahavakya* (great saying), which has to be understood and realized by each *sanyasin*.

He visited first to Badrinath accompanying his *guru* Swami Sachidananda. They stayed in the Jyoti *matha* (i.e. the Badrinath *matha*) for some days. The great ancient sage, Vyasadeva had meditated in Badrinath (also known as *Badrikashram*). Here Nigamananda was taught by his *guru* the method of realizing the great saying, *Ayamatma Brahman* which means 'This Self is *Brahman*'.

Swami Nigamananda continued his journey without his *guru*. He visited the Sarada

matha near the Dwarakadhish temple. This is the *dham*, where the *mahavakya* of *Samveda*, *Tatwam Asi* (Thou Art That) has to be realized. After staying some days there, the Swami visited Rameswar and Sringeri. In this place (Sringeri), a vedic sage has to realize the significance of the saying of *Yajurveda*, *Aham Brahmanmi* (I am One 'With Brahman).

His last journey was, of course, to Puri. Puri is also known as *Nilachaladham*, *Purusottama dham* and *Jagannath dham*. Rigvedic *mahavakya* '*Pragyanam Brahman* (or *Pragyanam Ananda Brahman*) is to be realized in this place. In other three monasteries, the soul is equated with *Brahman*, but here the real identity and nature of *Brahman* is to be realized.

Swami Nigamananda visited these four *dhamas* and realized the great sayings of the scriptures through intense *sadhana*. He attached more importance to *Jagannath dham*. He established a spiritual organization named as *Nilachala Saraswat Sangha* at Puri in August, 1934 and became its President. *Brahman*, the ever blissful, has manifested as *Daru-Brahman-Jagannath*. Another great saint, Yogiswara Kalipad (1902-1966 A.D.) has stated that Puri, the abode of *Daru Brahman*, is a *Mahadham*.

Mahimohan Tripathy lives at 56, Suryanagar, Bhubaneswar-3

Oh ! Lord Jagannath



Er. Niranjan Rath

You are the Omnipresent of Omniscient,
This universe exists at Your will;
You are the master of all the arts and the acts,
You are the almighty over and above all.

Past, present, and future,
Every event is by Your direction;
About the ups and downs of the creation,
You have distinct plan and vision.

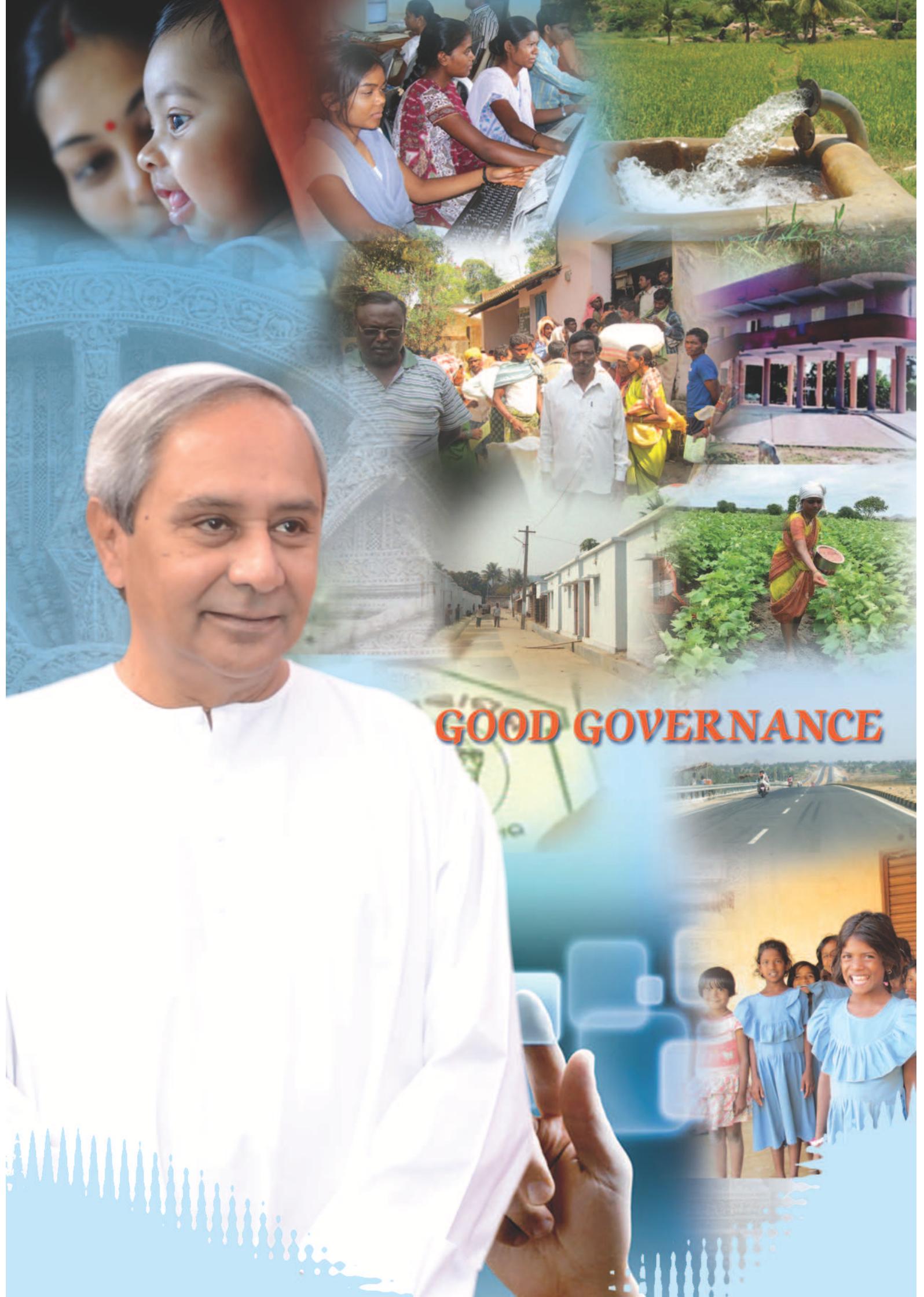
You possess all the divine attributes,
You are the origin of every incarnation;
You are the law maker of time and nature,
To balance the good and evil deeds of the creation.

You are the beauty, You are the truth,
Every thing is by Your grace;
To punish the sinner, to save the saints,
Both are Your eternal duty and wish.

You exist in all, all exist in You,
You are the supreme soul;
You are in omniform, hither and thither, everywhere,
You are the controller of all as a whole.

Oh! ascendant of Nandighosh, I pray for Your mercy,
For the living being peacefully to live;
You are the Creator, You are the Savior,
Under Your care let this universe happily survive.

Er. Niranjan Rath lives at S-2/617, Niladri Vihar, Po- Shailashree Vihar, Bhubaneswar



GOOD GOVERNANCE

ODISHA : ON THE PATH OF INCLUSIVE DEVELOPMENT

- Odisha bagged Krushi Karman Award 2014-15 for the 4th time for quality production of food grains.
- Water cess waived off and collection of co-operative loans stopped for the drought affected farmers.
- Distribution of free medicine to patients undergoing treatment in all Govt. Hospitals through Niramay Yojana.
- Provision of irrigation facility to 10 Lakh hectares of land within the next 5 years.
- Treatment assistance upto Rs.3 Lakh to the critically ailing patients through Odisha State Treatment Fund.
- Construction of 7 Lakh pucca houses under Biju Pucca Ghar Yojana for economically weaker and low income groups in the rural Odisha.
- Urban Housing Mission Abaas launched to provide affordable dwellings to the urban poor.



- Biju Gaon Gadi Yojana implemented for better connectivity in the inaccessible, scheduled and backward regions.
- To ensure supply of safe drinking water to the rural people, installation work taken up for 395920 spot-water sources, 9618 pipe water supply projects set up across the State.
- Inclusion of 50 additional mandays by the State Govt. with provision of normal 150 mandays under Mahatma Gandhi National Rural Employment Guaranty Act.
- Mukhyamantri Sadak Yojana launched to connect villages not included under any other rural connectivity programme.
- Aahar, a subsidized cooked meal scheme @ Rs.5/- implemented for the urban poor in 5 towns and to be further extended to all the district headquarters and several industrial townships in phased manner.
- Girls and Women Policy implemented in the State for women empowerment as well as for their holistic and economic development.
- Odisha Youth Innovation Fund implemented for enhancing entrepreneurship and innovative ideas among the Youths in the State.





Jeevan Pramaan Digital Life Certificate

Introduction :

In its constant endeavour to provide better services to the citizens leveraging the Information and Communication Technology, Government of Odisha has extended the facility of Jeevan Pramaan developed by NIC to its senior citizens, the pensioners who can now provide their “Life Certificate” online without physically being present before the authority.

Life Certificate is a mandatory annual requirement to be submitted to the pension disbursing authority for continuous disbursement of pension and other pension related dues to their bank accounts.

The inconvenience caused in the process of being physically present for obtaining a life certificate to the aged, infirm and those pensioners who chose to move away from one place to another and the senior citizens in general was a concern for the Government. It caused disruption in the seamless disbursement of pension and other pension related dues to citizens who have spent their prime for the service of the people. To bridge this divide of distance, logistics and mobility; Information and Communication Technology was leveraged.

Jeevan Pramaan is a biometric enabled digital service that can be availed by pensioners of Central Government, State Government or any other Government organization to generate electronic life certificates.

Brief on Aadhaar Enabled Digital Life Certificate

- Jeevan Pramaan scheme seeks to ease the verification of pensioners.
- The idea is to make the whole process trouble-free for retired government employees.
- It uses the Aadhaar platform for biometric authentication of the pensioner.
- A successful authentication generates the Digital Life Certificate which gets stored in the Life Certificate Repository.
- The Pension Disbursing Agencies can now access the certificate online.
- Aadhaar Authentication is not only easy but secured as well.
- It can verify a pensioner’s details without making him produce his documents physically.

How to avail the benefits :

This new mode of online submission of Jeevan Pramaan is only applicable for those pensioners who have their Aadhaar Card.

PROCESS FLOW**Step-1**

- Download the PC/Mobile application or alternatively visit the nearest Jeevan Pramaan Centre to get yourself registered.
- Log into the application using your Aadhaar No and Mobile No.
- You will receive an One Time Password (OTP) in your mobile.
- Use OTP to open interface for registration.

Step-2**Aadhaar Authentication**

- Provide pension details such as Name, PPO No, Type of Pension, Sanctioning Authority, Disbursing Agency, Bank Account No. etc.
- Provide your biometrics, either a finger print or Iris and authenticate yourself.
- Jeevan Pramaan uses the Aadhaar Platform for on-line biometric authentication.
- On successful registration, you would receive an SMS.

Step-3**Life Certificate Generation.**

- SMS would contain acknowledgement of registration and your Jeevan Pramaan Certificate ID.
- The certificates are stored in the Life Certificate Repository for making it available any time and any where for the pensioner and the Pension Disbursing Agency.
- The Life Certificates can also be electronically delivered to the Pension Disbursing Agency, without any manual intervention.

Step-4**Pension Disbursing Agency**

- The Pension Disbursing Agency using the Agency Log in can access the Life Certificate submitted by the pensioner from the Jeevan Pramaan website <https://jeevanpramaan.gov.in>,
- The PDA shall view the details submitted by the Pensioner.
- The PDA shall either accept or reject the information submitted by the pensioner.
- In case of rejection, the PDA is required to provide reasons for rejection.
- On successful acceptance, further action for disbursement will commence.

Step-5

Access your Certificate

- You can download a PDF copy of the certificate from the Jeevan Pramaan website <https://jeevanpramaan.gov.in>
- Use the Pensioners Sign in by providing the Jeevan Pramaan ID received in the SMS.
- Enter the Captcha carefully to generate OTP.
- OTP is received in your mobile.
- Enter the OTP and Log in to view your Jeevan Pramaan Account.
- View, Download your Life Certificate.
- Ensure that the certificate is processed by the PDA and mentioned in the body of the Certificate.
- In case of rejection, repeat the process.

Frequently Asked Questions

What is Jeevan Pramaan ?

Jeevan Pramaan is computer generated digital life certificate for pensioner. Jeevan Pramaan Certificate is generated by individual pensioner using his Biometric Credentials.

How is this different from traditional Life Certificate issued by Govt. Officers/Agencies ?

For this certificate individual pensioner need not make himself/ herself present in front of the Pension Disbursing authority. This can be generated even from home. Only you need an internet connection, certain prerequisite software and Aadhaar based Biometric device.

How can I create Jeevan Pramaan if I do not have internet connection ?

Visit your nearest Bank/Treasury or designated offices (in Odisha) and get yourself registered. (Details available at <https://jeevanpramaan.gov.in> using locate a centre link).

How can I find the CSCs / Designated Offices (in Odisha)?

Access Jeevan Pramaan website at <https://jeevanpramaan.gov.in> or <http://lifecertificate.gov.in> and find the centre using “Locate A Centre” option or alternately you can send SMS to 7738299899, the SMS body must start with keyword “JPL” and after space write your pin code e.g.

SMS : JPL 110003 to 7738299899

The Portal Reply message will have list of all centres where you can visit for Jeevan Pramaan.

I am drawing my pension from a designated Public Sector Bank. Can I visit the Treasury for a Digital Life Certificate ?

Yes. Any State Government Pensioner irrespective of the fact whether he/she is drawing from the Bank or Treasury can go to Treasury for the generation of Digital Life Certificate.

Can a person having more than one Pension submit Digital Life Certificate?

Yes, a pensioner having more than one Pension account will have to generate Digital Life Certificate for each of his PPO separately.

What is required for registration on Jeevan Pramaan ?

Pensioner needs to know and provide his/her Aadhaar Number, PPO Number, Bank Account number and Branch detail, Name, Address, etc.

How can I register myself for a Jeevan Pramaan ?

There are three ways to register and get a Jeevan Pramaan.

Visit your nearest CSC centre and register online using CSC services and you may have to pay a nominal service charge for this.

Visit a Designated Office and register yourself.

Download the application and install on your android based smart phone/tablet or Windows PC/Laptop and register yourself (you will require an Aadhaar based biometric device for this step).

Which biometric devices are currently supported ?

The Jeevan Pramaan Client application currently supports the following biometric devices.

Finger Print Scanner

Mantra (MFS100)

Morpho (MSO13XX)

Nitgen-Bio-Enable (HFDU08)

Precision (CSD200)

Secugen

Startek (FM220-ACPL)

Iris Scanner

Iritech (IMK2120U)

How do I register for a Digital Life Certificate ?

Pensioner's information like Pension Aadhaar number, Pensioner Name, PPO Number, Bank Account detail, Address, Mobile number etc. are fed into the system through web based / client interface and finally pensioners personal information are authenticated using the Aadhaar number and pensioner has to place his/her finger on to the finger print scanner or eye on the Iris scanner.

After successful authentication, Pramaan ID/ the transaction number is displayed on the screen and same is sent to Pensioner's mobile as SMS from the portal. The portal generates Electronic Jeevan Pramaan for the successfully authenticated pensioner and it is stored in the Central Life Certificate Repository database.

The Treasury Officer can access and get the Jeevan Pramaan certificate from the portal for his pensioners through the electronic data transfer mechanism.

Is it necessary for a pensioner to be in India for getting a Jeevan Pramaan ?

No. Pensioners can use Android / Windows PC based application available for download at jeevanpramaan.gov.in portal and may register from any location.

How many times individual has to register in a year ?

Individual has to register once and later he can generate Jeevan Pramaan using Biometric authentication.

Is electronic Jeevan Pramaan a must for the pensioner ?

No, this facility has been given to get hassle-free Life Certificate. The conventional life certificates are also valid.

Is this certificate valid ?

Yes, Digital Life Certificate is a valid certificate and recognized under the IT Act. The pensioner need not have to go to the Pension Disbursing Authority to prove that he/she is alive.

Is it necessary for a pensioner to intimate the Treasury Officer about his submission of online Jeevan Pramaan ?

No, the Pensioner need not inform to the Treasury Officer that his Jeevan Pramaan has been generated through online registration from Jeevan Pramaan portal. The Treasury Officer can access and get the Jeevan Pramaan certificate from the portal for his pensioners through the electronic data transfer mechanism.

Can a pensioner use any one of the hand fingers or any specific finger for Bio-metric authentication ?

A pensioner can use any one of the ten hand fingers for Bio-metric authentication, but for more prominent and quick authentication use the left hand index finger.

Can a pensioner who is linked to a particular Treasury, can go to any Treasury for generation of Digital Life Certificate ?

Yes, a pensioner who is linked to a particular Treasury can go to any Treasury for generation of Digital Life Certificate, as the same will be available in the login of the concerned Pension Disbursing Agency.

List of Jeevan Pramaan Centres

All Districts / Special / Sub-Treasuries

Post Offices

Citizen Service Centres



Source : Directorate of Treasuries and Inspection, Finance Department, Government of Odisha.



Biju Pucca Ghar Yojana

‘Smile on faces of poor’

“He is happiest, be he king or peasant, who finds peace in his home.”

- Johann Wolfgang von Goethe, German Poet

Biju Pucca Ghar Yojana is a major Flagship program of Government of Odisha, which plays a pivotal role in Rural Development. Odisha Government attaches **utmost priority** and importance to provide **pucca house** to every household, living in kutcha house and is **committed to achieve this goal** by 2019. Biju Pucca Ghar Yojana launched during 2014 is instrumental in the commitment of Government for pucca houses to all. Its significance in the context of low levels of economic condition of the people and multi-hazard profile as well as high levels of vulnerability in the State is quite discernible.

For availing a Biju Pucca Ghar, the rural household must be having a Kutcha house as per SECC 2011. Government is providing assistance of Rs.75 & Rs.70 Thousand to eligible stake holders of IAP and Non-IAP Districts respectively for constructing a 20 Sq.mtr pucca house which can withstand wears and tears of nature at least for a period of 30 years. The beneficiary is provided labour component of 90 and 95 person days in Non-IAP & IAP Districts respectively and Rs.12,000/- out of Swaach Bharat Mission / MGNREGS towards construction of toilets in addition



to the above financial assistance. Thus, the total assistance which a beneficiary is entitled to comes to Rs.97,660/- & Rs.1,03,530/- in Non-IAP & IAP Districts respectively.

The role of intermediary does not find place in the Scheme and beneficiary construct house herself/himself. The financial assistance is provided directly from State account to the beneficiaries' bank accounts in three installments. During current year Government has kept budgetary provision of Rs.700 Crores and plans to enhance the allocation in coming financial years.

Every day more than **1650** rural households living in kutcha houses are **shifting** to their new **Pucca houses** provided under rural housing schemes in Odisha and the trend is growing day by day.

Government leaves no stone unturned for successful implementation of Biju Pucca Ghar Yojana and has taken various innovative Steps.



1. Robust monitoring mechanism has been developed. **Hon'ble Chief Minister of Odisha** reviews the progress with Collectors, PD-DRDAs & other officers every month. **Hon'ble Minister Panchayati Raj** reviews the progress on weekly basis and Commissioner-cum-Secretary on **daily basis**.

2. Large number of beneficiaries of previous years could not complete

construction and were not in a position to complete because of low unit cost sanctioned earlier. These beneficiaries are motivated to refund the paid amount and become eligible for a house at the present increased unit cost. Many poor people unable to complete their house have been benefited through this.



3. Any beneficiary completing house of RCC roof within four and six months of

receiving work order is awarded Incentives of Rs. 10,000 and 5000 respectively for purchase of household articles.

4. **Each beneficiary has been tagged with a particular Block staff who facilitates the beneficiary in completing the house. The designated officers of block is paid Rs. 100/- for completion of each house towards extra effort put by him.**

5. An array of **Masons** have been produced through **standardized** training which has not only ironed out the dearth of skilled man power in rural Odisha, also been successful for arranging bread and butters to many unemployed youth.

6. For **public awareness** at village level **Door To Door Campaign, Rallies, Sensitization Camps, Mike announcements, Sensitization of PRI members and beneficiaries** are being carried out.

7. Block and Grama Panchayat officers are **coordinating supply of building materials** required for the **construction of pucca houses** to both Indira Awaas Yojana and Biju Pucca Ghar Yojana beneficiaries.

"There is something permanent, and something extremely profound, in owning a home."

-Kenny Guinn

Constitution of India: An Instrument of Social Change

Dr. Anil K Mohapatra

When a question is asked to the Indian students, “Why do you observe 26 January since 1950 as Republic Day?” It then follows with an obvious answer, “The Constitution of India came into effect on that momentous day”. The term ‘Republic Day’ thus used to overshadow the term ‘Constitution’. Perhaps that was sincerely felt by some for which 26 November is being observed as the ‘Constitution Day’ for the first time last year i.e. 2015 as on that day in 1949 the Constitution of India was adopted, enacted and given to the people of India. Similarly, a study or discussion on the Constitution, as observed by Heywood (1997), is also regarded as ‘distinctly unfashionable’, ‘legalistic’ or an ‘outdated’ approach to politics. Focus is rather given to deeper political realities or how things actually happen. Thus the study of ‘Constitution’ has remained a neglected topic in Politics. But the constitutional question has received an increasing attention these days across the world since ‘political conflicts have increasingly been expressed in terms of calls for constitutional reforms’ (Heywood, 1997:273), and, judiciary is asked to interpret the Constitution to provide justice and to promote the cause of the underprivileged sections of the society so that public policies would be made to address them. Against this background, this paper wishes to

evaluate the promises and performance of the Constitution of India as envisioned by the makers of the Constitution of the largest democracy.

It is pertinent here to mention and discuss some of the eminent Indian leaders who had their own views regarding the Constitution of India. This paper quotes only three of them. They are M.K. Gandhi, Jawaharlal Nehru and B.R. Ambedkar. Writing on the future Constitution of India long before it really came into being Gandhiji wrote, “Swaraj will not be a free gift of the British Parliament. It will be a declaration of India’s full self-expression, expressed through an Act of Parliament. But it will be merely a courteous ratification of the declared wish of the people of India. The ratification will be a treaty to which Britain will be a party. The British Parliament, when the settlement comes, will ratify the wishes of the people of India as expressed through the freely chosen representatives.” Gandhiji laid importance on the wishes of the people to be reflected in the Constitution of India. Mr. Nehru said, “The first task of this Assembly Constituent Assembly of India) is to free India through a new Constitution, to feed the starving people, and to cloth the naked masses, and to give every Indian the fullest opportunity to develop himself according to his capacity.” Nehruji had a vision of social change through the Constitution. But the

opinion of Dr. B.R. Ambedkar as expressed in his speech just a day before the Constitution of India was adopted is very important as it was just like a warning served to the future governments. In his last visionary speech after the submission of the drafted Constitution on November 25, 1949, Dr. Ambedkar warned of three possible dangers to the new-born democracy. These related to social and economic inequalities, the use of unconstitutional methods, and hero-worship. Here we would confine to the first one. (Mohapatra, pointed to the contradiction between equality in politics in the form of one-person-one-vote and the inequalities in social and economic life.) He argued that for political democracy to succeed, it needed to be founded on the tissues and fibres of social and economic equality. He warned that we must remove this contradiction at the earliest possible moment, or else those who suffer from inequality will blow up the structure of political democracy.

On the whole, there was a consensus that the task of the Constituent Assembly was to draft a Constitution that would provide a framework for democratic government and an institutional structure capable of both sustaining and accelerating change. It was to provide the instrument for stimulating increased participation and for securing the higher levels of institutionalisation necessary to accommodate expanding demands. The following paragraphs shall examine how far the Constitution of India has been able to accommodate, reflect and bring the desired changes, what are the gray areas and how the Constitution has been adaptive to the incremental challenges of developments and circumstances through amendments that have scored a century in 2015.

Constitution as an instrument of Social Change

Before going to discuss how the Constitution of India has served as an instrument of social change let's discuss three important things that are related to this. First, Constitution of India should be understood as the original Constitution adopted on 26 November 1949 along with successive amendments of the constitutional provisions. Article 368(1) says, "Notwithstanding anything in this Constitution, Parliament may in exercise of its constituent power amend by way of addition, variation or repeal any provision of this Constitution in accordance with the procedure laid down in this article." So far the Constitution has been amended one hundred times responding to the demands of circumstances. Many times the constitutional provisions are also being supplemented and complemented by the Acts passed by the Parliament and the State Legislatures and judicial interpretations on them. These can also be included in the term 'Constitution' to have a proper grasp of the Constitution of India. Second, as Heywood (1997: 280) has put it, one of the functions or purposes of the Constitution is that, "in addition to laying down a framework for government, constitutions invariably embody a broader set of political values, ideals and goals. This is why constitutions can not be neutral; they are always entangled, more or less explicitly, with ideological priorities. The creators of constitutions therefore seek to invest their regime with a set of unifying values, a sense of ideological purpose, and a vocabulary that can be used in the conduct of politics. In many cases, these aims are accomplished explicitly in preambles to constitutional documents which often function as statements of national ideals." In that sense the preamble of Indian Constitution represents the nature of the state and the objectives or values

before its future governments to be achieved. The words such as 'Sovereign Socialist Secular Democratic Republic' represent the nature of the state where as the words such as "Justice (social, economic and political); Liberty (of thought, expression, belief, faith and worship); Equality (of status and of opportunity); and Fraternity, the dignity of the individual and the unity and integrity of the Nation" represent the values or objectives to pursue or fulfill. And, third, the meaning of social change needs to be explained. The following definitions have been quoted from C.N Shankar Rao (1994)'s book "Sociology". MacIver and Page have said, "Social change refers to a process responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things". MacIver also in some other context has referred to it as simply a change in the human relationships. M.E. Jones says, "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation" All these definitions hint at a marked or observable difference between two different times in the way of life , social processes and interactions of a society or social relationships. In the case of India that conspicuously happened following the Constitution of India coming into effect in 1950.

Let's now move to discuss the changes the Constitution of India has mandated and have been brought about by the governments through public policies.

First, the nature of the state as discussed earlier gives a definite hint at the changes that have taken in the Indian society. India is now a sovereign state. With the Constitution coming into effect the dominion status came to an end and India became

a virtual sovereign state. India's adherence to socialism (Democratic Socialism which is not state socialism) witnessed the introduction of planning and nationalization of heavy industries along with banks. Several socialistic measures have been taken to end poverty, ignorance, disease, inequality between man and woman especially in wages, insecurity of the old, disable, orphans, invalid and widow; exploitation of the working class etc. Abolition of Zamindari, Land reforms, abolition of intermediaries, tenancy reforms, ceiling on land holdings, consolidation and cooperative farming etc. are the other measures. India is secular state that accords same status to all religions in the country and the state is prohibited to make discrimination on the grounds of religion, caste etc. India is a democratic republic. Universal adult suffrage has been introduced and any Indian who completes the age of 18 is a citizen or elector without any discrimination other than that are prescribed by law. Therefore, Indian women got the right to vote and contest elections immediately with the inauguration of the Constitution which was a long struggle for the women in the West. Periodic elections, Parliamentary democracy, rule of law and majority rule are its features. The 73rd and 74th Constitution (Amendments) Acts in 1992 have introduced local self government in rural and urban areas and we have now a three-tier government in the country. Republic has opened the highest office of the state i.e. president to any citizen of India who could hold it through winning the election for that office.

Second, the objectives and values such as liberty, justice and equality have wider social implications. The Constitution has guaranteed to all the Indians a set of Fundamental Rights. Rights are not only given but also protected by the courts. The bitter experiences of people during British rule with regard to freedom of speech and expression, formation of unions or associations,

holding meetings, voicing against the wrongs etc. have witnessed a reversal following the coming into force of this Constitution of 1950. Untouchability has been declared as a punishable crime. Hindu temples of a public character are thrown open to all classes and sections of Hindus as per Article 25(2)(b) of the Indian Constitution. Minorities have been given protection by the state for their language, culture and education etc. Traffic in human beings and forced labour have been declared unlawful and thus punishable. The system of reservation has been an instance of justice given to the marginalized or underprivileged sections of Indian society. Receiving mandate from Article 37 to apply the Directive Principles in making laws, the government that includes Parliament, Executive and Judiciary, is trying to introduce new laws so that socio-economic justice could be provided to all sections of Indian society. Some examples of how these principles have been translated into laws in these years need to be mentioned so that one can appreciate them as means of socio-economic change. Almost all the states have passed land reform laws to bring changes in the agrarian society and to improve the conditions of the rural masses. The Minimum Wages Act (1948), the Contract Labour Regulation and Abolition Act (1970), the Child Labour Prohibition and Regulation Act (1986), the Bonded Labour System Abolition Act (1976), the Trade Unions Act, the Mines Act, the Factories Act, the Maternity Benefit Act (1961), the Equal Remuneration Act (1976), the Khadi and Village Industries Board etc. are few of such exemplary Acts in that direction.

Third, free and compulsory education through the Right to Education Act, right to work through Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Right to Information Act, Lok Pal and Lokayuktas Act etc. are also some important acts of Parliament

that have wider social impact. The Scheduled Caste/Tribe Commissions, Minority Commission and Women Commission are also some important institutions in that direction.

Fourth, several amendments of the Constitution also have brought revolution in the society. Justice Sikri (2002) observes that, "A number of amendments (1st, 4th, 17th, 24th, 25th, 26th, 29th, 34th, 42nd, 64th etc.) have been carried out in the context of the changing socio-economic scene". The Union Government was determined to see that the right to property conferred by the Constitution did not come in the way of the development of the country towards an egalitarian society. The 1st and 4th amendments were inspired primarily by this objective in view. The first one (1951) placed the Zamindari Abolition Laws beyond challenge before the courts of law and inserted Article 31 -A for the purpose. It also amended Article 15 in the interest of educationally and economically backward classes. In a similar way the other amendments have been brought to bring social revolution in the country.

Fifth, the role of judiciary has been remarkable in the direction of social change and justice dispensing. The Public Interest Litigation/Social Interest Litigation has revolutionized the judicial system. It is a cheap, quick and not-so-formal system of grievance hearing and justice giving. The Apex Court sometimes considers such cases suo moto. However, this sort of Judicial Activism has received a mixed response. When many look upon judiciary as the savior of the voiceless or the weak, some others criticize it as interference in others domain. But credit goes to the Constitution of India that despite the explicit mention of separation of power, the three branches of the government –Legislature, Executive and Judiciary are pulling up well together for the service of the people of the country.

Indian Constitution has survived the test of time. It has shown its adaptability and dynamism. However, some have criticized it as too much flexible unlike any other federal state. They have therefore, suggested for the rewriting or revision of the Constitution of India. In response to that, even a National Commission to review the working of the Constitution under the chairmanship of Mr. Justice M.N. Venkatachalaiah was established in February 2000. The recommendations have been well taken up by the government and accordingly efforts have been made to accommodate them. But one thing is clear in defence of the flexibility of the Constitution. Here, we have to remember what our first Prime Minister of independent India (Mr. Nehru) once said, "While we want this Constitution to be as solid and as permanent a structure as we can make it, nevertheless there is no permanence in Constitutions. There should be a certain flexibility. If you make anything rigid and permanent, you stop a nation's growth, the growth of a living, vital, organic people." While concluding one must admit that the successes achieved by the Indian Constitution are many and the gray areas are still there to overcome. Fraternity and secularism have been found to be very vulnerable in the face of the acts of fundamentalism and communalism. Regionalism,

insurgency, hidden separatist movements, demands for separate states and state autonomy, anti-Centre stand of several states, unemployment, security of women, protest for and against reservation policy and the debate over its future, criminalization of politics, political instability, declining parliamentary democracy and corruption are many such issues which need to be addressed with the instrumentality of the Constitution. Thus Indian Constitution has to move from relative successes to substantial achievements.

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Life in Colonial India: Reading through Fakir Mohan Senapati's *Six Acres and a Third* (Chha Mana Athaguntha)

Dr. Shruti Das

Abstract:

Fakir Mohan Senapati's famous novel *Six Acres and a Third* is set in colonial India describing an Indian society during the early decades of the nineteenth century, telling a tale of wealth, greed, property and theft. The novel invites an active relationship between the narrator and the reader. The narrator engages and holds the attention of the reader throughout with his unique style of narration. Humour forms the basic tool of narration demanding the reader's participation in the critique of society. Satire, paradox, contradiction and irony which are the four pillars of humour are abundantly evinced in the narrative. Fakir Mohan uses humour to target and criticize the then colonial social and political institutions. Thus, humour along with wit and intelligence comes in handy to expose the oppression and chicanery of the novel's villain, Mangaraj. Integrated into the allusive discourse of the narrative, humour attains subversive qualities in critiquing trickster-like and exposing colonial relations and attitudes.

Keywords: colonial India, humour, satire, contradiction, oppression, allusive discourse, subversion.

Article:

"Fakir Mohan Senapati's classic Odia novel is a marvel of 19th century literary realism, complex and sophisticated. It seeks to analyse and explain social reality instead of merely holding up a mirror to it. The novel's literary innovations changed Odia literature forever" says Satya P Mohanty, a noted critic.

Senapati's novel *Six Acres and a Third* (*Six Acres* henceforth), is set in colonial India describing an Indian society during the early decades of the nineteenth century, telling a tale of property, wealth, greed, chicanery and theft. We know that Colonialism is the establishment, exploitation, maintenance, acquisition, and

expansion of colony in one territory by a political power from another territory. It is a set of unequal relationships between the colonial power and the colony and often between the colonists and the indigenous population (en.wikipedia.org/wiki/Colonialism). The colony operates through certain agents of colonial power, natives who are induced into different modes of exploitation, and the situation is viewed as a microcosm of imperialist domination. 'Colonialism can be defined as the conquest and control of other people's lands and goods' (Loomba 8). Nineteenth century India was a saga of colonial contact which historically changed the face of rural society and enacted the capitalist drama of unequal power equations. Exploitation became the norm. Senapati's *Six*

Acres narrates realistically the socio-cultural state of Odisha in the nineteenth century, where the Odia population was about to lose its linguistic and cultural independence through historical contact with both the British and the Bengali. The Zamindar, Mangaraj, in *Six Actres* is shown to be the prototype of the exploitative colonizer who propagates his ideal and creates many more such agents, one being Champa, originally a maid and then Mangaraj's mistress and ally in crime. It is the story of an evil landlord, Ramachandra Mangaraj, who exploits poor peasants and uses the new legal system to appropriate the property of others. But this is merely one of the themes of the novel; as the text unfolds, it reveals several layers of meaning and implication. Toward the end of Mangaraj's story, he is punished by the law and we hear how the "Judge Sahib" ordered that his landed estate, his "zamindari," be taken away. In the society depicted in the novel one sees the narrator's concern with pollution of morals and language brought about by a contact situation. Senapati understands language to be a social force with which conscience raising can be done towards self-respect. Therefore, *Six Acres* invites an active relationship between the narrator and the reader. The narrator employs a unique style that engages and holds the attention of the reader throughout with the narration.

For Senapati humour forms the basic tool of narration demanding the reader's participation in the critique of the then colonial society and its prevalent norms. Humour, its causes and its effects, have inspired thousands of pages of speculation from the times of Plato and Aristotle to the present day. Humour has been used multifariously in narratives dating from Fielding's *Tom Jones* to recent writings of both fiction and non-fiction. In this article I shall illustrate by reference to Fakir Mohan Senapati's novel *Six Acres and a Third*, a novel which has been amply recognized as an excellent exponent of the

humorous genre in Odia literature and thereafter in its English translation, how the type of attitudinal positioning and cognitive processing inherent to the appreciation of jokes can influence the narrative structure of humorous novels and serve the purpose of criticism. Satire, paradox, contradiction and irony which are the four pillars of humour are abundantly evinced in the narrative. Fakir Mohan uses humour to target and criticize the then colonial social and political institutions. In this context it is relevant to discuss Toni Morrison's theory of narrative. In her description of the relationship between reading and writing, Toni Morrison writes in *Playing in the Dark*.

The imagination that produces work which bears and invites rereadings, which motions to future readings as well as contemporary ones, implies a shareable world and an endlessly flexible language. Readers and writers both struggle to interpret and perform within a common language shareable imaginative world. And although upon that struggle the positioning of the reader has justifiable claims, the author's presence—her or his intentions, blindness, and sight—is part of the imaginative activity (xiv).

Thus, humour along with wit and intelligence comes in handy to expose the oppression and chicanery of the novel's villain, Mangaraj. Integrated into the allusive discourse of the narrative, humour attains subversive qualities in critiquing the trickster-like characters and exposing colonial relations and attitudes, thereby, performing a counter-narrative. In this context it is relevant to discuss humour and analyse the text.

Researchers on humour, namely, Koestler (1964), Suls (1972 and 1977), Schultz (1976), McGhee (1979), Raskin (1985), and more recently, Jodlowiec (1991), Goatley (1994) and Curc6 (1995) have opined that the basic mechanism which underlies a joke is the triggering

of a two stage process provoked by the presentation of a fairly straight-forward line of narration which is suddenly interrupted at or near the end by the introduction of an element of apparent incongruity (the “punch-line”). The reader processes the narration in the normal way, according to the most usual and accessible scripts for each of its elements, but on coming to the element of incongruity, he is brought up short by the problem of finding what relevance this new information may have to what has gone before (stage one). This involves him in a “problem-solving” activity by which he is made to re-read the main body of the joke and to re-interpret it in a new light provided by the ending (stage two). The reader perceives a situation or idea in two incompatible frames of reference. The situation or idea, in which the two intersect, is made to vibrate simultaneously on two different wavelengths, as it were. While this unusual situation lasts, the idea or situation is not merely linked to the context associated. In the first Chapter of *Six Acres*, Senapati gives a very benign description of the moneylender/ landlord Ramachandra Mangaraj. He fits into the metanarrative of colonial Indian society, a man of plenty, adept and influential in business and a typical land grabbing landlord of British times. The narrative presents Mangaraj as a pious man who observes all the religious fasts, namely, each of the twenty-four *ekadasis* in the Odia religious calendar. The narrator says,

This is indisputable. Every Ekadasi he fasted, taking nothing but water and a few leaves of the sacred basil plant for the entire day. Just the other afternoon, though, Mangaraj’s barber, Jaga, let it slip that on the evenings of Ekadasis a large pot of milk, some bananas, and a small quantity of *khai* and *nabata* are placed in the master’s bedroom. Very early next morning, Jaga removes the empty pot and washes it. (35).

The narrative progresses normally, depicting Mangaraj’s practice as the regular practice of religious people on a fast. But the introduction of the incongruity or the ‘punch line’ at the end reveals that the narrator has been joking and the new information points at the true nature of the fraud. The subversive humour in the narration is evident as the narrator pleads for Mangaraj:

. . . our guess is that these men were slandering Mangaraj. . . Let the eyewitness who has seen Mangaraj come forward, for like judges in a court of law we are absolutely unwilling to accept hearsay and conjecture as evidence. All the more so since . . . “Liquids evaporate.” Is milk not a liquid? Why should milk in a zamindar’s household defy the laws of science? Besides, there were moles, rats and bugs in his bedroom. . . Like all base creatures of appetite, these are always on the lookout for food; such creatures are not spiritually minded like Mangaraj, who had the benefit of listening to holy scriptures. It would be a great sin then to doubt Mangaraj’s piety or unwavering devotion.(36).

The idea and the narrative situation are made to vibrate simultaneously on two different wavelengths. The narrative situation playfully narrates the evils wrought about by omnivorous insects that keep Mangaraj company in his bedroom and further expands upon Mangaraj’s piety and benevolence in feeding the poor Brahmins on the day following his fast and also enlightens the readers to his wisdom and managerial skills. He had actually, given ‘one acre of land to a grain dealer and another to a sweetmeat seller’(36); who were bound to provide rice flakes and jaggery twice every month to the twenty-seven Brahmin families that he invited. The intention and idea here is in an incompatible frame of reference. It is merely linked to the context associated. The ‘moles, rats and

bugs in the bedroom' are the sycophants of Mangaraj. He benefits by listening to them and taking their advice. One of his chief accomplice and advisor is the servant Champa, with whom, he has an illicit relationship. Later on in the text we find that it is Champa, who connives with Mangaraj to grab a cow and the land of an innocent and peace loving couple, Saria and Bhagia, amounting to six acres and a third (from which the book takes its title). The other frame of reference that operates covertly here is the exploitation of the poor landowners induced by Western land reform system introduced by the British colonizers in late nineteenth century Odisha. Senapati's *Six Acres* is a critique of the transfer of western legal concepts to India, which till then did not consider land as a negotiable asset. In Odisha under the colonial government land, like many other things, became a marketable commodity. A discussion of the colonial attitude would make the sub-text of *Six Acres* more comprehensible. Gunnar Myrdal observes:

In its approach to land, European policy was largely guided by the view that a system of private property should be encouraged and enforced by law. Essentially, this amounted to an attempt to superimpose on South Asian societies Western type of tenure arrangements as they had evolved in fairly recent times, even if it meant riding roughshod over the distinctions drawn in the traditional system between rights to occupy land, to receive tribute from it, and to dispose of it. Often these distinctions were not perceived by European rulers, . . . Europeans tended to disregard them for their own reasons, or to view them as symptoms- if not causes- of agricultural backwardness.(1033).

This reform and settlement system transformed the rural society of the then Odisha. Greedy moneylenders like Mangaraj grabbed land from unsuspecting people and took law into their own hands interpreting rules as it suited them.

Senapati's narrative progresses with apparent humorous digressions from the central theme that catches the reader unaware and renders the associative idea of the narrative stark. The bissociative nature of narration in *Six Acres* become clear when we understand humour as a discourse and Victor Raskin's theory. He says that a joke-carrying text must fulfill two conditions: a) the text must be compatible, fully or in part, with two different scripts, and b) the two scripts with which the text is compatible must be opposite (1985: 99). Humour is a form of discourse which simultaneously refers to two frames of reference, or associative contexts. Therefore, humour is a bissociative form of discourse and seriousness is a form of discourse which relies on a singular associative context. It is noteworthy that the legally and socially instituted rules which govern everyday life use serious discourse as a matter of practical necessity. Ambiguity, transgression and deviancy are problematic to serious discourse (and therefore the official culture in which it circulates), but they form the conventions of humorous discourse. Humorous discourse then, challenges the singularity and totality of the official discourses which govern everyday life. Life does not occur within a single frame of reference and no single discourse can offer anything other than a partial description of the world. As humorous discourse refers to two or more discursive realities simultaneously, it could be said to be a more substantial mode of communication than its serious counterpart, as it quite literally conveys more information. It is in this sense that we can say that humour is not merely nonsensical or unreasonable; it is a form of discourse that differs from seriousness in important and useful ways. One fundamental difference is that serious discourse involves 'vertical thinking' and humorous discourse requires 'lateral thinking.'

In *Six Acres* the narrator seeks to destabilize the totality of the meta-narrative of

colonial Odisha of the time not directly and loudly criticizing the prevalent system, but laterally, through ambiguity, transgression and deviancy that are problematic to serious discourse addressing an anti-colonial agenda. The discursive humour in the narrative exposes Mangaraj's exploitation of the poor peasants and also takes cognizance of his promiscuous relationship with his lady servant Champa who is a stooge in all his misdeeds and crime. 'Asura Pond', the twelfth chapter of the book, offers a fine example of the 'lateral thinking' embedded in the narrative's humorous discourse. It seems like a complete digression from the line of central narration as it is the history of a pond in the village told by 'Ekadusia, the ninety-five-year-old weaver' (Senapati 101). The pond was built by the demon Banasura, who had 'ordered that the pond be dug, but did not pick up shovels and baskets to dig it himself' (101). The pun continues as the narrator seeks to reduce the gap between the narration and the reader and requests them 'English-educated *babus*, do not be too critical of our local historian, Ekadusia Chandra. If you are, half of what Marshman and Todd have written will not survive the light of scrutiny' (102). Senapati's criticism is directed at the colonizer's attitude, logic of operation and imposition on local history from a colonizer's point of view. The Western concept of deductive logic and legal system was imposed on the people in complete evacuation of any indigenous argument, whatsoever. The description of the pond and the argument drawn in favour of existence of fish in the pond is a case in point.

There were fish in the pond. You might well remark, "Of course, where there is water, there is fish. There is little need to note this." But your objection is not, strictly speaking, logical. Although sugarcane and jaggery, body and bone, always go together, there exists no such necessary relation between water and fish. If there did, you

would find fish inside the water pitchers in your houses. (102).

Senapati subverts the seriousness of the exploitation of the British legal system which was apparently based on logic of evidence. The narrator digresses from the original line of argument of the text, that is, the story of Mangaraj who takes advantage of the illiteracy and innocence of the poor peasants, Saria and Bhagia, and acquires by fraud the fertile piece of land and a milchy cow thereby rendering them homeless and insane. The legal system supports Mangaraj against the peasants since his arguments are based on evidence. This primary and serious frame of reference is replaced by a completely different frame, that of the Asura pond and the fish therein. Senapati writes:

It is not in our nature to base what we write on vague guesswork. We shall provide irrefutable proof that there were fish in Asura Pond. Consider, if you will, the three long-beaked crocodiles. ... Why were they in the pond? What did they live on? Did anyone see them grazing in the fields like cattle? Or did they follow the path of non-violence like the Jains? Needless to say, since they were alive, they must have been eating something ... Someone might contend, "True they were eating fish, but they could very well have been getting fish from somewhere else." Of course, fresh and salted fish were in fact sold in the market, but no one ever saw the crocodiles carrying money and going there ... we can swear under oath that we never saw crocodiles obtaining fish in exchange for rice. Thus it is proven beyond doubt that there were fish in Asura Pond. (102-103).

Humour in the narration cited above challenges the singularity and totality of the official discourses which govern everyday life. Life does not occur within a single frame of reference. Humorous discourse of evidence of fish in the pond refers to the more discursive realities

simultaneously, it is a more substantial mode of communication than its serious counterpart, as it actually conveys more information about the system of coercion and fraud in colonial Odisha. In another place Senapati explores the same bisociative nature of narrative humour, uses satire and irony as tools to point at the immorality and negative values of authority.

The birds are happy and excited because they are able to spear and eat the little fish that live in the mud. Some might remark that these birds are so cruel, so wicked, that they get pleasure from spearing and eating creatures smaller than themselves! What can we say? You may describe the Kaduakhumpi birds as cruel, wicked, satanic or whatever else you like; the birds will never file a defamation suit against you. But don't you know that among your fellow human beings, the bravery, honour, respectability, indeed, the attractiveness of the individual all depend upon the number of necks he can wring? (103)

The reader finds a direct association of the birds with the exploiter because Senapati involves her in active participation using direct speech in addressing her. The reader engages in a form of moral enquiry.

Senapati's narrative demonstrates a subversive 'meta-knowledge' of nineteenth century Odisha and the prevalent system of justice. He exposes through humour and mockery the process of production of justice. Since Mangaraj was accused of the murder of Saria, the weaver woman an inquiry was instituted by "The Mighty Government of the Company" (156) and the case was noted as "The murder of Saria, the weaver woman, the unlawful possession of her cow, Neta, and other valuables from her house" (156). The seriousness is doused in mockery of the search, the inquiry and the evidence thus collected. The male inhabitants of the village were so scared of the machinery of law that they went

into hiding and the women provided excuse that was easily accepted: 'From what the women said as they peeped through doors open only a crack, it was gathered that half the men in the village had left to visit relatives, half of the remainder were busy looking for cows that had wandered off, half of those left had gone to Puri for *darshan* of Lord Jagannath' (156). Senapati refers through lateral narration to the coercion used by the power in obtaining its objective. Humour subverts the terror induced by the colonial system into the hearts and minds of the subjects. The narrative reads:

Since the villagers did not come out in droves, the *daroga* lost his temper and called them idiots, donkeys, fools, worthless fellows, and so on. This stream of invective sent shock waves through the village. The Chowkidars swung into action, broke open doors, and beat people up. A man close to death's door might manage to save himself from the hands of Yama, the god of death, for a day or two, by lying swaddled in blankets, but no one can escape a policeman. One after another, all the men filed out of their houses. The testimony of thirty-two witnesses was recorded over two days. (156-7).

The episode cited above is more than just a parody. It exposes the agencies of terror and exploitation through which colonialism was operative. Its focus is on the production, content and agency of colonial power subjugating rural India in the nineteenth century. Senapati's use of humour in the narrative is a pervasive medium for communicating the evils and limits of colonial power. It also engages the reader in complete participation in critiquing colonial life and the prevalent social norms. The narrative performs itself along subversive lines effectively depicting the life in colonial India in general and Odisha in particular.

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Role and Constraints of Women Sarpanchs in Decentralised Planning

Rakhi Ghosh

Women are still not considered at par in the economic, social and political spheres of life in our country. Similarly, Odisha is also battling with this notion of inequity borne out of patriarchy. However, a steady change can be observed in the attitude of the society towards women in general and girl children in particular due to the presence and participation of women in local governance. Many women have emerged as leaders at the grassroots, which has led to a recognition of their presence in local government systems. Their leadership skills can also be seen in some places where they have been implementing welfare schemes in a targeted manner. Additionally, their self-perception is also changing, which is a positive development not just for the women, but also the society on the path to empowerment. Even though women have showcased their governance skills, their acceptance as the real leaders of the society is yet to be accepted.

Women's Perspective on Evolution of Panchayati Raj System in Odisha

The first three-tier Panchayati Raj System was introduced in 1964 but the Zilla Parishads became defunct soon. Finally, this Act was amended in 1992 just after the 73rd Constitution Amendment Act was passed. In early 1992, after a gap of nine years before the 73rd Constitution

Amendment Act was passed, the state government conducted Panchayati Raj elections and reserved 33 per cent seats for women. However in the 73rd Amendment Act, the level of reservation was increased to 'not less than 33 per cent'. Odisha like many other states made use of the flexible word to raise the limit to more than 33 per cent. Other unique features of the Act were that women members were being recruited for the post of *Naib Sarpanch* in case the Sarpanch was a man. This clause is applicable to all three tiers of Panchayats. Further, it was decided that the Gram Sabhas would comprise many Palli Sabhas so that women and the labour classes were able to attend these Sabhas without foregoing their daily wages.

Socio-economic Conditions of Elected Women Representatives

The percentage of women elected as Panchayati Raj representatives started increasing steadily with the elections held in 1997 and continued through 2002, 2007 and 2012. During these elections, the percentage of women representatives was 35, 36, 36 and 54, respectively. These percentages are much higher as compared to all-India figures. If one sees the social background of the women Panchayat members, women belonging to the general category formed a higher percentage as far as

Sarpanchs were concerned. But the Ward Members were mostly from the Dalit community. However, the surprising fact was that tribals constituted 50 per cent of the total Sarpanchs. Also, more than 87 per cent women Panchayat members were married. In terms of the economic status of the women, it was noticed that 66 per cent of them belonged to families that were above the poverty line while 34 per cent from below the poverty line. On the other hand, though Odisha's female literacy rate is lower than that of all India figure (2011), but in 2007 almost all the elected women leaders were literate.

Capacity Building of Elected Women Representatives

In the 2012 Panchayat election, 50 per cent seats were reserved for women candidates, and surprisingly 54 per cent women candidates won the election. They won the election mostly on reserved seats, but due to lack of confidence and poor understanding of the Panchayati Raj system and the government's planning and schemes, they were mostly dependent on their husbands or other male members of the family. Alternatively, they were also dependent on the ex-male Sarpanchs or male members of the community who thus became the de-facto Panchayat members while these elected women representatives were reduced to de-jure Sarpanchs.

“We provided pre-election training to strengthen the capacities of women in the electoral process and post-election training to the elected women PRIs. Because most of them were first timers in the political sphere, they were in need of support, proper training and capacity building to understand their roles, responsibilities and implementation of government schemes,” says Litali Das, Programme officer of The Hunger Project.

Dr. Surya Narayan Mishra, former Political Science Professor at Utkal University, says, “After the 50 per cent reservation, it has been found that this sector is no more dominated by male members, rather women have not only understood their power and responsibility, they have also understood fund allocation and utilisation, function and functionalities of 3-tier system. When a woman becomes a PRI leader she focuses on development issues like health, education and livelihood, which is mostly overlooked by male members. Earlier there was fund crunch, but now they will get enough money through both the Fourth State Finance Commission and the Fourteenth Central Finance Commission for development work, so there is a need to empower the elected women representatives to work for the development of their Panchayats”.

After every Panchayat election SIRD provides regular training programmes to elected PRI members on various themes like their roles and the rules to be adhered to, responsibilities of PRIs, transparency and accountability, financial management and accounting, rural development programmes in Panchayati Raj Department, social welfare and other line department schemes. “Apart from this, we also provide training on good governance, sustainability, livelihood and exposure visit to in-house and outside the state.” said Saroj Kumar Dash, Deputy Director, State Institute for Rural Development (SIRD). “But this is not enough. Just after elections, PRI members are invited to attend a two to three day training programme twice or thrice in their five-year tenure. When it is difficult for the educated persons like us to understand the system of Panchayati Raj, government schemes and its implementation, how can a semi-literate person from a remote village understand and implement it.”, says Baliantha

Panchayat Samiti Chairperson Kabita Manjari Parida.

Performance of Women in Panchayats

Elected Women Representatives (EWR) in Panchayats are aware of public distribution system, Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Indira Awaas Yojana (IAY), National Health Mission (NHM) and other social security schemes. Besides, other development activities like immunisation, Mid-day Meals, Anganwadi Centres and schools are better managed, which is important for the development of communities. After the implementation of 50 per cent reservations, when women came to the forefront, they changed the focused of tasks to drinking water facilities, setting up of Primary Health Centres (PHCs), quality checking of Take Home Rations, strengthening of Gaon Kalyan Samiti, construction of individual and community toilets, Anganwadi Centres, etc. Women in Panchayats also emphasised on other rights-based approaches like girl child education, fighting violence against women, etc.

Dr. Amrita Patel, Project Advisor, State Resource Centre for Women, says, "When a woman becomes a Sarpanch, she tries to focus on solving the basic needs of womenfolk of that particular Panchayat. But to strengthen EWR, the government should play a proactive role in providing training at regular intervals. With 50 per cent reservation in Panchayati Raj election, we have increased the number of women members but if we want them to do the development work we need to empower them by giving regular trainings, exposure, and handholding support."

"Unlike their counterparts, elected women representatives are less educated, have less understanding of budgeting, are suppressed

by male members of the family and don't have a relevant say at the Block office to put forth their views on development processes and planning. So it is always a difficult task for women Sarpanchs in the decentralised planning and development processes. Through our regular training we have tried to build up their self-confidence, communication skills and leadership skills to carry out planning and development process," says, Sukant Mohapatra, State Coordinator, The Hunger Project.

Some government officials say that if the women members have a minimum educational qualification like matriculation, they will have a better understanding of budget and planning of schemes. Project Director, DRDA, Nuapada, Pradip Kumar Nayak, says, "Though women leaders are now able to understand their role and responsibilities, but their numbers are less. In many areas women Sarpanchs are still ruled by their husbands or other male members of the family. Even the husbands are attending meetings and asking about various schemes."

However, Dr. Patel also argues that functional literacy is important than a fixed educational qualification. But if minimum educational qualification like matriculation is needed, it should be implemented and monitoring should be done to evaluate their performance. However, Dr. Arun Kumar Sahoo, Minister, Panchayati Raj, argues there are other government officials, Panchayat Officer, District Panchayat Officer, Block Development Officer and DRDA to look after budget and planning of various government schemes, and they need to help women leaders carry out and implement government schemes. He emphasises that the government is regularly providing trainings and capacity building to the elected women representatives at the State Institute of Rural

Development (SIRD) to strengthen them for implementation of government schemes.

Problems Faced by Women Leaders in Panchayati Raj System

The state government upped the reservation for women from 33 per cent in 2007 to 50 per cent in 2012 to ensure focus on women-related issues like health, education, environment, sanitation, food security and livelihood, which were less prioritised by their male counterparts. Even though the percentage of elected women representatives was close to 54 per cent, in many areas it was found that the elected women Sarpanchs were not allowed to enter the Panchayat office and sit on the Sarpanch's chair. This was true especially those who were from the lower castes and had won the elections because of reserved seats.

Elaborating on her experience, Sarpanch Ranjita Sethi (SC) of Baligorada Panchayat, in Kamakhyanagar block in Dhenkanal district, states that when she was elected as the Sarpanch she was hardly accepted by the male members of her Panchayat. She was not even allowed to attend the office and sit on the Sarpanch's seat until 6 months after she won the election.

She further adds. "When I attended leadership and capacity building training for women Panchayat leaders I got to know about the power and responsibility of a Sarpanch. Then one day I gathered confidence and went to the Panchayat office. On that day, I was overwhelmed. Actually the seat was reserved for a Dalit woman but the male members of the higher caste in the community wanted me to serve as proxy Sarpanch."

Minati Baliar Singh, Ward Member and President of State Women Panchayat Representatives Association (SWPRA), says, "A

woman Panchayat member has to finish her household work first before she leaves for the Panchayat office. In villages, household work is still regarded as the duty of a woman or the daughter-in-law of that house. Sometimes, to attend any meeting at the Block office she has to take the help of her husband or other male members of the family because mobility is still restricted in villages. If the meeting takes place for long hours she has to take the help of others to drop her at home, which again creates problems for her."

Women's Participation in Decentralised Planning

Decentralisation is essential for eradicating the impacts of unequal growth, unemployment and tardy implementation. Therefore, right since Independence there has been a constant cry for democratic decentralisation of the development process through planning. Broadly, the concept of democratic decentralisation means involvement of people at various stages of planning and implementation. So, development planning would have to be done at the Central level, State level, Block and the village level, which makes grassroots planning necessary for coordination, consistency and spatial planning.

India is a country of villages. Small units like villages have limited technical, material and financial resources. This makes it essential to have an establishment which would provide development support to villagers. The initiatives of village people have to be supported by the State. Therefore, the two key elements of the Panchayati Raj system are people's initiative and participation encouraged and aided by an extension organisation like the Gram Panchayats at the village level, Panchayat Samitis at the Block level and Zilla Parishads at the district level. It was put under the administrative control of Block

Development Officer (BDO) who is assisted by a multi-disciplinary team of extension officers for areas like agriculture, animal husbandry, irrigation and works, cooperation, social education, village industries, etc.

The Palli Sabhas and Gram Sabhas organised in all Panchayats in 2012 helped the first-time elected candidates to understand the role of Palli Sabhas and Gram Sabhas and sensitised them on planning for their Panchayat. While the women Ward Members raised many women-related issues like construction of toilets, drinking water facility, steps at bathing ghats, concrete roads, schools and Anganwadi centres, they also put forth these proposals in the Gram Sabhas where officials and representatives of 11 departments were present. All these Palli Sabhas and Gram Sabhas were video-recorded to know the participation outcomes by local people, especially women.

On the other hand, there are exemplary performances shown by some women Sarpanchs and Ward Members in decentralised planning and implementation of schemes. For example, Soudamini Das, Sarpanch of Sarakana Panchayat in Baliana Block, has focused on development works through MGNREGA like opening a Primary Health Centre, constructing Anganwadi Centres, providing electricity facilities and also providing drinking water facility. She explains, "In the first Palli Sabha, the villagers demanded a concrete road and work for job card holders which was discussed in the Gram Sabha, and after rounds of discussions a resolution was passed and submitted to the block office at Baliana. Within a few weeks, the Block Development Officer (BDO) approved six projects, which included concrete roads and ponds renovation work. I was happy that villagers who were going out in search of work got both work and payment on a regular basis in their own village."

Like her, the tribal Sarpanch of Khairia Panchayat, Jarmani Majhi focused on regularisation of PDS and including beneficiaries in government schemes. When she became the Sarpanch, the first demand raised in both Palli Sabha and Gram Sabha was the need to regularise PDS and ensure that the right people should get rice through the system. Some of the villagers had alleged that though they had not received rice for the last three months, their cards were signed by officials. Jarmani, therefore, launched a drive against PDS corruption in her Panchayat. After getting regular complaints from villagers, a resolution was passed in the Panchayat meeting to verify the number of right beneficiaries, those who were left out and to remove irregularities. After assurance by the BDO, people in her village are getting rice regularly through PDS, she says.

Elected Women Representatives' Role in Increasing Panchayat's Funds

A Panchayat's own resources give it a free hand to invest on development work which otherwise takes a lot of time through implementation of government schemes. Earlier, Finance Commission grants were released as tied up resources for the Panchayats and since the Panchayats had no income of their own, they were not in a position to upkeep, maintain and renovate the capital assets possessed by them like ponds, orchards or a market complex.

Additional Secretary, Planning and Coordination Department, Government of Odisha, Pradeep Kumar Biswal, says, "A one-time grant of Rs. 10 lakh to each Gram Panchayat during next five years will be given for creation of revenue generation capital assets. With this they can maintain fish ponds, orchards, *pindis* for weekly *haat* and new market complex."

It was observed that the total income of 6,209 Panchayats in the State was Rupees one

crore per annum, whereas some Panchayat's had meager or almost no income. This idea was borrowed from other states to increase their own sources of revenue. Once this is done, it will be invested on basic services of Panchayats like ponds, orchards, Kalyan Mandaps, playgrounds, graveyards and other facilities.

Devolution of funds should not be tied so that the Panchayats have the flexibility to utilise money as per their needs. Even the Central Finance Commission grants will be un-tied in nature. The smallest Gram Panchayat in the State should get about Rs.20 lakh un-tied fund every year. This is an opportunity and also a challenge for the Panchayats in that they will get substantial money to spend but they lack the capacity to spend the amount in an optimum manner. Biswal also points out that the Panchayat due to lack of required manpower and expertise lacks basic infrastructure for planning and budgeting in a systematic manner. Therefore, it is incumbent on part of the State Government to take up capacity building of Panchayats so that they would be able to prepare Gram Panchayats level plans and spend the amount in a planned way. Otherwise, the amount will be unutilised and lie in the banks.

Conclusion:

Women were given not less than one-third seats in the local government system in the historic Act of 1993 with a view that it would create an enabling situation in which grassroots women leaders would take decisions that would affect millions of people in the rural areas. This enabling provision has generated a large number of grassroots' women leaders both at the national and the state levels. That in turn created social mobilisation by bringing million-plus women in the public forum. But the socio-economic conditions of these leaders show that most of them are semi-literate and get elected not due to their own choice but because of their family or the community. In other words, most of them are not fully prepared. However, it has been also seen that some of the women leaders have become effective in the Panchayats because they are backed by the community or their family members. However, the percentage of proxy women Sarpanchs still remains very large.

These women leaders are working with two types of constraints—institutional and social. Coupled with that, women have to work under an environment of social discrimination and their household responsibilities still continue with it. As a result, they lag behind their male counter parts.

Odia Children's Poems and the Making of the Young Minds

Khagendra Sethi

This paper makes an attempt to study Odia children's poems and how they frame the psychological development of the young children. It is applicable to those children who belong to the school going age, preferably 5 to 12. It will also show that apart from other social factors responsible for the growth of the young minds, Odia children's poems play a vital role in shaping up their minds with dominant morals, values and ideals. These poems are generally prescribed for students in primary and upper primary levels. Some times these poems are folk songs and those are sung to the children by their mothers and grandmothers for a variety of purposes like to make them sleep, calm them down from crying or divert their attention from one thing to the other. The children learn these poems at an early age and develop a positive attitude based on the theme of the poems when they grow up. They try to translate those ideas and ideals in their real life in course of time. In other words, the poems contribute to the individual growth of the mind till the later stage of life.

I

Odisha has the historic glory of art, architecture, culture, sculpture and literature.

When Odia language was undergoing a phase of transition, its literature existed in the form of folk songs and folklores. Odia children's poems, at that time, were very much in the form of rhymes. Due to the influence of renaissance in India in 19th century, children's literature was recognized as a branch of literature in India. Like any other Indian regional languages, Odia language and literature also welcomed the trends of renaissance. It is at this stage, Odia children's poems gained ground because of the large scale contribution of Madhusudan Rao. Later, children's poets like Pallikabi Nandakishore Bala and Gopala Chandra Praharaj, Gobinda Ratha, Chandra Mohan Maharana and Sitanath Roy created a special identity of Odia children's literature. Odia books for children per se were non-existent in school curriculum. In 1895, Vaktakabi Madhusudan Rao wrote *Barnabodha* which was incorporated in school syllabus for primary children. He also wrote *Shishubodha*, *Balabodha*, *Sahitya Prasanga*, *Sahitya Kusuma* to enrich children's literature. 'Pravata', 'Sandhya', 'Sundara Sansara', 'Grisma' and 'Barsha' are the most memorable poems Madhusudan Rao wrote for children. Fakirmohan Senapati has not written anything specific for

children but some poems like ‘Benga Bhai’, ‘Koili Nani’, ‘Bani Chadhei’, ‘Sankhi Biradi’, ‘Daani Alua’, ‘Sahada Gachha’ and ‘Balua Kukura’ placed in *Abasara Basare*, a collection of poems, can be included as poems for children.

Gopal Chandra Praharaj, another Odia poet, has major contribution for Odia children’s poems. He is immortal for his famous poem for children ‘Dhore Baya Dho’. Pallikabi Nandakishore Bala has earned the name as a distinguished poet for Odia children’s poems. His collection of poems *Nanabaya Gita* is a milestone in Odia children’s poems. The poems are simple, easy and extremely lyrical. It touches the curiosity of the little children. His poems are very much adored by the children because he was a school teacher and was deeply associated with the little children in schools.

The first quarter of twentieth century witnessed the profuse output of Odia children’s literature, particularly Odia poems. Mrutyunjaya Ratha’s collection of poems *Rasabali* is very much familiar. At this time Nilakantha Das published two epic poems *Pilanka Mahabharat* and *Pilanka Ramayan* which enriched Odia children’s poems. The other great poems for children written at this time were *Bala Mahabharat* by Madhusudan Das, *Sunara Desa* by Padmacharan Pattanaik and *Puspanjali* by Janakinatha. Balakrushna Kar’s *Janha Mamu*, *Sachitra Shishu Ramayana* and *Phula Changudi* were the famous Odia poetry books written for children. Balakrushna Pattanaik’s *Charu Labanga Lata* and *Phula Baulabeni*, Kalicharan Pattanaik’s *Kala Handia Megha*, Harekrushna Das’s *Shishu Ranjana Gitika*, Brahmananda Sadangi’s *Shishu Sangita*,

Balaram Das’s *Sishubodha Ramayana*, Manicharan Mohapatra’s *Nutana Shishu Khela Gita*, Srinivas Singh’s *Shishumela Gita* were the best books in this period.

Children’s literature, in the middle of the century, took a new dimension. The spirit of nationalism influenced the Odia poets to a great extent. They started writing on this aspect in order to inject the spirit of patriotism in the minds of the children. Prior to the independence, this movement helped the children to be influenced by the freedom struggle and after independence they were motivated to retain the value and dignity of independence. The Odia children poets understood the spirit of the period and wanted to strengthen the foundation of the spirit of the children by incorporating these poems in and outside the school curriculum. The children are ‘*agami jugara drasta, agami jugara srasta*’ (the seers and the architects of the future nation) and by their effort a golden age can be initiated in the history of our country – was an idealistic notion of the great poets and statesmen of that time. A stanza can be quoted for instance to show the tremendous influence of the poem on the young minds.

Udaya pathara yatri amere
naba Bharatara chhatra

Sukabata amen naghosibu aau
andha badhira shastra

Ame agami jugara drasta

Ame agami desara srasta. (Radhamohan
Gadanayak, Sahitya Sourava, II, 1947)

(We are the travelers on the path of enlightenment and the students of new India. Like parrots, we

shall not chant the old scriptures blindly. We are the seers and the creators of the coming era.)

Towards the second half of the twentieth century, the international community debated on the urge of the human rights. It awakened the consciousness of the individual and of the nation. This found reflection in literature. The Constitution is committed to safeguard the fundamental rights of an individual. In return, the state expects duty and accountability from him. It is inevitable to make the children, the citizens of tomorrow, conscious. They should be aware of the planning, economy, agriculture, industry and other multiple activities of the country. The onus lies on the present syllabus of the modern schools to let the children maintain national integration, secularity and other Constitutional values of the country. The study of Odia children's poems, at the present time is not just confined to entertainment rather it has become multi-functional in building both the individual and the nation.

It goes without saying that the whole world smiles with the smile of the children. The parents as well as the teachers adopt various means to make the children cheerful. For such a great cause children's literature has got a very important role to play. For the pleasure of the children, the grandmothers sing songs. The mothers sing while they feed their babies. The lullabies make them asleep. The mothers also sing songs to stop them crying or divert their attention. The songs serve as an entertainment and help them to divert their attention from one state to the other. Besides this obvious and common purpose, the songs have both direct and indirect implications that help in nourishing the psychological growth of the children.

The objective is to show that the poems, sung for the purpose, cast tremendous influence on the mind of the children. These poems are conceived with the various ideas and ideals that shape the mental development of the young children. The poems are very constructive in nature and the children listen to them and enjoy with great fun and pleasure. This paper would like to establish how the young children imbibe the basic human values from the Odia children's poems that continue to have a long bearing upon their mind from childhood to adulthood.

Starting from the birth, a child is accustomed to listen to various rhymes and Odia poems in the lap of the mother and the grandmother. They sing the most beautiful and mellifluous songs on different situations to entertain the child. The very songs enchant the child and the child responds in accordance with the desire of the mother. Besides the part of entertainment, the songs play a major role in shaping the psyche of the children. The songs cast a long lasting impact on their minds and they mentally prepare to lead their life on the morale of the songs. To substantiate this point some Odia children's poems should be referred to.

II

The poems widen the horizon of imagination of the children. They learn the art of imagination and speculation. The window of wisdom starts opening. They are able to identify the values of life. They realize the importance of devotion and divine belief. Honesty and veracity touch their hearts. Justice, pity, purity, politeness and commitment are some of the human qualities that the child likes to imbibe in life. Moreover, the children also learn how to take care of the trees,

show pity to the animals, do duty to the parents and neighbours. A stanza can be quoted which imprints in their minds at the early age and try to realize its message in real life when they grow up:

Bidyatai mahadhana

Balake kara uparjana (Madhusudan Rao)

(Learning is a great wealth, and children are required to pursue it.)

Learning is treated as wealth. Children are advised to acquire this wealth. When a child listens to the songs, he thinks too much on it. He mentally prepares to achieve it in life. Though he is a child yet he understands the significance of learning. He feels committed and concentrates on studies on his own. The poem serves as a form of inspiration. He is also inspired by a poem which sings:

Raja sina puja paye apana desare

Kabi puja paithae desa bidesare

(Kabi Jadumani Mohapatra)

(A king is respected in his kingdom but a poet is respected in and outside the country.)

This stanza comes from Kabi Jadumani Mohapatra. Jadumani views that a poet is superior to a king. Learning is much above the empire and the emperor, power and position. The glory of the king is confined to the boundary of the state but learning spreads beyond boundaries. The children very slowly understand and realize the gravity of study at an early age. He orients his mind towards learning from this song. Moreover, his orientation does not stop till he completes his education. It is because the theme of the poem has a lasting impact on his mind since his childhood.

A child forms separate constructs in his mind with reference to different poems he listens to. He develops different ideas and ideals upon these poems and tries to implement them in his life. He inculcates one of the highest values in life when he listens to the song:

Sata kahibaku kian daribi
sata kahi pachhe male maribi

Mote etiki sikhao Sain he
mora dhana jana loda nahin he.

(Ramakrushna Nanda)

(Why should I be afraid of telling the truth? Let me die for the cause of truth. O God! Teach me this much, I do not want wealth, name and fame.)

Here is a poem, for instance, when the child listens to it he gets the highest motivation in life. Lie is regarded as a sin. Gandhiji considers it to be a crime. Truth is the highest virtue in life. That is why the child resolves to lead the path of truth. He is prepared to maintain truth even at the cost of life. He earnestly prays for God to teach him the ways of truth. He values truth more than his wealth and fellow beings. This very concept of truth continues to influence on him in his entire gamut of life. Like morning showing the day, the idealism that ingrains in his mind during childhood, is consolidated at the later stage of his life.

A variety of songs influence him. They are of different taste and flavor. A poem touches him which values the dignity of manual labor. The so-called sophisticated and educated people of the present day society detest manual labor. Here is a poem that sings the glory and greatness of a daily wage laborer.

Sramika bhaire lagi pada

Keun kama aba tote bada

Kala karakhana sadaka kenala

Bila kama aba bandha bada

(Ananta Pattnaik)

(Brother Workers! Work hard. Nothing is harder for you: be it working in factory and farm or building roads and embankments!)

The lines wholeheartedly appreciate various categories of laborers covering from the industrial workers to the daily wage laborers working in a canal. The impression goes to the children that no work stands impossible before them. Moreover, they work with dignity. The poem also advises to work like a hero. Only action can overcome need and redeem suffering. The whole country will prosper with wealth and the people will have hearty smiles. The poem ingrains work ethics in the mind of the children. He visualizes a country free from hunger and suffering and full of progress and prosperity. He dreams of a country where people can enjoy maximum comfort and happiness. A poem rightly sings:

Kama karijao bira pari
abhaha kasana jau sari

Dhana dualate
puri uthu desa

mukhe mukhe
hasa jau vari

(Ananta Pattnaik)

(Work like heroes and thereby bring an end to the need and suffering. Let the country be full of wealth and prosperity, its people forever cheerful.)

Some poems are also there which reveal biography of the great men. The children accrue utmost inspiration from those poems. A poem is

written on Madhusudan Das, the great barrister and social reformer of India. Once upon a time he was going to school and on the way got slipped in a muddy road. He reached school late in the same muddy dress. The teacher was amazed. He also took the people aback when he repaired that swampy road by the help of his friends during Puja vacation. This small boy is an epitome of patience and fortitude. He did not break down. Nor did he admit defeat either. His action shows his commitment for society that he would undertake in the rest of his life. The lines are:

Hela dasahara chhuti bela
sathi pila daki kala mela

Bali godi mati pakai savien
gan danda kale samatula

(Jagannath Mohanty)

(During Dussehra holidays he assembled his friends and got the village road repaired by filling it with sand, soil and mortars.)

The poem sets Madhusudan Das as a model. It touches the hearts and minds of the young children. They swear to themselves to be a child like Madhusudan Das. They also undertake similar tasks in their very childhood. Their inspiration reaches climax when they come to know that the child is none but the great Madhubabu. A small boy who has grown into a renowned advocate, a great statesman and a conspicuous social activist, devoted his whole life for the sake of the motherland. The poem states:

Bada hela dine sehi pila
Madhu barrister bolaila

Desa pain kete kama kari sie
kala kala jasha rakhi gala

(Jagannath Mohanty)

(That boy grew up and became known as Madhu barrister. He became immortal by his great deeds for the country.)

The children also develop a sense of respect and devotion towards their parents. Whatever ideas they form about their parents continue to be with them life-long. He regards them as living gods. These gods are greater than the gods in heaven. He learns that only their blessings can shield them from crises. So they grow with this input in mind. The poem rightly reads:

Pita mata tharu	bada debata ke
Saraga	raije nahin
Tankari ashisa	saha eka sina
Bipadun	tariba pain

(Madhusudan Rao)

(No Gods in heaven are greater than parents. Their blessing is the only way out to overcome the crises.)

Even folk songs also develop in them a sense of work culture, fellow feelings and patriotism. The stanza cited below endows children with many human qualities. The children learn that God has given them two hands to work. Through these hands they can earn their livelihood. They will neither beg nor depend on anybody. They will use their hands in constructive purposes. They will make use of their hands in welcoming friends and beheading foes in case they grab the motherland. He can fight and bring victory and honor for the country. He will defeat enemies and put up flag in the coast as well as at the top of the mountain as a mark of bravery and heroism. The stanza justifies:

Eije mora duiti hata
jogai deba dana

Kariba nanhi bandhu jane
aghata keven na na

Shatru jadi chhuinba mati
Munda tara deba je kati

Sagara kule pahada chule
udai deba bana

Ei je mora duiti hata
jogai deba dana

(Here are my two hands meant for providing bread and butter and not for hitting friends. If the enemy intrudes into our land they will behead him and put up the flag of victory over sea as well as at the top of the mountain.)

Another folk song also teaches a child how to become an ideal individual and a role model and make the people proud around. He will do something unique for the motherland for which the boys will applaud and the girls will garland him as a mark of love and respect. The friends will sing and dance in honor of him for his bravery and heroism. So, when the child marches from childhood to adulthood he feels committed for the dignity of the motherland. Consciousness grows in him when he grows up. He doesn't do anything that will cause disgrace to him, his community and his country.

Balake mora chamaka
dekhi maribe kara tali

Balika gale galai debe
garabe phula mali

Nachibe mita gaibe gita
mishai chhati chhati

Jaya Odisha Bharata jaya
janma bhumi mati

(For my heroic deeds, the boys will clap, the girls will garland me with pride and the friends will sing and dance together. May the soil of my motherland Odisha and India triumph!)

To wind up, this paper states that apart from many other factors responsible for the growth of the human mind, Odia children's poems also help in shaping up the psychological development of the school going children. Apart from entertainment, these poems are educative in nature. The children imbibe the basic morals, values and ideals from these poems and develop them with the growth of their age.

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Cyclonic Hazards in Odisha And its Mitigation

Saptaparna Mishra

Dipika Kar

As India is a subcontinent being surrounded by oceans from three sides, it is more prone to cyclones. Although cyclones affect the entire India, east coast is more prone to cyclone than west coast. Among all the east coastal states Odisha is worst affected by tropical cyclones experiencing landfall of 260 cyclones within a time span of 100 years. The fertile alluvial soil of coastal deltaic region, well developed irrigation and communication facility has made this region most developed from socio-economic and cultural point of view and most populous region of the state thus making this region highly vulnerable to hazards

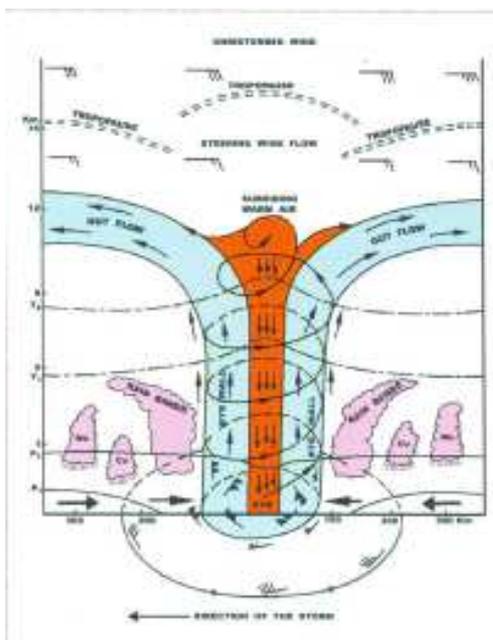
like cyclone. Damage to the coastal Odisha due to cyclonic disaster hits state economy very hard. So proper planning, mitigation strategy and preparedness is badly needed to reduce the disastrous consequences of cyclone.

Mechanism of Tropical Cyclone

Tropical cyclones are violent storms that originate over warm oceans of tropical area. These are rotational low pressure systems characterized by spirally circulating wind around the centre called eye. The eye is a region of calm with subsiding air and around the eye wall there is strong spiraling ascent of air to greater height reaching the tropopause.

The energy that intensifies the storm comes from the condensation process in the towering cumulonimbus clouds surrounding the centre of the storm. On reaching the land the moisture supply is cut off and the storm dissipates. The place where cyclone crosses the coast is called landfall of the cyclone.

The entire peninsular India lies in the tropical region with the north eastern trade winds flowing over them. Also the cyclones travel in an east to west direction thus, facing the eastern coastal plain more frequently. The tropical cyclones develop over warm tropical waters. Sea

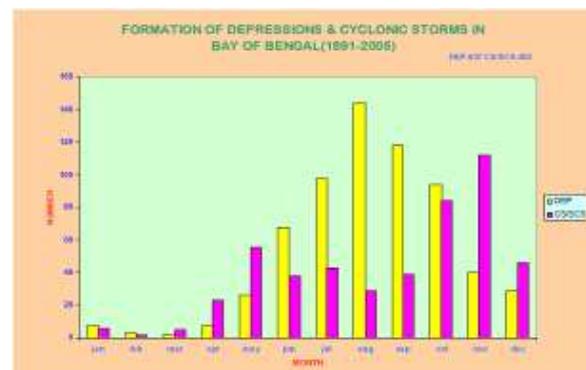
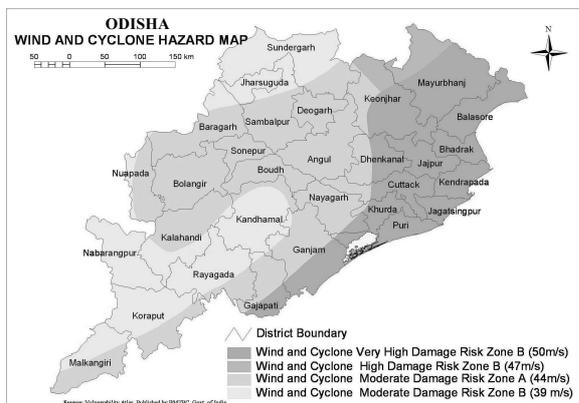


surface temperature of the Bay of Bengal is 2 to 3 degree Celsius more than the sea surface temperature of the Arabian Sea. Hence it experiences more cyclones. The tropical cyclones are more attracted towards the wet points. The wet points in the east coast outnumber the wet points over the western plain, thus making the eastern plain more susceptible to cyclones. The tropical cyclones, which move from high pressure areas above the sea to the low pressure areas over the land, are hindered by the formidable Western Ghats on the west coast. While the Eastern Ghats are present but are not that formidable to be able to hinder the movement of cyclones. So subtle geographical variation over the eastern and western coasts make our eastern coasts more susceptible and vulnerable to tropical cyclones.

Odisha coast out of which 180 were depression, 57 were storms and 23 were severe storm which accounted for 69%, 22% and 9% respectively of the total disturbances.

Most of the major cyclones have occurred in the month of October and November i.e in post monsoonal season and the graph below shows that :

- More numbers of depressions have affected the Odisha coast in the month of July and August
- More numbers of storms have affected Odisha coast in the month of June and July
- More numbers of severe storms have affected Odisha coast in the month of September and October.



Odisha and Cyclone

Among all the coastal states of India Odisha is more prone to cyclone where nearly one third of cyclones of east coast visits the state Odisha. Out of the total severe cyclonic storms of the Bay of Bengal 15% affect Odisha and districts like Balasore, Bhadrak, Jajpur, Cuttack, Puri, Ganjam, Kendrapara, Jagatsinghpur, Khordha, Gajapati are more prone to cyclone. In the last 100 years total 260 have confronted

Source- www.ndma.gov.in

In Odisha cyclonic storm exposes people and landscape to the impact of three types of hazards i- e high speed wind, storm and tidal surge, heavy torrential rainfall which leads to physical destruction, saline inundation of low-lying area and flooding respectively. The severe storms of 1942, 1967, 1971, 1977, 1990-Super Cyclone and the recently occurred Phailin of 2013

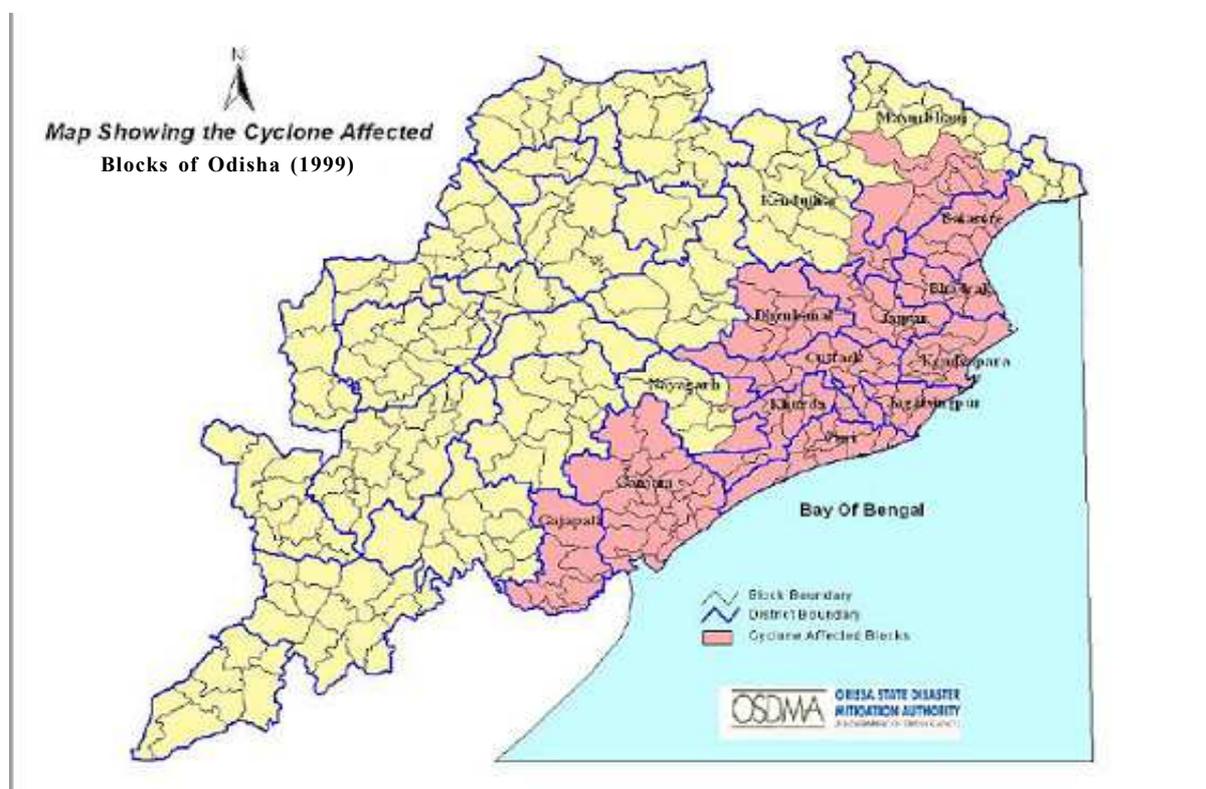
have led to devastation of public life, public property and great death toll. But the Super Cyclone of 1999 broke all the records of 100 years regarding intensity of the hazard and loss of life and property.

1999- Super Cyclone: An Overview

The super cyclone which Odisha faced on 29th Oct 1999 with a wind speed of more than 300 k.m per hour, made landfall near Ersama (Jagatsinghpur) and caused rainfall of 45 to 90 c.m.

land, 75% of the standing trees of coastal area.

- Cyclone disrupted the entire network of telecommunication, transmission towers, poles, lines, exchange and supply of electricity, supply of water along with damaging bridges, roads and government as well as private buildings.
- Vast area, nearly 10 blocks in the coastal districts ranging from Puri to Kendrapara suffered from saline inundation due to



It was probably the greatest cyclonic disaster ever recorded in the last century.

Damage caused due to super cyclone-1999

- The cyclone affected 1.89 crores people in 14 districts of Odisha along with death toll of approximately 10,000 with loss of 4.45 lakh livestock, crops of 18.43 lakh hectare

flooding and cyclone induced tidal surge of 6 to 8 meters.

- Cyclone destroyed 90% of the coastal vegetation, mangroves of Kendrapara and Jagatsinghpur along with vanishing the coastal shelter belt plantation and casuarina forest from Paradip to Konark.

Devastation of super cyclone left everybody traumatized but the disastrous consequences of recently occurred severe cyclonic storm Phailin had been reduced to a greater extent i.e., only 23 death toll due to proper planning, vast evaluation and implementation of mitigation strategy.

Mitigation And Management Of Cyclonic Hazard

Existing disaster management arrangements

- The state government has formulated a disaster management policy with a focus on total risk management and vulnerability reduction, strengthening physical infrastructure, psychological as well as socio-economic status of people to reduce vulnerability.
- A state level natural calamity committee has been formed under the chairmanship of Chief Minister for overall supervision and monitoring at the state level with subordinate committees and village level task force committee at district level, block level and Gram Panchayat level.
- A four stage warning system for tropical cyclone is followed by IMD since 1999
 - Pre cyclone watch- a special bulletin is issued containing early information about the development of cyclonic disturbances.
 - Cyclone alert –It is issued at least 48 hours in advance of the expected commencement of adverse weather over the coastal area.
 - Cyclone warning – it is issued at least 24 hours in advance.
 - Post landfall scenario-It is issued to cover the devastating impact of the cyclone in coastal areas.
 - After the weakening of the cyclone into a depression stage, a final message on dewarning is issued.

- The warning received by IMD at state level is communicated to the district collectors which is communicated further to the Tahsildars and B.D.Os.
- Prior to 1999, there were only 23 cyclone centers while in the post super cyclone period 97 multipurpose cyclone shelters, 10042 school cum cyclone shelters were constructed by state government.
- Government of Odisha is implementing GOI-UNDP Disaster Risk Management programme in the cyclone prone blocks and stressing on formation of disaster management team at village level.
- Extensive trainings have been conducted for officers at different level on specialized training in search and rescue operation and psychological first aid.

Major disaster risk reduction initiatives being taken

- After super cyclone Government of Odisha constituted Odisha State Disaster Management Authority(OSDMA) to have a systematic and planned approach to disaster mitigation and management in the state.
- State Government have constituted 5 units of Odisha Disaster Rapid Action Force(ODRAF) being procured with equipment for use during disaster management.
- Government has implemented UNDP sponsored Disaster Risk Management Programme at multi-level and construction of Emergency Operation Centers or Control Room.
- 22 satellite phones have been provided to 17 districts and toll free numbers 1077 and 1070 installed in district Control Rooms and State Control Room respectively.

- OSDMA has started reconstruction and construction of new saline embankments, road and water supply construction of health centers, educational centers and agro – service centers in the aftermath of cyclone.

Projects taken to hand on cyclone risk mitigation

Many projects are taken into hand by Government through National Cyclone Risk Mitigation Project (NCRMP) of which following are the important projects-

- Construction of multipurpose cyclone shelters.
- Construction and renovation of embankments and coastal canals for improved drainage.
- Construction of approaching roads for connectivity to cyclone shelters and served villages.
- Shelter belt plantation and casuarina forests.
- Regeneration of mangroves.

Reduction Of Loss Due To Proper Management And Mitigation

Phailin –An Overview

It is the second strongest tropical cyclone ever to make landfall in India behind only 1999 super cyclone. It hit Odisha on 12 October 2013 having average wind speed of 250 k.m/hour and made landfall near Gopalpur in Odisha. Total death toll was 44 with loss of 42.4 billion rupees while it was 6243.96 million rupees.

Mitigation

- 600 buildings were identified as cyclone shelter and people were evacuated from areas near the coast.
- The cyclone prompted in India's biggest evacuation with more than 11 lakh people

moved up from the coast land of Odisha to safer places.

- The Odisha Government issued high alert to cyclone prone districts and canceled the Dussehra holiday of employees in all 30 districts of Odisha.
- Food and relief material were stocked-up at storm shelters across the State and made arrangement for over 1000560 food packets for relief.

Cyclone being a natural phenomenon cannot be stifled or we cannot change its path but with preparedness, proper mitigation strategy and proper disaster management we can considerably reduce the devastation of public life and public property and other disastrous consequences of cyclone to a great extent. The recent cyclone Phailin is a burning example of this.

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Role of Women in Ancient India

Naresh Rout

Women are the gift to the society. During ancient period of India, women played a significant role. The Rig Vedic Women in India enjoyed high status in society. Their condition was good. The women were provided opportunity to attain high intellectual and spiritual standard. There were many women Rishis during this period. Though monogamy was mostly common, the richer section of the society indulged in polygamy. There was no *sati* system or early marriage. But from enjoying free and esteemed positions in the Rig-Vedic society, women started being discriminated against since the Later-Vedic period in education and other rights and facilities. Child marriage, widow burning, the purdah and polygamy further worsened the women's position.

The epics and Puranas equated women with property. Even Buddhism did little for women. Though the Maurya kings often employed female bodyguards, spies and 'Stri-adhyaksha mahamatras', their status was still quite bad. Upper caste ladies had to accept the purdah. During this period men were polygamous and widow burning was an accepted norm. Arthashastra imposed more stigmas on women as Kautilya dismissed women's liberation and they were not free even to go elsewhere without husband's permission.

They became worse off in the Gupta period. The Smritishastras abused them; Manu dictated a woman would be dependent on her father in childhood, on her husband in youth and on her son in old age. Apart from child marriage and *sati*, prostitution and Devadasi system became widespread.

Ancient Women and Education:

There are some bright exceptions in this dismal picture. The role of women in Ancient Indian Literature is immense. Ancient India had many learned ladies. There were two types of scholarly women — the Brahmavadinis, or the women who never married and cultured the Vedas throughout their lives; and the Sadyodvahas who studied the Vedas till they married. Panini mentioned of female students' studying Vedas. Katyana called female teachers Upadhyaya or Upadhyayi. Ashoka got his daughter, Sanghamitra, inducted into preaching Buddhism. From the Jain texts, we learn about the Kousambi princess, Jayanti, who remained a spinster to study religion and philosophy. Often, Buddhist nuns composed hymns. Women did write Sanskrit plays and verses, excelled in music, painting and other fine arts.

Ancient Women in Politics:

Women often enjoyed prominent roles in politics. Megasthenes mentioned the Pandya

women running the administration. The Satavahana queen, “Nayanika ruled the kingdom on behalf of her minor son. So did Pravabati, daughter of Chandragupta II, on behalf of the minor Vakataka prince. A little after the Gupta period, queens used to rule in Kashmir, Odisha and Andhra. Princess Vijaybhatarika acted as the provincial ruler under the Chalukya King; Vikramaditya I. Women were provincial and village administrators in the Kannada region. Women from the aristocratic classes enjoyed education and other privileges but the common woman still suffered ignominy, deprivation and hurdles.

Ancient India spans a vast period 2500 B.C-250 B.C... Archaeology, ancient texts, and artifacts are being used to reconstruct the lives of women. “The earliest materials found by archaeological excavations suggest the worship of goddesses. The earliest recorded religious texts (1500 B.C.) call on the life-giving power of goddesses to give life and to nurture and sustain it.” After the Aryan invasion and the development of Hinduism and then Buddhism, India’s extant written texts add greatly to our knowledge.

Centered on the Indus River valley, the oldest known civilization in India ranged from ca. 2500-1500 B.C. Today most of these cities of archaeological interest are now in Pakistan due to Indian independence and partition in 1947, although the ancient city-state of Lothal is in the Indian state of Gujarat. Extensive remains at Mohenjodaro, Harrapa, and Lothal show a well organized, prosperous agriculture and commercial society that traded with other civilizations in the Near East. The most famous ancient artifact is that of a young slender girl posing confidently. Numerous toys found convey a society that valued family life. While their inscribed ancient seals have not been deciphered to determine the actual

meanings, extensive female images have been found that suggest goddesses played a central role. “Often called fertility goddesses, very few depict pregnant women, women giving birth or women nursing children. Several of the seals suggest a goddess associated with vegetation and fertility.”

Apparently this civilization succumbed to major natural disasters that changed the course of the Indus River. Hitherto it was thought that the invading Aryans conquered these indigenous people, but the Indus Civilization was already in a state of decline when these nomads came in from the Hindu Kush. These Aryans were light skinned compared to the natives and over time enslaved them, resulting in the caste system. Aryan’s highly hierarchical society was led by the Brahmin priests, who imposed political and religious power over the rest. The Brahmins composed sacred literature, the Vedas that postulated the beliefs that continue to be revered today by the Hindus. The Rig Veda, oldest of these texts, composed mostly by priests, but a few women too; give us the first ancient Indian writing with decipherable information about their various gods and goddesses. There is a creation story, where the goddess Aditi gives birth to the earth, also personified as a goddess, Prithvi. Mother Earth’s role was to be tender to the dead and Aditi was to be prayed to for release from sin.

Much of the ideal role of women can be ascertained from the images of a maiden and bride in the Rig Veda. A daughter and maiden were praised for the characteristics of beauty, radiance and appealing adornment. This description suggests interest in feminine sensuality, child-bearing capacity of the young girl. At festival gatherings, young virgins met eligible men, with flirtatious coupling after initiating a relationship. They then turned to their parents for approval and marriage arrangements were made. To be a virgin

bride was of paramount importance. Practical advice was given to the new bride including: she not to be angry or hostile to her husband, she was to be tender, amiable, glorious, and mother of sons. The famous statement: "May you be the mother of a hundred sons," was conceptualized.

A woman's role as outlined in Hinduism at this time was to be a good wife so that the gods and goddesses would respond to the couple's requests and needs. An altar tended mainly by the father/husband, was overseen by the wife/mother when he was gone from the home. Her job was to keep the sacred flame burning 24/7. It was also the woman's responsibility to recite and sing hymns to the deities, a duty ascribed to women in most all other cultures. Divine couples like Indra and Indrani and Surya and Soma acted as models. Goddesses were generally viewed positively, although occasional glimpses of their darker side surface. Other early goddesses were the sisters Dawn and Night.

In the next segment of ancient texts, the Upanishads, ca. 800-600 B.C., writers began to reinterpret earlier Vedic literature. Now a person was able to reach the universal soul Brahman through self-knowledge not just through ritualistic knowledge performed by the Brahmin priests. There is evidence of two learned women participating in theological discussions. How different this is compared to the same time frame in the Near East where Pandora and Eve are doing evil. Women in India are doing theological inquiry. Unfortunately, current Indian scholars have commented unfavorably about these two women.

The next texts that speak about women in Ancient India are the Laws of Manu. Like earlier law codes in the Ancient Near East, we can gain insights into the legal status of women, but not necessarily what was actually practiced. Law codes are nearly always prescriptive not

descriptive literature. As in other ancient societies, women were under the guardianship of males: father, husband and son. When a woman married, it was regarded as her second birth, with a new name. In successful religious rituals, the wife was to be present to utilize her fertility powers. Adultery was not punished as severely as in other ancient cultures. Divorce was possible for the woman too, but only if he was impotent or insane. As true of ancient Rome, a wife could be divorced if she drank, was rebellious or dishonest, was barren (even if she had girls), and was a spendthrift. There is some evidence of the levirate marriage practice used by the ancient Hebrews and Hittites. However, the majority of widows apparently did not remarry.

Women's economic contributions were important in ancient India. As India was an agricultural country, women were needed to assist the men folk in the various seasonal activities. As today, in the past India was made up of thousands of villages. It was the family not the individual that was the basic unit. Usually three generations of the family lived together in an essentially patriarchal structure except along the Malabar Coast in the southwest, where matriarchal social organization prevailed. Poetry written by Tamil women in the south spoke of their singing while at work and with their family, and occasionally including poems on the feats of the aristocracy.

This patriarchal system prevailed in the religious rituals. The Indians practiced a form of ancestor worship, whereby the oldest male was responsible for conducting the rites on a regular basis in the home. It was the eldest son's responsibility to lite his parents' funeral pyre. Women could not serve as Brahmin priests or study the sacred Vedas. Some women could be seers, though.

Courtesans and prostitutes were part of ancient Indian society. As in ancient Greece,

courtesans were often literate, and skilled in music and dancing besides the usual sexual services. Regular prostitutes engaged in their trade in busy places. Later on prostitutes will come from a certain caste. Repentant courtesans and prostitutes sometimes went into Buddhist nunneries.

As Hinduism developed, certain facets became dominant: the caste system, *karma*, *dharma*, and reincarnation. There were originally four main castes, and women were represented in all of them. Caste determined whom you associated with, who you could marry, and your diet. In certain cases a man was allowed to marry a woman of a lower caste, but a woman could not without disgracing her family and defiling herself. Because of the relative lower status of women in India, if you did not do your proper duty or *dharma*, then you did not accrue good enough *karma* to be reincarnated in a higher caste or life form, including being reborn as a woman, who was inferior to a man.

Hindus came to think the various deities were manifestations or *avatars* of the Brahma, the world soul. Each god has had many rebirths. Goddesses of special reverence were Kali, Saraswati, Parvati, Lakshmi, Durga, and Devi.

Saraswati was the consort to Brahma, who set the world in motion, but lost importance with the emergence of the gods Shiva and Vishnu. Saraswati was the goddess of learning, writing, knowledge, mathematics, the arts, music, magic, and eloquence. She created the first alphabet. Many consider Her the mother of all life since it was Her divine energy that united with the awareness of Brahma, who was born from the golden egg from sea. Thus the two created all knowledge and all creatures of the world. Saraswati was also a river goddess, and her name translates as the flowing one. She is usually shown

seated on a lotus blossom throne accompanied by a white swan. She has four arms, showing that Her power extends in all directions. Two of Her arms hold books and beads (showing Her spiritual knowledge), with the other two arms and hands She is playing the *vina*, an Indian lute.

Parvati was Shiva's wife. She is often seen with Him in statues and paintings. They look like the model loving couple. In some of Her avatars or reincarnations She is also Durga, the ten armed goddess of battle, Kali, or Uma, the beautiful one who rides on a tiger. Parvati means mountain girl and She is considered the daughter of the Himalaya Mountains.

Lakshmi was the wife of Vishnu the preserver. She is often shown seated on a lotus as She was born from an ocean of milk standing on a lotus flower. She is the goddess of good fortune, prosperity, wealth, and beauty. Representing all that is feminine, while Her consort Vishnu represents all that is masculine. Many paintings show them riding on the back of Garuda, the eagle, the giant king of birds, as they fly across the land. Lakshmi chose Vishnu. They had a son, Kama, who was the god of romantic love, and in many paintings he looks similar to the cupids on valentine cards. Her attendants are white elephants. Lakshmi is also worshiped as Sita, the reincarnation of the perfect wife to Rama in the Indian epic, the Ramayana. Once a year on the night of the new moon in November Indian women clean their homes and hang tiny lanterns outside that look like stars. Women hope that Lakshmi will be attracted to their homes, blessing them with good fortune and prosperity for the coming year. Lakshmi lives in the sky with the most beautiful jewels of all, the stars.

Durga, the warrior goddess, is one of the *avatars* of Devi. She is invincible in battle, and was created by the gods to destroy the buffalo monster that was threatening their power. Taking

a weapon in each of her ten hands, she killed the beast.

The goddess Devi was the essence of being, and in this She was the Shakti, less anthropomorphic than the conceptional. She was the one great mother goddess, and She was responsible for fire, water, earth, and air. Devi is unknowable, omnipotent, and the myth of Devi as Kali dates back to goddess worship in the early Indus Valley cultures.

Kali is the most terrible aspect of Devi. Sent to earth to destroy the race of demons, Kali caused such devastation that many died. To bring an end to the slaughter her husband, Shiva, threw himself upon the dead bodies. Only when Kali realized She was trampling on Shiva's corpse did She come to Her senses. She has four arms and hands. One holds a sword and the other a severed head, both symbols of death. With the other two hands She holds a holy book and prayer beads, both symbols of life. Sometimes Kali is depicted as a black goddess, signifying the essence of all perishable things, with Her dark skin reflecting the dark soil of earth. Her teeth are blood-stained fangs, and rivers of blood flow from Her. In India today bloody sacrifices still are made to Her at Her Kalighat Temple in Kolkata, the city named for Her.

Shiva, as the destroyer and giver of life, and Varuna, as the Lord of Universal order or *dharma* were the two most popular male gods. Varuna also appears as Vishnu, who was reborn as the great hero Krishna.

In the two famous epics of India, the Mahabharata, and Ramayana, women are shown as having more freedom and competency than in the religious and legal literature. In the Mahabharata, there is evidence of both polyandry and polygamy. Events in these stories demonstrate women's managing and problem-solving skills. In

the Ramayana, the heroine, Sita, is the example of the good wife, who still shows determination to manage Her life. Public opinion still negates her innocence, forcing her to go into exile, where She goes back to Her mother, Earth. This ritual suicide then becomes the prototype for *sati*, the self-sacrifice of a wife on her husband's funeral pyre, which occurs later in Indian history. Just as in the medieval west, wives and daughters could become ascetics if their present life was untenable.

During the 6th and 7th centuries, two new religions developed in India, Buddhism and Jainism, that will have an enormous impact on not only in India, but in other regions of Asia. Buddha grew up as Siddhartha Gautama, a prince in a powerful tribe in the foothills of the Himalayas, what is now Nepal. Kept purposefully ignorant by his parents of the omnipresent poverty, when Siddhartha became aware of this, he renounced his tribal wealth and prestige, and went in search of the causes of this. Turning first to the Brahmin sages, he then tried extreme ascetic meditation. Arriving at a pipal tree, which is now in Sarnath on the outskirts of Varanasi, he experienced a flash of understanding, and at this point became the Buddha, the enlightened one. His goal was to eliminate suffering in this world, and over time his Four Noble Truths and eight-fold path attracted adherents and followers. Buddha regarded himself as a philosopher and teacher, rather than a founder of a religion. He did not attack the Hindu gods or rituals. For Buddha he wanted the elimination of the caste system, ritual sacrifices and fulfilling one's *dharma* according to the Brahmin regulations. Buddha did feel that our actions in life affect others, thereby maintaining the Hindu idea of *karma*. Nirvana was possible for everyone to achieve. Teaching for forty-five years until his death around 483 B.C, Buddhism developed monasticism like the west will do nearly a thousand years later, but Buddha discouraged women

becoming nuns. Buddhism stressed that the proper relationship in India was between a married couples. Wives should be encouraged to provide the home atmosphere conducive to the maintenance of society.

Conclusion:

The women occupied a very important position, in the ancient Bharat Varsa, in fact far superior position to the men of the time. "Shakti" a feminine term means "power" and "strength". Literary evidence suggests that kings and towns were destroyed because the rulers troubled a single woman. For example, Valmiki Ramayana teaches us that Ravana and his entire kingdom were wiped out because he abducted Sita. Veda Vyasa's Mahabharata teaches us that all the Kauravas were killed because they humiliated Draupadi in public. Elango Adigal's Sillapathigaram teaches us Madurai, the capital of the Pandyas was burnt because Pandyan Nedunchezhiyan mistakenly did harm to Kannaki.

In Vedic times women and men were equal in many aspects. Women participated in the public sacrifices alongside men. One script mentions a female rishi Visvara. Some Vedic hymns, are attributed to women such as Apala, the daughter of Atri, Ghosa, the daughter of Kaksivant or Indrani, the wife of Indra. Apparently in early Vedic times women also received the sacred thread and could study the Vedas. The Haritasmrti mentions a class of women called Brahmavadinis who remained unmarried and spent their lives in study and ritual. Panini's distinction between acarya (a preceptor) and acaryani (a lady teacher or a preceptor's wife), and upadhyaya (a preceptor) and upadhyayani

(a lady teacher or a preceptor's wife) indicates that women at that time could not only be students but also the teachers of sacred Vedas. There were several noteworthy women scholars of the past such as Kathi, Kalapi, and Bahvici. The Upanishads refer to several women philosophers, who disputed with their male colleagues such as Vacaknavi, who challenged Yajnavalkya. The Rig Veda also refers to women engaged in warfare. One queen Bispala is mentioned, and even as late a witness as Megasthenes (fifth century B.C. E.) mentions heavily armed women guards protecting Chandragupta's palace. Hindu religion has been occasionally criticized as encouraging inequality between men and women, towards the detriment of Hindu women. This presumption is inaccurate. In the Vedic period, we come across female scholars like Ghosha, Lopamudra, Romasha and Indrani. In the Upanishad period, names of women philosophers like Sulabha, Maitreyi, Gargi are encountered.

In religious matters, Hindus have elevated women to the level of divinity. One of the things most misconstrued about India and Hinduism is that it's a male dominated society and religion and the truth is that it is not so. It is a religion that has attributed the words for the strength and power to feminine. "Shakti" means "power" and "strength". All male power comes from the feminine. The Trimurti (Brahma, Vishnu, Shiva) are all-powerless without their female counterparts.

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Gandhi and Vivekananda on Religion

Souribandhu Kar

The story of Indian civilization and culture is the story of an ocean where waves, currents and cross currents have remained in a state of a serene equilibrium, in the midst of new developments, intrusions, movements, adaptations, mutation, disturbances, and even storms. Conflicts, contradictions, and aggression did not, therefore, form the dominant strains of India's diversity of faiths, belief systems and practices while synthesis, harmony, and wholeness of life remained integral to its secular cultural growth and development.

There is a growing tendency all over the world to identify and segregate people along religions, ethnic and linguistic lines. This growing division raises a real threat to the peaceful co-existence of divergent human civilization. However, among these challenges, it is the religious divide which adversely affects the normal and tranquil life of people of many countries. A number of thinkers are seriously concerned about finding ways and means to tackle this growing peril confronting mankind. Multiculturalism is being looked upon as the only practical option before humanity for responding to the challenge of diverse cultural, ethnic and religious identities. It is much more than mere toleration of group diversity. In essence, it stands for treating, accommodating and recognizing all members as

equal citizens whether they belonged to minority or majority groups.

Multiculturalism could be virtually taken as synonym for cultural diversity. It is interesting to note that among all countries of the world, India has a very rich and varied experience in dealing with cultural diversity. The Indian society has been multi-cultural, multi-religious, multi-racial, multi-ethnic and multi-linguistic from time immemorial. However, India has also encountered various kinds of divisiveness. Therefore, the biggest challenge before countries like India to preserve the pluralistic tradition and to bring the various communities in to the mainstream society by promoting the spirit of multi-culturalism. Concerned citizens in India are worried over the alarming situation of current communal disharmony and there is fear that it might ultimately result in the disintegration of the nation. Building bridges of solidarity among different religious communities in India is essential to preserve the secular, pluralistic and multi-cultural credentials of the country. In the context of such a challenge, the initiative and concerted effort made by Gandhi and Vivekananda may provide a framework for thought and action.

Gandhi was born in a Hindu Vaishnava family. His father Karamchand Gandhi and mother Putli Bai were very religious. Though born in such

a religious environment young Gandhi exhibited no signs of proclivity towards any kind of religious belief. However, he got an early growing in religious tolerance from the acquaintance of his family with different facts of Hinduism, close contacts of his parents with Jain monks, friendship of his father with Muslims and Parsis and discussions on religious matters in the family. All these factors inculcated in the mind of young Gandhi the seeds of religious tolerance and a multi cultural approach. The sojourn in England was a turning point in Gandhi's life as it provided him an opportunity to get acquainted with various religions. His association with many prominent theosophists prompted him to undertake study of scriptures of different faiths including his own. His reading of religious scriptures left him with an impression that much was common to the religion. During his long stay in South Africa, Gandhi's synergetic faith partook many elements from various religious traditions giving it a deep and abiding form. He made several spiritual experiments including ashram living (Phoenix settlement and Tolstoy farm) and the vow of *brahmacharya*. All these experiments and influences greatly contributed towards his living faith, which remained a driving force throughout his life.

It is noted that Hinduism according to Gandhi was not an exclusive religion. It was rather a broad and inclusive faith accommodating the best in other religions. For him it is the most tolerant and open minded religion. Gandhi looked upon religions as pathways to the same ultimate reality. Gandhi in his seminal work *Hind Swaraj* or *Indian Home Rule* (1909), expressed his view on religion eloquently. "Religion are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal? In reality, there were as many religions as there are individuals." (M.K. Gandhi,

Hind Swaraj) (Ahmadabad: Navajivan,2004) P.44.

Thus it is evident that from the very beginning of his public life he looked upon religion from a multi cultural perspective.

Though Gandhi was loyal to the teachings of Hinduism, but for him there was no religion higher than truth and righteousness. He declared his stand on religion in young India in 1920. He wrote, "Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and whichever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its maker and appreciated the true correspondence between the maker and itself." (Young India, 12.5, 1920, P.2).

In January 1935, Dr. S.Radhakrishnan put three questions before Gandhi in connection of his study of religion. These questions were, 1. What is your religion? 2. How are you led to it? 3. What is its bearing on social life? The answers to these questions constitute the essence of Gandhi's understanding of religion.

"My religion is Hinduism which, for me is religion of humanity and includes the best of all the religions known to me. I take it that the present tense in the second question has been purposely used instead of the past. I am being led to my religion through Truth and Non-violence, i.e. alone in the broadest sense. I often describe my religion as religion of truth, of late, instead of saying God is Truth. I have been saying Truth is God, in order more fully to define my religion. I used one time to know by heart the thousand names of God

which a booklet in Hinduism gives inverse form and which perhaps tens of thousands recite every morning. But now a days nothing so completely describes my God as Truth. Denial of God we have known. Denial of Truth we have not known. The most ignorant among mankind have some truth to them. We are all sparks of Truth. The sum total of this spark is indescribable, as yet unknown Truth which is God. I am being daily led nearer to it by constant prayer”.

“The bearing of this religion on social life is, or has to be, seen in one’s daily social contact. To be true to such religion one has to lose oneself in continuous and continuing service of all life. Realization of Truth is impossible without complete merging of oneself in and identification with this limitless ocean of life. Hence, for me, there is no escape from social service; there is no happiness on earth beyond or about from it. Social service here must be taken to include every department of life. In this scheme there is nothing low, nothing high. For, all is one, though we seem to be many. (Sarvepalli Radhakrishnan et al., (Ed.) Contemporary Indian -philosophy, (London: Allen & Unwin, 1966), P.21.)

It is clear from Gandhi’s answer that his perception of religion has no trace of dogmatism and fundamentalism.

Gandhi’s synergetic approach to religion is primarily reflected in his idea of Sarva Dharma Samabhava (Equal respect for all religions). It is central to his philosophy of life, being one of the eleven vows, primarily described for every inmate of his *ashrams*. Gandhi’s attitude towards religion was not of patronizing toleration, rather it thought to develop the spirit of fellowship which helps a Hindu to become a better Hindu, a *mussalman* to become a better *mussalman*, and a Christian to become a better Christian. He believed in the fundamental equality of all religions.

His approach to religion goes far beyond religious pluralism and secularism. Firstly, by emphasizing on the religion of truth he included the secular or even the atheist and the humanist in the realm of religion.

Secondly, religion was basic to Gandhi’s life, thought and action. All his activities from spiritual to mundane including politics were governed by the spirit of religion.

Third, Gandhi, while establishing a close linkage between religion and politics, was not in favour of a theocratic state patronizing a particular religion or even supporting all religions equally.

Fourthly, Gandhi did not favour any particular religion or foresee the need for conversion of people belonging to other faiths to a particular religion.

Fifthly, he believed that true knowledge of religions will break down the narrow barriers and also help to understand one’s own religion better.

Finally, Gandhi was not advocating the merger of all religions into one. He was trying to find out commonalities in various religions and promote mutual tolerance.

The equality of all religions or Sarva Dharma Samabhava of Gandhi provides a foundation for building healthy and enriching relation between religions. The spirit of Gandhi’s religion not only could promote religious tolerance, but also provided scope for religious dialogue which will narrow down the difference between various faiths.

This approach has great significance in the contemporary world which is plagued by religious fundamentalism and communalism.

Vivekananda is the spiritual giant in Indian history who before Gandhi came into picture

talked that truth is the higher thing to achieve in life. Everything can be sacrificed for truth, but truth cannot be sacrificed for anything. (cw. Vol. V. page-410).

Narendranath or Swami Vivekananda as known to the world was born in Calcutta on Monday, January 12, 1863 to Viswanath Dutta who was an attorney at law in the High court of Calcutta. Viswanath, a man of liberal attitude had allowed Narendranath to take interest in western knowledge and culture, encouraged openmindedness, questioning spirit, uprightness and manliness in conduct. He gave him training both in vocal and instrumental music by engaging two well known musicians Ahmed Khan and Bani Gupta.

Narendra was born and brought up affluently. He had inherited the deep spiritual and religious attitude of her mother Bhubaneswari Devi who was a pious lady and she used to tell the stories of Ramayan and Mahabharat to Naren.

His inclination to monastic life was marked from his childhood as he became delighted seeing a Sadhu at the door. And he used to tell his friends that he would become an ascetic or *sanayasin* in future. While reading in the college, he was attracted towards poetry, particularly Shelly whose 'Hymn to intellectual beauty' brought to his mind the spiritual unity of the universe. He was drawn to Sri Ramakrishna, knowing from principal Hastie that the vision which Wordsworth experienced in his poem 'Excursion' is similar with the illiterate priest by Dakshineswar. And that ultimately led him to experience ultimate and unseen reality.

Swami Vivekananda attended the Parliament of Religions at Chicago in 1893 and delivered his message which was charged with irresistible spiritual power. He stood there on the

platform of the Parliament as the living embodiment by universality and harmony.

The religion that Swami Vivekananda brought to the West did not mean simply the worship of a Divine Being, it was a way of life - a matter by 'being and becoming'. Viewed in this light, religion can never cause discord or strife. He says:

"Religion is neither words nor doctrines nor theories; nor is it sectarianism. Religion cannot live in sects and societies. It is the relation between the soul and God. How can it be made in to a society? Religion is the relation between one's soul and God. It was in realization, not in words, or in joining religious bodies, or in the performance of the drill - like ritual". (cw IV.p.59)

Vivekananda's theory of religion depends on two factors. Firstly, he incorporates a psychological pedagogical explanation, suggesting that the difference among religions are attuned to the needs of different kinds of people:

"Religions manifest themselves not only according to race and geographical position, but according to individual powers. In one man religion is manifesting itself as intense activity, as work. In another, it is manifesting itself as intense devotion, in yet another, as mysticism, in others as philosophy and so forth." (cw.iv.pp61-2.)

Second, he again beats the power of religions in one's encounter with a truly realized, renunciant master who is a true teacher and not merely an expert about religions.

Vivekananda's religion taught him to search through multiplicity and duality for the ultimate unity which is the unchanging base of an ever-changing world. This religion is scientific, for science is nothing but finding of unity. To reach the universal religion, recognition of the necessity of variation is as important as that of underlying unity.

Vivekananda believed that all religions are true and accepting all religions meant worshipping God with each of them.

“I shall go to the mosque of the Mohammedan; I shall enter the Christians church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the light which enlightens the heart of everyone.” (cw. Vol.II.p.374).

At the final session of the Parliament of Religions he declared:

‘The Christian is not to become a Hindu or a Buddhist, nor a Hindu or Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. Upon the banner of every religion will soon be written, in spite of resistance: ‘Help and not Fight’, ‘Assimilation and not Destruction’, ‘Harmony and Peace and not Dissension’. (cw. Vol-I, p.24.)

This prophetic message of harmony and tolerance of Vivekananda reflected the best mind of the time as told by Romain Rolland:

“Vivekananda’s constructive genius may be summed up in two words, equilibrium and synthesis. He embraced all the paths of the spirit: the four Yogas in their entirety, renunciation and service, art and science, religion and action from the most spiritual to the most practical. Each of the ways that he taught had its own limits, but he himself had seen through them all, and had made

each one of his own. As in a quadriga he held the reins of all four ways of truth, and travelled along them all simultaneously towards unity. He was the personification of the harmony of all human Energy.” (Romain Rolland, Prophets of the New India, London: Cassell and Company, 1928, p.457.)

Vivekananda cautioned against the hope for ‘exclusive survival of one religion’ and ‘destruction of others’. But can pluralism solve the problems of religious hostilities and resist the tendency of destroying one by another? Some believe in pluralism from the conviction that it provides a wider range of alternatives, a greater freedom of choice and consequently greater opportunities of self-expression and self-realisation. Some believe in it as a convenient and respectable strategy for the maintenance of social harmony and communal peace, particularly in a multi-religious society like India. Whether one learns to accept the validity by all religions out of faith and conviction, as Gandhi did, or whether one learns to treat another person’s religion with tolerance out of an understanding of the historical bonds between the community and that religion, as Nehru did - the future of human society has hardly any other option.

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Odisha Library Legislation in Context of the Public Library Systems of Odisha : An Overview

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Abstract

Public Library system in India strengthens and improves the educational importance through knowledge dissemination establishing public libraries at the state, district, municipality, village and many other levels. The research and development of different branches of knowledge is also partly facilitated through the public library system. It is a warehouse of knowledge basing upon the different collections of resources like online resources, documents, reading materials on different linguistic people. Feeling importance of the establishment of the public libraries and its enactment of library legislature in India, the government of India have established and funded to run different public libraries and its associated agencies to influence and support knowledge system in a proactive way. So, the purpose of this paper is to highlight the public library system and its legislation for more effective and valuable in India in general and Odisha public library system in particular.

Introduction

Public Library system in India has occupied a separate entity in the field of education and research. After one year of Indian freedom, Tamilnadu enacted the Public library act for its own state. But in case of Odisha, as per the Orissa Act 3 of 2002 vide Orissa Gazette Ext. No.368 of dated 11.03.2002, Orissa Public Libraries Act, 2001 ratified by the Governor was published on 28th February (2002) for general information. The real aim of this Act was to maintain, regulate, guide, control, supervise, integrate and consolidate the libraries in the State of Odisha. Furthermore, the aim of this Act was to spread out the library service in rural as well as urban areas of Odisha and create appropriate atmosphere for the present educational system. According to Ghosh (2005), at present, the Indian

public library system is predestined to the actual information needs of the masses. The service provided by the public libraries is more than a warehouse of recreational reading materials consisting of the collection of regional languages. As the world is IT enabled and computer technology oriented, most of the educated masses believe on timely online delivery of resources and quick services. At present, the traditional pattern of services is not up to the satisfaction and saturating the demands of the educated masses. The disseminating pattern of public library services is not also satisfying the demands of the users because of huge demand of the latest information for the present research and development. So, the provision of the development of public library system in India is in a step back and needs to improve through introducing computer technology

in the field of automation and digitization. It will help in the quick delivery of resources for the satisfaction of the library clientele and to save the time of the readers what S. R. Ranganathan in his fourth law of library science said to save the time of the users'. The library professionals working in the public library system need to be techno-savvy for the smooth functioning of the library and to support the library mechanism for the benefit of the users. The library professionalism is a noble job and the prime motto of them is to provide the best possible services to the users. In some cases in the practical field of public library system, due to lack of funds (<https://in-mg61.mail.yahoo.com/>), it is not permitted to meet the requirements of the users and upgrade the pattern of services using innovative approaches through using latest technology satisfying users expectations.

The Public library services come under the support of the provincial government. It differs in terms of size, population, percentage of literacy, production of literature in regional languages and existence of library infrastructure. The scope of the Public Libraries should not be limited within the few specific readers taking to the collections and facilities of the library. The parameter should encourage every citizen of the state as a pupil of the library or peoples' university (<http://www.nmlindia.nic.in/>). In this way, the public libraries promote reading habits of the users and accordingly the libraries should enhance book collections and appropriate resources as per the demand of the different users.

Objectives of the Study

For this present study, the following objectives are to be taken into account relating to the Public Library legislation and for the benefit

of the users' in the state of Odisha in particular and the system in masses in general.

- To spread out library movement in India in general and Odisha province in particular;
- To articulate the standard of public library services in Odisha and strengthen the public library system for the benefit of the common masses;
- To provide assistance to the public libraries from the national as well as other regional funds for the library collection and state of the art infrastructure;
- To create literature development of public libraries of Odisha; and
- To advise the government and other para-regulating agencies pertaining to the public library development basing upon the present computer networking and implementation of the automation and digitization to standardise the public libraries in Odisha.

Present Picturesque of Public Library System in India with particular reference to Odisha

Before independence, Kolhapur Princely State passed Public Libraries Act in 1945 (http://rrrlf.nic.in/lib_legislation.asp) for the public masses and spread of knowledge. But, after independence, two third of the states have passed their library legislation in India because of educational revolution and spread of knowledge under the literary mission like, free education up to the 14 years, spread of knowledge and promotion of the special children and many other educational factors and for the dissemination of knowledge through establishing public libraries in India. The table-1 shows the chronological enactment of public library legislations in different states of India and the cess levied and collected for the growth of the public libraries in India.

Table-1: Year-wise Public Library Legislation Act in India

<i>Sl No</i>	<i>Name of the state</i>	<i>Year of Public Library Legislation act</i>	<i>Nature of Law</i>
1	Tamil Nadu (Madras) Public Libraries Act	1948	10% Library cess is levied on property tax
2	Andhra Pradesh (Hyderabad) Public Libraries Act	1960	8% library cess is levied on lands and buildings
3	Karnataka (Mysore) Public Libraries Act	1965	6% library cess is levied on lands, buildings, vehicles and profession
4	Maharashtra Public Libraries Act	1967	library cess is not levied
5	West Bengal Public Libraries Act	1979	library cess is not levied
6	Manipur Public Libraries Act	1988	library cess is not levied
7	Haryana Public Libraries Act	1989	Local bodies are eligible to levy cess
8	Kerala Public Libraries Act	1989	Library cess (5%) on property tax and not less than 1% of State expenditure on education
9	Goa Public Libraries Act	1993	Surcharge on IFML @ 0.50 ps. Per litre
10	Mizoram Public Libraries Act	1993	library cess is not levied
11	Gujarat Public Libraries Act	2001	library cess is not levied
12	Orissa Public Libraries Act	2001	library cess is not levied
13	Uttarakhand (Uttaranchal) Public Libraries Act	2005	library cess is levied by the state government
14	Uttar Pradesh Public Libraries Act	2006	State government Grant-in-aid
15	Rajasthan and Lakshadweep Public Libraries Act	2006	State government Grant-in-aid
16	Bihar Public Libraries Act	2007	Managed by the social welfare wing of the government
17	Chhattisgarh Public Libraries Act	2007	Managed by the state government
18	Pondicherry Public Libraries Act	2007	Education Department, Pondicherry Government is maintaining the public libraries
19	Arunachal Pradesh Public Libraries Act	2009	Managed by the state government

Sources: <http://library-soup.blogspot.in/p/learn-by-video.html>; <http://netsle.blogspot.in/2013/06/how-many-states-are-emplementing.html>; http://rrrlf.nic.in/lib_legislation.asp; <http://www.nmlindia.nic.in/pages/display/24>

The table-1 summarizes that, in-between 1940 to 2000 (six decades), the ten numbers of states have enacted their public library legislation whereas, in-between 2001 to 2015 (one and half decades), the nine numbers of states have enacted their public library legislation in India. So it is proved that, after 2001, the importance of the public library system and services have been emphasized in India. In this way it could be said that, the other remaining states of India should introduce their public library system very quickly keeping in mind the literacy mission and the digital India provisions of our country.

is not up to the expectations in the field of establishment of district and Municipal Libraries. The author has narrated the detail picturesque of the Odisha Public Library act in the following paragraphs for better understanding and to realise the situation in the field of Indian Library movement.

As per the information of the press information bureau under the Ministry of Culture, Government of India regarding setting up of model libraries on the national mission scheme on libraries and its upgradation providing services to the

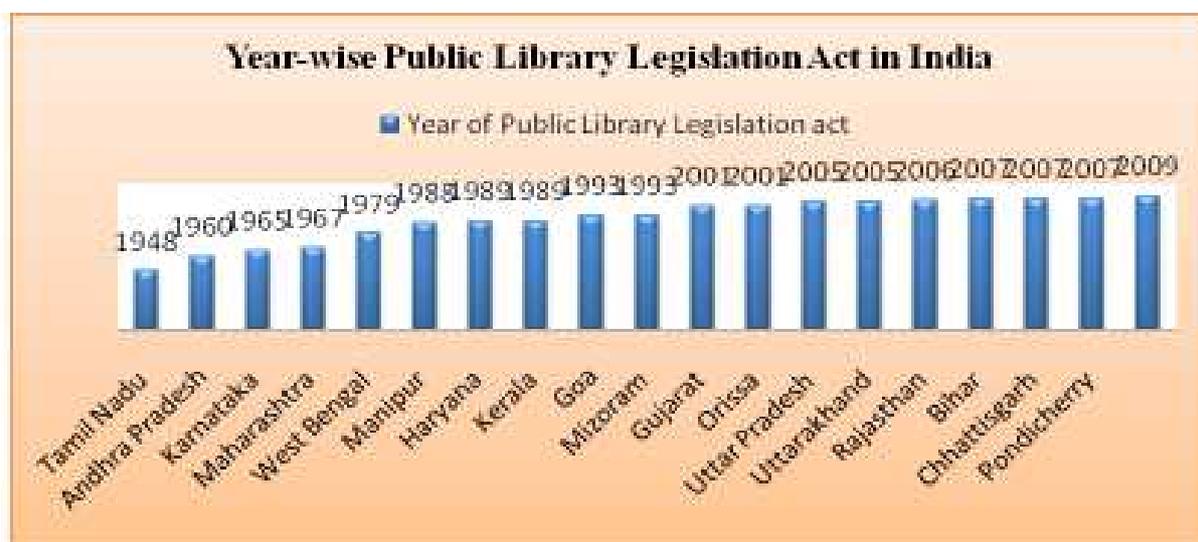


Fig-I: Year-wise Public Library Legislation Act in India

The table-I (Fig.-I) tells about that, Tamilnadu is the first state in India had enacted the Public Library legislation in 1948 latest by Arunachal Pradesh in 2009. But, the other seventeen states have also passed their library legislation for the promotion and benefit of the public library system to strengthen and make aware the rural and urban people for the development of the knowledge and getting information. The position of the Odisha is twelfth in the field of enactment of public library act. The real sense of public library development of Odisha

public, the total amount of 400 crores has been approved for the 12th plan period. In this case, the mission has aimed to upgrade the infrastructure and implement the technologies in 35 State central Libraries, 35 district libraries and 6 libraries under the Ministry of Culture. It is fortunate for the state of Odisha that, the district library of Ganjam has been selected under this scheme through which the allotment of funds against this library will create scopes for this library in improving different fields of this public library like, infrastructure, implementation of computer technology and other

necessary facilities in the field of service dissemination.

Odisha is having rich experience on library movement starting from the reign of Kalinga dynasty to the present modern library system. During British period, Odisha became the separate province in 1936 and had many royal libraries in different ruling estates for the better administration and treatment of different diseases. Accordingly, different type of books was collected and preserved in that royal and other related libraries. During fifth five year plan (<http://www.nmlindia.nic.in/>), much emphasis was given for opening of public libraries in ten district headquarters. During seventh five year plan, the proposal had been made for the establishment of the sub-divisional and local libraries. But after independence, the movement tried their level best establishing different library associations for more and more public libraries. In this case, the role of the Utkal Library association has great dedications and sprouted the real seed for proper enactment and stress on public libraries legislation. At last, the Government of Odisha passed the Public Library Bill and made Odisha Public Library Legislation in the year 2001.

According to the provisions exhibited in the Orissa Public Libraries Act (2001), the following facilities are to be emphasized in the public libraries in Odisha, be it a state library, district library, sub-division or village libraries.

The following provisions which have been published as general information for Odisha public library provisions are given below.

- To provide good networks among the public libraries in the state of Odisha and to maintain, regulate, guide, control, supervise, integrate and consolidate the libraries.

- To provide a comprehensive public library services to the rural and urban people and the matters connected therewith.
- The aided libraries which are open for the public are entitled to get grant-in-aid from the government of Odisha library fund.
- State Library, City Library, District library, Gandhi Pathagar at block level and the libraries open for the public which are recognised by the government are the core groups under the public library categories are managed and controlled by the Department of Tourism and Culture, Government of Odisha.
- The state library is considered as a reference library which is not meant for the lending library in respect of books and other documents except in cases of inter library loans.
- Public Library funds of Odisha is generated from the government of Odisha grant, RRRLF source and many other sources like gift, donation, contribution, endowments, donations from the non-resident Indians and corporate house, interest on fixed deposits and receipts from any other sources for the betterment of the public library services.

Some of the instances are to be taken into account in relation to the Odisha Public Library act and the position of Odisha public libraries in comparison to the other provincial public libraries in India. These are:

- The Maharaja of Baroda (Sayaji Rao Gaekwad III) carefully devised a compulsory programme in mass education in 1893 (<http://www.nmlindia.nic.in/>) in one district may be as a pilot programme and extended in full fledge to other districts of the state by 1907. But the case in the state of Odisha is still a question mark to become a compulsory programme for the literacy and mass education and as a source of knowledge

for the rural and unprivileged people of Odisha.

- The state Library Planning Committee in association with the RRRLF is working for the development of the public library system. But the state government should be state forward involving library professionals in different activities of the RRRLF programmes by contributing fixed amount to the RRRLF by which the encouragement and the attachment with the present developed systems could be possible.

different categories of users and make the library more proactive in terms of spread of knowledge.

List of Libraries managed by Directorate of Culture, Govt. Of Odisha

The present status of the public libraries of Odisha is an interesting fact taking to the different types of libraries fulfilling the interest of the common masses. The existence of the public libraries in Odisha (<http://hkmsl.gov.in/listoflibraries.htm>) are categorically divided which are presented in the following table-2.

Table-2: Total number of Public Libraries in Odisha

<i>Sl. No.</i>	<i>Type of Public Library</i>	<i>No. of Libraries, (N=397)</i>	<i>% of different libraries</i>	<i>Functional Status of the different Public Libraries</i>
1	State Library	1	0.25%	Functional
2	City Library	1	0.25%	Functional
3	Sub-divisional Library	1	0.25%	Functional
4	District Library	17	4.28%	Functional
5	Ex-district board Libraries	6	1.51%	Functional
6	Memorial Hall Libraries (Mahavir Jain Library, Dhenkanal)	4	1.01%	Defunct
7	Aided Library Associations/Libraries	5	1.26%	Functional
8	Information Centre and Reading Room Managed by Information and Public Relation Department	23	5.79%	Functional
9	Grantee District Libraries, I & PR Department	13	3.27%	Functional
10	Municipality and N.A.C. Libraries	12	3.02%	Functional
11	Block Level Libraries (2006-2007)	314	79.09%	Functional
Total Public Libraries in Odisha		397	100.00%	-

Source: <http://hkmsl.gov.in/listoflibraries.htm>

- The collection of the public libraries should be on latest books, audio-visual materials, Braille materials, music sheet, map, newspaper, periodicals, career development books for the competitive and service orientation and children materials to make the public libraries more facilitate for the

The above table-2 (figure-2) tells about that, the total numbers of Public libraries in Odisha is 397 out of which, the block level public libraries occupies 79% followed by information centre and reading room managed by Information and Public Relations Department (5.79%), district libraries (4.08%), Grantee district Libraries under I & P.

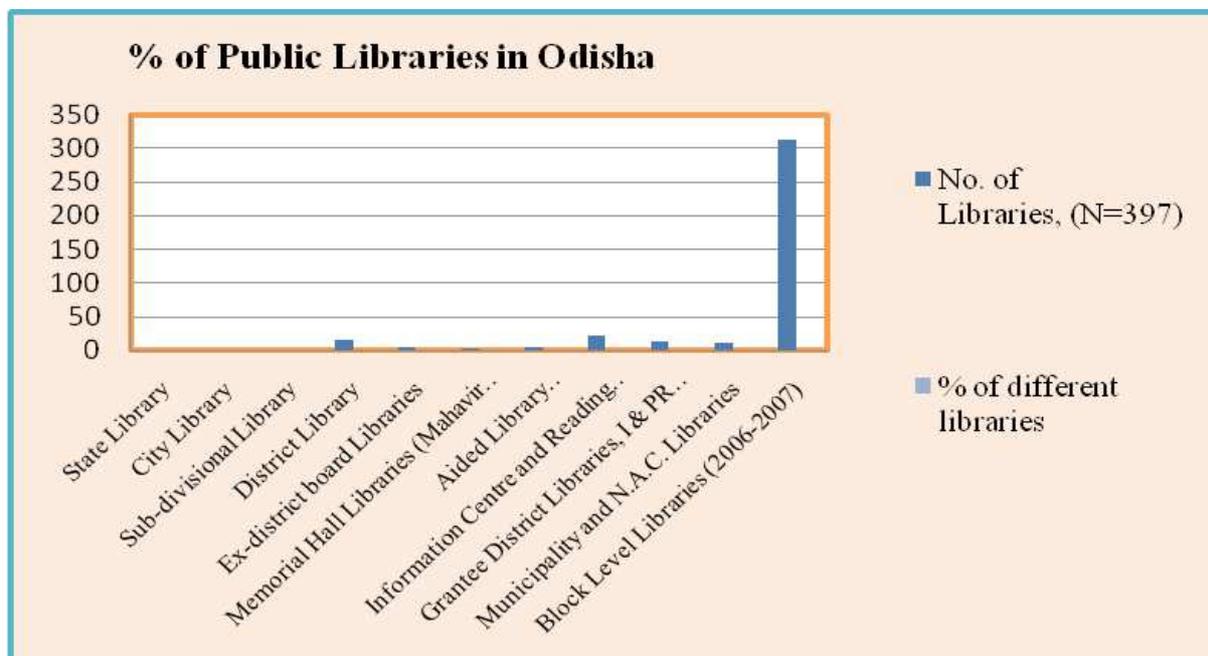


Fig-2: Total number of Public Libraries in Odisha

R. Department (3.27%), Municipality and N.A.C. libraries (3.02%), Ex-district board libraries (1.51%), aided library associations/libraries (1.26%), Memorial hall libraries (Mahavir Jain Library, Dhenkanal) (1.01%), State library, City Library and Sub-divisional libraries (0.25%) respectively. So it is stated that, the above different types of public libraries are at present performing their services more or less except Memorial hall library, Dhenkanal.

Problems and constraints for the public library System in Odisha

The day to day problems are generally faced by the working professionals in the Public Libraries of Odisha because of existing systems and the lack of implementing new technologies. Some of the practical problems which are very general and faced by the library professionals in the public libraries in Odisha are mentioned below.

- Some of the staff members of Public Libraries of Odisha are still in a temporary

status and they are not getting full scale as compar to the other members.

- The timely promotion and other amenities are not provided which causes less motivation in the work environment.
- The vacancy position are not filled up in the public libraries which creates partial burden on the existing professionals. So for this, some of the sections of the public libraries are not opening and the situation creates mismanagement in the library services.
- The library professionals are not being encouraged to participate orientation programmes, workshops and seminars to upgrade their skills and acquire IT related knowledge which will help and influence the users in disseminating services.
- Last but not the least, lack of automation and digitization of all public libraries creates dilemma in the field of library services and to satisfy the users' as according to the needs of them.

Suggestions for strengthening the standard of Odisha Public Library system

The development of public library system in Odisha for better dissemination of resources and to fulfil the demands of the users in different segments are very much essential. By this way, the real purpose of the public libraries in Odisha could be successful in emphasizing and implementing the following points in real sense.

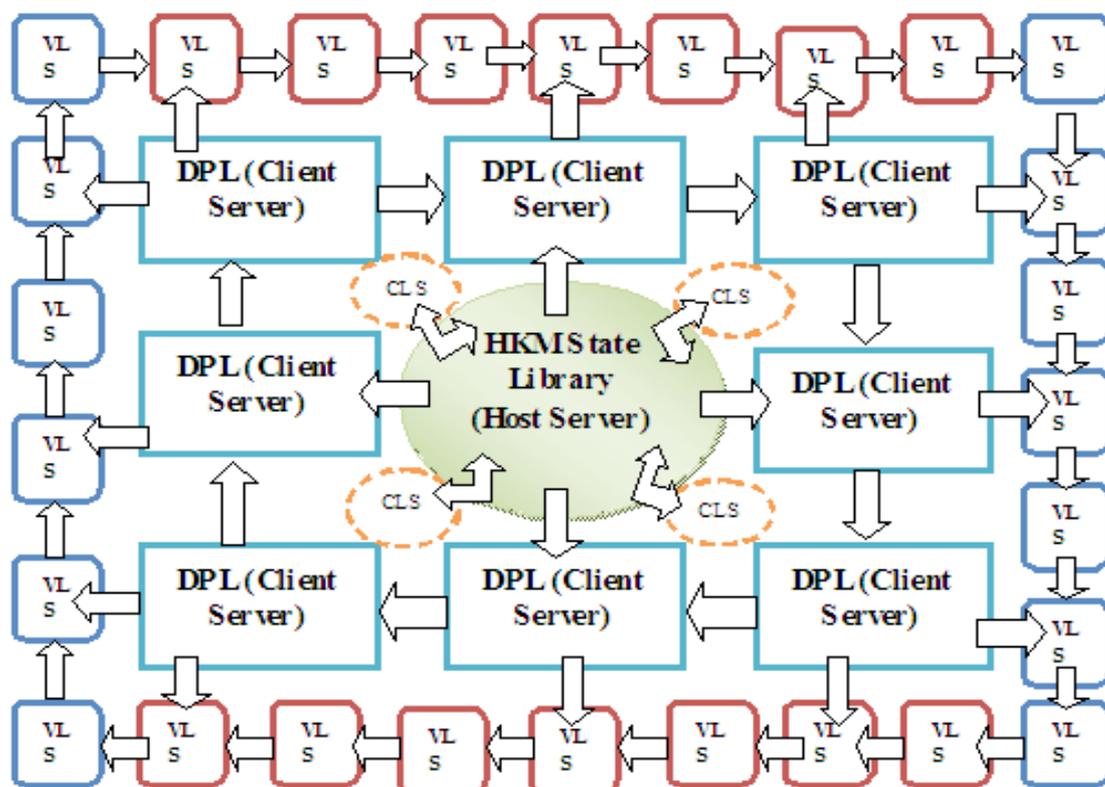
- The public libraries should make mandatory provisions, working manuals and different facilities for the users of public libraries irrespective of size and location of the library.
- The skilled and qualified staff appointment should be made for the public libraries providing appropriate scale and timely promotions as the other workers of different states are availing.
- The respective librarian of the public library should be involved or consulted during budget preparation for procuring of books, journals, staff, infrastructural development and computer equipments etc.
- A state level institution should be established for imparting training on modern technologies and information management to the present working public library professionals in Odisha.
- The library and information science curriculum should be redesigned in the BLISC and MLISC courses keeping in national and international level syllabus.
- The implementation of ICT and training on different databases should be incorporated in the syllabus through which the library professionals could be able to operate the library and digital libraries perfectly and effectively.

- Every public library of Odisha should be guided by the advisory body considering IT savvy people and the professors of different LIS departments at the University level through which the timely development of the Public library could be taken care of and proper growth of the public libraries could be possible.

The Scheme of Odisha Public Library Networking

The proper networking among the public libraries starting from the apex state library to the village libraries ensure a better impact on the users in relation to the dissemination of resources and getting latest information for different categories of users. So for this, the author is suggesting a scheme for networking among the top to bottom of the public libraries of Odisha through which the resources sharing, lending of resources and many other facilities could be facilitated. The time to time updating of computer knowledge among the library professionals can manage the public libraries properly and smoothly. The advantage of implementing this schema in the public library system in Odisha will yield maximum benefit to the users in terms of time saving, information gathering and dissemination of resources to the users' as a whole. The following scheme of the public library networking clearly befitting the present system requires much for the public library system in Odisha in comparison to the other provinces of India.

The next page figure shows that, Odisha Public Library Networking (OPLNET) is highly required to make the present system more productive and user oriented. So for this, as the State Library is the apex public library and the work culture and the allocation of funds for the state library is much higher than the other public libraries, the HKM state library could be the host server for other public library networking. The city libraries are to be directly connected with the



HKM State Library-Host Server; CLS-City Library Server; DPL-District Public Library; VLS-Village Library Server
 Fig-3: Schema of Odisha Public Library Networking (OPLNET)

State library for getting any kind of information and the resource collections as per the demands of the users. The network of the district libraries should be directly connected with the state library. Sub-division libraries and village level libraries should be connected with the district libraries. The existence of the district libraries are not established in each district. So here, one more districts should be geographically connected with one district library and the other peripheral libraries which are open for public purposes are to be connected for getting the information and sharing of resources for customers satisfaction. Hence, it signifies that, the above figure which are represented for inter and intra networking of the public libraries of Odisha will ensure maximum benefit to the users than the present form of public library system.

A possible plan for developing a wide area Odisha Public Library Networking (OPLNET) may be worked out which in turn can generate vast scope for client public libraries for availing best possible e-resources and maximum services. The entire system of the OPLNET will function in a cost effective manner focusing HKM State library as the head centre of OPLNET and as a central agency for procuring, accessing and distributing appropriate electronic services to the client servers according to the allocation of funds. As The HKM State Library is the host centre of the OPLNET, it would monitor the respective matters like, finance, subscription of online resources and architectural part of the e-resources, database and systems security and users' access. The membership is confined and

restricted among the public libraries of Odisha and registered members would have the access point to e-databases/ journals, ETDs, reports, e-books, dissertations etc. depending upon the type of agreement with OPLNET. Moreover, OPLNET would no doubt act as a role model for other public libraries where such facilities are not available.

Conclusion

In the concluding observation, it can be said that, the public library system in Odisha is in the midst of the library movement. It needs renovation in all round development of public libraries and making the sense of this expedition in this digital era. The intention of the government and the scope through the Public Private Partnership (PPP) mode for encouraging public libraries in each block and district level will make the movement more successful. Here it can be said that, though the government is promoting different organisations in providing funds through RRRLF and many other short term aids to the existing public libraries, the real aim of the establishment of public libraries in comparison to the other states in India is a matter of rethinking for the government in the present digital era. The appointment of the techno-savvy librarians and the implementation of the computer technology in the process of library management will energise the present public library system more service oriented and up to the need of the users. In the general view, as the information technology is highly used by the people, the users are not required to come to the library frequently for getting any piece of information. The rate of dependency should be minimised in comparison

to the traditional pattern of services. The more the use of technologies and the online services the more is the value addition to the public library system and it would save the time of the users. The renovation in the process of automation and the digitization of public libraries in Odisha could be possible only by the allotment of more funds in the field of procuring appropriate computer assets, database, online and hard copy resources and other necessary technologies for the public libraries.

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Inclusive Growth of a Smart City

Ranjan Kumar Das

Ever since Prime Minister of India, Narendra Modi announced in May 2014 about raising 100 smart cities in India with an investment fund of 7060 crores, most of the Indian cities and urban conglomerates are undergoing a frenzy, to be in the list of such cities. A stiff competition has been unleashed among such aspiring cities, each one trying to outsmart the other. Since the concept itself is new to the soil everybody has his own interpretations. For many it is a wish list of infrastructure and services one can fancy in his wildest of dreams. But apart from varieties of opinions from different schools of thought everybody is unanimous that it will ensure decent quality of life to all its citizens. When it is considered from the perspective of “all its citizens” naturally the focus will have to be on sustainable and inclusive development goals.

In the meanwhile Ministry of Urban Development has engaged itself in defining benchmarks for various concentrating on various services. ULBs and Development Authorities are

busy in achieving these benchmarks layer by layer. Even when entire India is busy dreaming of these “Good days to come” the ground realities point to some Achilles heels, some grey areas where more concentration is required to make the dreams

of inclusiveness, sustainability and resilience come true. Smart cities no doubt will concentrate on developing the governance, infrastructures, technology, mobility, transportation, health care, education, electricity, water supply, solid waste management, housing, sanitation, so on and

so forth. But the fact still remains true that stone walls do not always make a prison. Nor can just fulfillment of the above yardsticks make a city smart and liveable. History has seen upheaval and downfall of many cities in spite of lot of infrastructures standing in it. Some of them are now ghost cities. Unless and until the most downtrodden, and most vulnerable are uplifted, no development can be said to have been



successful and meaningful. In Indian context women, children, old people and poor people are always considered the most disadvantaged community who need special care and attention in any occasion, more so during times of transition, turbulence and upheaval.

Many people still believe that smart cities will bring in a speedy lifestyle. To adapt to the speed of city life and the intelligence of the technology, the citizens have to have smart ways of thinking and behaving. But the question is are our people prepared to adapt new ways of thinking and acting? The greatest paradox modern day India faces is that while it has raised its front feet for modernism, its back feet is still in the thresholds of medievalism and conservatism. India is sometimes struggling with 'Bharat', each one trying to make out its point louder than its counterpart.

In such a time of transition, while India resolves to stride fast towards a better future, it has to carry all its constituents harmoniously and with dignity. Indians can not look smart with its women, children and senior citizen populace still limping behind. Nor can future India look shining with half of its people living in slums and shanties, struggling for clean drinking water, electricity, education, health care and shelter. The proposed smart cities have therefore to be designed in a way to cater to the needs of women, children, senior citizens and slum dwellers meaningfully. The vehicle of development can not be smooth unless all its wheels and arms are equitably aligned and balanced. This paper intends to highlight the problems of these categories of people.

Traditionally in India women are interwoven in many societal restrictions. Their safety and security is always a matter of concern. They themselves have also lot of inhibitions and self-restrictions. They are treated unequally. The

family, society, administration or Government most often underestimates their needs and priorities. No city can be smart and sustainable if half of its population are not safe and comfortable, are living in fear of violence and insecurity. They have to be given their rightful place and participation in the urban diaspora through adequate housing, good neighbourhood, safe public places, community policing, proper public transport, improved pedestrian ways, proper street lighting, proper ownership rights etc.

Like women, children are a section of the society who are more or less vulnerable to such transitions, when city expands, life becomes faster, parks and play areas become far away and unreachable. Schools and friends are not within vehicular trips. Children will need playgrounds, open spaces, public kiosks. To help them ramps, traffic sign:- posts, zebra crossing, open cycle lanes and footpaths, underpasses, flyovers are required. Often land uses will require change to bring in child friendly elements there.

Other categories of people who need special attention are senior citizens and physically challenged people. Because of their physical and mental disabilities they need special situating where they can feel comfortable. With the advent of smart city concept many senior citizens have a doubt in their mind whether they can synchronise with the speed and intricacies of future city life, whether they can struggle and compete with normal categories of people to get immediate health care, benefit of ease-less travel, banking services and civic amenities. In old age normally people are subject to abandonment, abuse and loneliness. Many of them are drained out of wealth, energy and capacity. Future cities need to take care of all these problems, respect their independence, autonomy, experience, dignity, reduce their isolation by engaging them meaningfully.

Finally as India prepares itself to surge ahead, half of its citizens would continue to live in slums and shanties. Every year this population multiplies. People migrate in flocks from rural India to urban conglomerates in search of job, education, money, health care and good living. They encroach prime public properties and set the aesthetics of urban planning in naught. These slums are very often breeding grounds of land grab, crime syndicates, chaos, lawlessness, insanitation. But still they proliferate because of political patronages vote bank politics. Government and administration very often try to drive them out but only to see that they are settled somewhere else the next day. In spite of all its negativities, still these slum-dwellers are the labour forces for household chores, service sectors, construction works, etc. The dream of a smart city would remain halted halfway as long as these slum-dwellers are not taken care of properly. Policy interventions have to be made to take stock

of their conditions, survey them, provide them basic minimum services, redevelop and relocate the slums, provide affordable housing and rental houses for them on easy terms and put them into mainstream through proper social mobilisation.

In conclusion, it can be safely agreed that a city can be happy when the weakest, the poorest the lowliest and most deprived people are in a state of happiness within their reach, and have easier solutions for problem which they hitherto considered as impossible. Without this strategic vision about urban demographics smart cities would remain only as dreams or mere vision document.

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Mahima Dharma in Odisha

Balabhadra Ghadai

The later part of the eighteenth century and particularly the early part of the Nineteenth century witnessed a series of movements within the Hindu fold for bringing out reformations in Hinduism. In this context, the Mahima movement made its appearance in Odisha whenever there was a need to wipe out superstitious beliefs and distorted rituals from religion and society.

The founder of the Mahima movement is Mahima Swami or Mahima Gosain. His early life is shrouded in obscurity. It is said that he revealed himself in a wonderful way during 1826AD. in Puri. At that time he was sleeping on the bare ground and was, therefore, known as Dhulia (dusty) Baba. For 12 years he went about Bhubaneswar, Khandagiri, Dhauligiri and Cuttack. According to Abadhuta Biswanath Baba who has written the history of Mahima Dharma, Mahima Gosain was an incarnation of Param-Brahma and had spent his life in the Himalayas before making his appearance at Puri. What he did in the Himalayas is not known. During the period of his stay at Puri, he was propagating the theory of Advaitabada which means God is one; there is no more than one God. He tried to establish his theory before the association of learned men in Puri Temple known as Mukti Mandapa Sabha. During this period he lived on water and was, therefore, called 'Nirahari Baba'

which means living on water. Then he went to Kapilas hill in Dhenkanal district and meditated for 24 years during which period he put on the bark of Kumbhi tree. During the first 12 years he lived on fruits which were given to him from the forest, for the next 12 years he lived on milk which was being sent by Raja Bhagirathi Mahendra Bahadur of Dhenkanal.

During his stay on Kapilas hill, one Jagannath became his disciple and renouncing his name, he assumed the name of Govinda Das Baba. He renounced all other identifications such as parentage, place of birth, age etc. He was the first of the 64 *siddhas* of Mahima Dharma. Mahima Gosain gave them the title of Abadhuta when they attained Siddhi or perfection.

Mahima Gosain preaching his new religion of Mahima Dharma or Satya Mahima Dharma in the districts of Cuttack, Puri, Ganjam and in feudatory States of Dhenkanal, Athagarh, Hindol, Boudh, Sonapur as well as in the areas of Sambalpur and Angul attracted a large number of disciples particularly amongst the tribals and the classes which were considered lower in Brahmanical hierarchy. He established a number of centres of Mahima Dharma known as Ashram or Alekha Tungi. In 1874 he realized that his time to go back to the absolute void was near. He



started for his headquarters at Joranda in Dhenkanal district known as Mahima Gadi or seat of Mahima Gosain. He gave up his mortal frames on his own accord in 1876 on the 14th day of the bright fortnight of Phalguna (February-March).

The concept of Brahma or Absolute Monism of the Upanishads constitutes the cardinal thought in Mahima Dharma. It is also called 'Satya Sanatan Mahima Dharma'. The Philosophical truth on which it is founded is that the ultimate reality is One and the only One; the human mind through ages has worshipped the One as manifested in many. But the true worship is, in the words of Bhima Bhoi, to come down to the stem leaving the branches" In other words, to withdraw from many to One and the only One.

The synthesis existing in Mahima cult comprehends many opposites such as Brahmanism and anti-Brahmanism, eastern and western traditions, Hinduism and Islam. In spite of all traditions, the basic Indian tradition is not

completely lost. It is a unique synthesis since the uniqueness does not lie in merely placing together but in bringing up a complete harmony of the divergent philosophical and religious trends and exhibit the emergence of a new light which is a class of its own type. The ascetics or followers of Mahima Dharma have to obey certain rules of conduct (Guruagnya), which Mahima Gosain gave to his followers. Severe discipline of body, mind and soul are essential principles of ascetic life in Mahima Dharma. They offer Prayers under the open sky. The prayer is mainly offered twice, the morning and the evening Brahma *muhurtas*. Morning Prayer, is started before dawn-break. At this time the follower lifts his hands above his head and prostrates certain manner uttering the glory of Alekh. The Praying postures are repeated for seven times. The same postures are adopted for five times during evening prayer called "Darshana". The food habits of the followers is temperate. They don't take even a drop of water from Sunset to the Sunrise. This is scientifically supported by the scriptural injunctions. The rituals

are reduced to a minimum, as there is no idol worship, blood sacrifices or belief in spirits and deities.

The followers of Mahima or Alekha are seen to have been divided into three sects viz, the Kumbhipatias, the Kanapatias and Ashritas. The Kumbhipatias use barks of a tree called Kumbhi [careya arborea] whereas the Kanapatias use pieces of rag for their dressing. They have their matted hair, carrying sticks and disc-like palmleaf parasols. The Ashritas do not renounce the world and use red clothes which are called *kasa* or Gairikabasana like the Brahmachari or Jogi.

Bhima Bhoi, the saint and mystic poet of Odisha was the second disciple of Mahima Gosain, the first being Govinda Das alias Jagannath Das of Balasingha of Boudh. The very essence of Mahima Dharma is echoed in the writings of Bhima Bhoi. It is learnt from his writings that Mahima Gosain himself blessed him and asked the poet to give expression to the basic teaching of Mahima Dharma. His popular works were Brahma Nirupana Gita, Nirveda Sadhana, Poorna Samhita, Shunya Rahas, Adi Samhita, Nirgun Mahatmya, Bhabisya Gupta Malika and Stuti Chintamani. His immortal work Stutichintamani contains hundred of wonderful lines breathing in strong empathy for the suffering humanity. The two famous lines of a song written by the saint-poet that find a place in the main hall of the United Nations in New York are as follows-

“Praninka Arata Dukha Apramita
Dekhu Dekhu Ke Ba Sahu

Mo Jibana Pachhe Narke Padithau
Jagata Uddhara Heu”

(Boundless is the anguish and misery of the living
who can see it and tolerate

Let my soul be condemned to Hell
But let the Universe be redeemed)

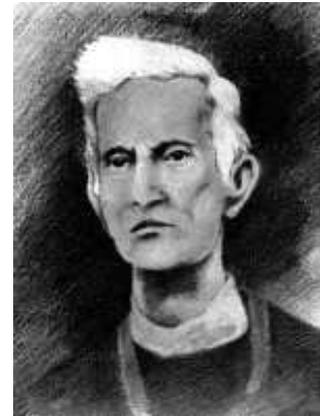
The Bhajana and Janana composed by Bhima Bhoi are very popular among the village folk. As a front ranking revolutionary and reformer, he championed the cause of the downtrodden, helpless ones and challenged the prevailing ethos of the society. He had the vision of a casteless and classless society where would be no exploitation.

Thus, the Mahima cult preaches universal brotherhood, non-violence, good neighbourliness, peaceful co-existence, freedom from greed, kindness to all including birds, animals and insects. This cult of casteless puritanism attracted disciples from the tribal and the Schedule castes not only within Odisha but also from the regions adjoining Odisha, as far as Andhra Pradesh, Assam, Bengal, Bihar and Madhya Pradesh. The Mahima Gadi or the religious seat of the Mahima Cult is located at Joranda in the district of Dhenkanal. Spread over 100 acres, it consists of four temples-Gadi Mandira, Dhuni Mandira, Sunya Mandira and Niti Upasana Mandira. Of all the fairs and Festivals of Mahima cult, the most distinguished one “Magha Mela”, popularly known as Mahima Mela and Joranda Mela, is held in the month of Magha (Jan-Feb) for seven days. In conclusion it may be mentioned that Mahima Dharama is not just a religion but a reformation movement, a way of life and a code of conduct.

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Fakir Mohan Senapati and his Times

Sanjeeb Kumar Mohanty



Indian society till almost the first half of the nineteenth century was ridden with various kinds of superstition, dogma and caste exploitation. Complacency and inertia in society helped these evils thrive, particularly as they were backed by religious authority.

So far as education was concerned, India continued to have traditional schooling during the period. It was an education that could no longer tackle the challenges of a new economy and a new administration which rendered many of the traditional moves of Indian Society obsolete. Thus, the question of educational reforms came to the fore point. With the efforts made by Raja Ram Mohan Roy and people of like persuasion, English education was introduced in India with the invention of teaching subjects that had a contemporary and future relative for the nation.

The new education ultimately broke the nation's intellectual, moral and mental confinement and the new educated class breathed in the fresh air of enlightenment. Many of those western educated young people felt overwhelmed with the knowledge of the west, their intellectual and material progress and developed an unbounded enthusiasm to match their standards.

Nationalism in India was a product of the impact of the West and of a growing self-

consciousness of the educated Indians. Nationalism in India grew when it was a subject nation and, therefore, rejection of the British rule did not constitute the main focus during the first phase of Indian nationalism. No doubt, there was strong discontentment all round, but complete political freedom was still not aspired for. On the contrary, there was a tacit acceptance of the British rule for various historical reasons among the different Indian communities. When we take an overall view of the situation in India, we find similar situations prevailing almost everywhere, among every language speaking community though informed by more immediate local stimuli as well.

Fakir Mohan Senapati appeared on the scene of Odia literature at a very crucial phase of Odishan history. This was a period of a decadent culture in a state of eager anticipation, looking out and the period preceding it were times of great human suffering and social change in Odisha. The condition of the age preceding his own was almost identical with that, in other provinces in India. Like elsewhere in India, English education played an important role in the growth of nationalism in Odisha. The local stimuli was indeed a serious identity crisis in Odisha.

The experiments with the revenue system in Odisha in the Post-Permanent Settlement

Period caused grave deterioration in the economic condition of the people. The new aristocracy in league with government officials, who were mostly Bengalis, took full advantage of the ignorance of the people with regard to the new set of rules in operation. K.C. Jena says:

"..... innocent people could not understand the intricate procedure of western system of law..... In this changed situation, the local people lost their original property due to default in the legal procedure....."

The introduction of sun-set law by the British made the immigrant Bengali landlords and a few newly developed opportunist class among the native people took advantage of the people through fraudulent practices. Fakir Mohan Senapati wonderfully recreated the situation in his two social novels 'Chhamana Athaguntha' and 'Mamu'.

English education came to Odisha later than it did in Bengal. So whether in administration or in educational institutions, immigrant Bengali employees were to be found. As a result there was a notorious conspiracy by the immigrant Bengalis to replace Odia with Bengali as the official language. Fakir Mohan was among those who would take up cudgel against the relentless maneuvers both outside and inside the political boundary to root out the native tongue. In the initial phase of English education in Odisha, this conspiracy did not provoke a mass reaction as majority of the small number of English and Parsy educated Odias had almost contemptuously neglected their own language and tradition and the masses hardly know what was going on. This indifference of the native people towards their own language and tradition and the growing attack on their language by the non-Odias on the three defined boundaries, often patronized by the British administration, threatened the very

existence of Odia language and gave rise to a sense of identity crisis among the people of Odisha.

It is, therefore, the first phase of freedom movement in Odisha was distinguished by its concentration on the problem of unification of Odisha to the relative exclusion of larger Indian issues. In Odisha it was a phase of resurgent Odia nationalist movement.

Fakir Mohan Senapati belonged to such a critical phase of Odisha history. In spite of being pictured as a conservative to the core, he was indeed a conscious modern man of his times with a keen sense of history and the anticipation of it through social change. He strongly believed that new social order would evolve only through education. He believed that the monolithic society in Odisha where people were intensely religious and conservative holding on to a static social order would come to terms with and assimilate the new social order which was fast taking shape in India with the help of education.

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Estimation of Risk in Productivity of Major Agricultural Crops in Odisha

M.Mishra

Agriculture is the backbone of the economy of Odisha. The State has a population of about 4.20 crore with literacy rate 72.89%. Out of 175.41 lakh workers, 23.4% are cultivators and 38.42% are agricultural workers. 61.8% of total workers are engaged in agriculture (2011-census). Agriculture provides employment to vast majority of people. Out of the total cultivators, 62.3% are small, 19.0% are marginal farmers. The share of this sector in the GSDP, which was more than 70% in the early 1950s, has come down to 15.39 percent, (2014-15). The State's Agriculture Sector frequently suffers from natural calamities like cyclones, droughts and flash floods which substantially affect production and productivity of agriculture. The state has irrigation potentiality of 35% to meet the weather aberrations. Rice is the major crop of Odisha covering 70% of total cultivated area and is the staple food of the state.

The Statistical data of Agriculture, Odisha 2008-09 to 2012-13 revealed that the area coverage under different category of crops varies 75.99-78.69% in cereal, 10.52 - 14.95% in pulses, 4.12-6.79% in oilseeds and 1.77-2.55% in fibre crops out of the total cultivated area. Although, the net area sown has declined from 56.04 Lakh ha in 2008-09 to 53.31 Lakh ha in 2012-13, the cropping intensity has increased from 135 to 167%. The area under major crop of rice has declined from 44.54 Lakh ha to 40.22 Lakh ha. The total area under food grains has declined from 69.20 Lakh ha to 64.82 Lakh ha in last 2008 to 2012. The fertilizer consumption is also fluctuating between 58.74 - 62 kg/ha during

the period, pesticide consumption has increased from 149.10 to 158 gm/ha, agricultural credit has increased from 3450.05 to 10454.15 crores, the power consumption is 1.2 to 1.37% of the total power consumption, during the period 2008-09 to 2012-13 (Odisha Economic Survey 2013-14). The data of agricultural statistics (Table-1) indicates that from 2008-09 to 2012-13, maximum per hectare yield rate of 2361kg in rice, 476 kg in mung, 457 kg in black gram, 1774 kg in groundnut, 1190 kg in sunflower, 482 kg in linseed, 422kg in mustard and 875 kg in mesta were obtained in 2012-13 a good year, where as maximum yield rate of 2570 in maize, 916 kg in arhar, 416 kg in niger, 2145 kg in jute and 550 kg in cotton were obtained in 2010-11 which was both drought and flood year. Yield rates of most of the crops were low during 2011-12 (drought year) and 2009-10 (drought year) and 2008-09 (Flood year). Hence, the area, yield rate and production fluctuates year to year depending on weather conditions. There is need to identify the risk involved in production process of various crops in Odisha for management of risk.

Evaluation of Risk

The Oxford English Dictionary cites the earliest use of the word in English (in the spelling of *risque* from its Arabic original) which mean working to gain income, gain and profit as of 1621 and the spelling as *risk* from 1655. Risk is potential of losing something of value. Values (such as physical health, social status, emotional well-being or financial wealth) can be gained or

lost when taking risk resulting from a given action, activity and/or inaction - foreseen or unforeseen. The ISO31000(2009) / ISO Guide 73:2002 definition of risk is the 'effect of uncertainty on objectives'. In this definition, uncertainties include events (which may or may not happen) and uncertainties caused by ambiguity or a lack of information. It also includes both negative and positive impacts on objectives. Many definitions of risk exist in common usage, however this definition was developed by an international committee representing over 30 countries and is based on the input of several thousand subject matter experts.

Risk Management

Risk Management is the identification, assessment, and prioritization of risks followed by coordinated and economical application of resources to minimize, monitor and control the probability and/or impact of unfortunate events (Hubbard, 2009). Working group on risk management in agriculture constituted by Govt. of India for 11th Five Year Plan have identified 6 types of risk in agriculture viz. 1. production risk, 2. price and market risk, 3. financial and credit risk, 4. institutional risk, 5. technological risk and 6. personal risk; and have suggested various measures for overcoming risk. Easy indexing risk has not been so far formulated in agricultural production system for use of the policy makers.

The Agricultural production in a given area depends on several factors like food habit, availability of resources and marketing facilities under environmental risk, managerial risk and market risk. The area coverage under a particular crop depends on climate, soil, availability of inputs and technology, storage and marketing facility. Similarly, the productivity of a particular crop depends on environmental factors, availability of inputs and technology, and farmers' awareness. The total production of crops depends on the risk of area coverage and productivity risk. The area and productivity and production of crops

fluctuate year to year depending on extent of risk management by the social systems. Sometimes attends maximum value or increases in a increasing trend when risk are continuously addressed. Severity of risk and unaddressed risk of management of crops cause huge loss to the farmers, resulting in decline in area, yield and production or fallowing of land. Yield increases or decreases with increase in risk. Like climate risk warning, the production risk warning will help in crop diversification in cases of excess production. Efforts have been made to evaluate the crop productivity risk in the state of Odisha by using formula as mentioned below to prioritize the risks involved in different cultivated crops with the level of risk management facilities available to the farmers of Odisha and are presented in table-1,

$$\text{Crop Yield Risk Index (CYRI)} = [1 - (\text{Ymean} / \text{Ymax.})] \times 100$$

Ymax- Maximum yield rate attended in any year during last 5 years

Ymean- Average yield rate of last 5 years.

Risk of Productivity

Crops like sugarcane, *biri*, *arhar*, linseed, sesamum, mustard, groundnut, ragi, maize, jute and mesta have lower risk of productivity, less than 10% indicating that various risks like environmental, managerial and market risks have been attended by prevailing risk management facilities provided by the social systems leading to stability of production. Among categories of crops, sugarcane, pulses and oilseeds have lower risk of productivity less than 10% whereas high risk involved in productivity of crops like cereals and fibrecrops. Rice amongst the cereals, *mung* and *kulthi* amongst pulses, niger and sunflower amongst oilseeds, cotton amongst the fibre crops have higher productivity risk index recording higher values of CYRI. Considering all the major crops together, crops like rice, cotton, niger and sunflower have

higher risk of productivity recording more than 10% indicating need for improvement of risk management facilities provided for growing of the said crops. The yield rate of crops like sunflower and rice although increased during the period but

the risk of productivity also increased which indicates continued risk management support is essential for maintaining yield rates of the said crops.

Table-1. Yield rate(kg/ha) of major crops in Odisha and Crop yield risk index(CYRI) in Odisha.

CROP	2008-09	2009-10	2010-11	2011-12	2012-13	Mean	CYRI(%)
Rice	1553	1609	1640	1472	2361	1727	26.9
Maize	2291	2191	2570	2321	2407	2356	8.3
Ragi	896	938	821	895	863	882.6	5.9
Total cereals	1556	1604	1652	1495	2293	1720	24.9
Arhar	860	841	916	812	912	868.2	5.2
Mung	452	411	434	414	476	437.4	8.1
Biri	455	417	430	418	457	435.4	4.7
Kulthi	428	389	385	360	381	388.6	9.2
Total pulses	497	460	481	460	508	481.2	5.3
Total food grains	1249	1258	1293	1175	1737	1342.4	22.7
Groundnut	1791	1639	1680	1707	1774	1718.2	4.1
Sesamum	429	384	385	406	409	402.6	6.2
Niger	357	325	416	371	360	365.8	12.1
Sunflower	925	902	1048	1181	1190	1049.2	11.8
Linseed	440	451	458	471	482	460.4	4.5
Mustard	383	369	375	416	422	393	6.9
Total oilseeds	848	776	828	867	919	847.6	7.8
Jute	1799	2050	2145	1966	1967	1985.4	7.4
Mesta	847	849	866	873	875	862	1.5
Cotton	430	464	550	386	482	462.4	15.9
Total fibre	721	752	793	616	657	707.8	10.7
Sugarcane	70250	70852	71192	72000	66500	70158.8	2.6

Conclusion

Hence, it can be concluded that since the risk of productivity of cereals and fibre crops are maximum which need to be addressed by suitable risk management practices including technological intervention overcoming the effect of weather aberrations.

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Nationalism in Ancient Odisha

(An Epigraphical Study)

Bharati Pal

Odisha was famous as Kalinga, Odra, Utkala, Koshala etc. during ancient days. The rich and fertile coastal plain stretching from the Ganga-mouth up to Godavari with a hinterland of high mountains and uplands formed the traditional home land of Odisha. Lying between the hills and the sea; she is the gateway between North and South. As a result of strategic position Odisha played a vital role in the cultural fusion of the North and South. It consists of several hill ranges and rivers such as Mahanadi, Baitarani and Brahmani etc.

The dated history of Odisha or Kalinga begins with the reign of Asoka on the basis of epigraphical records. The Great Mauryan emperor conquered Kalinga in 261 BC. The Kalinga war was one of the most important landmarks in the history of India in general and Odisha in particular. The horrors of war brought a great change in the impressionable mind of Asoka, which was responsible for his conversion to Buddhism. The transformation of Chandasoka to Dharmasoka was a great significance in the history of India as well as Asia. So far Kalinga was concerned it was in-corporated in to the empire of Magadha under him with the headquarters at Toshali and Samapa. The newly conquered territory of Kalinga demanded a careful and judicious dealing in the matter of

administration. In the Kalinga edicts Asoka assumes a paternal position and made a clear declaration that all subjects as his children and he denoted himself for their welfare in this world and other. He appointed a special category of Officers termed as Dharmamahamatas to look after the welfare of the people.

The history of Odisha remains obscure after him owing to the paucity of materials. But in the second half of the 1st century BC Odisha entered a new era under the Mahameghavahana Kharavela of Chedi dynasty. He not only raised the prestige of Kalinga by subjugating the rising powers of his time, but also by retaliating the defeats sustained by Kalinga in the past. Kalinga became independent under him.

Kharavela was one of the greatest monarchs of ancient Odisha, who built Kalinganagara as its capital. The meteoric career of this monarch is one of the significant movements in the history of Odisha. The great emperor rose at a time when Kalinga was beginning to revive herself under the Chedi dynasty from the devastation caused by the Magadhan imperialism. The ruler of the dynasty assumed the high sounding title Mahameghavahana (Rider of the mighty cloud). He ranks very high in the annals of history as a conqueror, a benevolent ruler and as a patron of religion, art and culture. The records

of his achievement are engraved in the Hathigumpha inscription at Udayagiri and Khandagiri hills of Bhubaneswar, Odisha. The inscription gives a detail account of Kharavela's achievements year after year up to 13th regnal year; such a chronological narration of events is yet to be found anywhere in India. The term "Bharatavarsha" perhaps for the first time is found in this inscription.

The short reign of Kharavela was an era of extensive conquest. It is evident from the inscription that in undertaking military campaigns all over India; he tried by all possible means to evoke the patriotic sentiments among his subjects. The inscription describes that in the second year of his reign he set his powerful mission against king Satakarani of Satavahana dynasty of Andhara Desa. Sri Satakarani was a powerful monarch and his empire was direct neighbour to the Kalingan country. The war machine of Kalinga, consisting of four wheels of ancient military science, such as infantry, cavalry, chariot and elephant marched towards west defying the strength of Satakarani. The Kalingan army reached up to the river Krishna and terrorized the city of Assak and also checked any further expansion of Satavahana Empire.

In the fourth year of his reign Kharavela led the army against Rathikas and Bhojakas, who were also known as the Maharathis and Mahabhojas; were undoubtedly two great forces of Deccan. The defeat and conquest of these forces added luster to glory of Kharavela.

In the eighth year of his reign he led an expedition to the north and invaded Magadha. His army stormed the fortress of Gorathagiri in the district of Gaya which guarded Rajgriha, the former capital of Magadha. On account of the loud report of this act of valour, the Yavana (Greek) king Dimitra retreated to Mathura for rescue of his army encamped there.

To celebrate his magnificent achievements in the North he raised a royal building at an enormous cost during the ninth year of his reign and named it as the Mahavijaya Prasada or great victory palace, to testify in all its grandeur the great victory of the great emperor.

In the tenth year of his reign, his majesty, the embodiment of politics, diplomacy and peace caused the army to march through Bharatavarsha to conquer the whole land.

In the eleventh year he turned towards south and destroyed the city of Pithunda and broke the confederacy of the Tamil countries.

In the last year of his campaign he waged a military expedition to north India, causing panic amongst the people of Magadha, made Bahasatimita the king of Magadha to bow at his feet. During his campaign, Kharavela brought back the Jina of Kalinga which was taken away from that country by a Nanda Raja. It is evident from the Hathigumpha inscription that while taking military campaigns all over India, Kharavela tried by all possible means to evoke patriotic sentiments among his subjects. The bringing back by triumphal procession from Anga, Magadha to Kalinga of the Kalinga jina which was carried off by Nanda king as a trophy, he received tributes and valuable presents from the different Tamil kings. He entertained the citizens of the capitals of Kalinga Nagara with feast, festivities and musical performance. The remitting of taxes and duties and the renovation of capital proved his benevolent attribute to his citizens.

Through his ambitious conquest directed against all quarters of India, he ranks very high in the annals of history. As a genuine patriot his ambition was to heighten the prestige of Kalinga.

After Kharavela the next important and powerful dynasty rose in Odisha to unite a greater part of land from the river Mahanadi in the north to river

Krishna in the south was the Mathara dynasty. The ruler styled themselves as Maharaja and even Kalingadhipati. A large number of copper plate grants of the Mathara Kings have shriveled till now to speak their achievements.

The Matharas rule was a great landmark in the history and culture of Kalinga. The Matharas were an ancient royal family. The ancient known rulers of Matharas was Vishakhaverman, however the kingdom was extended during the time of Umaverman. He assumed the title of Kalingadhipati or the lord of Kalinga. From his copper plate grants we came to know that he shifted his capital from time to time which indicates the continuous effort of Umavarman for the expansion of his kingdom.

After the Mathara the next important dynasty ruled in Odisha was the Sailodbhavas. In the 6th-7th century AD the Sailodbhavas established a principality in costal Odisha, extended from the river Mahanadi in the north to mount Mahendragiri in the south. They ruled over a kingdom known as Kongdamandala. They were ruling earlier as a feudatory under Sasanaka of Gauda, but after his death they become independent. The rulers were great warriors and from their copper plate grant we come to know, they performed Asvamedha and Vajapeya sacrifices. The copper plate grant of these kings consistently speaks about the performances of the Asvamedha and Vajapeya sacrifices by members of this dynasty. The Ranapur, Parikuda, Banapur, Nivina etc. copper plate grants mention that king Madhavavarman Sainyabhita and Dharmaraja of the Sailodbhava family took purificatory bath after performance of the great sacrifices such as Asvamedha and Vajapeya. Kongoda the chief city of Sailodbhavas was very powerful during the iron rule of Sailodbhava. It was famous for elephants and elephantary which was always great strength

in the army to maintain the military prestige of the country. The soldiers were very brave and daring that time.

The next notable dynasty who ruled Odisha was the Bhaumakaras. The history of Odisha in 8th century AD marked the emergence of a powerful dynasty named as Bhaumakaras. The Bhaumas ruled for nearly two centuries and established a vast kingdom known as Toshali. The kingdom was extended from Kongodamandala in the south to Dandabhuktmandala in the north. The entire Odisha including south western part of Midnapore district of West Bengal was under their sway. From the available copper plate grants we come to know that six numbers of female members of the Bhauma family ruled over Odisha.

In ancient India wives of kings didn't usually succeeded to their husband's throne, when a king died without leaving any male issue often his chief queen adopted a boy as her son. We get number of instances of queens acting as regents or governors in the history of ancient India, but the history of Odisha in the ancient Odisha however tells a different story. During the Bhauma rule we come across six numbers of reigning queens ruled as de jure and de facto sovereignty. Their sovereign status is evident of imperial title as Maharajadhiraja and Paramabhatarika. They ruled over a vast kingdom comprising the whole district of Midnapore (West Bengal), Balasore, Cuttack, Puri, Ganjam and Mayurbhanj districts of Odisha. Besides that their kingdom was surrounded by host of feudatory states.

The first female rulers of this dynasty were Tribhuvana Mahadevi. The history of Odisha achieved a milestone during her rule. She has been described as to have ascended the throne like the goddess Katyayani and whose lotus like feet were kissed by the heads of feudatory chiefs, who bowed down with devoted loyalty. She has been

described in the copper plate inscription that she took up the burden of administration of entire kingdom and shone like Sesa (Naga) holding of the entire earth on her hoods. During her rules the country advanced in three branches of administration like the enemies' were extirpated, secondly the glory spread abroad and finally there was a harmony among the peoples.

The next important reigning queen was Dandi Mahadevi. She is known to have issued the maximum numbers of copper plate grants. She has been endowed with the sovereign titles as Paramabhatarika, Maharajadhiraja and Paramesvari. From the copper plate grant we assume that she was able to control the feudatories' who protected the kingdom from disintegration, foreign invasion and suppressed the rebellious elements. The prosperity of the kingdom is evident from the description of pearls and gems in almost all her records. She was capable to restore the integrity and prosperity of her kingdom.

The next notable queens of this family were Dharmamahadevi. She has been described as the female swan in the assembly of kings owing allegiance to her. She has been endowed with the royal titles as Paramamahesvari, Paramabhatarika, Maharajadhiraja and Paramesvari. These high sounding royal titles prove that she enjoyed a full-fledged sovereignty.

Besides these reigning queens, the others female members like Prithvimahadevi, Gaurimahadevi and Vakulamahadevi played a

great role in the political and cultural integration of Odisha.

The right to succession by the female heirs is thus a significant contribution of Odisha to the Indian polity. A significant spirit of nationalism shown by these queens by the political unification of ancient Odisha.

So from emperor Mahameghavahana Kharavela to queen Dandi Mahadevi all of them played a vital role for maintaining political unification and cultural integration of ancient Odisha. They showed a spirit of nationalism which was unique in ancient Odisha.

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A Political March Towards Historic Republic Day

Dr. Janmejay Choudhury

On 15th August 1947 India got independence and became the largest democratic country in the world. The Constitution of India confers the right to vote on every adult citizen irrespective of any distinction like caste, sex, language, etc. On the eve of independence, Churchill proclaimed that “democracy is healthy in England, wealthy in America, comfortable in Switzerland and poor in India”. This statement of Churchill was made on the basis of presence of adverse undemocratic factors like poverty, illiteracy, communalism, casteism, etc. on India. The critics of Indian Democracy thought that democracy would not work in Indian soil which was essentially undemocratic. When democracy failed in most of the newly independent countries of Asia and Africa, it was expected that the same would happen in India. In the actual working of democracy in India, the apprehension expressed by the critics proved to be false. Because When the World War II broke out in 1939 the Congress Working Committee passed a resolution condemning India’s participation in the war. It demanded full independence for India and a Constituent Assembly to frame her constitution. In August, 1940 there was a demand for the Constituent Assembly that was accepted for the first time by the British Government. It was admitted in this offer after the conclusion of the

War, a constitution making body would be set up to frame a new constitution for India and “the framing of a Constitutional scheme should primarily be the responsibility of Indians themselves and should originate from Indian life”. The Congress rejected the offer and that was continued. When Japan joined the war, it was not possible on the part of British Government to remain indifferent towards the Indian problem. To settle the Indian problem, the Cripps Mission was appointed in March 1942. Among other demands it accepted the Indian demand of a Constituent Assembly. It recommended that after the end of war a constitution-making body should be set up to frame a new Constitution for India. The Indian National Congress rejected the Cripps Mission on various grounds. Finally the Cabinet Mission Plan recommended for the creation of the Constituent assembly. The Constituent Assembly was set up as per the recommendation of the plan.

The Indian Independence Act, 1947 was remarkable in many respects. On the basis of Mountbatten Plan, the British Government was anxious to transfer power as early as possible. On July 4, 1947 the Indian Independence Bill was introduced in the House of Commons and it was passed by both the House immediately and got the royal assent on the 18th July. It put an end to the centuries of British rule in India. The grant of

Independence to India was one of the great events of history. In the words of Lord Samuel, "it was an event unique in history- a treaty of peace without war". The Labour Government of England was happy as the act marked a fulfillment of the British Mission. All Indian leaders welcomed the act with great glee and delight. No doubt, the Act was an event of great constitutional significance. According to Attlee it was 'the fulfillment of the British Mission in India and the culminating point in a long course of events'. While welcoming the enactment of the Act, Dr. Rajendra Prasad said, "The period of domination of British over India ends today and our own relationship with Britain is henceforth going to rest on a basis of equality or mutual goodwill and mutual profit." The Britishers left India with grace and dignity and they still remain as our friends. The Constituent Assembly was "born with limitations". The British Government and Indian National Congress decided to continue the work of the Constituent Assembly. Jawaharlal Nehru observes, "A Constituent Assembly does not mean a body of people, or a gathering of able lawyers, who are intent on drawing up a Constitution. It means a nation on the move, throwing away the spell of its past political and social structure, and fashioning for itself a new Government of its making. Thus a Constituent Assembly means a convention or an Assembly set up by the people of a country for the purpose of framing a Constitution.

The Constituent Assembly of India unanimously decided that Lord Mountbatten would be the first Governor-General of independent India. He accepted the offer and responded by saying, 'I am proud of the honour and I will do my best to carry out your advice in a constitutional manner'. On the 15th August, 1947 he was also sworn in as the Governor General of independent India in a colorful ceremony and thus

began a new life of a new nation ending the two centuries old Britain rule in India. Finally, the Constituent Assembly met on the 9th December, 1949 with 233 participating members out of which 202 belonged to the Congress Party. In spite of strong opposition of the Muslim League not to participate in the Constituent Assembly, it met on the 9th December, 1946. It was unique day in the constitutional history of India. Dr. Rajendra Prasad who was elected unanimously as President of the Constituent Assembly, was a popular and esteemed man. Nehru, Patel and Ambedkar were the three greatest personalities in the Constituent Assembly. They constituted a 'TRIO' and dominated most in the proceedings of the Constituent Assembly. There were also many other members of Constituent Assembly among whom the names of Professor K.T Shah, Dr. K.M. Munshi, H.V. Kamath, N. Gopalswamy Ayyangar and Mrs. Vijayalaxmi Pandit may be mentioned. The other learned members of the Constituent Assembly calmly deliberated over the various provisions of the Constitution and finally delivered a unique Constitution to the posterity. It had its final session from the 14th November to 26th November, 1949. Finally on the 26th November, 1949 the new Constitution of India was signed by all the representatives of the Constituent Assembly deciding that it should come into effect from the 26th January, 1950. In all there were 11 sessions of the Constituent Assembly. It sat for 2 years 11 months and 17 days.

The Constituent Assembly worked on a most democratic manner. All shades of opinion could take equal and active part in its deliberations. It set up various Committees to report on different problems. On the 29th August, 1947 a Drafting Committee of seven members was appointed with Dr. B.R. Ambedkar as Chairman. The Drafting Committee was

responsible for preparing the Constitution. It presented the draft constitution to the Constituent Assembly on 21st November, 1948 for discussion and approval. The Constituent Assembly considered the draft constitution in detail. The members were free to express their views on different provisions and moved amendments. More than 2400 amendments were actually moved and discussed and the necessary changes were incorporated in the draft constitution. The Draft Constitution as prepared by the Committee consisted of 315 Articles and 8 Schedules, but in the final form the Constitution contained 395 Articles and 8 Schedules. The Draft constitution was finally signed by the members of the Constituent Assembly on 26th November, 1949.

After Simon Commission, the National Congress had talked of Swaraj for years. It now talked of Purna Swaraj. In its Madras session in 1927 the Congress announced complete independence as its objective. The younger generation of Congressmen led by Jawaharlal Nehru and Subas Chandra Bose looked at the idea of dominion Status with disfavor. So, too, the Left wing members of the Congress Party, Gandhi announced his decision for complete independence. So, the Congress got ready for its momentous next session. Indian National Congress met at Lahore on 29th December, 1929. Before a huge gathering of 15,000 people, the youthful Congress President Jawaharlal Nehru announced the Congress policy that complete independence was the goal of India. In that historic session on the 31st December, 1929, Mahatma Gandhi moved his famous resolution on 'Purna Swaraj', saying: "The Congress declares that the words Swaraj in Article 1 of the Congress Constitution shall mean Complete Independence and further declared the entire scheme of the Nehru Committee's Report to have

lapse and hopes that all Congressmen will henceforth devote their exclusive attention to the attainment of Complete Independence for India". The resolution on Purna Swaraj was passed by the Congress on the last day of the year 1929. The tricolor National Flag, signifying independence, was unfurled by the Congress President Jawaharlal Nehru as the thunderous shouts of 'Inquilab Zindabad' or Long Live the Revolution greeted the occasion from throats. As the new-year opened, the 26th of January, 1930 was observed as the day of Purna Swaraj or Independence Day all over India. People took the Independence Pledge on that memorable day. The Pledge declared 'freedom' as 'the inalienable right of the Indian people' and criticized the foreign Government for ruining India "economically, politically, culturally and spiritually". "We hold it to be a crime against man and God", said the Pledge, "to submit any longer to a rule that has caused this fourfold disaster to our country.... We, therefore, hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swaraj.

After death of Pandit Gopabandhu Das, Gopabandhu Choudhury took the leadership of the Congress in Odisha. He was a very active leader and from the days of Non-cooperation, he had concentrated his attention in the constructive programmes of Gandhiji. He became the president of the Provincial Congress Committee in 1929 and then in 1930, he took charge of the organization as its secretary. Harekrushna Mahatab became the new president of the Congress in Odisha. Both of them shouldered the responsibilities of leading Odisha in the Civil Disobedience Movement. By the call of the Lahore Congress it was decided to celebrate 26 January as Independence Day throughout India. A long Declaration of

Independence, drafted by Gandhiji, was adopted by the Congress Working Committee. Such a declaration was to be read out to the people throughout the country and they were required to pledge their support to it. Amidst unprecedented enthusiasm, 26 January was celebrated and the people once again decided to plunge into the struggle for liberation of their motherland. A new phase of our freedom struggle had begun.

On 26 January 1930 mass meetings were organized in different parts of the province to celebrate the Independence day. In a large gathering at Cuttack, Gopabandhu Choudhury read the declaration and after listening silently, the people gave their assent to it by raising their hands. A procession was also taken out in the town. At Balasore, Harekrushna Mahatab and Nanda Kishore Das took prominent part in organizing the function. At Bhubaneswar the national flag was hoisted at the top of the Temple of Lingaraj. Some leading Congressmen like Acharya Harihar Das, Lingaraj Mishra, Krupasindhu Hota and Bholanath Sahu were arrested at Puri on the occasion. Besides, in many places the function was organized by the Congress and the people were aroused to the call of the nation. In the meanwhile, the four Congress Councillors from Odisha, Godavaris Mishra, Lingaraj Mishra, Nanda Kishore Das and Narayan Bihari Samanta, resigned from their seats in the Bihar and Odisha Legislative Council. Biswanath Das also gave up his seat in the Central Legislative Assembly. However, Nilakantha Das and Godavaris Mishra once again contested the election and were returned to their respective seats in the legislatures. The disobedience of the Congress mandate by them was very much resented and Gopabandhu Choudhury appealed to the electorate not to vote for them. Godavaris tried to justify his stand on the ground that the people in the country were not fully prepared for Purna Swaraj. He issued a

statement on 10 February 1930 and observed that the people's battle must also be fought in the legislative chambers. In the meantime Satyagrahis of Odisha were divided into different groups such as *Lahuastamba Bahini*, *Patitapabana Bahini*, *Ganjam Bahini* and *Sambalpur Bahini* to sacrifice them into the national work.

On the memory of 26th January- the day of Purna Swaraj, our makers of Constitution selected that day as the Republic day of India. The historic tricolour National Flag, signifying Republican country was unfurled at Red Fort with the thunderous sound 'Bharat Mata Ki Jai'. The Constitution of India begins with a Preamble which specifies the nature of Indian state and the objectives it is committed to secure. Preamble is the key to the letter and spirit of the constitution. The Preamble reads; We, the people of India having solemnly resolved to constitute India into a Sovereign, Socialistic, Secular, Democratic Republic and to secure to all its citizens' The Preamble declares India to be a Republic. Negatively, this means that India is not ruled by a monarch or a nominated head of state. Positively, it means that India has an elected head of state who wields power for a fixed term. Defining a Republic, Madison has described, "It is a government which derives its power directly or indirectly from the great body of the people, and is administered by persons holding their office during the pleasure of the people, for limited period or during good behaviour". India meets this standard and hence is a Republic.

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Mirror of the Myth (Uniqueness of Sarala Dasa as a poet)

Basanta Kumar Panda

“Achakshyuh kabayah kechit
sampratyachakshyate pare
Akshyasanti tathebanye etihasmimam bhubi.”

(Some poets had said this history in the past, some are saying now and other poets will say this in the future.)

Introduction:

Sarala Dasa is a name, which evokes a unique response from the hearts of millions of Odia speaking people. It is a response that joins life with literature and emotion with intellect. It is a response which is at once as intimately personal as it is profoundly cosmic in its significance. It is a response, which creates beautiful imageries of countless episodes and archetypes of age-old customs in our minds carrying our cultural ethos. It is difficult to convey the spirit of this response to people who are alien to the Odia language. Yet his poetic excellence can be compared with any great epic poet of the world.

At the end of classical age, in the post-Sankar period a line of saints, Mystics and devotional poets arose in the different parts of the country who brought wisdom of the ancient Rishis to the common people. They adopted the local language in their mission. They came from all classes of the society, which in itself was the outcome of the universality and the basic oneness of men that they proclaimed.¹ One among them

Sarala Dasa was the most significant Odia saint poet living in eastern region of India during fifteenth century like Sankaradeva, Chandi Dasa, Kabir, Jnaneswar, Guru Nanak, Ekanath and Tulasi Das etc. in other places.

Background :

By that time, when the whole of North India even Bengal was under Muslim rule, Hindu Odisha was at the height of her political zenith. World famous temples at Konark, Puri and Bhubaneswar had also been completed making it an attractive place of magnificent monuments. But with these marvellous prosperity Odisha was still lacking a literature of its own. Right from the third century B.C. when Kalinga fought a war with great King Ashok and turned him to a compassionate preacher of Buddhism, it seems there was no place of literature, as war and worship taking up entire attention. In this momentous time Sarala Dasa was born in the reign of the great king Kapilendra Deva (1435-1467) of the solar dynasty. Born to such an undeveloped literature, incapable of any great creative venture Sarala Dasa, the peasant poet later on attempted and achieved like a miracle ! He had to fight against the contemptuous attitude of Sanskrit towards the regional languages of the country. No wonder, therefore he begins every chapter in his Mahabharata with profuse apologies for this unaccustomed things and attributing all that

ventures to the dictation of goddess Sarala, the celebrated local deity. The pen name of the poet Sarala Dasa which means the servitor of the goddess Sarala changed from his real name Siddheswar Parida. Sarala is an *asta bhujja* (eight armed) image of Saraswati, the goddess of muse.

What is said about Chaucer in history of English literature is justly appropriate to Sarala Dasa that he risked his whole literary fortune on his mother tongue, a living language might be poor, but left it so rich that Odia poetry could experiment any kind of poetic excellence it became fully equipped.²

(Sarala Dasa, popularly known as Sudra Muni (Sudra saint) remained essentially a peasant, but like a happy divine retribution, it seems, the genius and his achievement have been treated in a scholarly manner and adequately propagated by pundits such as Gopinath Nanda and Mrutyunjaya Ratha. Particularly Nanda, who had written a pioneering critical note on Sarala's Mahabharata declared with his critical insight and boldness that the language of Sarala as found in his Mahabharata, uninfluenced by Sanskrit or any other language, was genuine and most respectable Odia speech.³) Dr. Mayadhar Mansingh in his history of Odia literature very aptly observed, "Sarala Dasa the peasant genius, not only wrote a great book but practically created a whole literature. The whole subsequent development of Odia literature was possible just because this peasant left behind this grand composition in a language that was still contemptible in the eyes of the learned and the rulers. This Shudra's successful adventure supplied inspiration and encouragement to all his immediate successors. And its influence on poets down to modern times is also deep and expansive."⁴

Motive:

What is the motive of Sarala as a saint poet? He was living like a simple peasant, at the same time set apart from the society by his vision

and creation. His external life was simple, but his inner life was intensified with a revolution, which is exhibited in his creations. Fulfilment of four cardinal dimensions of human life namely Dharma (the religion), Artha (the means), Kama, (the desire) and Moksha (the deliverance)-were also his motive as it was in ethico- metaphysical ethos of Indian tradition. Though he was a Shakta in belief, his religion was really the religion of man or religion of an artist (as defined by Tagore in his doctrine). What is his conception of literature? It was a *sadhana* for him. The meaning of the word Sahitya, 'with-ness' was really adored by him as if the poet was talking with his audience being inspired by his goddess Sarala. And at that point of time literature had nothing to do with literacy. This reminds us the Sauta literature from which saint Vyasa compiled Mahabharata. So as a saint he got his inspiration directly from the goddess Sarala which was passionately believed by him and us. At the same time as a poet he got his inspiration from his immortal soil and mortal fellowmen.

The Creations:

There are three works available in Odia literature in the name of Sarala Dasa. The poet himself declared that by the grace of goddess Sarala he had composed at first the Ramayana (Bilanka Ramayana), then Mahabharata and at the end Devi Bhagabat, in two epics other than Mahabharata he sang the glory of the goddess. Whenever he tried to describe a heroine, it was primarily the image of goddess Sarala that emerged from his pen. In Bilanka Ramayana his choice of the plot and depiction of event was surely unique. Instead of Valmiki Ramayan Sarala Dasa had taken a plot from Sanskrit Adbhuta Ramayan and created an imaginary land called Bilanka whose ruler Ravana instead of having ten faces was given a thousand. The thousand-faced Ravana repeatedly defeated Rama and his army. Sita at last killed him through the power of her

purity and virtue. Such a conception, depicting woman's subtle power as superior to the crude physical energy of the male is certainly unique. Chandipurana (the mythology of goddess Chandi) is a story taken from Markandeya Purana, as usual depicting the victory of goddess Durga over Mahisasura. But Sarala Dasa turned it to a unique Odia epic by describing the peasantry, warfare and cultural life of Odisha.

Newness in The Mahabharata:

Sarala Dasa's magnum opus is Mahabharata, the national epic of Odia people. This is not mere faithful translation of the Sanskrit Mahabharata. But this is neither due to his ignorance of Sanskrit nor inadequacies of Odia language. John Boulton, eminent English scholar observed critically - Sarala Dasa had no desire for a faithful translation of the Sanskrit Mahabharata. Nor had his audience, the Odia general public. Sarala Dasa had the intelligence to see what his critics have failed to, namely, that Sanskrit was a foreign language; faithful translation is desirable, only when the culture in the foreign language and in the indigenous language is virtually the same. Just ask yourselves, why it is so easy and desirable to translate Premchand into Odia and why it is virtually impossible and useless to translate, say, Tennessee Williams. The answer is the difference between present day Hindi and Odia culture is slight; whereas the difference between American and Odia culture is great. Faithful translation from American English into Odia are academically possible, but unlikely to appeal to the Odia general public, to whom they will seem both alien and irrelevant.

I realize, of course that it will be painful to admit that in the days of Sarala Dasa Hindu-Aryan Sanskrit culture was largely alien to the Odia masses, but it must have been. Otherwise the allegedly distorted, inaccurate translation of Sarala Dasa would not have become so popular. So there existed in Odisha in Sarala's day, as in

yours, two cultures; one alien and the other indigenous. The alien culture was than Sanskritic, it is now English. The only difference is Odia culture has over the centuries become more and more Sanskritic. This is what has confused modern critics. But there must in Sarala's day have been as great a culture gap between the Sanskrit-educated elite and the Odia masses as between the English-educated elite and the Odia masses now. So when translating from alien Sanskrit to indigenous Odia he did not so much translate as to adopt though he did so with astonishing skill.⁵ Through the fervid imagination of that unsophisticated genius it turned out to be a real national epic of Odia people not only because the famous characters of Sanskrit original have been made into typical Odia man and woman, but because the whole epic has been thoroughly soaked with the average Odia peasant's ways of looking at things, his superstitious beliefs and rituals, his dreams and his ideals that are to be found in rural Odisha even today.

The structure of Sarala's Mahabharata can only be compared with the Sanskrit original. As it was in its inception a shorter and simpler form namely Jaya (victory) with only 8 to 10 thousand couplets preserved in the stories probably sung by the bards called *sutas*. Finally by the hands of a Brahmin clan named Bhrgu it was enlarged and when compiled by Vyasa it is said it has one lakh of couplets. Present critical edition by Bhandarkar Oriental Institute, Pune the text has 82564 couplets. Irawati Karve has given the accounts of couplets of each *parvas* in her book *Yuganta*.⁶ Following this great tradition very many attempts have been made to compose Mahabharata and other writings based on Mahabharata episodes. But out of only a few complete and copious works Sarala's Mahabharat is single and significant in its character. It has more than 80,000 couplets (Sarala Mahabharata published by Department of Culture, Govt. of Odisha in 15 volumes contains

7352 pages with 11/12 couplets in each page. A replica of whole Mahabharata is enclosed in 135 pages at last, as it is there in Sanskrit original a summary of 150 couplets. It has almost all features of a great classic as said by Mathew Arnold.

Place in Indian Literature:

Sarala Mahabharata has a significant place in whole of Mahabharata tradition in Indian literature. It is the only work written by single poet, which is complete and copious. Historian K.C. Panigrahi, a noted scholar on Sarala Mahabharata decided the date of its composition during sixth decade of fifteenth century, later part of king Kapilendra Deva's reign. Before this only Pampa in Kanad (902 AD) and Nannaya- Tikkana in Telugu (11th-13th century) had composed Mahabharata. In ancient Sangama period perundeunnar might have written Mahabharat in Tamil. The said poets had composed only a few *parvas* of Mahabharata. Only poet Sarala Dasa had composed Mahabharata by his single effort and divine grace. All other poets compassing Mahabharat in vernacular languages like Kabindra Parameswar (16th century) and Kasiram Dasa (17th century) in Bengali, Rama Saraswati (16th century) in Assamese, Subal Singh Chauhan (17th century) and Golakanath (18th century) in Hindi, Nakar (16th century) in Gujarati, Mukteswar (17th century) in Marhati, Kumar Vyasa (16th century) in Kannada and Ramanujam Edulassan (16th century) in Malayalam were in the subsequent period after Sarala Dasa.⁷ Scholars have discussed how Sarala's Mahabharata and other writings were popular in Bengali and Telgu translation (In the introduction to 'A typical selection from Odia literature' B.C Majumdar writes, "It is very remarkable that this Odia poet acquired celebrity in Bengal and his Mahabharata was introduced in Bengali translation not later than early part of the 16th century. Babu Dines Chandra Sen informs us that only the Virata *parva* portion of what is called Sarala

Mahabharata of Odisha now survived."⁸ Kasiram Dasa was deeply influenced by Sarala Mahabharat. C.Vamana Murthy writes "In June 1900 the Odia Vichitra Ramayana was translated in Telugu and published. The author in Odia was Sarala Dasa belonging to the 15th century. His original name was Siddheswar."⁹) This remarks remind us how the work was popular in Odisha and its neighboring states. In spite of its entire Odishan elements Sarala's Mahabharata the first epic written in regional language, expounded the pan Indian cultural heritage.

Myth making:

Now we have to examine what is the newness in Sarala's Mahabharata, which can be considered as unique in Indian Literature. Eighteen *parvas* in Sarala Mahabharata are not the same as in Sanskrit original. Sarala added three new *parvas* namely 1. Madhya 2. Gada and 3. Kainsika and left 1. Sauptika 2 Anushasana and 3. Mahaprasthanika. But not the similarity but the difference from the original makes Sarala's Mahabharata unique and unparallel. Sometimes it comes to our mind (what is the main story of the great work, which is the main character ? What is the essence ? Which is more acceptable and which can be neglected? Is it a compilation of anecdotes or religious scripture or a geographical history or a historical geography, a mythological memoir or fairy tales, fables or parables ? Mystic poetry or some thing else ?) It is an encyclopaedia of human knowledge and experiences. Sarala with his extraordinary imagination and poetic acumen created such beautiful episodes out of legends, anecdotes and folktales, which are stored in our collective subconscious to please and teach us forever. This is the real uniqueness of his creations. There are two dimensions of this uniqueness. First he created proverbs and phrases by using anecdotes which became the wealth of our language and technique of our expression like 'Ganga gangi', 'unansi bride for *sahada* groom', 'Mahabharata from *jhimiti* play', 'holding of ass's

feet by Shri Krishna', 'defeat of Bhima first time' and 'Kokua fear'. Secondly the delicate description of new and original episodes like 'putting of head of Belalasen', 'the hospitality of Karna by serving his own son's flesh', 'death of Durdhakshya by Gandhari's look' 'Duryodhana's swimming of blood river' and 'origin of Lord Jagannath from Sabari Narayana'. These are all created by Sarala to make his Mahabharata great, graceful and grandeur. By narrating some of these episodes one can prove their potentiality as the inseparable component of the epic.

Following three episodes demonstrates the cruelty and cunningness of Krishna in Sarala Mahabharata and success he achieved due to the sheer unexpectedness of his approach but remained as the Jogeswar in our heart. Creating these stories Sarala, the folk teacher, has given the clues to tackle with the situation whenever we face in our mundane life.

One of the guards, Krishna comes across, when out to murder Jarasandha, is an ass. Krishna at the first stifles his cries by seizing it by the throat. The ass promises however, not to raise the alarm on one condition, no doubt believing condition he would stipulate to be impossible for Krishna to accept, for in return for his silence he demanded that Krishna touch his feet. Despite the indignity inherent this, Krishna readily accepts, merely remarking this the way things are, old chap. In an emergency where is the harm? Scruples are inexpedient.

Krishna's cruelty and treachery reach their acme however in the episode of Durdhakshya, the sole-surviving son of Gandhari, who at the end of the war wished to remove her blindfold. She asked Yudhishthira to remove it for her, but learning from the omniscient Sahadeva, that once the blindfold was removed the accumulated power released from Gandhari's eyes would burn to death whomsoever her gaze first fell upon, Krishna intervened Durdhakshya

her only son is best fitted to this task. He said and affectionately called upon the boy, who had throughout served him and the Pandavas most loyally, to do this small service for his mother. When Durdhakshya had duly done so, consumed in the flames from Gandhari's eyes.

Another melancholic episode narrated in Sarala Mahabharata depicts a relation between a cruel father Duryodhana and his obedient son Lakshman Kumar who helped his father not only in his lifetime but also after his death. At the end of the Mahabharata was Duryodhana tried to escape from Bhima to save his own life and wanted to hide himself by crossing the river of blood. But he did not find any fleet, saw the dead bodies are floating and tried to pass away by their help, but in vain. Neither the dead body of Drona, Kripa or Karna nor of his ninety-eight brothers could help him. When he became quite depressed he saw a dead body of a handsome young man coming to his side, but he could not see its face because it was downwarded. Duryodhana tried at last with a little hope, and succeeded; when he reached the other side of the river he turned the body and stunned to see his own son Lakshman Kumar. The hero of all misdeeds Duryodhana expressed his last wish:

I wish, you should not get a father like me
But every generation should get a son like you.

This type of mind-storming description is rare in universal literature, which signifies the meaninglessness of wars in human history.

Sarala Dasa has displayed natural sympathy for the lowly and downtrodden. In another legend 'Sabari Narayana' about the emergence of Lord Jagannath at Puri from the un-burnt heart of Krishna, which popularly known as the Indradyumna legend, his sympathy for the tribes, five centuries back, looks unbelievable. Here he tried to combine the Aryan culture with

pre-Aryan and brought a synthesis which is prevalent in Jagannath cult all together.

It is not possible to narrate all episodes created by Sarala Dasa, but each one is significant in its own way and created a new proverb or saying which are being used to epitomize the relevant situation. This type of originality shows its difference from Sanskrit Mahabharata tracing its influence in the mind of the mass. By this way Sarala literature entered from sense to subconscious of the Odia people, which is really very rare in whole of world literature.¹⁰

Characterization:

In characterization Sarala Dasa has shown his uniqueness too. All-important characters of his Mahabharata are lively, vibrant and realistic, more human than divine. Polite, wise Yudhistira, the famous warrior and intelligent Arjuna, Sahadeava with diplomatic silence, ever proud tragic hero Duryodhana, evil minded Sakuni, who is more dangerous than Iago of Shakespeare, the symbol of motherhood Gandhari and the fire brand heroine Draupadi. The hero of Sarala Mahabharata is not the omnipresent and omnipotent Krishna like Assamese Mahabharata of Rama Saraswati or multifarious genius, great warrior Arjuna like Pampa's Kannada Mahabharata but he is Bhima a man of action who does not believe in any ritual. He has neither the wiseness of Yudhistira or intelligence and sensibility of Arjuna. He is simple and reliable-a type character, just like a peasant of any village of Odisha living at the time of Sarala Dasa. The poet created the characters by mixing up his imagination with social reality that we meet them in our real life. This shows the universality and everlasting power of Sarala literature.

Conclusion:

Thus we can conclude this discourse on 'uniqueness of Sarala Dasa' and his relevance

today by quoting the words of an erudite scholar, poet and visionary pundit Nilakantha Das, a maker of modern Odisha, Briefly this is our Sarala Dasa. He was not divine; he was human, he was not only a Sudra saint, he was the great philosopher poet of Odisha. He was the founder father of ancient Odia culture, Odia language and literature. This is the way to see and rediscover Sarala Dasa; one who will look upon in this way will understand him, his Odisha and his creation.¹¹

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A visit to the Juangpirh

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Abstract :

The paper is about the personal experience regarding the Juang tribe of Kendujhar district of Odisha state and their socio-economic life and major hurdles to addit into the modernised world. The tribe is a PTG and very backward even after getting special attention from the government with the establishment of JDA (Juang Development Agency); a micro project for their overall development. After sixty-seven years of independence and thirty-six years of special care by JDA still the community is far behind from the path of development. Here the paper expresses about today's exclusionary experience of the Juangpirh habitats which may lead to review the policies for these least advantaged to get their right and somehow to create awareness for their upliftment.

The day was dazzling with the light of sun and the place was calm and quiet with the pleasing sounds of forest-birds in a heavenly environment. It was the first glad experience to meet such kind of innocent people and to know about their simple and environment-saviour life. Men and women were half and one-dressed simultaneously. The place is called Juangpirh. According to Sahu (2014) Pirh is related to the political system only used by Bhuyan and Juang tribes. Each Pirh is divided by the king into three Pirh for the easy administration and there were many villages under a Pirh with one head for each called Sardar. Even from time to time for their comfort of life, they are changing their original habitation from those districts to Cuttack, Balasore and Phulbani. But more than half of the tribes are available still in

Kendujhar district only. According to the Juang (a major tribe of Kendujhar district) they are the original inhabitant of the area and their ancestors have been originated from the bank of Baitarani river. The Baitarani river is sourced from the Gonasika hill and the river is also called Guptaganga (secret Ganga) because it has been disappeared after few meters of flowing on the rock bed path of Gonasika with full of natural beauty, cool weather and deep forest. A small village is also named as Guptaganga on the name of the sacred Baitarani and one goddess Ganga temple is also built there over the origin place of Baitarani. Two holes with thick waters flowing on the same force in every season that is why the rock is named Gonasika (cow nose) and the temple is a famous place for the shrine of lord

Shiva and Ganga. “2 Out of 533 tribal communities available all over India, 75 kinds are coming under Primitive Tribal Groups (PTGs) and 13 out of 75 types are available in Odisha. Among those 13 types of PTGs Juang is one (See Table No.1). Juang literally means, Man? and they are the first human species of the earth as per their belief. The Juang community uses Juang language to converse within their community which is the Austroasiatic language of the Munda family but have no script till yet. With the states entry into the forest and tribal original inhabitants with modernisation process they accepted the Odia language and started to modernise themselves steadily with other facilities. For the betterment of life-style and access of better facilities, some of them have been migrated into other areas from Juangpirh of the same district and nearest districts like Dhenkanal where they even started to learn Odia language and the next generations going far from their culture and language as some villagers argued in a close discussion. The Juang are divided into two types by their settlement pattern as Thaniya and Bhagudiya. Those who reside in their original inhabitant called Thaniya and the reverse as Bhagudiya. They also referred to themselves as Patra Savars or Pattus by local name. Patra means leaf and Savar means one kind of tribe. This name of Patra may be because of they were wearing leafs in the time of their ancestors. Even they claim themselves as the clan of a part of Savar tribe, those community people use to wear leafs before they were the hunter-gatherers and steadily started shifting cultivation (slash and burn agriculture) with the scarcity of forest-foods. Even the government has banned shifting and *podu* cultivation, for which some of them now got settled in permanent cultivation in their small field which is insufficient to earn the whole year grain for their family. Some of them also became migrated labours and some others going nearest

villages to do the carpentry or the housebuilding works. Because of their inaccessibility of job opportunities and the earning is insufficient for the whole year even for the bread of the family, the Juang children and old people going to get some minor forest products from the forest just to help the family economically. The economic problem makes the students drop-out from the school which directly discriminates access to their Fundamental Right (Article 21 A) to free and compulsory education (RTE Act 2009). The poverty here excludes people from their access to right with the children as the weaker among discriminate Scheduled Tribes.

Their chief diet includes rice and ragi, supplemented with fruits, roots and tubers. After getting restricted by Forest Department from forest grains and fruits which was their main source of food, now getting affected by malnutrition and other diseases because of their low quality of foods. Occasionally they also take non-veg items like meat, fish, egg, beans and various birds. Men consume alcoholic beverages regularly, while women drink only on festive occasions but the difference here is like before it was homemade called Handia, now mostly youths getting foreign liquors. Rice is the major food of Juang. They harvest paddy which is even not sufficient for half of the year as shared by them in a close conversation. Even the experience shows that most of them use to take water-rice (Pakhala) and green leafs in both lunch and dinner in every season which may be the cause of various diseases with poverty ridden weakness. Some seasonal foods they are getting which is very less and to get some other important daily-use household goods they do exchange sometimes with other in the weekly market.

Juang have their unique culture, sculpture, tradition, social identity, political union, religious

faiths and beliefs, morals, norms, ideology and co-cooperativeness within the society and even they are very kind, sober and co-operative by nature. They enjoy their life in group with their community people in a combined social order with the sharing of each other suffering and enjoyment. They believe on the norm of their village-head and respect the religious and social heads of the community also.

The area is mostly affected by malaria and the government has taken some preventives to provide safe drinking water before some three years. Under the scheme in every little distance water tanks has been built-up. But the villagers of Gonasika area specially have complained that those tanks got settled by the name sake only where getting drinking water is different, no water is available at all many times. They depend upon natural sources of narrow Baitarani stream from Gonasika hill for their daily uses.

They perform their traditional dance especially on the day of various festivals like Puspune, Raja Parva, Makar Sankranti, Amba Nua, Pirha Puja, Akshaya Trutiya, Asarhi and many more with the rhythm of Changu (traditional musical instrument made with leather and wood). They prefer to dance in group with holding of each other's arm and this shows their closeness and strong bond towards the community. And even now hunting has become their leisure amusement because of the interference of the forest department and they do it in group now just in few special festivals for community feast purpose. In marriage ceremony they serve feast to the villagers with special non-veg. items mostly mutton for which they do animal husbandry.

The government has established a medical with the facility of providing free medicines for those tribes. Some of the villagers complained about irregularity of the doctor and providing one

type of medicine and especially tablets for any diseases for which they are now not preferring to go to the medical and getting back to their traditional worship-based cure style. Sometimes also they go for Ayurvedic natural medicines.

As they use the same water for drinking, cooking, washing, bathing of their cattle and themselves, they get affected by diarrhoea, malaria, various skin diseases like eczema, worm infection and many more. Sometimes they believe the Gramsiri (village deity) was angry so they got diseased, not having rain, children and domestic animals died etc. There they offer chicken, liquor and worship to the goddess for the welfare of the community in the community house called Majangi. They believe on various supernatural powers and worship them with the sources of power like sun, wind and water.

Even after the establishment of JDA micro project for their overall development, there was unsatisfactory progress on educational attainment of Juang. According to the 2001 Census, there were only 25.4 per cent literate among Juang. Even the Juang matriculated number was very less as three per cent for male and less than one per cent for female (Nayak 2010). Some of the Juangs got little educated, through non-formal and adult education scheme under Gyan Mandir, Adult Literacy Centres, Anganwadis, village workers like Gram Parichalaka and Gyan Maa ? The main problem of the nearest Guptaganga primary school children was that they did not understand the Odia language properly. The incident happened in Duarsuni village as thus :

Paina Juang, a primary school Juang girl dropped out from school just after few months of her entrance. She found it extremely difficult to follow the language of instructions in Odia language. Her parents agreed that such an education was irrelevant for her language. These barriers led to

low enrolment rates, high dropout rates, and frequent absenteeism among Scheduled Tribe children (UNICEF, 2010).

Recently the MLE (Multilingual education teacher) got appointed from the same community under SSA (Sarva Shiksha Abhiyan) and their effort to write new books based on their own language also became success. But the problem is, appointed teachers are less in number where they are not able to attend five classes as one teacher got appointed per school in tribal concentrated area. Juang Development Agency, got established on 10th March 1978 and the initial special officers (IASs getting appointed as special officers of micro projects) have been working very seriously for the development of the community. But presently the officials are not coming to the headquarters of the agency in

Gonasika and living in town itself as shared by the villagers. That may be a major reason of the underdevelopment of the community, which should be taken into consideration.

The Ministry of Tribal Affairs looks after all matters of tribal economic development under the Planning Commission including economic development, proposal design and implementation other than Tribal Sub Plan. Still the policies need special review and should be need based differing from community to community with the appropriateness of their problem and perspectives. The development of Juangs can be made in a better and rushing way with more active participation from NGOs, ITDA, special officer with other officers of JDA, the tribal development ministry and other serious researchers in an overall manner of their upliftment.

Table No. 1: NAME OF THE PARTICULARLY VULNERABLE TRIBAL GROUPS/PRIMITIVE TRIBAL GROUPS (PTGs) IN INDIA (STATE / UT WISE)

Name of the State/UTs	Name of the PTGs
Andhra Pradesh	Bodo Gadaba, Bondo Poroja, Chenchu, Dongria Khond, Gutob Gadaba, Khond Poroja, Kolam, Kondareddis, Konda, Savaras, Kutia Khond, Parengi Poroja, Thoti
Bihar (Including Jharkhand)	Asurs, Birhor, Birjia, Hill Kharia, Korwas, Mal Paharia, Parhaiyas, Sauria Paharia, Savar
Gujarat	Kathodi, Kotwalia, Padhar, Siddi, Kolgha
Karnataka	Jenu Kuruba, Koraga
Kerala	Cholanaikayan (a section of Kattunaickans), Kadar, Kattunayakan, Kurumbas, Koraga
Madhya Pradesh (including Chhattisgarh)	Abujh Marias, Baigas, Bharias, Hill Korbas, Kamars, Saharias, Birhor
Maharashtra	Katkaria (Kathodia), Kolam, Maria Gond
Manipur	Marram Nagas
Odisha	Birhor, Bondo, Didayi, Dongria-Khond, Juangs, Kharias, Kutia

	Kondh, Lanjia Sauras, Lodhas, Mankidias, Paudi, Bhuyans, Soura, Chuktia Bhunjia
Rajasthan	Seharias
Tamil Nadu	Kattu Nayakans, Kotas, Kurumbas, Irulas, Paniyans, Todas
Tripura	Buxas, Rajis
Uttar Pradesh (including Uttarakhand)	Buxas, Rajis
West Bengal	Birhor, Lodhas, Totos
Andaman & Nicobar Islands	Great Andamanese, Jarawas, Onges, Sentinelese, Shom Pens

(Source: Ministry of Tribal Affairs, 2015)

Majang (dormitory-house) is the community house of Juang, where they worship, do merry making and the unmarried youths sleeps in night time and getting technical education regarding hunting, gathering of food and other community norms. Even there always has been thick firewood burning and people sleep there when feel sick and suffers from fever and cold.

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ODISHA UPDATE

ST & SC STUDENTS OF ODISHA STRIDE AHEAD IN EDUCATION

With active support from Govt., Scheduled Tribe, Scheduled Caste & Minority Community students are rapidly catching up the general trend in educational performance. This has been discussed in the review meeting of the Department taken by Chief Secretary Shri Aditya Prasad Padhi in the conference hall of the department wherein Secretary Shri Surendra Kumar presented the updates and outlined the issues for discussion. Shri Padhi reviewing the activities of the Department. Chief Secretary directed the Department to focus on filling of the ST quota in Govt Medical Colleges through a special drive in the coming year. The Department has also been advised to strengthen the existing infrastructure in hostels and ensure appropriate delivery of services in ST & SC hostels. Chief Secretary has also directed the department to make assessment of the outcome of the interventions taken for security of the students in hostels and residential schools. Available data shows, at present the total ST & SC population of the State is around 39.98% among whom 22.85% are STs and 17.13% are SCs. The minority population of the State is around 5.05% of the total population. There are 62 identified ST communities, 93 identified SC communities and 5 minority communities in the State. The literacy rate among ST & SCs have increased by around 15% and 14% respectively in 2011 census in comparison to 2001 census. The present literacy rate among the STs is around 52.24% and SCs is around 69%. The sex ratio in ST community has grown to 1029 against State average of 979. Similarly, the sex ration in SC and minority community is around 987 and 998 respectively. The academic performance of the students of these communities at high school level has also increased significantly over last 7 years. In the year 2009 around 72.29% of the students were successful in high school certificate examination among whom 9.68% of the students passed in first Division. Over the years this percentage followed an increasing trend. In the year 2015 the percentage of pass students in high school certificate examination reached 95.27% among whom 42.11% were 1st Divisioners. Around 46 students qualified for college and universities of national and international repute. The entire study expense of these students is being provided by the Govt through a popular programme Anwesa. Target has been fixed to cover 23,000 students under the programme in next 5 years. The safety and security of the students in hostels and residential schools have been brought to focus and measures have been taken in this regard. Detailed guidelines and SOPs have been issued and those are being strictly enforced. Recording of the movement

of boarders, procurement and storage of ration, engagement of matrons, safety measures, health check up and sanitation provision in the schools have also been brought to focus. A Comprehensive Monitoring System of Schools and Hostels has been put in place. Chief Secretary has directed to adopt 'Zero Tolerance' policy in case of any negligence/ violation of the prescribed procedures relating to safety and security of the students and boarders. The issues relating to non-release of scholarship grant from Govt of India for last 3 years, implementation of various social, educational, economic development and legal empowerment programmes of the Department along with the implementation of Forest Right Act also figured in the review. The Programme Director OTELP Srikant Prusty, Director ST & SC Research Institute Akhil Bihari Ota, Managing Director, Tribal Development Cooperative Corporation Ltd. Susant Nanda along with senior officers of the Department participated in the review.

STATE ACHIEVES OVER 23 % GROWTH IN OWN TAX REVENUE AND 26% GROWTH IN PLAN EXPENDITURE

In spite of the slump and slow growth in market conditions, Odisha has achieved more than 23% growth in own tax revenue collection by November, 2015 in comparison to the corresponding period during 2014. Similarly, the State Plan expenditure has also grown by 26% during this time in comparison to the last fiscal. This has been discussed in Secretary level meeting held under the Chairmanship of Chief Secretary Shri Aditya Prasad Padhi in Secretariat conference hall recently. Reviewing the progress of the implementation of flagship programmes and important schemes of Govt, Chief Secretary Shri Padhi has directed the departments to focus on timely completion of the projects. The departments have also been directed to take advance action for ensuring timely delivery of services to people under different schemes and programmes. Presenting the updates of the revenue position, Development Commissioner and Additional Chief Secretary Finance Shri R. Balakrishnan said that own tax revenue up to November, 2015 is satisfactory. There has been higher collection from stamp duty & Registration fees, renewal of mining leases, land revenue, electricity duty and State excise. The total collection from own tax sources by November, 2015 has been 13,483.79 cr. against a collection of Rs.10,932.92 cr. in 2014 thereby recording a growth of 23.25%. Similarly, the total collection from non-tax sources has been Rs.4371 cr. by November, 2015 with a growth of around 10% over the corresponding period of last year. Total State plan expenditure by November, 2015 has been Rs.20001.32 cr which is around 26% more than the expenditure made by November, 2014. The utilization of budget in infrastructure sector has been to the tune of Rs.5163 cr. up to November, 2015 which is around 52% of the budget estimate. The utilization in social sectors like Education, Health, ST & SC development, Labor Welfare, Panchayati Raj, Women & Child Welfare, Employment Training & Technical Education has been around Rs.9616 cr. which is around 55% of the budget estimate. The expenditure in infrastructure and social sector has exceeded 8% and 7% respectively over the corresponding period of last financial year. Similarly, expenditure in agriculture and allied sectors has been to the tune of Rs.3859 cr showing a growth of 2.35% over the last year. Emphasis has been laid on collection of arrear revenue and completion

of incomplete projects. The Departments have also been asked to submit plan and non-plan budget requirement for 2016-17 by 15th December to Planning & Coordination department. The Controlling offices will send the budget requirement through IFMS. The administrative departments will transfer this to Online Budget (BETA) module through web service.

ODISHA SETS THE MODEL IN ONLINE-TRACKING OF MINERAL PRODUCTION & DISPATCH

Odisha has added another feather to its cap by setting a model IT application for tracking of mineral production, dispatch and value accrued on real time basis through its I3MS website. This has been mentioned in the departmental review meeting held under the Chairmanship of Chief Secretary Sri Aditya Prasad Padhi in secretariat conference hall today wherein Principal Secretary Steel & Mines Sri Raj Kumar Sharma presented the updates and outlined the issues for discussion. Sri Sharma mentioned that IMMMS software developed and implemented in Odisha has proved very useful in monitoring of production, dispatch and transportation of minerals in the State on real time basis. Govt of India has applauded its outcomes and have recommended the model to be followed in other States. Reviewing the progress, Chief Secretary Shri Padhi directed the Department to scale up mineral production in coming months through close monitoring and appropriate action plan. Replying to a media query after the meeting, the Director, Mines Shri Deepak Mohanty said that in our State we have put in place a 24 x7 online system called Integrated Mines & Mineral Management System (IMMMS). All relevant Central and State mining rules have been customized in to this software. The software tracks end to end mineral transaction i.e. quantum of minerals produced, transported and received by the industries. All the stakeholders like lessees', dealers and Govt. Departments have been brought on this portal. It has also been integrated with RTO, Indian Railways, Commercial Tax, Ports and Treasury. The daily production and dispatch is recorded on real time basis through this web based software. All the mineral transporting trucks have been put under GPS surveillance and the roads as well as mines have been geo-referenced. Shri Mohanty also told that this has curtailed illegal mining in the State. Till now 392 electronic weigh bridges in 136 mines and 699 weigh bridges in 325 industries have been approved on line through this portal. Similarly, 2,71,347 e-permits and 6312 number of dealer licenses have been also granted through it. Around 2.4cr. trip sheets (transit pass for trucks) have been generated online through this system. This web site has now been customized for a mobile application providing the facility for tracking of minerals through mobile app. It may be pertinent here to mention that Odisha is the first State to have such a consolidated and robust IT application in mineral management. This has been highly appreciated in the Central Coordination and Empowered Committee meeting held on 15th December, 2015 at Delhi. Govt of India has advised other states to follow this model. The Indian Bureau of Mines will now adopt it under Mineral Conservation & Development Rules of 1988.

U.K.Mohapatra, Information Officer

THE GLORIOUS TRADITION OF 'BOITA BANDANA' OF ODISHA WILL BE SHOWCASED IN THE TABLEAU AT THE REPUBLIC DAY CELEBRATION-2016 AT NEW DELHI

The Design of the Tableau for the coming Republic Day Celebration -2016 at New Delhi has been highly praised and selected to participate in the Republic Day Parade at New Delhi. The Tableau of Odisha presents the maritime activities and glorious tradition of Boita-Bandana Festival (Kalinga Baliyatra) of ancient Odisha. This more or less concentrates around the Sadhava tradition in Odisha, who were carrying out internal and external trade. Ancient Odisha popularly known as Kalinga was the epicentre of the inland and foreign trade within the Indian archipelago which had established its maritime supremacy over the world trade from the time immemorial. The geographical setting of our State has supported the development of seaports like Tamralipti, Chelitalo, Palur, Pithunda etc. all along its coastline from the early times. The mariners of Kalinga endowed with a sound knowledge of navigation continued to have commercial, socio, cultural and political relations with South East Asian countries like Srilanka, Java, Sumatra, Bali, Borneo, China, Burma, Cambodia, Champa, Malaya and Thailand. Designed and prepared under the able guidance of Shri Atanu Sabyasachi Nayak, Minister, Information & Public Relations and Health and Family Welfare, Commissioner-cum-Secretary of Information & Public Relations Department Shri Manoranjan Panigrahy and Director Shri Sushil Kumar Das this Tableau has been visualized and designed by the Senior Designer of the Information & Public Relations Department Shri Pradyumna Kumar Dash. The 3D model of the Tableau is prepared jointly by Shri Das and Shri Gajendra Kumar Sahoo of Bibhuti Kanungo Art College, Bhubaneswar. Music Director Shri Sushanta Kumar Padhi has done the music arrangement for the Tableau. This 3D model of the Tableau has been highly praised by the Ministry of Defence of Govt. of India and has been selected to participate in the coming Republic Day Parade, 2016 at New Delhi. After few years of gap this year the Tableau of Odisha will again participate in the prestigious Republic Day Parade, 2016 at New Delhi.

Sambit Mohanty, Information Officer

WORKSHOP ON NATIONAL LIVELIHOOD MISSION

A sensitization workshop on National Rural Livelihoods Mission was held on 19th December, 2015 at IDCOL Conference hall, Bhubaneswar. The workshop has been inaugurated by Dr. Arun Kumar Sahoo, Minister, Panchayati Raj and Law. In his inaugural remark, he reiterated the commitment of the Government of Odisha for eradication of poverty from the state. He also highlighted the promise of Panchayati Raj Department to make provision for infrastructure, basic services and improve livelihoods to create dent in rural poverty. NRLM is strongly poised to organize the poor households and build their capacities to make qualitative change in their livelihoods. Our responsibility is to ensure that everyone is living in dignity. In fact the Minister has emphasized that all the rural households must be brought under SHG in a war footing manner. It is envisaged that we can go upto ten lakh SHGs. He also

appealed the participants to be passionate and draw satisfaction by seeing some smiles in the face of the poor. The Commissioner-cum-Secretary, Department of Panchayati Raj put thrust on saturation of the state through NRLM programme, universalizing livelihoods activities and mainstreaming NRLM with a greater visibility. He said that SECC data provides a strong picture of the real target population and we must urgently act on this. SHGs at the neighbour level must federate into Cluster Level Forums, Gram Panchayat Level Federations and gradually move upto block and district level federation. Such institutions would reinforce each others strength and provide support base to ensure last mile coverage and possibly emerge as last resort for elimination of poverty. He highlighted the recent government decision to limit the lending rate to SHG member within 12 percent per annum and community finance must leverage livelihoods that would bring perceptible change in rural economy. Director NRLM PJ Nath, Director Panchayatiraj Debendra Prasad Das and other senior officers were present in the workshop.

Rakshak Nayak Information Officer

SELECTION OF BANKS FOR HANDLING GOVT. BUSINESS AND DEPOSITS -UTKAL GRAMEEN BANK SCORES HIGHEST

The Government of Odisha have selected a panel of 14 banks for handling the business and deposits of the State Public Sector Undertakings (SPSUs) and State Level Autonomous Societies (SLAS). These include two RBs, eight public sector banks, three private banks and the State Cooperative Bank. For the empanelment Finance Department had suggested 14 parameters to measure bank's performance in the field of financial inclusion, especially sanctioning loan to agriculture, MSME and SHGs/JLGs as well as opening of new bank branches in unbanked areas. Utkal Grameen Bank showed the performance on these parameters scoring 75 out of 100, followed by Bank of India (70) and Odisha Gramya Bank (67). Other than these three, Odisha State Cooperative Bank, Central Bank of India and ICICI Bank have also scored above 60. For the empanelment, the minimum eligibility score was fixed at 50, which has been also attended by SBI, IDBI Bank, Axis Bank, Canara Bank, HDFC Bank, PNB, Allahabad Bank and UCO Bank. Because of the stricter eligibility criteria with focus on financial inclusion ten banks which found place in the previous empanelment have been found ineligible this time. These include Andhra Bank (48), Bank of Baroda (36), Indian Bank (35), Indian Overseas Bank (42), Oriental Bank of Commerce (41), State Bank of Hyderabad (9), Syndicate bank (44), Union Bank of India (39), United Bank of India (38) and Karnataka Bank (16). Further, irrespective of whether it is empanelled or not, if any bank opens the first bank branch in an unbanked Gram Panchayat, the entire Government funds of that Gram Panchayat will be parked in that bank branch. Dr. Tapan Kumar Pradhan, Director and Additional Secretary said that in the coming years also banks showing better performance in the field of agriculture and priority sector loans as well as providing banking services in unbanked areas will be given priority while selecting banks to handle deposit of SPSUs and SLASs. Submission of wrong

data and failure to submit required information to the State Government etc can result in the removal of a bank from the panel any time.

Santosh Kumar Das, Information Officer

ENHANCEMENT OF DISABILITY PENSION BY RS 200/- FOR THE PWD PENSIONERS HAVING 60% OR MORE DISABILITIES.

PwD Pensioners having 60% & above disability were getting Rs.300/- per month under Social Security Pension Schemes and 10 Kg rice under Rice to Disable Persons(RDP). Soon after launching of National Food Security Act State Government have taken a decision to enhance Rs.200/- towards the monthly pension of the PwD pensioners having 60% and above disability instead of RDP. Henceforth, the PwD pensioners will get Rs.500/- upto 79 years and Rs.700/- after 80 years towards their monthly pension. The Commissioner-cum-Secretary, Social Security & Empowerment of Pensioners with Disabilities Shri Saswat Mishra has issued instructions to all the District Collectors in this regard.

ODISHA DISTRICT PLANNING COMMITTEE (AMENDMENT) BILL, 2015 PASSED IN THE ASSEMBLY

In accordance with Article 243ZD of the Constitution, Odisha District Planning Committee Act, 1998 (Odisha Act 8 of 1998) was enacted by the State Legislature for the constitution of District Planning Committee at the district level to consolidate plans prepared by Panchayats and Municipalities in the district and to prepare development plan for a district, as a whole. Existing Provisions: 2. According to ODPC Act, 1998, (a) Not less than eighty percent of the members shall be elected by and from amongst the elected members of the Zilla Parishad and the elected Councillors of the Municipalities in the district in proportion to the ratio between the population of rural areas and of urban areas in the district. (b) The remaining twenty percent members shall be (i) A Minister in the Council of Ministers of the State, nominated by the Government, who shall be the Chairperson; (ii) The Collector of the district, the Member-Secretary; and (iii) The remaining members, shall be nominated by the Government from among the persons having knowledge in Planning, Agriculture, Economics, Irrigation, Industry, Education, Rural Development or Social Services; (c) In the absence of the Chairperson, the members present in a meeting shall choose one from among themselves to preside over the meeting of the Committee. (d) The term of office of the nominated members has not been specified in the ODPC Act, 1998. (e) The term of an elected member of the DPC shall be five years on the date of commencing of his election unless removed earlier, provided that the term of office of every elected member shall be co-terminus with his membership in the Zilla Parishad or as the case may be, the Municipality. Proposed Amendment: 3. There is felt need to infuse more dynamism and democratic process to the decision making of the District Planning Committee in the changing development scenario/needs of the district, adequate representation by women members in the DPC to avoid gender disparity and timely submission

of District Plan for its integration in the State Plan. That apart, development matters concerning to all constituencies in the district can be meaningfully addressed and decided in the District Planning Committee meeting. In view of this, the following amendments to the ODPC Act, 1998 have been proposed.

(a) With a view to encourage higher women participation in the planning process, as nearly as may be, but not less than one-half of the total number of elected members of the DPC shall be reserved for women. (b) For expediting the decision making process of the Committee and timely submission of District Plan for its integration in the State Plan, a Minister in the Council of Ministers of the State or a Member of the Legislative Assembly representing the Constituency, which comprise wholly or partly any area of the District, shall be nominated by the Government as Chairperson of the DPC. (c) A Vice-Chairperson of the DPC shall be nominated by the Government from among the elected members of the DPC, provided that where the Chairperson so nominated is not a woman, the office of the Vice-Chairperson shall be filled up by a woman. (d) To facilitate timely conduct of the meeting of the Committee, in the absence of Chairperson, the Vice-Chairperson of the DPC shall preside over the meeting of the Committee and in case both the Chairperson and the Vice-Chairperson remain absent, the members present in a meeting shall choose one from among themselves to preside over the meeting. (e) In order to bring dynamism in the membership and decision making process of the Committee, the term of office of nominated member shall be three years commencing from the date of his nomination unless removed earlier. (f) Similarly, the term of office of elected members shall be three years commencing from the date of his election unless removed earlier, provided that the term of office of every elected member shall be co-terminus with his membership in the Zilla Parishad or as the case may be, the Municipality. (g) The DPC shall be assisted by as many as Technical Committees, by whatever name called, to be constituted by the Government at the District level, Panchayat level and Municipality level consisting of such members as may be prescribed. The Technical Committees shall facilitate examination of subject specific technical aspects and convergence of various Departmental activities. Odisha District Planning Committee (Amendment) Bill, 2015 was passed in the Odisha Legislative Assembly.

ODISHA'S ABINASH SELECTED FOR BRAVERY AWARD, 2015

Master Abinash Mishra from Odisha has been selected for the Indian Council for Child Welfares' National Bravery Award, 2015. Master Abinash Mishra of Dhirapur, PO-Deghali, PS-Nimapara, Dist.-Puri has been selected for this award for his braveness in rescuing a boy Bidhubhusan from the river 'the Kushabhadra'. He noticed Bidhubhusan slipping further into the deep water. Abinash jumped into the river and with much courage and skill dragged Bidhubhusan out of the deep water and swam to the shore. The courage shown by Abinash was praiseworthy. The Award will be presented by the Hon'ble Prime Minister of India in January, 2016 at Delhi. He will also participate in the Republic Day Parade. The scheme of National Awards to children for Bravery was started 58 years ago in the year 1957. The main objective of the scheme is to give due recognition to the children who perform acts of bravery with

a view to inspire other children to follow their example. The President of ICCW has conveyed it to Member Secretary, Odisha State Council for Child Welfare.

Dr. Jyotirmati Samantray, Information Officer

COMMON FACILITY CENTRE FOR ARTISANS

State Institute for Development of Arts & Crafts (SIDAC) an autonomous organization under Handlooms, Textiles & Handicrafts Department has established a Common Facility Centre for artisans in six different crafts such as Terracotta, Appliqué, Palm Leaf & Patta Painting, stone carving, Brass Metal and Natural Fiber crafts at Khandagiri in Ghatikia Mouza, Bhubaneswar. The CFC is established under the financial assistance from Development Commissioner (Handicrafts) Govt. of India, and State Govt. Besides, State Govt. has also allotted 2 acres of land near Jayadev Vatika, Khandagiri at Bhubaneswar for establishment of the CFC. A sum of Rs. 1.25 crore has been spent for the construction of the centre. This Common Facility Centre is meant for providing focused skill development training as well as bulk production facility for the artisans and weavers. Now, facilities for Appliqué & Patta Painting (framing) have been developed in the centre with installation of modern machineries whereas facilities for Terracotta craft have been developed at SIDAC campus, Gandamunda, Bhubaneswar. The purpose of the CFC is to enable craftsmen transform from individualized labour intensive process to easier production method for enhancement of their economic standard by using modern machineries and equipments. It can greatly assist crafts person to take advantage of modern facilities which will help to achieve greater profitability along with upgradation of necessary skill. One computer aided design unit for development of Handloom Sector has been established. 20 beneficiaries will be trained in each batch for six months duration.

Sucheta Priyadarshini, Information Officer