

ODISHA REVIEW

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CONTENTS

AUGUST-2018

Remembering Mahatma Gandhi on the Eve of Sesquicentennial Birthday	... <i>Prof. Surya Narayan Misra</i>	... 1
Gandhiji in Odisha 4
Emergence of Mahatma Gandhi in Freedom Movement and Women Awareness in Odisha	<i>Dr. Sarbeswar Sena</i>	... 24
The Role of Subalterns in the Indian Freedom Struggle: A Case Study of the Undivided Balasore District	... <i>Dr. Atul Chandra Pradhan</i>	... 27
Role of Odia Women in the Freedom Movement of India	... <i>Sunita Panigrahy</i>	... 33
Binayak Acharya : Role as a Teacher and Headmaster	... <i>Dr. Bharati Mohanty</i>	... 41
Environment and Health	... <i>Dr. Manas Ranjan Senapati</i>	... 47
Performance of Odisha : A Social Development Discourse	... <i>Umesh Chandra Sahoo</i>	... 49
Good Governance 54
Protecting Forest to Protect Livelihood	... <i>Sarada Lahangir</i>	... 65
Elevated Karm - to Raise Happiness Index	... <i>Rama Chandra Panda</i>	... 68
Women Empowerment Through SHGs with Special Reference to Patnagarh	... <i>Priyambada Hota</i>	... 70
Svarayoga - The Phonetical Astrology	... <i>Dr. Saroj Kumar Sahu</i>	... 75
Tribal Resistance Movement in Odisha	... <i>Balabhadra Ghadai</i>	... 80
Seed Priming - A Technique for Seed Treatment	... <i>Sumita Das</i> <i>Simanta Mohanty</i>	... 83
Floating Stone of Banapur	... <i>Nikunja Bihari Sahu</i>	... 86

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.

National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

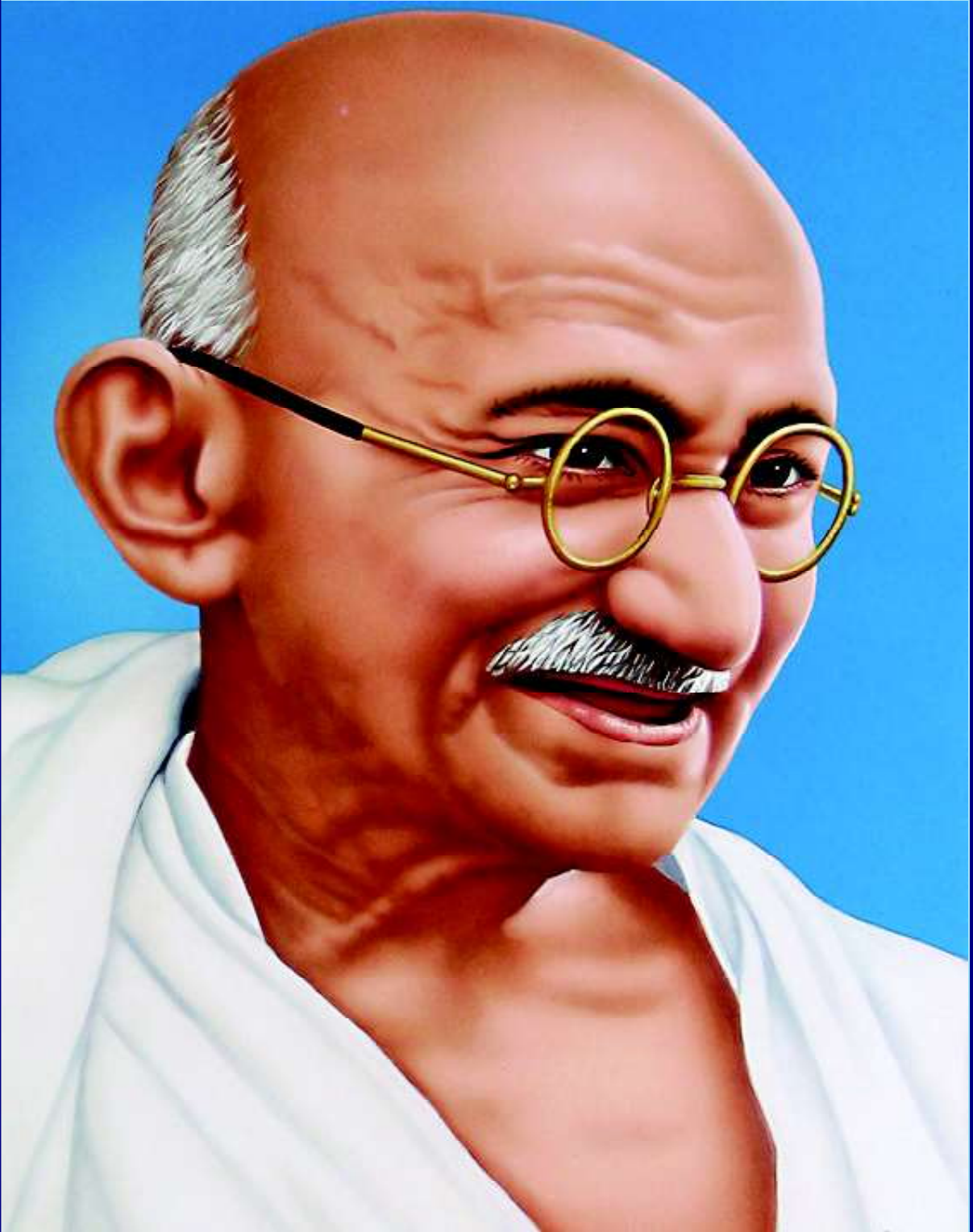
Sukhadam varadam, Mataram !

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 Flag

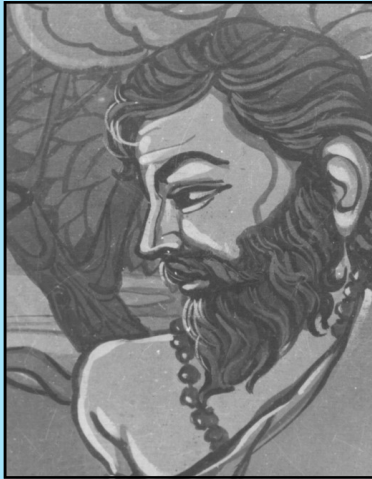


The national flag is a horizontal tricolour of deep saffron (kesari) at the top, white in the middle and dark green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy blue charkha or the wheel which appears on the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

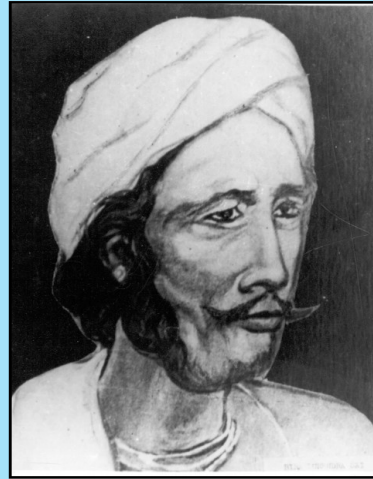


FATHER OF THE NATION MAHATMA GANDHI

MARTYRS OF ODISHA



Jayee Rajguru
(1739-1805)



Veer Surendra Sai
(23.01.1809 - 28.02.1884)

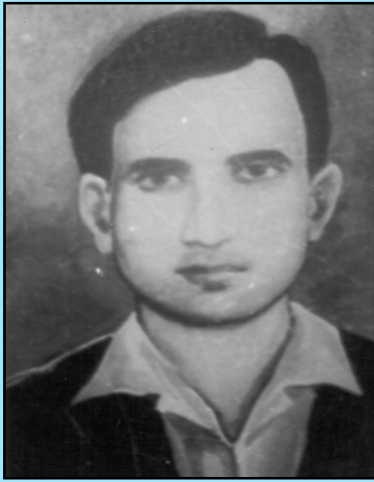


Birsa Munda
(Died in Ranchi jail in June 1900)

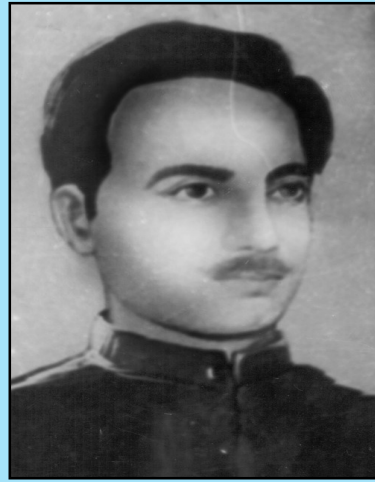


Baji Rout
(Shot dead on 11.10.1938)

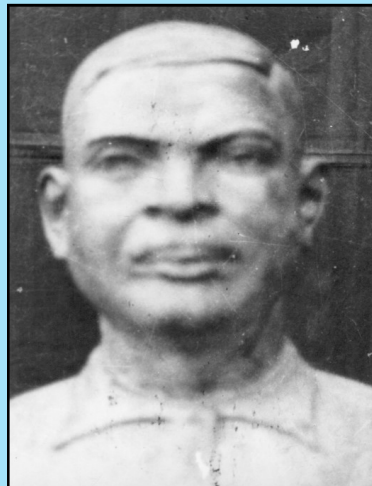
MARTYRS OF ODISHA



Raghunath Mohanty
(18.07.1910 - 04.04.1941 hanged)



Dibakara Parida
(30.11.1911 - 04.04.1941 hanged)



Laxman Naik
(22.11.1899-29.03.1943 hanged)

"I believe the greatest tribute India could pay Gandhiji on his 150th Anniversary is to include the 'uniquely' Indian Ideal of Ahimsa, Non-violence in the Preamble of India's Constitution."

**—Naveen Patnaik
Chief Minister, Odisha**

The most important aspect of Mahatma Gandhi's doctrine of non-violence is that poverty and social injustice are the greatest violence.

As Gandhiji said, as long as poverty exists freedom is only a wooden loaf. To remove poverty is the greatest task faced by any Government. This cannot be achieved without non violence.

Progress requires peace.

Progress requires the defeat of those who divide Society on the basis of class, caste or religion.

I believe the greatest tribute India could pay Gandhiji on his 150th Anniversary is to include the 'uniquely' Indian Ideal of Ahimsa, Non-violence in the Preamble of India's Constitution.

This will ensure that future generations not just of Indians but also people around the world, will be reminded of the profound truth of this principle.

**"ADDRESS OF HON'BLE CHIEF MINISTER IN THE MEETING HELD ON 2ND MAY, 2018
IN RASHTRAPATI BHAVAN TO CELEBRATE 150TH BIRTH ANNIVERSARY OF
GANDHIJI"**



**Hon'ble Chief Minister Shri Naveen Patnaik's
handwritten note for the 1st Committee
Meeting for Mahatma Gandhi's 150th Birth
Anniversary Celebration**

The most important aspect of
M. Gandhi's doctrine of non-violence
is that poverty and social injustice
are the greatest violence.

~~As long as poverty exists~~ As
Gandhi ji said, as long as poverty
exists freedom is only a wooden loaf.
To remove ~~the~~ poverty is the greatest
task of any Govt. And it cannot
be achieved without non-violence.
Progress requires peace. Progress
requires the defeat of those who
would divide society on the
basis of class, caste or religion.

India's the greatest tribute
India could pay Gandhi ji
on his 150th Anniversary would
be to include the essential Indian
principles of Ahimsa, Non-violence,
in the preamble of our Constitution.

This will ensure that generations
not just Indians, But also
people around the world
will be reminded of the
profound truth of this principle.

Hon'ble Chief Minister Shri Naveen Patnaik declares a Rs.100 Crore Special Package for Malkangiri

Highlights

Fishery - Over 5 crore fish seedlings will be released into the sprawling Chitrakonda water reservoir. This will help in the development of livelihood of at least 2000 fishermen families.

Road Connectivity - For the development of connectivity, two road projects will be taken up. The two roads will be constructed from Mukiput to Jamuguda and Panasput to Jodaamba. Thus, road connectivity will be improved in Panasput and Jodaamba Gram Panchayats (GPs).

Electrification - A 33/11 KV sub-station will be set up at Badapada. This will improve rural electrification facility in the 'Swabhiman Areas'.

Drinking Water Supply - 4 pipe water supply projects will be built in Badapada and Papermetala Gram Panchayats (GPs) while 100 tube-wells will also be installed.

Healthcare Facility - Health Sub-Centres will be set up at the necessary pockets in the 6 GPs of the 'Swabhiman Areas' to enhance healthcare facility for the rural populace here.

Bridges - A bridge will be built in Manyamkonda. This will enable the tribals to celebrate their biennial "Badajatra" smoothly. Besides, big bridges will be built at the eligible spots in Poteru, Pongam, Kangurukonda, MV-90, Undurukonda and MV-37.



INFORMATION & PUBLIC RELATIONS DEPARTMENT
FOOD SUPPLIES & CONSUMER WELFARE DEPARTMENT
Govt. of Odisha

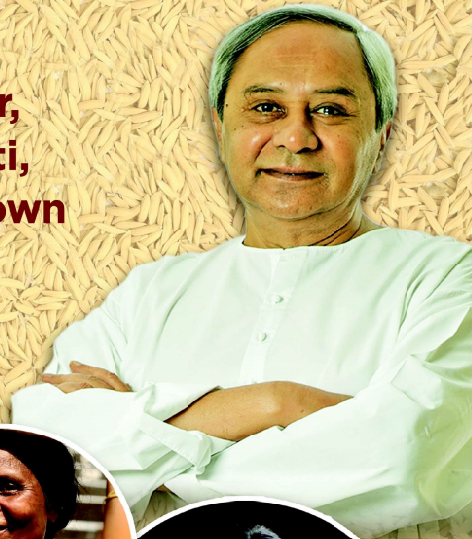


ଓଡ଼ିଶା ଧାନ ଚଳାଚଳ

**“ Not a single needy person of my state
will be deprived of food security. ”**

Chief Minister, Odisha

**From 2nd October, this year,
on the day of Gandhi Jayanti,
Odisha is providing them its own
food security coverage.**



**We don't just promise....
We fulfill them.**

'Odisha is Fast Emerging as the Manufacturing Hub of Eastern India'



I am immensely pleased to be here in Mumbai, the financial capital of India, to meet all of you again. I had visited Mumbai 2 years back and had met some of you. I am glad to say that our 2016 roadshow resulted in significant investments, which we are closely following up.

This location is historical, being the Gateway of India. I am here as the Chief Minister of Odisha, to invite all of you to make investment in Odisha, which is fast emerging as the Eastern Gateway of India.

Strength of Odisha lies in its vast resource base, long coastline, assured power and water supply, port-driven development, excellent road network and connectivity, a young and skilled workforce and an industry-friendly and result-oriented responsive Government.

The First Edition of the Make in Odisha Conclave, evoked enthusiastic response with announcement of over Rupees 2 lakh crore of investment intents. My Government has demonstrated its commitment to deliver the projects on ground. About 65% of the projects are at various stages of approval and implementation.

Let me draw your attention to some of the developments and trends that are happening in my State, which are indicative of our growth agenda:

As you are aware, Paradip is one of the largest and fastest growing ports of India. Dhamra port is fast emerging to add strength to the port-led manufacturing base. Apart from these deep-water ports along the East Coast Economic Corridor, we have also approved the first riverine port project of Odisha to be set up on Mahanadi River in Kendrapada district with a cargo handling capacity of over 45 Million Tonnes per annum. Moreover, we are developing a chain of 12 non-major ports along our coast, to usher in an unprecedented development in the region.

Focussing on the development of Human Capital, my Government has launched “Skilled in Odisha” programme which is coming up as a global brand. I am happy to announce that a World Skill Center with a 18 -floor infrastructure is now ready In the capital city of Bhubaneswar. We are aiming at providing the best physical, digital and intellectual infrastructure to bring transformative human development through skilling of our youth.

Odisha has a vibrant start-up ecosystem. Within a few months of our launching the “Start-up Odisha” initiative, 250 Start-ups have already registered in the State. Odisha is poised to be amongst top 3 Start-up Hubs of India by 2020.

Odisha also provides a welcoming experience to the investors and expats living here. Propelled by continued reforms in public service delivery, enhanced citizen amenities and a vision for excellence, a recent global survey has ranked Bhubaneswar among the ‘Top 50 Smart City Governments in the world’. You might be aware that Bhubaneswar was ranked No. 1 in the Smart City Challenge conducted by the Government of India in 2016.

I am glad to announce that we are organizing the Second Edition of our flagship initiative, the Make in Odisha Conclave, during November 11 to November 15, 2018 at Bhubaneswar, to showcase the manufacturing prowess of the State and the investment potential in diverse sectors.

The theme of Make in Odisha Conclave 2018 is “I am Odisha”, which celebrates all the successes of Odisha and her people in creating a vibrant ecosystem for business in the State. “I am Odisha” will be a unique platform for the people to share their stories that showcase the ‘Odisha of today’ and present their vision for the ‘Odisha of future’.

I extend a very warm welcome to all of you present here today, to come and experience the countless opportunities that my State offers. I assure you of an unmatched facilitation support from my Government.

I look forward to see you all in Bhubaneswar at the Make in Odisha Conclave 2018.

Come, “Join the Juggernaut”.

**Speech of the Hon’ble Chief Minister of Odisha
during Investors’ Meet at Mumbai**



Media Statement of Hon'ble CM — Post Investor Roadshow at Mumbai

It gives me immense pleasure to be here today, in India's Maximum City.

I have come here to meet the investor community and invite them to explore setting up the manufacturing facilities in Odisha. I thank all the business leaders for turning out in such large numbers to attend this Investors' Meet and encouraging us.

Odisha is fast emerging as the 'Manufacturing Hub of Eastern India'. The State Government will be organizing the second edition of its flagship initiative, the Make in Odisha Conclave, during November 11 to November 15, 2018 at Bhubaneswar, to showcase the manufacturing prowess of the State and the varied investment opportunities.

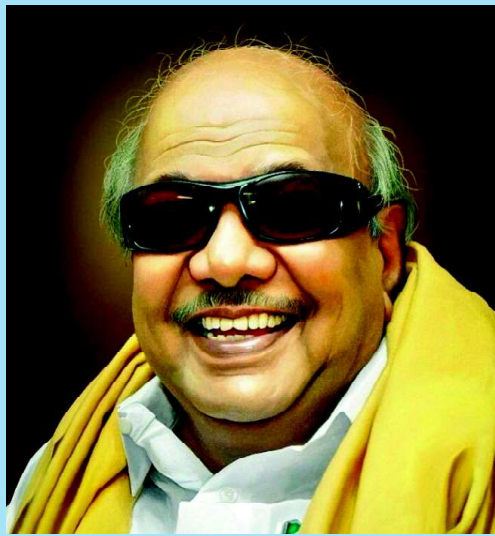
As a part of our focus on the "Skilled in Odisha" initiative, I am happy to announce that a World Skill Center with a 18 - floor infrastructure is now ready in Bhubaneswar.

The Make in Odisha Conclave 2018, will be a 5-day event, presenting Odisha, its potential and achievements, to the world. The theme of Make in Odisha Conclave 2018 is "I am Odisha", which celebrates all the successes of Odisha and her people in creating a vibrant ecosystem for business in the State.

I also extend a very warm welcome to the friends from media present here to come and experience Odisha.

"India lost one of its worthiest sons"

— Naveen Patnaik
Chief Minister, Odisha



Hon'ble Chief Minister Naveen Patnaik has expressed deep grief over the sad demise of former Tamil Nadu Chief Minister and DMK President M. Karunanidhi. Offering his heartfelt condolences to the departed leader, the Chief Minister described Karunanidhi as the tallest leader of Tamil Nadu, who played a key role in social change and reforms in his State; in fact, he was much ahead of his times. As Chief Minister of TN for several times, he had made significant contributions in the development of the State and had played a crucial role in National politics as well. He had also made immense contributions to Tamil literature and cinema. His demise marks the end of an era in Tamil Nadu and India lost one of its worthiest sons.

The Chief Minister has prayed peace and tranquillity for the departed soul and expressed deep sympathies with the family members.

Message of
Prof. Ganeshi Lal
Hon'ble Governor of Odisha
On the Occasion of the
Independence Day-2018



Dear Sisters and Brothers,

My heartiest greetings and good wishes on the occasion of 72nd Independence Day.

Today on this historic day let all of us recall the valour and the invaluable sacrifices of the great Nationalist leaders of our freedom struggle. On this day in 1947 we attained freedom for our beloved motherland following the path of non-violence shown by Mahatma Gandhiji, the Father of our Nation.

Let us pay our respectful homage to the Father of the Nation, great Nationalist leaders Pandit Jawahar Lal Nehru, Sardar Ballav Bhai Patel, Maulana Abdul Kalam Azad, Netaji Subhas Chandra Bose, the great revolutionaries Saheed Bhagat Singh, Chandra Shekhar Azad and the great patriots of our own soil Jayee Rajguru, Buxi Jagabandhu, Veer Surendra

Sai, Saheed Laxman Nayak, Raghu-Dibakar, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Pandit Nilakantha Das, Acharya Harihar, Maa Rama Devi, Malati Choudhury, Naba Krushna Choudhury, Biswanath Das, Dr. Harekrushna Mahtab, Biju Patnaik, numerous freedom fighters, scores of patriots and many unsung heroes those who sacrificed their lives for the freedom of our beloved motherland and championed the cause of Independence. This is, infact, a day of reverence, respect and introspection.

We are grateful to our brave martyrs, Jawans and officers in uniform who laid down their lives for our motherland. We offer them our heartfelt gratitude. On this fateful day, let us also pay our humble tribute to our brave soldiers who have laid down their lives while defending the borders of our country and preserving its territorial integrity. Our hearts are with the bereaved families in their time of deep sorrow and grief. With the Nation, we stand by them.

Odisha was at the forefront of India's struggle for independence. History of Odisha bears ample testimony to the selfless sacrifices and immense contributions made by her Great sons and daughters. The people of Odisha took active part in the freedom movement. Anti colonial uprisings took place in several places of Odisha. A valiant uprising, popularly known

as the Paika Rebellion of Khurda was fought under the leadership of Buxi Jagabandhu 40 years before the 1857 revolt. It was essentially a pluralistic people's movement at the grass root level aimed at upholding their rights and sovereignty. There is ample historical justification for it to be declared as the first War of Indian Independence. Odisha's participation in the Salt Satyagraha and Quit India Movement was similarly quite significant.

Odisha's march towards growth in the new millennium is essentially inclusive with emphasis on empowerment; it is a story of resurgence and resilience. Numerous innovative pro-people schemes have been implemented for the betterment of women and the girl children, farmers, construction workers, labourers and the marginalised, rural and urban poor, weaker sections, scheduled tribes and the scheduled castes, the old and aged, and the differently-abled persons.

Leveraging technology has been the driving force of our growth momentum. The State Government accords highest priority to transparent and corruption-free governance. The 3 'Ts' Teamwork, Technology and Transparency have started impacting the lives of our people. The 3 'I's, Irrigation, Infrastructure and Inclusion emphasise enhanced irrigation facilities for agriculture, development of infrastructure for holistic growth of both the rural and urban Odisha and inclusion of women, scheduled tribes and

scheduled castes and the marginalised communities in the process of governance. The 3'D's Dedication, Determination and Devotion are the guiding principles of governance impacting implementation of schemes and programmes and ensuring last mile delivery.

During the last decade, the State has done remarkably well in almost all sectors from agriculture to education, skill development to women empowerment, and from social security to food security to ensure inclusive growth. From health to shelter, disaster management to infrastructure development and from reduction of poverty to excellent financial administration, the State has been successful in not only achieving milestones but also setting national and global benchmarks. With its concerted and consistent efforts, Odisha has successfully achieved a global identity and has emerged as the sporting powerhouse and the sports capital of India.

Odisha is the first State in the entire country to have come out with the legislation to provide land rights to the slum dwellers. Aiming to transform the slums and the lives of urban slum dwellers, the World's largest acclaimed Slum Dwellers Land Rights Project "JAGA" has been launched targeting to benefit over 10 lakh slum dwellers of about 2500 slums of Odisha.

As another historic step towards empowerment of our tribal people, preservation and promotion of their cultural heritage and celebration of their splendour, the State Government has set up Special Development Councils in the nine tribal dominated districts of Sundergarh, Gajapati, Mayurbhanj, Keonjhar, Rayagada, Koraput, Nawarangpur, Malkangiri and Kandhamal.

In order to obviate the vulnerability of poor and distressed beneficiaries who are not covered under National Food Security Act 2013, the State has decided to reach out to such beneficiaries and provide food security coverage by launching its own Food Security Scheme out of its own funds. The State shall ensure food security coverage of all such poor and eligible persons under the new scheme.

Women empowerment is at the core of all initiatives of the State. More than thirty lakh women have been covered under the State Flagship Scheme 'Mamata'. Nearly 70 lakh women are now part of Mission Shakti. 50% reservation for women in Panchayati Raj Institutions and Urban Local Bodies has ensured their strong representation in decision making.

Education and skill development are critical to empower our next generation. 190 Adarsh Vidyalayas have been made operational with more than 56 thousand students. Education loans at 1% rate of interest and

scholarships for nearly 20 lakh students seek to bridge the gap in education.”Mo School” campaign, an innovative intervention to link community and alumni to their *alma mater* for the development of education landscape was recently launched by the State Government. Under this campaign, community activities have started in over 20,000 schools.

Focussing on the development of Human Capital, the State Government has launched “Skilled in Odisha” programme which is emerging as a global brand. The State is committed to provide the best physical, digital and intellectual infrastructure to bring transformative human development through skilling of our youth.

During the First Edition of the Make in Odisha Conclave 2016, investment intents of over Rupees 2 lakh crore were announced. The State has demonstrated its commitment to deliver the projects on ground. About 65% of these projects are at various stages of approval and implementation. Enthused with the response received during the First Edition, the State Government shall be organising the Second Edition of Make in Odisha Conclave during November 2018.

The State has focussed its attention on bringing people closer to governance by making them stakeholders in the development process,

thereby fulfilling its commitment of achieving all round development of the villages. To achieve this, an innovative initiative 'Ama Gaon, Ama Bikash' has been launched that facilitates direct interaction of the general public with the Chief Minister through Video Conferencing on the felt needs regarding infrastructure development and results in instant approval of projects which are intended to improve the over-all socio-economic condition of the villages. 'Ama Gaon, Ama Bikash' which has in the meantime been completed in 139 blocks with an allocation of Rs.707 crores out of the State's own resources for creation of more than 28,000 infrastructure projects is an excellent example of how Technology, Transparency and Teamwork (3 T's) can be leveraged for accelerated rural development in the State.

Similarly, an Urban Transformation Initiative, "UNNATI" has been launched by the State Government to bring about all round inclusive infrastructure development of all urban areas of the State by providing critical gap funding. The works under this unique initiative are in full swing throughout the State.

To provide access to quality healthcare free of cost, a path breaking initiative, "Biju Swasthya Kalyan Yojana", a first of its kind in the country has been recently announced by the State Government. This will ensure

health assurance for over 71 lakh families with a population of around 3.5 crore with the entire cost to be borne by the State Government. The scheme will provide healthcare benefit of Rs.5 lakh per family annually with an additional amount of Rs.2 lakh for women members of the family, thus making the total per family entitlement of Rs.7 lakh for families with women members.

Gurupriya Setu has recently been opened to the public. It is another landmark step towards achieving the socio-economic development of the people of 151 cut off villages of Malkangiri district. This 910 meter long bridge brings an end to the cut off area tag and will instil confidence in the people living in this area, thereby uplifting their self-esteem. A Rupees one hundred crore package “SETU” for overall socio-economic transformation of the area has also been announced by the Government.

With the sincere and synchronized efforts of the Government and the people of Odisha, we can effectively take the State to greater heights. Let us all dedicate ourselves and work together in the direction of making Odisha a vibrant and fully empowered State.

Jai Hind.

Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of the
Independence Day-2018



On the auspicious occasion of Independence Day, I convey my best wishes and greetings to all of my sisters and brothers of Odisha.

On this occasion, I extend my sincere tributes to great patriots like Father of the Nation Mahatma Gandhi, Pandit Jawaharlal Nehru, Netaji Subhash Chandra Bose, Utkalmani Pandit Gopabandhu Das, Utkalgourab Madhusudan Das, Veer Surendra Sai, Gopabandhu Choudhury, Nabakrushna Choudhury, Maa Rama Devi, Malati Choudhury, Parbati Giri, Saheed Laxman Naik, Dr. Harekrushna Mahtab and Biju Patnaik.

On this occasion, I also pay my respectful homage to our valiant martyrs who have sacrificed their lives in their struggle for the country's peace and security.

Odisha has played a significant role in India's development journey, as it did in India's freedom struggle. Development in various sectors has brought a new identity for Odisha in the whole country.

Peace is the basis of development. Infrastructural development, social security and empowerment are the essence of our progress. Village or city, industry or agriculture, health or education - in every sphere development of infrastructure has created a slew of opportunities. The trend of development has been strengthened through pucca houses in villages, potable water, electricity, pucca roads, Gurupriya Setu, Biju Express Way, new Government Medical Colleges, Model Schools, irrigation facilities, mega lift irrigation, land bank for industries, sports infrastructure, new programmes for disaster management etc.

It is a matter of pride for hosting world cup Hockey in coming November after successful management of Asian Athletics Meet. Similarly, by sponsoring the Indian Hockey Team, our State Government has set a bright example of our commitment towards the growth of sports.

In a democratic set up, public welfare is most important. Hence, in our social security programme we have laid importance on the welfare of all categories of the society. From today Biju Swasthya Kalyan Yojana has been launched all over the State. Likewise, the State Government will begin its own food security programme from 2nd October. Under this scheme, all the eligible beneficiaries would be accommodated.

Empowerment of the general public strengthens democracy. Therefore, importance has been accorded to farmers, workers, women, students and youths in all our programmes. Similarly, we are always working

and will continue to work for the welfare of the SC/ST brothers and sisters and to protect their interests.

Various programmes of the State Government for the development of Odisha have enhanced the self-confidence of the people especially the youth section of the society. In the history of country's development, Odisha has made remarkable contribution.

Let us continue our combined efforts for building a prosperous and empowered Odisha.

Jay Hind.

Message of
Shri Pratap Jena,

Hon'ble Minister, Health & Family Welfare,
Law, Information & Public Relations
on the occasion of
Independence Day-2018



On the eve of 72nd Independence Day Celebration, I extend my best wishes and heartfelt congratulations to the brothers and sisters of the state.

The struggle for independence has been remarkable in the history of India. These chapters are replete with dedication, sacrifice, commitment and nationalism. I gratefully remember these great patriots, who earned priceless freedom for our country and made us proud for it, through participation in this national struggle. The contribution of the sons of the soil of Odisha in the freedom movement was also illustrious. The achievements of these great men are recorded in golden letters in the history of Odisha. I offer my respectful tribute to our forefathers.

Independence Day is an occasion of celebration of memory and commitment. This celebration inspires us to acknowledge the great deeds of our leaders and continue with their valuable ideals. On the other hand, the occasion also provides ample enthusiasm to build the developed India more glorified and more powerful.

India has witnessed substantial growth after independence. Our country has been appreciated in the whole world as a laboratory of democracy. Mankind has been amazed with the manifold success of India and achievements of our human resources. Odisha has been the partner with the growth of India hand in hand. Under the able and dynamic leadership of Hon'ble Chief Minister Shri Naveen Patnaik, a stable and progressive Government is continuing for about last two decades. The march of development is being carried on with extraordinary spirit. Both development and empowerment have taken giant leap. More and more people oriented welfare measures have been undertaken and through successful implementation of these programmes, equitable and inclusive growth has become the characteristics of vibrant Odisha. The march of growth has been encouraged by the cooperation, admiration and participation of the people of the State. Odisha is being regarded as an advanced State in the country. The exemplary achievements of the State have earned national and international accolades.

Let us come and join in this great march of development in the State. Let us take this opportunity to introspect what we have achieved and what more we have to do to strengthen our growth.

I once again greet you all on this great and proud occasion, a day to reaffirm our willpower and commitment for unity, integrity and development.

Vande Utkal Janani.

Jay Hind.

Editor's Note



India got independence on 15th of August 1947 from British Rule. We celebrate this auspicious day with lots of enthusiasm. On this day our first thought goes to the architects who held aloft the torch of freedom and lighted the darkness that surrounded us. We pay our sincere tributes to the Father of the Nation Mahatma Gandhiji, Pandit Jawaharlal Nehru, Bal Gangadhar Tilak, Khudiram Bose, Netaji Subhash Chandra Bose, Utkalmani Pandit Gopabandhu Das, Utkalgourab Madhusudan Das, Veer Surendra Sai, Gopabandhu Choudhury, Nabakrushna Choudhury, Maa Rama Devi, Malati Choudhury, Parbati Giri, Saheed Laxman Naik, Dr. Harekrushna Mahtab and Biju Patnaik.

We salute the unknown volunteers and soldiers of freedom struggle who without praise or reward have served India until death. Freedom to me implies access to what is rightfully one's own – be it justice, access to resource or simply a chance to lead a dignified life without discrimination and inequality. It takes the shape of more complete democracy. Therefore, freedom for me is also to speak my mind without fear of being judged.

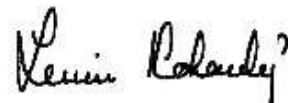
Odisha has embarked on the accelerated growth path with the State's GDP in the last decade exceeding the National GDP. Odisha with a growth oriented strategy, abundant natural resources, strategic geographical layout, diversely skilled human capital and substantive energy power made itself a preferred place in the whole country. Since Independence the country has moved ahead. So also our State Odisha. Development in various sectors has in fact brought a new identity for Odisha in the whole country. Inclusive growth and empowerment are the major thrust of the State administration. As we celebrate the 72nd Independence Day, I would like to thank

Hon'ble Chief Minister for having overlooked the continuous threat from Maoists and constructing the State's dream project a bridge over the Gurupriya river. Over 35 thousand tribals in Malkangiri district are all set to use the Gurupriya Bridge that will connect them to the mainland Odisha by road. They were living in an area that had been isolated for nearly six decades. This is definitely **freedom from fear**.

Odisha is one of the better performing States so far as implementation of NFSA is concerned. It provides food and nutritional security in human life cycle approach by ensuring access to adequate quality and quantity of food at affordable price to lead a life of dignity. Keeping in view the rate of population of Odisha multiple requests were made to the Central Government for adjusting the additional beneficiaries. However, on refusal, the Government of Odisha under the leadership of Shri Naveen Patnaik has launched the State's own Food Security Programme. This is definitely **freedom from hunger**.

As we celebrate the Independence Day, free healthcare services under Biju Swasthya Kalyan Yojana would be provided from today in Government facilities up to district headquarters hospital level. Over 4.5 crore people are to be benefited under this scheme. This is definitely a remarkable step towards providing **health facilities to all**. Like this many empowerment programmes are being carried out in right earnest and with a motto that the poorest of the poor benefit out of it. It is time for all of us to join hands for the growth of our State as well as our Nation. Let us salute the people, who fought for the Independence of the country and dedicate ourselves to the service of this great Nation.

Jay Hind.



Editor, Odisha Review

Mohandas Karamchand Gandhi was born on 2nd October, 1869 at Porbunder in Saurashtra region of Western India. His father Karamchand was Dewan of small princely state of Porbunder and mother Putli Bai was a simple and pious lady. Mohandas after completing education in India left for London in 1888 to obtain Bar at Law Degree. On return he initiated legal practice at Bombay where the environment in the legal circle was not liked by him. He got an opportunity to go to South Africa in legal matter for one businessman. He stayed in South Africa from 1893 to 1914. In Natal, the South African small town one lakh fifty thousand Indian emigrants were settled. The white

Thus, a new man whom we know as Mahatma Gandhi and call him 'Father of the Nation' was born. His action commenced from legal process to prove that the Asiatic Exclusion Act was illegal. Despite strong opposition he won the case. Then, he initiated his political programme for uniting the immigrant population by founding Indian Congress at Natal and formed Indian Association for education. He founded a paper, 'The Indian Opinion' published in English and later by Indian languages. He decided to stay there. Whenever, the South African Government was in trouble Gandhi offered him assistance. He suspended the non-participation of the Indians in

Remembering Mahatma Gandhi on the Eve of Sesquicentennial Birthday

Prof. Surya Narayan Misra

population was critical of the presence of outsiders like Indians. The Government encouraged xenophobia of the whites by a series of oppressive measures designed to prevent the immigration of Asiatics and to oblige those already settled in Africa to leave. Mohandas on arrival confronted with lot of humiliating actions and he could not leave Natal as he was on a contract to stay as legal counsel for one year. Before he was planning to leave he learnt that the South African Government was planning to pass a Bill depriving the Indians of the franchise. The immigrants were helpless and leaderless. At that juncture Mohandas came to their rescue. He decided to stay back.

the services and industrial production. In 1899, during the Boer War, he organized the Indian Red Cross which was twice cited for bravery under fire. When plague broke out in Johannesburg in 1904, he organized a hospital. All his work for social harmony and reconstruction did not remove the anti-Indian posture of the white population. He was frequently arrested and imprisoned. He was physically tortured but it could not deter him from his dedicated goals.

For years, the injustice continued and it reached a bitter stage in 1907. In 1906 the South African Government hastily passed the Asiatic Law. This led Gandhi to organize agitation on a

large scale. In Johannesburg a huge demonstration was held and the Indians took oath for passive 'resistance'. The Chinese in Africa joined the Hindus and the Asiatics of all hue and cry joined with enthusiasm. Large scale action and imprisonment followed it. Gandhi was jailed. The strong action of the Government could not terrorise the spirit of the immigrant population. It spread into different cities having meetings and huge peaceful demonstrations. This 'Satyagraha' led by Gandhi created concern in India and caused strong public opinion. Viceroy Lord Hardinge, driven by public opinion finally lodged a protest against the Government of South Africa.

CF Andrews had put on record that the indomitable tenacity and the magic of the 'Great Soul' operated and won out, force had to bow down before heroic gentleness. General Smith who was a bitter critic of Indians and of Gandhi after watching peace, non-violence and dedicated agitation for years in 1914 did away with the 'Black Land'. In 1914 the Act was abolished with three-pound poll tax, Natal was opened to all Indians desirous of settling there as free workers. After 20 years of sacrifice non-resistance was triumphant.

Gandhi returned back to India as a leader who demolished the racial arrogance of British Colonial administration in South Africa. By that time a strong movement for independence was steadily gaining ground. But the agitationists were divided in their approach like liberal reformists and radical swarajists. Japan's victory over mighty Russia raised the hopes of subjects of British India. But how to organize it ! In between the First World War intervened and the British authorities were in need of cooperation. The leaders of public opinion were divided on the nature of 'Home

Rule' i.e. with or without British Cooperation or 'Dominion Status' like Canada. Gandhi proposed a solution. Romain Rolland writes that it was religious rather than political, but at bottom it was more radical than any of the others. The principles were laid down in his 'Hind Swaraj'. As the agitation was based on Indian situation; Gandhi modified it. It was because his long stay in South Africa made him unfamiliar with the Indian situation. He toured India to acquaint himself about the miseries and sufferings of the British Indians and he also kept contact with Indian leaders of public opinion.

Until 1919 he did not participate actively in the Indian nationalist movement. He was shocked to see a Rowlatt Bill by the colonial administration. He took the leadership with the mission let not violence erupt in the country. Since 1885 Congress leadership was adopting constitutional methods for obtaining political concessions. In 1905, the partition of Bengal sparked off a new turn when an extremist wing in Congress emerged. They adopted the method of boycott. The revolutionaries resorted to violent methods being inspired by the similar processes in Europe and America. Both the liberal and extremists could get spontaneous support. Gandhi wrote the new process for the nationalist struggle. The anti-people Rowlatt Act and the ugly incident of genocide at Jalianawala Bagh provoked him to declare the first strategy for mass mobilization through non-violent non-cooperation movement. It aroused emotional feeling among people. But Chauri Choura violence forced Gandhi to end the movement when it was at its peak for which many leaders were dissatisfied and some even formed new political outfit. Gandhi, who considered his struggle against British rule as a spiritual crusade, claimed that religion should be the basis of politics.

Politics bereft of religion was absolute dirt for him (GHOSE).

In the course of events, in 1929 Lahore Congress the party declared its goal as complete independence. In February, 1930 Gandhi was authorized to launch a non-violent civil disobedience movement to attain Swaraj. Gandhi launched his movement against Salt Law. The enthusiasm, support and non-violent participation of masses forced the colonial authority to begin dialogue. The end point after two rounds of Round Table Talks a new Government of India Act was promulgated in 1935. Some irritant provisions and the humiliation to elected government forced Gandhi to politically dissociate with colonial administration. When all persuasive methods by British leaders failed Gandhi gave the final call for Quit India in 1942. After the World War was over, the newly elected Government in London initiated the process of writing of the Constitution and finally to hand over the legitimate right to rule the Indians. India became independent on 15 August, 1947 but a scar was left on its body that the century long policy of divide and rule culminated in partition of India into India and Pakistan. Gandhi was against such moves even when the independence day was celebrated in Delhi and elsewhere Gandhi was on fast against the communal blood bath at Calcutta in Bengal. Before the ink of freedom became dry, Gandhi was assassinated on January 30, 1948.

Mahatma Gandhi could transform the character of the national movement by introducing a new ideology – Satyagraha. Whole world felt ashamed when he was cruelly killed. It is to be remembered that he did not merely guide a

political struggle, he imposed upon it a unique moral code and a new technique of action. Belatedly, the international community, in 2007 declared 2 October as the day of non-violence. He was leading a nationalist struggle. But his struggle was purely non-violent. Gandhi brought idealism into realm of practical politics and beautifully demonstrated its validity. In this approach he spanned East and West.

Gandhi orphaned Indians who believed in his approach for reforming the socio-economic system to take up a new political structure after independence. Both ‘Swaraj and Swadeshi’ were very dear to him and they were grounded on Indian reality. Many people called Gandhi an old timer and of bullock-cart approach. He was not against technology, rather he was against robotic effort of technology. He disliked the western model of capitalistic approach where production is done for masses. Gandhi stood for production by masses. Hence, posterity will always remain with Gandhi. He was the true philosopher for the 21st Century.

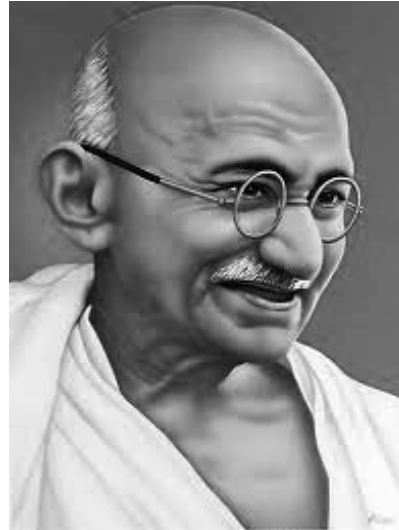
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Prof. Surya Narayan Misra, Former Professor of Political Science, Utkal University, Bhubaneswar.

*The land of my love in India***Thus spoke Gandhiji on Odisha :**

“Odisha” is the land of my love in India. Ever since I landed in India I began to hear of Odisha’s poverty and famine. Thakker Bapa came in connection with it and organized famine relief, and also realized that if I could serve Odisha somewhat I would by so doing, serve India. Later Odisha became for me a place of pilgrimage—not because the temple of ‘The Lord of the World’ was there (for it was not open to me, as it was not open to the Harijan)—but because I thought of a novel way of touring the country for the



could not do all this in a car or a railway train, and so I decided to perform the rest of the H a r i j a n pilgrimage on foot. The temple of Jagannath (the Lord of the World)

Gandhiji in Odisha

sacred mission of the abolition of untouchability. I had heard that the so-called Sanatanists were enraged at my mission and would try to frustrate it with violence. If they were really so minded, I said to myself, I should make their work easy by discarding the railway train and motor car and trekking through the country. Pilgrims don’t go on pilgrimage in cars and trains. They walk to the sacred place, with the name of God on their lips, forgetful of the fitful fever of the world and mindful only of offering one’s homage to the Lord—the homage of service. And if there was trouble in Puri because of the anger of the Sanatanists, we could not flee from the wrath. We must face it. I

has the reputation of being the most famous in India, for there all human distinctions are supposed to vanish, and Brahman and Pariah brush shoulders with one another vying for the *darshan* of the Lord and even eat His *prasad* out of one another’s hands. But evidently it had outlived that reputation and the description had become a fiction, for Harijans would not be suffered to enter the great temple. I said to myself that so long as these distinctions were endured before the very eyes of the Lord of the world, that Lord was not my Lord, that He was the Lord of those who exploited His name and kept Harijans out, but certainly not the Lord of the world. My ambition of restoring its old reputation

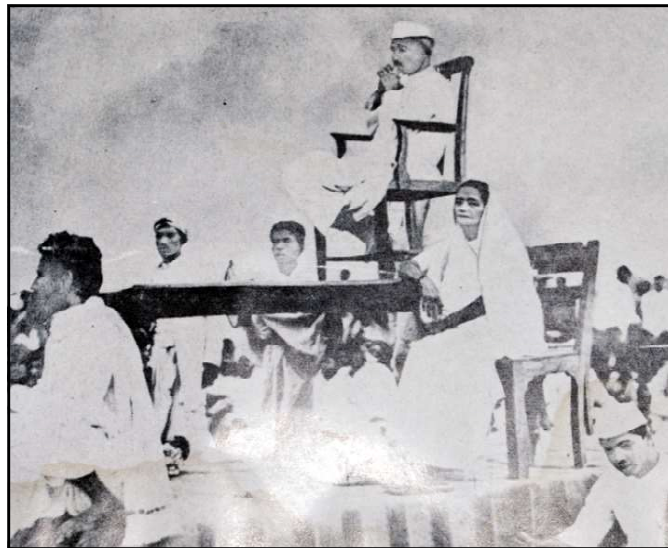
to the temple is yet unfulfilled and you have to help me in fulfilling it.”

GANDHIJI'S FIRST VISIT

Gandhiji visited Odisha for the first time in 1921. The famine in 1920 in Puri district brought the State to limelight in the country. The harrowing tales of woe and suffering were enough to move the heart of anyone, let alone the heart of the Mahatma. In his eager haste to see the conditions of the famine-stricken people with his own eyes Gandhiji wired to Pandit Gopabandhu Das, “Hope reach you twenty fourth where I go can give five days to Odisha.”

Mahatma Gandhi with Kasturba reached Cuttack on the morning of the 23rd March 1921, the Dolapurnima day. About 30,000 people gave him a splendid welcome. 72 Kirtan Mandals

of Cuttack joined the procession. 300 volunteers preserving order escorted him to a decorated car. Mahatmaji compelled a speedy drive and halted at Swarajya Ashram. The main road of the town was nicely decorated with leaves, flowers, mottos, festoons and flags. Women were showering flowers from their buildings. The sound of “Mahamta Gandhi Ki Jai” rent the sky. On the 24th March 1921, he addressed a meeting of the Mohammadans at Kadam Rasul in the morning, a meeting of women at Binoda Bihary temple and two other meetings of students and lawyers. In the evening he addressed a public meeting on the



bed of the river Kathjori. Pandit Gopabandhu Das was his interpreter. In these meetings a sum of Rs. 160 was collected for the Tilak Swarajya Fund. Then he left for Bhadrak at 11-45 P.M. by Puri-Howrah Passenger train. There was a large gathering at the Station to receive him. After halting a day at Bhadrak he proceeded to Satyabadi, Puri, Berhampur and then to Bezwada. At Satyabadi Gandhiji visited the grove School where he addressed a huge gathering of students, teachers and the local people. He was impressed

with the system and standard of instruction followed by the School under the inspi-ring leadership of Gopabandhu Das. He left for Puri on the following day and arrived there at 5-20 in the evening on the 26th March 1921. Never in the history of public receptions, Puri had witnessed a sight

that was witnessed when Mahatma Gandhi with his party, accompanied by Pandit Gopabandhu Das reached the Station. Spectators of all classes had assembled on the platform, while outside the platform were gathered about 20,000 men and women, many of whom had come from remote villages to have a look at Mahatmaji. Flowers were showered upon him which literally clothed him. The entire route was gaily decorated. The most sensational event took place when Mahatmaji's carriage was stopped in front of the palace of the Raja of Puri, who expressed his desire of meeting Mahatmaji. As soon as this fact was announced

there was a tremendous rush and although Mahatmaji waited for nearly 15 minutes it was physically impossible for the Raja to meet him through the impenetrable crowd. The Raja however, contented himself with sending garlands of flowers for Mahatmaji. The procession passed slowly amidst continuous cheering and reached 'Gopal Kothi', or 'Sagar Soudha' on the sea beach. The first event after his arrival was the discussion with the leaders about the Puri famine. The next morning Mahatmaji visited some famine-stricken areas. At 4 p.m. he addressed a ladies' meeting and at 6 p.m. addressed a public meeting at Saradhabali. Long before his visit to Puri, he proclaimed famine in this district and as a consequence money came pouring from all over the country. The doles of Government compared to this were nothing. The famine-stricken people of Puri were rejuvenated by the presence of Mahatma and thought themselves as if the saviour of their soul was physically present there.

The next day was the day of silence and Gandhiji left for Berhampur with Pandit Gopabandhu on the 29th March, 1921.

GANDHIJI'S SECOND VISIT

The second visit of Gandhiji to Odisha was at the invitation of the late Madhu Sudan Das during the year 1925. He arrived at Cuttack on the 19th August 1925, by the Howrah-Puri Express. His main object was to visit the Utkal Tannery. There was fitting reception at the Railway Station and a procession was taken from the Station to the residence of Madhusudan Das. He visited the Utkal Tannery where an address was presented by the untouchables. He visited the Leper Asylum at about 3 p.m. In the evening a meeting was held in the Town Hall.

On the 20th morning a large number of people gathered at the Bishop's Chapel at about

9 a.m. Mahatmaji was cordially received amidst shouts of welcome. Mr. M. S. Das translated the whole speech in Odia. In his speech he said, "Odisha is the poorest province in India and this can easily be removed if everyone uses Charakha". He also met the members of the Bengali community of the town for raising money for the Deshbandhu Memorial Fund and contacted the members of the Mohammadan community.

In the afternoon Gandhiji attended a spinning exhibition at the Swarajya Ashram where he met the ladies who had organised the exhibition.

He left for Calcutta by the Puri-Howrah Express.

THIRD VISIT (1927)

The third visit of Gandhiji was connected with the propaga-tion of Khadi. During December 1927 he made a tour of Ganjam district which was then under Madras. His tour began from the 5th December 1927 from Berhampur where the head-quarters of the Utkal Branch of the All India Spinner's Association was situated. He was the guest of the Raja Bahadur of Khallikote within his estate area at Boirani, Kodala and Khallikote. He addressed public meetings which were arranged by the Raja Bahadur himself. He stayed in Rambha palace and enjoyed the scenery and boating on the Chilka Lake. Mahatma Gandhi signed the Raja Bahadur's Visitor's Book maintained at Rambha palace. Prior to his arrival at Berhampur he had paid a visit to Parlakhemedi on the 3rd December 1927.

His programmes in Odisha from the 5th December 1927 to the 21st December 1927 covered Berhampur, Chatrapur, Purusottampur, Boirani, Polosara, Kodala, Khallikote, Rambha, Banpur, Bolagarh, Khurda, Sakhigopal, Puri,

Balasore, Jaleswar, Bhadrak, Charbatia and Cuttack.

At Berhampur the Patita Paban Mission of the Reform and Service League presented an address to Mahatma Gandhi on the 6th December 1927. In reply he spoke highly in favour of temple entry of the so-called untouchables. He made a settlement with the trustees of the Raghunath temple and entered into it with the untouchables.

After finishing his Ganjam tour Gandhiji stayed at Banpur on the 9th and the 10th December 1927. Unfortunately Gandhiji became overworked, while fulfilling his strenuous Khadar programme in the Ganjam district. His health broke down and he took complete rest at Bolagarh near Khurda, C.F. Andrews came there and Dr. B.C. Roy came running all the way from Calcutta to see him.

Gandhiji and party were staying in the District Board Dak Bungalow. In the afternoon of his second day's stay while Gandhiji and Pandit Gapabandhu were sitting under a mango grove, there came four or five persons to have his *darsan*. They carried loads of fuel collected from nearby forests. Some of them were old men with protruding skeletons. The talk between the Great Man and these people continued for more than half an hour. After his stay in Bolagarh he wrote about the skeletons of Odisha haunting him in his dreams.

In reply to an address presented by the people of Bolagarh Mahatmaji said, "Fear is more deadly than disease such as cholera, small-pox and malaria. Disease wastes only this body, while fear destroys the soul and men of fear cannot understand God. He who is God-fearing and takes the name of God, cannot fear man. I cannot dismiss as untrue the report of friends who have

informed me that you have been frightened by the police and others, who have told you that Government would arrest all those who come to me. I am aware of nothing for which Government would make arrests and for aught I know Government has not till now asked people not to contribute to funds raised by me. I cannot make out, how it will satisfy Government if people are kept off from me or Khadi work is interfered with. I cannot bear the thought that anyone should oppress another and feel ashamed that such poor unsophisticated people receive such treatment. I feel humiliated that where I cannot put up with oppressions from foreigner may own country's Zamindars and official are frightening people. If the names of those who have been frightened are given to me, I propose visiting them and if the names of the Zamindars are also given, I shall go and discuss the subject with them. Fear is more deadly than diseases and I ask them to give up fear, so that the work of those who frighten might automatically cease. Give up drink, gambling and prostitution so that you can be pure enough to attain God. Though I have not come to raise purses in Odisha, I do not hesitate to beg even from the poor for the sake of Khadi. May God bless you."

At Sakhigopal

Mahatma Gandhi and party left Bolagarh on the 12th December 1927. He broke silence in the afternoon and addressed a meeting at Begunia. Pandit Gopabandhu Das met him and accompanied him to Sakhigopal. On the way, Gandhiji was presented with a purse of Rs.148 at Khurda Road. Mahatma Gandhi reached Sakhigopal in the evening and walked from the Station to the temple bungalow. He has told that Khadi was being exclusively used in the temple, and on being invited by the members of the Temple Committee to visit the deity he declined the offer

because free access was not being given to the untouchables.

At Puri

Mahatma Gandhi and his party visited the Roy's Museum at Puri on the 13th December evening and appreciated the rare anti-quarian collections made by Mr. B.N. Roy. A purse was presented by the Bengali community on the occasion. A great ovation was given to him by the ladies and gentlemen.

At Balasore

Mahatma Gandhi reached Balasore on the 14th December 1927 and addressed a public and ladies' meeting in the evening. Over six thousand people attended. It is said, about Rs. 1,158 was collected in the meeting. Under medical advice Mahatmaji stayed at Balasore on the 15th also. He went to Bhadrak by train on the 16th instant and thence to flood relief centre, Charbatia by motor.

At Cuttack

VISITS CUTTACK AND CHAMPAPUR

From Charbatia Mahatmaji and his party sailed up the river Mahanadi and reached Cuttack on the 18th. On medical advice he kept half fast, took rest cancelling all programmes and broke his silence for interviewing Mr. Das, ex-Minister. Sri Mahadev Desai, Kaka Kalelkar, and Mira Ben went to Champapur on the 20th, addressed a meeting and read Mahatmaji's message. Mira Ben laid the foundation of Gandhi Ashram there. A public meeting was held at Cuttack on the evening of the 20th. Purses and addresses of the Cuttack Municipality and of the Local Board were presented. Mahatmaji didn't speak but his speech was read out. He visited the Leper Asylum and granted private interviews at 3 p.m. on 21st

December 1927. During this visit he took interest in the late Gopal Chandra Prahara's Bhasakosh and left Cuttack on the same night by the Madras Mail.

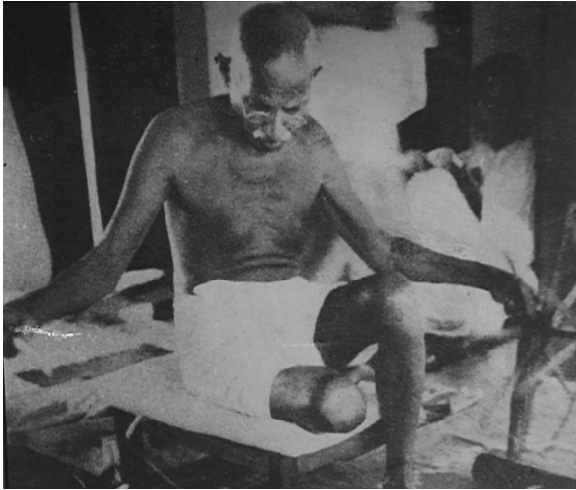
HIS FOURTH VISIT

At Sambalpur

On the way to attend A.I.C.C. at Calcutta, Gandhiji broke his journey at Jharsuguda on the 22nd December 1928 to pay a flying visit to Sambalpur. The programme at Sambalpur consisted of two functions. A public meeting was held in the morning on the bank of the river Mahanadi, where addresses were presented to Gandhiji on behalf of the Municipal Board of Sambalpur and the local Reception Committee. The forum narrated the tale of Sambalpur's woes, how it was a helpless victim of the ravages of nature on the one hand and had been made a sport of administrative convenience without the slightest regard to the sentiments of the people on the other.

His Address to People

Gandhiji's speech in reply was an impassioned plea for the service of the Daridra Narayan. "I have only one request to make to you and all others concerned", said Gandhiji, "And that is that whatever days of life on this earth are now left to me they should be utilised for advancing what I regard as the most fruitful work of my life and that is Khadi and not frightened away by mere demonstration" he continued. "You are at liberty to hold your own view as to what the most fruitful activity of my life is, but then you should leave me alone". Referring to the deepening poverty of the country he said, "While on the one hand the Government is despoiling the country by an ever-growing burden of taxation, the trader is mutilating it yearly of 60 crores of rupees by dumping



foreign cloth on it. Is it any wonder that between the upper mill stone of taxation and the other one of exploitation the masses are being ground to powder? In fact it would be a surprise if things were other-wise". He then went to describe how three great leaders to whom Utkal owed deep debt of gratitude, viz., the Great Deshabandhu, the late Lalaji and the late Gopabandhu Das, had in their life-time affirmed an unequivocal faith in Khadi as a means of village reconstruction and combating poverty of Indian masses, and how that faith had grown and deepened as they approached the end of their earthly journey. The only act in which Utkal could do justice to their memory was by taking to Khadi in right earnest and insuring Utkal against the ravages of nature and of man by this means. Sambalpur had vast potential resources for Khadi work in its weaving population. What he therefore wanted of them was to convert Sambalpur into a flourishing Khadi centre.

The speech was followed by collection on the spot of funds and the sale of Khadi. The latter was a great success, there being quite a rush of intending purchasers at the platform and over six hundred rupees worth Khadi was sold then and there.

The ladies meeting in the evening was above everything a demonstration of faith. It was more crowded than the morning gathering. Only a fraction of audience could hear Gandhiji. But they hardly needed anything else. It was enough that they had satisfied their hearts' desire by seeing Gandhiji in the flat and when Gandhiji appealed for funds, their response out-stripped the arrangements that had been made for making the collection. The total sum did not come up to expectation, such being mostly made up of coppers. But every pie presented a faith and devotion that heaven rejects not.

The total subscription realised at Sambalpur amounted to over Rs.1,790.

In the evening Gandhiji left Sambalpur to resume his journey to Howrah.

THE EVENTFUL FIFTH VISIT

Gandhiji's fifth visit to Odisha was in connection with the Main mission of his life, i.e., Harijan Uplift and Abolition of Untouchability. His fifth visit will be ever remembered not only in Odisha, but throughout the length and breadth of this country for two epoch making decisions that he took during his stay in Odisha. The first decision was to start a pilgrimage on foot (foot march) in order to propagate his ideals of anti-untouchability among the masses more effectively. The second decision was to begin this foot-march from the sacred soil of Puri, just like the ancient sages such as Chaitanya, Kabir, etc. Though the historic foot-march began from Puri, in right earnest, the actual visit to Odisha on this occasion had begun from Sambalpur district and as usual he addressed huge gatherings wherever he happened to halt *en route* to Puri.

Why the Foot-March from Puri ?

The mission which Gandhiji had in view was about the equality of man. There is no high or low in the eyes of Lord Jagannath. The *prasada* could be taken from the hands of everyone irrespective of caste and yet the Harijans were being turned out of the temple of Jagannath. All the great preachers from Buddha up to Nanak, Kabir and Chaitanya had set foot on the sacred soil of Odisha and have left their symbols in Puri.

Gandhiji too intended to reorient the old method of preach-ing like ancient sages in carrying his message of anti-untouchability to the masses. He could reach the mass better by walking from village to village as used to be done by Buddha, Sankar and Chaitanya instead of travelling by car or other vehicles. He further expressed to give effect to this change of method in Odisha particularly from Puri.

Aims and Objects of the Foot-March

Gandhiji said in this connection, "I should begin the tour on foot wherever I may be on the day. The movement is essentially religious in conception and execution. If the motive is religious, so the end sought. I am anxious too to show that it does not depend for its spread upon swift locomotion. Anyone need not run away with the idea that the tour has been undertaken for the sole purpose of collecting funds although that may be necessary for the cause. It is likely that if my message comes from the heart, it will travel faster on foot than by rail or motor. For the essential truth of the message to soak into the people it has to be delivered to silent and listening crowds. Religious truth or for that matter any truth, requires a calm and meditative atmosphere for its proper realisation".

Bound for Puri via Jharsuguda and Sambalpur

Gandhiji arrived at the Jharsuguda junction on the 5th May 1934 at 5 a.m. A public meeting was held at Jharsuguda and a sum of Rs.435-10-7 was collected for Harijan funds. From Jharsuguda he motored to Sambalpur, where he arrived at 9 a.m. The streets through which he passed, were thronged with a big crowd. The people greeted him amidst shouts of "Mahatma Gandhi Ki Jai".

Mahatmaji, after a short rest visited three Harijan lanes and leper clinics and was garlanded by the Harijans.

At noon a few Sanatanists had a hot discussion with Mahatmaji, who convinced them of the necessity of the removal of untouchability.

A crowded meeting was held on the bed of the Mahanadi at 6 p.m. As soon as Mahatmaji came to the meeting, the eager crowd was on the move to have a "Darshan".

Addresses were presented to Gandhiji on behalf of the Reception Committee and the Amalgamation Committee. Collection for Harijan fund was Rs.535-4-5. From here Gandhiji with his party left for Bamur by car and stayed there in the Inspection Bungalow.

Gandhiji passes through Angul

From Bamur Gandhiji left for Angul by car, on the 6th May 1934 and put up with his party in tents erected temporarily in a mango grove in one corner of the town instead of the house of a local resident as had previously been arranged. It was stated that the host approached the Deputy Commissioner for permission to allow Gandhiji to put up in his house and the permission was refused.

However, after arrival Gandhiji went straight to the dias, saluted the people and began his lecture in a sitting posture. He said: "My great joy, I am very glad to see you all. You all know that I never came to this part of Odisha. It is a good thing that I get an opportunity of speaking about removal of untouchability here as I do elsewhere. Untouchability has no place in the Shastra. The Dharmashastras do not mention the names of people whom we call untouchables. We cannot show any reason why to call them untouchable. Rather we call darkness as light, in matters of religion which concerns crores of people. Such ignorance is unpardonable. It is a pity that so long we are taking darkness for light and ignorance for knowledge. So I ask you all to save yourselves from the darkness of ignorance. If we do not save ourselves from the darkness of this ignorance we are sure to lose our existence and our Dharma (Religion) will be wiped out. We are all sons of our Father. God makes no distinction among his own sons. Parents do not make any distinction among their children and so in the case of God, difference is not possible. We should wash off the idea of untouchability. It is not possible to treat anyone as untouchable. We should have self-purification by forgetting from our mind, consideration of great and small and high and low.

"There have been divisions among the Hindu touchables. (Superior touchables and inferior touchables). This is the consequence of untouchability. It is also a sin to find differences among the untouchables as high class and low class. There is no difference between a Brahmin and a Chandal and they can serve each other. The Shastras never teach that the illiterate people should be shunned. It is our duty to impart knowledge to the ignorant. To cure the disease is a good service. Ignorance is a sort of disease.

We are establishing schools to remove ignorance of people. When we go to school we never think that we are low and the teachers are high. One who thinks himself high and pupils low is not fit for a teacher. You should learn from this that to think anyone as low is a menace and sin. If there is a kind of untouchability in the world, it is out of evil thought and whim. Removal of real untouchability consists in dismissing all the evil thoughts from our mind. We should all pray to God daily in the morning that he will give us strength to overcome all the evil thoughts that come to our mind. Another kind of untouchability is drinking liquor. Wine is the great untouchability. Those who drink wine should give it up believing that it is a sin. Indolence is untouchability. It is our great enemy. I know Odisha occupies a prominent place in idleness and all should give up idleness. We cannot be industrious throughout the year by taking recourse to cultivation only. My advice to Odisha people is that when they have no work in hand they should pick cotton, spin and weave Khadar for their own use. This will not only make you self-dependant but crores of rupees will be saved.

"Spinning wheel is a great instruction to our boys. They will earn their livelihood by means of spinning wheel. Thousands of Harijans of Odisha do not get any work in the year. We should train them in cotton cultivation, picking cotton, spinning thread and weaving cloth."

After concluding his speech he began collection by begging. At the time of collection he was laughing and making chit chat. One Dom (a Harijan) presented a mango worth one pie. It was put to auction by Gandhiji himself and fetched, Rs.5 and another fetched Rs. $\frac{4}{3}$. At last Gandhiji saluted the audience with folded hands. There were shouts of Haribol, Hulahuli and clapping of hands. Flowers were also thrown.

People were not satisfied with this. They surrounded Gandhiji's tent on all sides. By that time more than 25,000 people had gathered. It was very difficult on the part of the Police, and volunteers to control the people. It was then about 10 a.m. He went up the dias and said, "I can well realise how much you love me. But the result of your love and affection puts myself and others to great inconvenience. We have not taken our food and I have not taken my bath. If you do not allow us to do this I have decided to fast to-day. To eat or not, depends on one's own will, but the call of nature does not so depend on one's own will."

People dispersed as soon as they realised how their disturbance was prejudicial to Harijan work. Gandhiji assured them to grant an interview at 3 p.m. A meeting took place again at 3 p.m. Gandhiji said, "I think that many new people have come here now. Those who were here in the morning may raise their hands up. As many new people have come I speak to them the same thing now"

He again said, "I hear many school students have come here now. I tell them that real education does not consist in merely reading and writing. Education is knowledge. Knowledge is acquired by good conduct. So the student who has not received good knowledge and has not given up evil thought has not tasted the fruit of real education. Good education cannot be had without self-purification."

When he left for Meramandali station people were shouting in joy on both sides of the road. More than 2 thousand people gathered at Banarpal. In their eagerness to touch the feet of Mahatmaji they would not make him stand. Twice he narrowly escaped from falling down on his knees by the pressure of people. At last he took

his stand on a platform and delivered a speech and collected funds.

The collection made by Mahatmaji in the Angul meeting for Harijan funds amounted to a sum of Rs.700 approximately.

Passes Through Cuttack

Gandhiji on way to Puri from Meramandali by train on 6th May 1934 night passed through Cuttack at 8.20 p. m. He was seen seated in a large third class compartment. As soon as the train stopped Gandhiji peeped out of the window and said that the large number of persons who were standing on the platform must pay something towards Harijan fund. The people congregated there responded by paying something each according to their capacity to the out-stretched palm of Gandhiji.

He was bare-bodied and was smiling, shouts of "Mahatma Gandhiki Jai" rent the air when the train slowly steamed off.

MAHATMAJI AT PURI

Mahatmaji reached Puri at 11 p. m. on 6-5-34 and walked to his place of residence at Chakra Tirtha on the sea-beach. After a brief talk with the local workers he began silence and was busy with his correspondence till 2 a.m. of 7th morning.

7th May 1934 was the day of silence. He broke silence at 12 p.m. and conferred with the local Harijan workers on the 8th morning.

At 6 p.m. on 8th May 1934 Gandhiji unveiled the statue of the late Pandit Gopabandhu Das. In doing so he paid tributes to the selfless work, lofty ideals, unostentatious behaviour and simple habit of the late Pandit and exhorted the audience to emulate his examples as he was not only an Odishan figure but an all India figure.

There he was presented with addresses of welcome by the citizens of Puri and Tarun Sahitya Samaj together with purses of Rs.400 and Rs.21 respectively.

The Foot march begins from Puri

Mahatma Gandhi and party including Shri A.V. Thakkar, K. Butow, Miss Mira Ben and others left Puri on foot at 5.30 a. m. on the 9th May 1934 for Harekrishnapur and arrived there in one and a half hours covering a distance of 4 1/2 miles. On the way poor people offered him coppers.

Between Puri and Harekrishnapur there were some Harijan quarters. The huts were closely packed together. The lanes were so narrow that even one person could not walk through them in comfort. The walls were so low that the occupants must rather creep than walk in the huts. As regards the sanitation, the less said, the better.

After taking rest for a while Gandhiji addressed a mammoth gathering of rural people. He said, "Today is a very auspicious day. Uptill now the Harijan movement was being carried on by going in motors and vehicles. Thus I have travelled thousands and thousands of miles. Still I am not satisfied with the progress of the movement.

"With much deliberation and thought I have decided to walk on foot and deliver my message as was formerly done by our 'Rishis'. This method I have had recourse to consequent upon some medieval developments. Through experience I have learnt that an atmosphere created by going in motors and vehicles is quite different from the atmosphere made by going on foot. I see that Brahmins and higher caste Hindus live separately from the Harijans. I also see here

distinction between the high and low. It has wounded my feelings. The Brahmins have a pride and they feel that their lineage is the foremost of all the Hindus. It is our duty to look to cleaning of their houses. I have come here for service of the Harijans which we had long neglected. If you have thoroughly understood my teachings, go over to them, call them your brothers and devote yourselves to the service of the Harijans".

At Chandanpur

Gandhiji and party left Harekrishnapur at 5 p. m. on the 9th May 1934 for Chandanpur. On arriving at Chandanpur at about 6.15 p. m. he joined a public congregational prayer.

Addressing the meeting Gandhiji said that this was a religious movement and he expected larger and larger crowd to follow him as he marched on. When marching the people should neither talk nor whisper. All the while they should be thinking of God. In the course of their march they should not be a burden on the villagers. They should treat the Harijans as their brothers and take to other suitable vocation such as carding, spinning, weaving etc.

At Sakhigopal

Mahatmaji left Chandanpur at 5 a.m. on 10th May 1934 and reached Sakhigopal at 7 a.m. He impressed upon the audience to embrace the Harijans as their own brothers. He deplored that the movement conducted by the late Pandit Gopabandhu Das was gradually dying out. Concluding, Gandhiji said, "Unless you give up this curse of untouchability and make amends for the sins you committed, Hinduism will be effaced altogether. Hindu Dharma is at stake and I cannot keep silent."

A purse of Rs.225 was presented to him. Then he auction-ed some articles which fetched a decent sum.



At Gopabandhu Seva Sadan (Kadua Ashram)

Gandhiji put up for mid-day rest on 10th May 1934 at Kadua Ashram established by the late Pandit Gopabandhu Das. In the after-noon he said, “Every minute of life’s experience further confirms me in the belief which I hold that non-violence is the only remedy for all ills of life to deal with which violence is practised to-day. I am not thinking of non-violence as a mere passive state. I do not know a more active force than the force released by vital adoption of non-violence”.

At Birapurusottampur

Gandhiji reached Birapurusottampur from Kadua on the evening of 10th May 1934. At Birapurusottampur, sneaking before a large gathering he said that sanction for untouchability was nowhere to be found in the Shastras and if anybody held an opposite view he would be glad to discuss the matter with him. Mahatmaji was delighted to hear that Brahmin boys and Harijan boys read together in the same school and that Brahmins and Harijans drew water from the same well in the village. But when he heard that Harijan were not allowed to enter the places of worship in the village. Mahatmaji said that temples were for absolving sins of men and therefore no

distinction should be made between the Harijans and the caste Hindus regarding entry to the temples.

At Dandamukundpur

Gandhiji left Birapurusottampur in the morning of 11th May 1934. On the way he saw a number of Brahmin women with an abundance of ornaments, standing on the road-side at Govindapur. He advised the assembled women, “Take off these ornaments. What do you gain by wearing them? The real ornament of women is the inner strength of character.”



At a meeting in Dandamukundapur he said that cows, goats and other animals had distinctive marks but there was nothing to distinguish touchables from untouchables. Men committed mistakes but always rectified them when they realised their error. Untouchability was a grievous mistake and when it was realised it should be removed.

And then at Pipili

Gandhiji sent the following telegram to Dr. B.C. Roy who was then at Shillong :—

“This pilgrimage can bear full fruit only by continuing it in Utkal and all India part-taking as if it was every village. That is a spiritual test. Hence suggest abandoning Bengal tour as walking tour in Utkal is impracticable after the middle of June. Can then come Calcutta for collection and conferring with leaders. Wire consent.”

Dr. B.C. Roy sent the following telegraphic reply, which was received at Pipili.

“As Physicians Dr. Ansari and myself agreed at Ranchi to your suggestions for a walking tour in Bengal. Appreciating your view-point as explained in the Press and your wire agree to confine walking tour to Utkal.”

At a largely attended public meeting the leaders of Utkal tendered grateful thanks to Bengal friends who allowed Gandhiji to drop his Bengal tour and consequently offered an unique opportunity to Utkal to fulfil her share in the great penance for the removal of untouchability, the severest phase of which Gandhiji had to undertake by travelling on foot in the hot sun in this land of Jagannath.

On 12th May 1934 Gandhiji walked from Pipili to Seola in the morning and in the evening from Seola to Balakati. Between Seola and Balakati he had a view of the Dhauli hill with the famous rock inscription of Ashok, in which the great Emperor expressed his contribution for the wide-spread misery attendant upon his physical conquest of KALINGA and his consequent determination to abjure extension of territory by violence and to aspire to rule over the hearts of men.

Ancient Vs Modern Civilization

In that address presented to Gandhiji at Kajipatna on behalf of four villages, there was a reference to an alleged remark said to have been

made by Gandhiji that the East and the West were incompatibles. Replying to the address Gandhiji said that, if this were true of him, it would be a matter, not of praise, but of reproach. He was a follower of the theory of oneness of all. East and West, South and North were all one to him. How could he, sworn opponent of untouchability in every shape and form, dare to make an untochable of the West ? Rather would it be suicidal for them to imitate the West. Modern civilisation came from the West which stood for indulgence and ancient or Eastern civilisation attached great importance to- self-denial and self-restraint. It was, therefore, a conflict, not of East and West but of two widely divergent philosophies of life. Untouchability was the worst form of exclusiveness. The Harijan movement really was only the first step in his programme of breaking all barriers whatever, which divided man from man.

Some ornaments and money were collected at the meeting. The ladies of Cuttack presented Mahatmaji with a purse of Rs.78-8-0.

Gandhiji on Walking Pilgrimage

In course of his address to the public at Kajipatna Gandhiji gave his opinions on ‘Walking Pilgrimage’ in the following words:

“The present tour of walking pilgrimage having commenced in Odisha it has to be continued for a sufficient long time here to make an impression. Had I commenced walking in some other province I would have wanted to continue it there. But for one way I am partial of Odisha, because I have always pictured it to myself as the poorest part of India and in other ways too, as the most afflicted. When therefore, call to undertake walk peremptorily came to me in Puri, I liked it and was happy that I would have it in Odisha.”

Meeting at Cuttack

A LESSON IN COURTESY

In the evening of 16th May 1934 there was a mass meeting of the citizens of Cuttack in the Kathjuri sands, which was remarkable for the fact that the Sanatani Pandit Lalnath appeared on the scene with his fellow black-Naggers. At Gandhiji's instance Pandit Lalnath was escorted to the platform as well as permitted to address the meeting for a few minutes. Gandhiji congratulated the audience upon their having accorded a patient hearing to the Pandit and observed that such courtesy was the very essence of culture and religion. They should deal gently by their opponents and try to convince and convert them to their opponents and try to convince and convert them to their own view. The cause or religion could never be advanced by violence or force.

Gandhiji and party left Cuttack for Patna on the 16th May 1934 by the Puri Express at the conclusion of his pilgrimage on foot, covering 54 miles from Puri to Cuttack in 8 days. Before leaving Cuttack for Patna he expressed his hope that he would resume the pilgrimage in Odisha after the A.I.C.C. meeting at Patna.

AFTER RETURN FROM PATNA

At Byree

On return from Patna A.I.C.C. Gandhiji reached Byree at 4 a. m. on 21st May 1934 by the Howrah Puri Express. Arrangement was specially made for stopping the train there. After prayer on the platform the party marched upto Champapur Gandhi Ashram and Gandhiji observed his silence day.

Shri A.V. Thakkar left for Delhi. Professor Malkani was acting as Secretary to

Gandhi's party. Miss Agtha Harison was staying with him. Shri M. Masani was also staying in the camp after returning from Patna to discuss the Socialist progress with Gandhiji.

At Champapur

Gandhiji addressed meetings at Champapur *hat* on 22nd May 1934 after which he marched to Bheda.

At Bheda

Speaking at a public meeting at Bheda Gandhiji said that as he was travelling into the interior, leaving behind the rail line he was getting more peace of mind.

At Satyabhamapur

On the 13th May 1934, Gandhiji and party went from Balakati to Satyabhamapur in the morning. At Satyabhamapur they enjoyed bathing in the Daya river as for the last so many days they had been fellow-sufferers with the country-men in rural parts in their scanty supply of water for drinking as well as washing purposes.

Before addressing the meeting at Satyabhamapur, Gandhiji asked whether there were any Harijans among the audience as he was going to invite them to dine with him, and requested them to raise their hands as a sign of their acceptance of the invitation. For some time none would raise his hand. Gandhiji then said. "We have degraded them to such an extent that they will not come to a decision as to what they should do. They entertain some suspicion about our intentions and cannot understand why we invite them and not others (some ten hands were raised at this point) or, perhaps, they earn their bread with the sweat of their brow and will not care to accept it as charity. But we are inviting them as fellow labourers, not as patrons. We will first feed them and then dine ourselves, thus giving a lesson

to the Savarna Hindus present, who as a sign of their repentance should in each case, grant a preference to Harijans over the rest. Then, again, the Odias must shake off their indolence and take to the spinning wheel, which alone, among all the industries is capable of being taken up by millions with ease and yielding immediate results.”

At Baliana

Gandhiji reached Baliana in the evening of 13th May 1934 after covering four miles by foot from Satyabhamapur. The next day (14-5-34) was his day of silence.

On the 15th Gandhiji performed the ceremony of opening the Kunjabehari Temple to all Hindus, including Harijans, and in doing so, he set forth his own ideal of a temple being a living reality. Temples, in his opinion were a reflection of the state of the society for whose use they are built. Temples of yore were reported to have had such a moral atmosphere round them that the worshipper felt elevated and, for the time being shed all their evil thoughts. Then, one found on the temple ground primary schools for boys and girls. They had Pandits attached to them who imparted Sanskrit learning to seekers.

They were an abode of refuge for the poor who would always be sure of finding shelter for the night and they had commodious rooms or open spaces for the assembly of elders. That was the ideal surrounding of ancient temples. In his wanderings, he had seen temples where one or more of the institutions he had described were to be found. There was no difficulty about carrying out the programme he had suggested if the trustees put forth their best effort for the realisation of the simple ideal. Nor was there a question of large funds. The school might be a palm grove, the assembly hall might consist of mother earth

below and open sky above. The question therefore was one of will and sufficient men of purity and strength of character. He hoped that such men would be forthcoming.

At Telengapentha

On 15th May 1934 Gandhiji left Baliana at 5-30 p.m. and arrived at Telengapentha at 7 p.m. About 2,000 people shouting. “Gandhiji Ki Jai” followed Mahatmaji on his route. Near Telengapentha a touching scene was witnessed when an old woman of 80 embraced Mahatmaji and presented him a cloth spun and woven by her. Mahatmaji was much impressed and the cloth was auctioned for Rs. 7.

Nearly 7,000 people from various villages gathered at a meeting addressed by Gandhiji after prayer. He requested the audience to work whole-heartedly for removal of untouchability. He said that he saw appreciable change in the minds of the people. Much work could be done if change remained permanent and he would thus think that his march had borne fruit. He said that simply coming in huge numbers to see him would be of no effect if they did not do what he asked them to do.

At Kajipatna

Mahatmaji and party arrived at Kajipatna at 7 a. m. from Telengapentha. An address was presented there to Mahatmaji by the neighbouring villagers. Replying to the address he said that nowhere in the world could be seen such inhuman treatment to a certain class of people. So long as untouchability was not removed there was no solution for the nation. The Harijans must be given equal rights with the caste Hindus. God would never be pleased so long as our brethren were kept in such a deplorable condition.



At Lekhanpur

He left Bheda on 23rd May 1934 for Lekhanpur and address-ed a public meeting there dwelling on the duties of a Brahmin. He said that Hinduism was heading towards ruin for Brahmin had developed selfishness.

He visited the houses of Harijans and was pleased with their cleanliness.

At Bahukud

Gandhiji then marched to Bahukud on 24th May 1934 via Gopinathpur. At Gopinathpur a purse of Rs.68-15-3 was presented. Speaking at a public meeting he dwelt on village sanitation and exhorted his audience to remove untouchability. At Bahukud a purse of Rs.150-9-0 was presented in the meeting.

Mr. Pierre Ceresol, a Swiss Engineer, who had come to India in connection with the Bihar earthquake relief work joined the party.

Gandhiji desired for shaving at Bahukud where a village woman was brought.

Gandhiji : "I am ready for the barber".

The village woman sat before him with shaving tackle all complete.

Gandhiji:— "Hello ! This is very good, are you going to shave me ?"

She replied with a smile and began sharpening her razor in business-like way. She shaved his chin and his head also, enti-rely to his satisfaction.

During the process Gandhiji's eye fell on her ornaments. Though a poor woman, she was wearing beautiful gold and silver ornaments.

Gandhiji:—"What are these wretched things ? They do not make you beautiful. Indeed, they are ugly and harbour dirt."

The poor woman looked sorrowful and said:—"I could not come before you without good ornaments. I borrowed them especially for this auspicious occasion."

Gandhiji reasoned with her. She listened and smiled.

She shaved two other members of the party and when she received her wage, quietly went and placed them in front of Gandhiji before departing.

At Patpur

From Bahukud Gandhiji and party left for Sisua on 24th May 1934 and there they made night halt and on next morn-ing (25-5-34) they reached Patpur at 7 a. m.

In a speech at Patpur Mr. Gandhi characterised the locality as a Khadi-growing place and exhorted his audience to use Khadi instead of mill-made cloth. The Charakha Sangh presented him with some Khadi. A purse of Rs.101 was presented to him.

At Nischintakoili

Gandhiji arrived at Nischintakoili from Patpur at 70' clock in the evening and addressed a public meeting.

At Kaktia

On 26th May 1934 the party reached Kaktia at half past seven marching past a dense crowd.

At Salar

Leaving Kaktia Gandhiji walked up to Salar. On 27th May 1934 the party left for Bhagavatpur and then to Kendrapara.

At Kendrapara

Gandhiji arrived at Kendrapara on the 27th May 1934 and observed his silence day, on the next day, 28th. Large number of Harijans assembled to hear his advice on 29th May. Mahatmaji delivered an impressive speech in the course of which he said to demolish all manner of inferiority complex from the mind of Harijan brethren.

“It is this”, he said, “Which is taken advantage of by the opponents to the Harijan uplift movement who advise Harijans themselves to take the humiliating and absolutely irrational status assigned to them in society lying down”.

He further advised the Harijans to scrupulously avoid carrion-eating, uncleanly habits and drunkenness.

A touching scene was witnessed in Gandhiji’s camp when an inmate was found weeping over the news of the death of a near relation. Gandhiji consoled her saying that the best way to conquer death was to take no notice of it. In this connection he cited the example of S. Satish Chandra Das Gupta of the Khadi Fratisthan, Calcutta, who did not give up spinning of his Charakha for a moment when he heard the news of the death of his son. That was an example of real heroism which he would like every servant of the nation to emulate.

At Bari

Leaving Kendrapara on 29th May, Gandhiji proceeded to Barimul. On 30th May he visited Indupur, Angaichipur. From Angaichipur he left for Bari on 31st May 1934. The next day (1st June 1934) he left for Purusottampur and then for Kabirpur. In all these places from Kendrapara the people greeted Gandhiji with their mixed cries of “Haribolo” and “Allahu Akbar”. Gandhiji also reinforced his theoretical teaching of industry to the people by practical lessons in Takli spinning.

Replying to the letter of a Mohammadan who had written that whenever Gandhiji tried to do a great thing and failed he endeavoured to do another. As for example, Gandhiji’s efforts to achieve Hindu-Muslim unity had only resulted in the growth of enmity between the two communities; Gandhiji said that all that he had endeavoured to do in this regard had not been fruitless. He believed that if efforts were made to achieve Hindu-Muslim unity with a pure heart in spite of the prevailing atmosphere they would undoubtedly lead to the objective being gained.

At Kabirpur

Mahatma Gandhi with party arrived at Kabirpur on the morning of 2nd June 1934 from Bari-Cuttack and was given a rousing reception. People flocked to his camp to have his “*darsan*”,

Addressing a big gathering Mahatmaji said that God could not live in a temple where Harijans were not allowed to enter.

At Budhaghat

After addressing two meetings at Kabirpur on the 2nd May 1934 Gandhiji and party arrived at Budhaghat in the evening and camped in an open field. While they were resting there for

the night there was heavy rain accompanied by storm. There being no sheds close by Gandhiji and those accompanying him were drenched in the rains and took shelter in a dilapidated cottage where they managed to spend the rest of the night.

At Jajpur

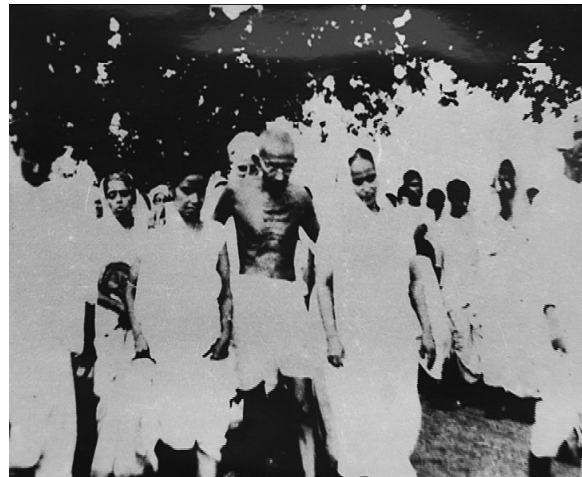
Arriving at Jajpur on 2nd June 1934 Gandhiji directly proceeded to a public meeting on the Baitarani river-bed, and said that there were two ways open to the Hindus. They may either willingly accord untouchables their full right or the untouchables would snatch away their rights in spite of the unwillingness of the Hindus. If they conceded willingly Hinduism would be glorified and would tend to the growth of brotherhood of mankind. If untouchability was to go on in spite of their unwillingness Hindu-ism would be ruined along with it. No man had strength enough to check the force of the wheel of time.

Journey in Balasore District

From Jajpur Gandhiji left for Manjuri on 3rd June 1934. Gandhiji proceeded to Bhandaripokhari and then to Todang. On 4th June he observed his Silence Day at Todang and on 5th June he left for Garadpur. He was at Garadpur Ashram, Bhadrak up to 8th June 1934.

Foot March Ends

Gandhiji cancelled the rest of his programme of tour on foot on account of monsoon. A public meeting was notified to be held near Garadpur Ashram at which Gandhiji was expected to speak on Harijan question. Police arrived at the meeting place and ordered the organisers not to hold the meeting as Section 30 of the Police Act was in Bhadrak Town. After going through the particular section of the Police Act Gandhiji decided to address the meeting inside the Ashram.



Mahatmaji and party left for Wardha on 8th June 1934, via Balasore and Kharagpur. Referring to the query as to whether suspension of Civil Disobedience should be interpreted as a verdict of its failure Gandhiji said :—

“There is no such word as failure in the dictionary of a Satyagrahi. He is preparing himself according to the experience gained at every step. The progress of a Satyagrahi is similar to that of a mountaineer who has, in the course of his march, got to retrace his steps several times before he ascends few steps.”

In reply to another question as to how he expected to get Swaraj by restricting the practice of Civil Disobedience only to himself, Gandhiji said :

“Wait and you will see how Swaraj comes.”

Talk to Workers

In Bhadrak Gandhiji gave a great deal of time to Harijan workers, flood relief and the spinning wheel.

His advice to Harijan workers:—

“Those who took a direct part in the pilgrimage cannot but have been struck by the

fact that real work lies in the villages. The vast mass of Harijans lives there. Untouchability has its strongest root there. Poverty, too, is most rampant in the villages. Therefore the Sangha while not neglecting the cities, should send its best workers to the village and there do two-fold work—serve the Harijans and the Savarna—the former, by procuring for the young and the old educational facilities, clean water supply, admission to temples, betterment of economic conditions, removal of bad habits, e.g., carrion eating, eating and drinking intoxicating drugs and drinks, and inducing hygienic habits; and the latter, by establishing friendly contacts with them and securing their co-operation to the extent they should be prepared to give it. In all things there should be compulsion or the show of it. Above all, remember that personal purity of the worker is to count in the end. Those, therefore, whose character is not above suspicion and weather-proof, should not touch Harijan service particularly in the villages. The Sangha will have to be most careful in the selection of workers.”

As he had come in more intimate touch than ever before with the villagers, Gandhiji’s enthusiasm for spinning increased. He thought that in Utkal the spinning wheel had greater possibilities than in other province in India. Its poverty was self-demonstrated. Gandhiji had never received so many thousand pice and half-pice at his collection as during this tour. Enforced unemployment was greatest in Utkal. There was no productive employment possible for several million people, except through the spinning wheel and the loom. From what he had seen of the villagers, he had no doubt that, if expert workers were available and lived among the villagers. the latter would take to the wheel.

Farewell, Odisha

On completion of his Harijan foot-march in Odisha Gandhiji spoke to the volunteers at the farewell meeting:

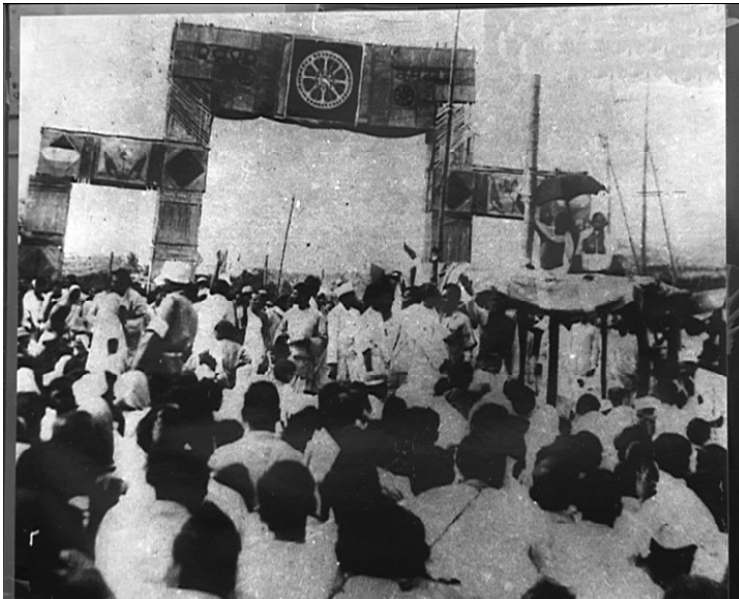
“I shall part with you not without a pang. I would love to walk with you again from village to village, and I shall do so, if God wills it. I congratulate the volunteers for the way they have done their work. This was not an easy job to deal with thousands of villagers. You have made life under the open sky possible and lovable. You have laboured with rare devotion and never complained of over-work. You have laboured night and day in order to make the pilgrimage a success it undoubtedly was. You have shown an organising capacity of no mean order. God will surely bless you for your effort. I would ask you to continue the work so well begun in the villages. I leave Utkal with happy memories of association with you.”

GANDHIJI’S SIXTH VISIT (1938)

Gandhiji with Kasturba and others arrived at Berboi (Delang) on the morning of 25th March 1938 to attend the fourth annual session of the Gandhi Seva Sangh and stayed up to 31st March 1938. Besides other programmes, the Seva Sangh organised an Exhibition on Khadi and Village Industries on this occasion, which was inaugurated by Gandhiji.

In his inaugural address he expressed his love for the people of Odisha and his feeling for their distressed condition and thanked the organisers for the arrangement made for the conference. While speaking on exhibition he said. “Exhibition is a thing of even greater beauty and expressed all the art and handicraft that the Odias are capable of. Its unique feature is that the workers have confined themselves only to arts

and crafts in Odisha and as such it has several features which one naturally misses in an all-India exhibition of the kind we had at Haripura. For here are beautiful little courts devoted to bee-keeping, wood-work, horn work, shell work, bamboo and coconut leaf work, brass work, and bell-metal work, pottery and pith work, which express Odia art at its highest. There were, of course the hand-made paper court and tannery court and Khadi self-sufficiency court exhibiting the work of



families which had pledged themselves to using nothing but cloth made by members of the family. “Thanks to the Agricultural Department of Government, there was an agricultural section showing the methods of keeping cows, of silage and sugar making. But these are the features of all Khadi and village and industries exhibitions. The special feature was the courts exhibiting crafts indigenous to Odisha which have now been revived. The Congress Government in the provinces has given a fillip to these industries, and the Premier Bishwanath Das proudly said to me: ‘We need not be dependent on outside provinces to help us in casting off poverty. We have rediscovered our strength and we have but to cover our province with reconstruction centres. You must know that we have achieved the highest honey yield in India and we can cover our

province with beehives; and so it is’”. The exhibition made Gandhiji describe Odisha as it was a short while ago, as it is even now, as it bids fair to be, thanks to the devoted labours of dedicated workers. “The people of Odisha,” said he, “have

the doubtful reputations of being opium addicts, even learned men not free from the vice, as I found ten years ago. They are also indolent and lethargic. I know you will not mind my using this language; for you know the spirit by which it is being used. Odisha is the land of poverty because of its

opium, indolence and bigotry. The Exhibition gives me the hope that Odisha can rid itself of all these evils and be once again a land of happiness and plenty. The Exhibition is bound to be a revelation to the villagers attending it, of the great capacities and potentialities of the province. The workers with the co-operation of the Government have been able to bring into being an exhibition which is well worth a close study by men and women, young and old.

“Man differs from the beast in several ways. As the late Madhusudan Das said, one of the distinctions is the differing anatomy of both. Man has feet and hands with fingers that he can use intelligently and artistically. If man therefore depended wholly and solely on agriculture he would not be using the fingers that God has

especially endowed him with. Mere agriculture 'cannot support us, unless it is supplemented by the work of the hands and fingers. We see in the exhibition what man's hands and fingers can produce and how they can supplement the income of the land. I would therefore, ask each and all of you to go to the exhibition over and over again, pick up one handicraft and help in casting off the poverty of the land.'

GANDHIJI'S SEVENTH VISIT

On 20th January 1916, Gandhiji passed through Odisha while returning from Calcutta to Madras for the inspection and study of crowd behaviour.

As is well known Gandhiji has a particularly soft corner for Odisha, the "orphan child" of Mother India. The organisers of the journey had decided not to have any stoppages during the night. But Gandhiji particularly asked the train to be stopped at certain stations in Odisha. Cuttack was reached at about midnight. A large crowd had gathered there and Gandhiji was taken out to address them. What he met there hurt him deeply. There was noise and confusion. He poured out his anguish to them. It had cut him to the quick, he said, that Odisha which he had loved so fondly and through which he had made his

Harijan pilgrimage on foot should belie his expectations. Was this their non-violence or did they imagine that freedom would be won or kept through indiscipline and hooliganism? They were living in a fool's paradise if they did. Was it not ridiculous to pit indiscipline and hooliganism against the atom bomb which was the ultimate end of brute force? It was time that they made up their mind as to their choice between the two paths. They were at liberty to scrap non-violence if they felt that it was a played force. But if they were thinking of violence while they professed non-violence, they would be guilty of deception and fraud upon themselves and the world. "I do not want your cheers or cheers of welcome, nor your money during these stoppages," he remarked. "But I want you to purge yourselves of the lie in the soul. That will please me more than your gifts; the noises never will and never have."

Berhampur, however, made some amends for Cuttack. The crowds continued to surge at all the stoppages during the rest of the journey.

Source : Information & Public Relations Department

The status of women in India remained in general subordinate and inferior to men. Men dominated and controlled the economic and political field, whereas women were delegated to background. However, the position of women underwent a spectacular change during the 20th century. Mahatma Gandhi joined the freedom movement. His social reforms had a deep impact on women. Being inspired women came out from the four walls of their houses and joined the Nationalist Movement in large number. Odisha did not lag behind. But beforehand their condition in the society was quite miserable.

economic stability was completely demolished by the Britishers, amazingly enough that western education and life style influenced our society to a larger extent and nevertheless women awakening and consciousness developed, particularly during the war of Independence.

Women constituted a vital part of the society. Hence, their social status could be uplifted through education, so that, they could play a vital role in the socio-economic and cultural life. One uneducated women mass stood as a barrier in the field of progress. Hence the role of educated women was vital in the individual, family and national life.¹

Emergence of Mahatma Gandhi in Freedom Movement and Women Awareness in Odisha

Dr. Sarbeswar Sena

After the downfall of Gajapati King Mukundadev (1568), Odisha became subservient and after a long period India achieved her freedom (1947). During this big gap of time span Odisha had been governed by the Nawab of Bengal, Moghul, Maratha, Pathan, East India Company (1803) and at last, by British Government (1858), just after the first war of independence i.e. Sepoy Mutiny. During this period of foreign rule Odishan life had been plundered, exploited and oppressed to any extent. But at the time of British rule in Odisha (1803-1947) spectacular achievements were marked in our socio-political horizon of life. Although our

In the nineteenth century, the women of Odisha were not attracted towards English education and civilization. They were chained by age old customs and traditions. By that time, it was treated as a pride to keep away the grownup girls from the public life and they were not allowed to move outside steeping out of their families. Women education might lead to unchaste, this was the suspicion in the society. All sorts of precautions were taken to preserve the purity of the women character² Even if a girl was not allowed to sit by the side of a male for it was treated as a sin. Conservative Hindus were reluctant to expose the names of their sisters, wives and newly wedded

daughter-in-laws in the public and there was hatred attitude for women education.³

The Christian missionaries had put initial efforts for women education in Odisha before the British Government took an attempt for the same. The kings and the upper-class people were giving education to their daughters in their own residences. This fact was published in the Utkal Deepika, one Odia Magazine in 1881.⁴ Abinash Chottopadhyaya had started one girls' school in his residence at Balu Bazar, Cuttack. He had taken all vital steps to provide free education to the girl students. The school hours were from 10am to 3Pm. Only grown-up girls had the opportunity to continue in the said school. This was also narrated in the Utkal Deepika in its issue dated the 23rd Sept, 1871.⁵

In the beginning of the 20th century there was no such remarkable progress in the field of women education and women status. After getting profound education and knowledge from London, Shailabala Das, the daughter of Madhusudan Das, remained in charge of the Ravenshaw Hindu Girls' School. One hired vehicle was arranged for an easy conveyance of the girl students to the school. For this special facility, many of the conservative Hindus expressed their willingness to send their daughters to the school. By virtue of benevolent efforts of Shailabala Das, the school was developed from many angles and brought remarkable progress in the sphere of woman education. This had been also published in the Utkal Deepika dated the 18th January, 1908.

Fakirmohan Senapati, the great Odia litterateur was the Headmaster of Balasore Mission School. Adjacent to the school, there was a girls' school managed by the Christian Missionaries. Some Christian girls were studying

there. Being afraid of loss of caste, Hindus were not sending their daughters to that school.⁷

Emergence of Mahatma Gandhi in freedom movement (1920) gave a new dimension to the woman consciousness in India in general and Odisha in particular. During the Vedic period women had lustrous status mainly in the sphere of religious and superstition free social life. Some excellent, praiseworthy activities of the Vedic women were depicted in the Rig Veda.⁸ After wards extra rigidity in the society for women made their status worse. But during freedom movement the impact of Gandhian principles and spectacular activities of other social reformers brought a miraculous change in the minds of women. By being spirited, many women came out of the four walls of the family and participated in the Freedom fight. Even if women awakening in the superstitious, traditional and conservative families was not at all a silly matter. Their bravery, enthusiasm and sincerity in the freedom movement were unbelievable. The firing speech of Gandhiji and Aurobinda had deeply inspired the women of the country.⁹ Mahatma Gandhi strongly protested against the injustice that prevailed in the society relating to women and had started many fold development programmes to enhance the status of women. He raised his strong voice against the ugly practices like child marriage, Dowry system, and the hatred-attitude that existed towards the widows in the society. The concept of the status of the women in the kitchen was misearable.¹⁰

Reformation movement, inclination towards western education and style, efforts made by the Christian missionaries for women education and patriotism during freedom struggle paved the path of women consciousness in India. At the time of national movements Odisha witnessed a

remarkable woman awakening. Ramadevi, Malati Devi, Jahanabi Devi, Godavari Devi and Subhadra Devi, all were from wealthy families. They played a significant role in the freedom struggle. Being inspired by them, many common women from remote villages also joined the mainstream of war of Independence. Starting from the Non-co-operation Movement (1920-21) to the Quit India Movement (1942) the contribution of woman Satyagrahis in Odisha had never lagged behind. They also actively participated in the creative activities and khadi-work of Gandhiji.¹¹

During six days stay of Mahatma Gandhi in Odisha (23rd March 1921 to 28th March 1921) he specially addressed to the women of Odisha. Being spellbound by the heart touching speech, Ramadevi had donated the ornaments of one KG weight that she had put on, on the spot to the Satyagraha, Sangram Panthi (Satyagraha fighting fund).¹² During the Non-Co-operation Movement, Bhagabati Pata Maha Dei, the Queen of Kujanga with Rama Devi and Malati Devi courted arrest and were imprisoned for different time span. The Odishan women had played an important role in the Quit India Movement. To the constituent Assembly (1946) Malati Devi Choudhury the only lady from Odisha was nominated.¹³ Undoubtedly this was a glory for Odisha. As a whole woman consciousness in Odisha was spectacular, even if the best of the optimists did not imagine the same. Though women education was at a low level in Odisha, still then hundreds of women coming out of the cordon of their houses, joined the freedom movement, whereas the record of arrest during war of Independence in a conservative and metropolitan city like Delhi was 1680 only.¹⁴ Women being divided in big groups, pulled ahead the chariot of liberation and patriotism. It was much

more astonishing that women awakening which was not possible within a century, became possible in some weeks.¹⁵

During August revolution, Bhadrak played an important role. The massacre of Eram (28th Sept., 1942) was the ugliest picture of British atrocity, but the sacrifice of martyrs created a golden history. One widow, Pari Bewa was killed in police firing. She was the first lady martyr during freedom struggle. That was the brightest example of women awakening in Odisha.

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The term 'Subaltern' literally means 'subordinate,' 'of lower rank', 'an officer, below the rank of Captain in the British army'. In modern historiography the term has been used as a synonym for the non-elite sections of the society. Antonio Gramsci (1891-1937), the Italian Marxist wove ideas about subaltern identity into the theories of class struggle. In course of time Gramsci's ideas got widely circulated. In modern Indian historiography Ranajit Guha introduced the concept of 'subaltern', and the theory of 'subaltern autonomy', when he brought out an edited volume, called *Subaltern Studies*, vol.1 (Oxford, 1982) and published his own work,

parts) and labour in plantation, mines and industries (along with urban casual labour). As a result of growing emphasis on history from below and more and more research on peasants and tribal's and publication of a dozen of volumes of *Subaltern Studies* the Subaltern school has carved out a place for itself in modern Indian historiography. The theory of Subaltern autonomy has been affirmed by some scholars who studied agrarian movements in UP during Gandhian Era, such as D.N. Dhanagare (*Agrarian Movement and Gandhian Politics Agra*, 1975), Gyanendra Pandey (*The Ascendancy of the Congress in Uttar Pradesh, 1962-1934: A study in*

The Role of Subalterns in the Indian Freedom Struggle: A Case Study of the Undivided Balasore District

Dr. Atul Chandra Pradhan

entitled *Elementary Aspects of Peasant Insurgency in Colonial India* (Oxford, 1983). Guha has used the term 'subaltern' in the context of colonial India, and defined 'subaltern' in an un-Marxist and negative way; he has represented the demography difference between the total Indian population and the elite (foreign and Indian) as Subaltern classes. Sumit Sarkar who initially subscribed to subaltern theory has tried to give a more specific enumeration of the subaltern classes in the context of Bengal; he has identified three social groups under the subaltern head- tribal and low caste agricultural labour and share-croppers, land holding peasants generally of intermediate caste status (together with their Muslim counter

Imperfect Mobilisation. Oxford, 1978) and Majid Hayat Siddiqi, (*Agrarian Unrest in North India: The United Provinces, 1918-1922*. New Delhi, 1978). But the Subaltern theory has also been challenged. Some have hinted at the necessity of non-Subaltern mediation in the Subaltern movement. Sumit Sarkar has suggested that the concept of Subaltern autonomy might be valid in a relative sense. In fact the character of freedom movement in a particular locality was determined not merely by direction from top but also by the initiative, drives, perception and character of the people who carried on the movement at the grass-root level. Therefore it is

necessary to study the social base of freedom struggle in different localities.

Freedom struggle in India is broadly divided into two phases—the pre-nationalist and nationalist. In the eighteenth and nineteenth centuries there were many peasant insurrections, based on the agrarian discontent. With the formation of Indian National Congress the educated middle classes started their movement in which the masses hardly played any role. With the emergence of Mahatma Gandhi as the leader of the Indian National Congress masses entered into the nationalist movement, being attracted by his charisma. In Odisha, during the pre-Gandhian nationalist era the public life was mostly dominated by the elitist movement of Odia intelligentsia, Rajas and Zamindars, aiming at the merger of Odia-speaking tracts. Two questions may be asked as to the relationship between Gandhian nationalist movement and the peasants – What was the influence of the Gandhian movement upon the peasants and their movement and what was the role of peasants in the Gandhian movements. As regards the first question three points of view have been held-(1) the nationalist movement helped the peasant movement to stand on its feet and spread, (2) the nationalist movement exercised restrictive influence over the peasants; it had no programme of radical agrarian reform, as it was basically a multi-class movement against the imperialist rule, (3) The Subaltern historians hold that the peasant movement remained an “autonomous domain”, clearly marked off from the ‘domain of elite politics’. While studying the peasant movement of Oudh during 1919-22, Gyanendra Pandey holds that “many of the most important peasant insurrections in the country were largely autonomous, and that the intervention of outside leaders was a marginal and often a late

phenomenon.” He further holds that Mahatma Gandhi and Jawaharlal Nehru recognized “that the Awadh peasant movement was anterior to and independent of the Non-cooperation movement, though there is evidence too of the interaction between the two and the strength one lent to the other”. Regarding the role of the peasants in the Gandhian movement Sumit Sarkar holds that although popular initiative unleashed many of Gandhi’s movements, and his movements got radicalized in the process of descending to the lower levels, he repeatedly used brakes to check the elemental insurgency of the masses. Sarkar holds that Gandhi used such brakes not in the interest of overall anti-imperialist unity but in favour of the propertied interests both urban and rural. According to Partha Chatterji Gandhi made the peasants willing participants in a struggle wholly conceived and directed by others. Chatterji holds that Gandhi firmly refused to involve himself in masses’ struggle against exploitation and oppression and failed to go beyond the limits of the class interests of bourgeoisie.

II

The Non-cooperation movement partially removed the traditional fear of government from the people’s minds. Emboldened by the spirit of the movement and at the call of local Congress the people of the Balasore district boycotted the land settlement ordered by Government in 1922. Since the settlement operation was started at a time when the people were busy in harvesting, they were not in a position to co-operate with the operation. The zamindar association of the Balasore district, led by Narendra Nath Sarkar supported the tenants’s move in the face of threats from government. Finally at the suggestion of Chaudhury Bhagabat Prasad Samantaray

Mahapatra in the Bihar and Odisha Legislative Council the settlement operation was postponed for one year. According to H.K. Mahtab the post-Non-Cooperation situation was congenial for launching an agitation against the land revenue policy of Government and securing some concessions for the tenants. But only in one zamindari i.e. Kanika a part of which (panchmuka) was situated in Bhadrak sub-division there was a serious tenants' agitation. Towards the end of 1921 the tenants started mobilizing themselves in Raj Kanika the headquarters of the zamindari. Soon thereafter village committees of tenants were formed in Kanika for the withdrawal of enhancement of rent made by the zamindar in 1916, and implementation of Congress programme. The village committees discharged the following functions-enrolment of Congressmen, promotion of Khadar, settlement of disputes through arbitration, persuading the people not to pay enhanced rent and chowkidari tax and social boycott of the loyalists. The movement within Kanika was supported by Congressmen like Ramdas Babaji and Madausudan Pattanayak from outside. Gopabandhu Das, the President of UPCC sympathized with the tenants' movement in Kanika. The Raja of Kanika filed a number of defamation cases against Gopabandhu Das for the latter's statements in Samaj about oppression in Kanika. Finally he was sentenced to two years' simple imprisonment. Whether the Kanika tenants' agitation was an agrarian movement or a movement engineered by the Congressmen by the opponents of the Raja of Kanika who was opposed to the Non-cooperation movement? Perhaps there was a fusion of agrarian discontent and Congress movement in Kanika, as it borne out by the following statement made by H.K. Mahatab in a pamphlet circulated in February, 1922:

The Kanika Sarkar thinking that he will obstruct the waves of the Non-cooperation movement by stretching out his hand. But be it remembered the awakening of the people, caused by the Non-cooperation movement will lower the head not only of the Kanika Sarkar but also of the Delhi Sarkar. Now we are awakened. Let the faint light of the awakening be kept up in our hearts. Eventually it will spread like wild fire, grow furious and serve as a guide to many countries.

The Board of Revenue records show that the adamant stand of the Raja of Kanika to raise rent at will and obstruct transfer of occupancy holdings without his consent was the basic cause of the unrest in Kanika. Well aware of this, the British authorities were supporting the Raja of Kanika only for political reasons. When the High Court acquitted Chakradhar Behera and other tenant leaders who had been arrested under section 107, it held that the Kanika agitation was only tenants' agitation having no taint of treason. That is why, as pointed out by H.K. Mahtab, Congressmen withdrew from Kanika affairs after the withdrawal of Non-cooperation movement, as in 1920's the tenants' movement was not a part of the Congress programme. In 1930's after the withdrawal of Civil Disobedience Movement the Congress Socialists tried to integrate the tenants' question into the programme of struggle for freedom. At that time Gokulananda Mohanty emerged as a peasant leader in Bhadrak. There were other Congress socialists in Balasore district such as Gourachandra Das and Rabindra Mohan Das. Though not a socialist H.K. Mahtab became the President of Orissa Kisan Sabha in 1935-36.

In 1937 election for the Odisha Legislative Assembly in the eastern Bhadrak constituency Chakradhar Behera, the peasant leader defeated Girish Chandra Roy, a son of the Raja of Kanika.

There was a wide base of popular support for the salt law violation campaign in the Balasore seashore. A large number of cases of salt law violations had occurred in the coastal districts in the years preceding the Civil Disobedience Movement. Largest number of such cases had occurred in the Balasore district. As pointed by Nilamani Pradhan, Secretary, UPCC, "After the Lahore Congress and the great mass awakening on the Independence Day (26 January 1930), there was a movement afoot in the coastal areas of the district of Balasore to organize some form of salt *satyagraha* even if the Utkal PCC did not take the initiative in starting the *satyagraha*". Finally Inchudi was chosen as the main centre of salt *satyagraha*. At Inchudi the salt *satyagraha* could be organized with the help of the villagers belonging to the neighbouring villages. As instructed by the local Congress leader Surendra Nath Das the villagers not only wholeheartedly cooperated with the *satyagrahis* but completely boycotted Government officials. Consequently during the *satyagraha* the Government officials, who encamped at Inchudi had to procure all their requirements from the Balasore town. An important feature of salt *satyagraha* at Inchudi was the participation of 1500 rural women on 20 April 1930. The villagers rendered help and first aid treatment to the *satyagrahis*, wounded by policemen. After the arrest of Congress *satyagrahis* the villagers themselves carried on the illicit manufacture of salt, and the Government allowed them to do so, provided they did not utter the name of Gandhi or Congress. At twenty one places on the sea

shore of the Balasore district salt *satyagraha* took place. At Eram, on 21 May 1930, 2500 people including 700 women collected salt earth, and when they were returning, the police let the men go, but lathicharged women, snatched away their ornament and even molested them.

Psychologically speaking, the salt *satyagraha* generated a spirit of militancy and defiance among the public. Police attack and encounter between the police and the public were the natural sequel of such popular militancy. In the Shrijang village, situated in the vicinity of Inchudi, on 12 July 1930, the villagers attacked the policemen, protesting against the arrest of three *satyagrahis* of local Ashram and two villagers on the alleged ground of carrying on campaign for the non-payment of Chowkidari tax. By 9. P.M. on the same day, when the district magistrate and superintendent of police arrived in the village with forty armed policemen, the male folk of the village had fled away, leaving behind women, children and their movable properties. Then followed looting by the police, posting of policemen in Shrijang and its neighbouring villages and collection of punitive tax. Most probably there was no campaign for non-payment of Chowkidari tax the union where Shrijang was situated. The people were aggrieved against the Union president who had not given receipt for the tax already paid and asked for police help for silencing the complainant villagers. The police authorities wanted a protest to chastise the villagers for the active role they had played in the Inchudi salt *satyagraha* in defiance of the authorities. "So when the president approached the police for help, they jumped at the opportunity of teaching a lesson to Shrijang".

For the local people in Shrijang their violent encounter with the police after salt

satyagrah is more glorious than the non-violent participation in salt *satyagrah* at Inchudi. Not indoctrinated in non-violence here the people followed a technique of terrorizing the police i.e. assembling in large number in response to the blowing of conch shell with lathis in hands with a view to attack or unnerve the small number of policemen. This technique was also followed by the people of Eram and Lunia for encountering policemen during Quit India movement.

Large scale mobilization of people and popular militancy were seen during the Quit India Movement in such places as Eram (Basudevpur), Lunia (Dhamnagar), Tudigadia (Khaira), Bhandaripokhari and Khairadihi. In these places the local Congressmen (such as Kamala Prasad Kar, Gouranga Chandra Mohanty and Aniruddha Mohanty in Basudevpur, Baidyanath Rout in Tudigadia, and Muralidhar Panda in Dhamanagar) were carrying on propaganda for non-cooperation in war efforts and non-payment of tax and defiance of government officials. The overall situation in the country was tense due to war, failure of Cripps Mission and shortage of food stuff (the rich people were apprehensive of their food stock being looted). In Basudevpur the people declared an area (called Banchhanidhi Chakala independent. Meetings and processions roused the spirit of militancy and defiance. In Eram, according to one account the villagers refused to carry the luggage of the deputy superintendent of police Kunja Bihari Mohanty and according to another source the villagers obstructed the Chowkidars who were carrying the luggage of the D.S.P. to the house of local zamindar. At Lunia the policemen had to cajole the defiant people to get back the rifles, snatched away by the latter. Ultimately when the mob refused to obey the police, the latter fired upon

the former and some innocent people sacrificed their lives. In Eram, on 28 September 1942, as a result of police firing upon a gathering of about 6000 people in the Melana ground, 28 persons including a woman were killed and 56 persons were injured. At Tudigadia, because of police firing on 26 September, three people were killed. At Lunia, on 22 September the police fired upon the mob, and killed nine persons.

The Prajamandal Movement in Nilgiri Garhjat which gained momentum from May 1938 onwards as a result of Congress Party's support for the State's People's movement at all-India level and revitalization of Odisha States conference was closely linked with freedom movement in Balasore district. Though the movement had a local leadership which initially consisted of petty landlords and village headmen and subsequently a left wing emerged under the leadership of Banamali Das, it was backed by all-Orissa leaders like Harekrushna Mahtab (Balasore Congress stalwart) Nabakrushna Chaudhury and Sarangadhar Das and its headquarters was functioning from Alasua (Soro P.S.) and Goura Chandra Das, the Secretary of Balasore District Congress Committee was actively helping the movement in Nilagiri from Alasua Ashram. From Alasua Ashram Goura Chandra Das was bringing out the cyclostyled newspaper, titled Rana Dak on behalf of the Nilagiri Prajamandal. The Prajamandal Movement aimed at abolition of feudal dues and exactions and grant of democratic right to the people and establishment of representative assembly and government within the state. The movement had a wide base of popular support. The common peasants including tribals joined the Prajamandal movement as well as the Communist-led movement. The Raja of Nilagiri conceded some of the demands. Because

of his inefficiency he was forced to remain out of power for five years from 1942 onwards. He returned to his state some time before the transfer of power. After return to *Gadi* he tried to strengthen his position by creating a set of loyalists among the Adivasis in the state, and setting them against the caste Hindu Prajamandal leaders. But the princely order was not destined to survive any longer when the forces of democracy and nationalism had triumphed over imperialism, the mainstay of the princely order. Because of conflicts between the Communists and the loyalist tribals the Governments of India and Odisha decided to intervene in the affairs of Nilagiri. Consequently Nilagiri became the first princely State to be taken over by the Indian Dominion. This take-over from above became necessary because of pressure from below.

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The Indian Freedom Movement is a landmark not only in the history of India but also in the history of Asia. It has set a unique example to the posterity and by its techniques and methods, has served as an eye opener to many countries of South Asia in their endeavour towards the achievement of freedom. Though initially it started with the elites and urban educated people endowed with affluence and prosperity, gradually it became a mass movement encompassing the women as well as the poor and the downtrodden. The Indian Freedom Movement became a true mass movement only after the participation of women in it. The women of India played a significant role in it and shouldered critical responsibilities. They

fighters were in prison, the women of India came forward and took charge of the struggle. The history of Indian Freedom Struggle, in fact, would be incomplete without



Kuntala Kumari Sabat

Role of Odia Women in the Freedom Movement of India

Sunita Panigrahy

broke the age-old traditions of confining themselves into the four walls of their homes and household activities; they held public meetings, organized picketing of shops, selling foreign alcohol and articles, sold Indian *khadi* and dedicatedly took part in the national movement. They bravely faced the baton of the police and went behind the iron bars for the liberation of their motherland. They fought with true spirit and formidable undaunted courage and faced various tortures, exploitations and unbearable hardship. The sacrifice made by them will occupy the foremost place. In course of the national movement, when most of the male freedom

mentioning the contribution and role of women. Odisha, its people and particularly the women have played a significant role in the history of Indian Freedom Movement. The services, sufferings and sacrifices rendered by the Odia women in the Indian National Movement forms a significant aspect to be studied in the historical perspective. In the present paper, a sincere endeavour has been made to trace out and analyze the role and contribution of Odia women in the Freedom Movement of India.

The women of India contributed significantly to the freedom struggle of India. The

first notable woman whose heroism and superb leadership ignited the Indian women and laid an outstanding example of true patriotism for the noble cause of India's independence was Rani Lakshmi Bai of Jhansi. She is remembered in the Indian minds as a symbol of bravery, patriotism, self-respect, perseverance, generosity, and resistance to the British rule. Subsequently many Indian women jumped into the national movement in spite of numerous restrictions and hindrances and played significant role in the India's struggle for independence. Some of the notable women leaders who dedicated and sacrificed their family life for the sake of the country's independence were Kasturba Gandhi (1869-1944), Sarojini Naidu (1879-1949), Kamala Nehru (1899-1936), Vijaylakshmi Pandit (1900-1990), Annie Besant (1847-1933), Madam Cama (1861-1936), Aruna Asaf Ali (1909-1996), Usha Mehta (1920-2000) etc. Some of the women leaders not only belonged to educated and liberal families but also were from all walks of life irrespective of their castes, religions, communities etc. Their participation, however, was not smooth sailing; they faced various tortures, exploitations and hardships to earn us our freedom that we are enjoying today.

Odisha, like some other parts of India, played very significant role in this struggle. The Odia women were not lagging behind others; they had made momentous contribution and showed their might in every step of the National Movement including the Gandhian Movements like the Non-



Sarala Devi

cooperation Movement, Civil Disobedience Movement and the Quit India Movement by demonstrating their indomitable courage and unflinching patriotism. Though the Odia society is considered a conservative society, its women, with the passage of time and under varied circumstances, took a very active role in the annals of India's liberation struggle against the British Raj with high sense of emancipation and

participation.¹ Rama Devi, Sarala Devi, Annapurna Devi, Malati Choudhury, Kuntala Kumari Sabata, Kundalata Devi, Kishorimoni Devi, Sailabala Das, Avanti Devi, Pratibha Kar, Suprabha Kar, Sukhalata Rao, Sudhanshubala Hazra, Nirmala Devi, Sundaramani Parija, Haimavati Devi, Haramani Kanungo, Rasamani Devi, Radhamani Devi, Parvati Giri etc., are some of the prominent women freedom fighters of Odisha. Pari Bewa, an ordinary woman who faced the police bullet at Eram is an example of the participation of common women in the national struggle in Odisha.

The growth of political consciousness among the Odia women was not deep and widespread as among men. It so happened because of intense conservative nature of the Odia society and slow progress of women's education. However, the factors that created political consciousness and awakening among the Odia women were the spread of modern education, impact of socio-religious reform movements, growth and role of press and literature, role of the formation of associations and especially the

influence of Mahatma Gandhi and the selfless devotion of Gopabandhu Das. Being influenced and inspired by these developments, many Odia women came forward to take active part in the Indian National Movement.² The political activities which were going on in different parts of India and that of Odisha also encouraged and inspired the Odia women to take active role in India's struggle for Independence. It is found that during the First World War the women were appealing to the Odia youth to join the army in order to serve the motherland.³ The anti-partition of Bengal movement or the Swadeshi Movement and the activities of Utkal Union Conference attracted the attention of the patriotic Odia women to participate in the Freedom Struggle. Labanya Devi, the wife of Lokanath Bahadur (an advocate) of Puri, founded a women's association at Puri called *Mahila Bandhu Samiti*

in which few prominent Odia women from the elite classes became its primary members. This association, though exclusively involved in literary activities gave recognition to the talent and creativity of Odia women.⁴ The real political participation of the Odia women in the Freedom movement, however, began with the visit of Mahatma Gandhi in 1921, during the course of the Non-Cooperation Movement. It can be said that the visit of Gandhiji to Odisha opened the

door for women to get integrated to the National Liberation Struggle.

Non-Cooperation Movement and the Odia Women

The Odia women for the first time took an active role in the Non-Cooperation Movement of Mahatma Gandhi. Gandhi's dynamic and daring leadership aroused self-reliance and self confidence amongst the Odia women who came out of their secluded life to join and took active part in the National Movement despite opposition from their family members. Gandhiji visited Odisha for the first time on 23rd March 1921 and first reached at Cuttack city. On that day before addressing a public meeting in the city, he spoke to a small gathering of Odia women at Vinod Vihari. This gathering was the first public meeting Odia women had ever attended and this was also



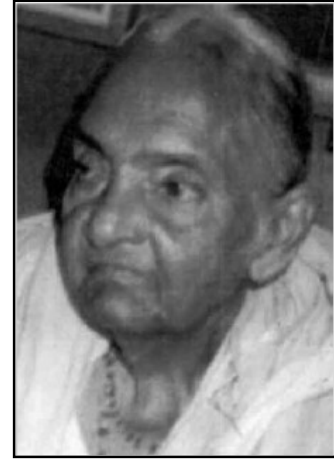
Rama Devi

the first occasion where Gandhiji addressed them separately. The Odia women for the first time experienced such type of meeting where a great leader like Gandhiji gave them so much of importance, which inspired them tremendously to participate in the National Movement. The prominent Odia women who were present in the meeting were Rama Devi, Sarala Devi, Sarojini Devi, Haimabati Devi and many others to name. It was the first political conference of the Odia women. Here Gandhiji made a direct appeal to

Odia women to join the Non-Cooperation Movement. He discussed about the causes of backwardness and low status of women in the society. His address had so much inspired the Odia women that in response to his appeal many of them had donated their gold ornaments to the *Tilak Swaraj Fund* to be utilized in India's struggle for freedom.⁵ Being influenced by Gandhiji many Odia women were determined to join the National Movement. One such prominent woman was Rama Devi, the wife of Gopabandhu Choudhury who declared her decision to join the Freedom Movement. She, with patriotic spirit, handed over all her gold ornaments to Mahatma Gandhi for the cause of nation. Rama Devi was followed by other Odia women who also had given all their gold belongings to the Swaraj Fund. Women were advised on how to lead the movement against the British Raj and received training on how to prepare *khadi*.

On 27 March 1921, Gandhiji addressed another women's meeting at Puri, the seat of Lord Jagannath.⁶ This meeting of Gandhiji was a turning point in the participation of Odia women in the Freedom struggle of India. Here, on his arrival he was greeted by a large crowd of men and women amidst sounds of conch shells and *hulahuli* by women. The women, by the inspiration of Gandhi, resorted to various activities against the British rule. They organized picketing before the shops selling foreign clothes and foreign liquor. Hence, the Non-Cooperation Movement became quite active and popular by the active participation of women by the inspiration of Gandhiji. The use of *charkha* became very popular with women. However, these Odia women initially participated in positive programmes like *charkha* and *khadi* etc. Sarala Devi also played an active role during the Non-Cooperation Movement. Kuntala

Kumari Sabat, a revolutionary poet par excellence challenged the British hegemony through her poetic works like *Anjali*, *Archana*, *Awahan* and *Sphulinga*, arousing national consciousness and patriotism. Through her works, she raised her voice



Prabhabati Devi

against the injustice, inequality and exploitation followed by the British Government. In fact, her powerful writings inflamed nationalism among the Odia women.⁷

Not only in Odisha, the Odia women also participated in different sessions of the Indian National Congress to equip them with the advanced knowledge and methodologies. Rama Devi and Hiramani Devi, the mother of Niranjana Patnaik, attended the Gaya Session of the Indian National Congress in 1922. In December 1928, the Annual session of the Indian national Congress was held at Calcutta. Rama Devi, Sarala Devi, Sarojini Choudhury, Janhavi Devi, Kokila Devi and Rasamani Devi participated in this session. In March 1931, the annual session of the Congress was held at Karachi where fourteen women delegates from Odisha were also present.

Civil Disobedience Movement and the Odia Women

The women of Odisha had actively participated in the Civil Disobedience Movement of Gandhiji launched in 1930. In 1929, at the Lahore session, the Indian National Congress

passed the resolution for the attainment of *purna swaraj* and to achieve this goal, Mahatma Gandhi started the Civil Disobedience Movement in 1930 in the shape of salt *satyagraha*. The Odia women were very active in this movement and they played quite remarkable role in it. The freedom fighters of Odisha, led by Gopabandhu Choudhury who started their march from Cuttack on 6 March 1930, selected a place named Inchudi on the Balasore coast for breaking the salt law of the British government. The women of Odisha actively supported this Salt Satyagraha movement declared by Gandhiji and participated in the movement led by Gopabandhu Choudhury. They held a meeting in the house of Gopabandhu Choudhury and chalked out the programmes and methods to be undertaken in course of the *satyagraha* march to Inchudi. It was here, at the end of the meeting that Rama Devi and Malati Choudhury decorated all the *satyagrahis* with sandal wood paste. Some women here also gave their gold bangles and other ornaments to raise the fund for the cause of the nation. The participation of women in this *satyagraha*, in fact galvanized the salt *satyagraha* and made it more effective. On 18th April, Rama Devi and Malati Devi reached at Balasore and organized a meeting there where Rama Devi addressed the women volunteers and made them conscious about their duties and responsibilities in the society as well as the oppression of the British rule in India. She urged the women to break the salt law in support of the



Malati Choudhury

Gandhiji's *satyagraha* movement and appealed to boycott the foreign goods.⁸ Rama Devi along with other women *satyagrahis* reached Inchudi and inspired the women of other villages like Srijang, Rasalpur, Bardhanpur, Bhimpur, Tundra, Kuanrpur, Ratai, Boita, Parikhi, Kherang, Mandari etc. to manufacture the salt breaking the British law. From Inchudi, Rama Devi went to Srijang and persuaded the women of that village to come forward to manufacture the salt. As a result, around 1500 women gathered there to see the novel endeavour of breaking the salt law. Sixty women along with Rama Devi broke the salt law at Srijang which gave moral boosting to the ladies of the locality. Then the women of the locality along with other *satyagrahis* manufactured salt at Balasore. Meanwhile, a Satyagraha Committee was formed at Sambalpur, which dispatched four batches of women *satyagrahis* to different parts of coastal Odisha to help the salt *satyagrahis*. Therefore, the women of Odisha played a very significant role in leading the salt *satyagraha* movement in Odisha during the Civil Disobedience Movement.

With the decline and end of the Civil Disobedience Movement, their activities did not die or suppress. Even after the Civil Disobedience Movement Rama Devi, Malati Devi, Kokila Devi along with some male *satyagrahis* like Surendra Patnaik came to Srijang village of Balasore district to boost up the morale of the people of that area in the abolition of the *chaukidari* tax. Rama Devi

influenced Bhagyabati Pata Mahadei of Kujang to organize Congress activities. Under her leadership demonstrations against foreign clothes and picketing before liquor shops were organized. In their endeavour, however, they had faced many hardships and were subjected to harassment and imprisonments.

The women freedom fighters of Odisha also were active in constructive programmes of Gandhiji; from 1934, the year of the Civil Disobedience until 1942, the beginning of the Quit India Movement, the women freedom fighters of Odisha remained busy in organizational works like popularization of *khadi*, promotion of national education etc. They had given emphasis on the abolition of untouchability and worked for the upliftment of *harijans*. When Gandhi started historic *padayatra* in Odisha in 1934, the responsibility for its arrangement largely rested with the women. Gandhiji, in course of his sojourn in Odisha, advised the women to fight against the evils of liquor, boycott of foreign cloth and foreign goods and to try for the abolition of untouchability. Rama Devi, inspired by Gandhiji, along with her husband established an Ashram at Bari, which was named by Gandhiji as *sevaghar*. The *sevaghar*, under the leadership and supervision of Rama Devi, undertook various constructive works such as promotion of *khadi*, introduction of basic education, service to the *harijans*, eradication of untouchability, distribution

of medicines to the sick etc., which made Rama Devi very popular among the people. Parbati Giri and Pravabati Devi enthusiastically joined this *sevaghar* to render service to the humanity and they were gladly welcomed by the inmates like Rama Devi, Sushila Devi, Tulsi Devi, Annapurna Devi, Mangala Sengupta etc, who also apprised them thoroughly about the programmes of Gandhiji. Rama Devi represented Odisha in the *Kasturba National Memorial Trust* founded by Mahatma Gandhi, which had the provision that each state should send one representative to manage it.⁹



Annapurna Maharana

Quit India Movement and the Odia Women

The women of Odisha took active part in the Quit India Movement.¹⁰ Many Congress workers including Malati Choudhury represented Odisha in this movement. Malati Choudhury was one among five representatives from Odisha who participated in the session of the Indian National Congress held at Gwalior Tank Field in Bombay on 8 August 1942. On the same

day Rama Devi, a pioneer stalwart of the national movement in Odisha was arrested while she was spreading the message “do or die” among the people of Odisha at Cuttack. The British Government declared her Ashram at Bari illegal. Rama Devi had to undergo nearly two years of imprisonment in Cuttack jail. Malati Choudhury along with freedom fighter Surendra Nath Dwivedi escaped the police dragnet and went into hiding

in order to keep up the movement active and energetic.¹¹ With much difficulty she arrived at Cuttack on 12th August 1942 and laid down the foundation of the August Revolution or Quit India Movement in Odisha. Nandini Devi, then a student leader of the Ravenshaw College had also an active participation in the Quit India Movement in Odisha.¹² As a result, on account of revolutionary activities and tireless efforts of women volunteers, the August Revolution gathered momentum in Odisha.

Malati Choudhury played an outstanding role in the underground activities in the August Revolution of 1942. She guided and handled the progress of underground movement in different parts of Odisha. To suppress and vanquish the Quit India Movement and the underground activities of the women, the British Government followed a repressive policy by arresting and imprisoning the Congress leaders. Through Notification Nos. 137 and 147, dated 9 August 1942 the Government declared all the Congress institutions in Odisha as illegal. The Government arrested Rama Devi, Parvati Devi and Parvati Giri among many others. When Annapurna Maharana was delivering a fiery speech at Kaipadar of the modern Khordha district, the police fired at the gathering mob. The women workers boldly faced the torture and attack of the British Government along with their male counterparts. They dared arrests, convictions, *lathi* charges, imposition of fines, beating etc. In spite of British atrocities and ruthless punishments, the women Congress workers continued their effort in the national struggle. In a nut shell, we can say that the brave women of Odisha like Rama Devi, Malati Choudhury, Sarala Devi, Annapurna Maharana, Mangala Devi, Suryamani Devi, Guna Manjari Devi, Champa Devi, Prabhabati Devi, Sita Devi,

Lakshmi Devi and many others contributed tremendously in making the Quit India Movement a grand success in Odisha. It was for their revolutionary activities and tireless effort the Quit India Movement gathered momentum in Odisha.

Some prominent Odia women writers also stimulated the women of Odisha to render their support in the National Movement in Odisha. Sarala Devi through her poems created political, social and national awareness among the people of Odisha. She urged for the upliftment of Odia women through her writings like *Utkalare Nari Samasya*, *Nari Jagata*, *Nari Dabi* etc. Sita Devi Kadanga wrote a play named *Mandira Prabesh*, which was based on the Harijana Movement of Gandhi ji.¹³ After the Quit India Movement, until the independence of India, a large number of Odia women participated and contributed continuously for the success of the Indian Freedom Movement. Even after the attainment of Independence women like Rama Devi, Malati Devi, Sunamani Davi and Annapurna Maharana joined the *Sarvodaya* Movement started by Vinova Bhave. The contribution of Odia women to the Freedom Movement of India, in fact, constituted an unforbidden chapter in the history of India's Struggle for Independence.

Conclusion

To conclude, we can say that India achieved her independence on 15 August 1947 after a century of revolutions, struggle, blood shedding, *satyagrahas* and sacrifices. The women of Odisha, along with the men folk, not only fought shoulder to shoulder but also contributed significantly in India's struggle for independence. Their passionate and fiery patriotism, exalted courage, gifted heroism, supreme organizational abilities and capacity of

raising the movement to the success immortalized their name in golden letters in the annals of the Indian Freedom Movement. They fought the movement with true spirit, unafraid courage, utmost dedication and sincerity and faced various exploitations, tortures and hardships to achieve the cherished goal, i.e. freedom. They participated in all aspects and phases of National Movement and carried out the constructive programmes of Gandhi Ji. Though initially the women in Odisha belonged to elite and educated families, with the passage of time they came from the lower strata irrespective of their caste, creed and religion. They held public meetings, organized picketing of shops selling foreign alcohol and articles, sold *khadi*, promoted national education and boldly faced police atrocities and torture for the freedom of their motherland. The participation of Odia women, in fact, not only provided impetus to the National Movement in Odisha but also gave a new turn in its progress and success. Their selfless sacrifice will encourage the posterity for all times to come. For all their activities and contributions, they deserve a special place in the saga of Indian Freedom Struggle. The in-depth research, however, is yet to be undertaken to explore and unveil their invaluable contribution to the Freedom Movement of India.

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ABSTRACT:

The state of Odisha has given birth to a galaxy of distinguished personalities who have been largely instrumental for the all round development of Odisha before and after its birth as a separate State. Binayak Acharya is one such personality who played a vital role in all the phases of manifold development of Odisha. His political, social, educational and administrative contributions specially merit high appreciation.

Binayak Acharya has so much so of qualities of leadership and respect that he is very often called “THE AJAT SATRU” of Odisha.

KEYWORDS: Education, Development of Odisha, Educational advancements, Teachers’ community

Binayak Acharya : Role as a Teacher and Headmaster

Dr. Bharati Mohanty

INTRODUCTION :

Binayak Acharya was born on 30th August, 1918 in Berhampur in Ganjam District. This year was a period of crucial importance in the Freedom Struggle of the country. His father Raghunath Acharya was a Headmaster. The contemporary literary personality Ramachandra Acharya had great impact on Binayak Acharya. Binayak’s ideas and ideals and character



were no less influenced by his father Raghunath Acharya. After passing his primary and upper education he did his Matriculation from the Khallikote Collegiate High School. He passed his Intermediate examination from Khallikote College, Berhampur and Graduated from Krushna Chandra Gajapati College of Paralakhemundi. He was a hardworking and sincere

student and had earned a good name as a debater. He had so much of debating skill that even Maharaja Krushna Chandra Gajapati was attracted and rendered all financial help to Sri Acharya in his Study. Sri Acharya's political thinking, ideas and devotion to the cause of Odisha could be attributed to the encouragement and inspiration provided by Krushna Chandra Gajapati.

The active involvement of Binayak Acharya in the QUIT INDIA MOVEMENT which had a marked impact on the city of Berhampur. He came forward to help the people who were the victims of British atrocities. Alongwith others he worked as a messenger of the leader to pass on the information from person to person. At this time Surendranath Dwivedi a veteran freedom fighter provided much inspiration to Sri Acharya. He was an independent minded person and as such he never wanted to join any Government service under the British in Principle. Consequently, he joined in a non-government high school and subsequently, joined in the Berhampur Municipal High School as an Assistant Teacher. As he was poor, it was felt necessary to earn the livelihood to carry on his family life. On the basis of merit he was promoted to the rank of Headmaster. He was one of the most successful teacher of those days and had made striking contributions to the educational advancement of Southern Odisha

AIM & OBJECTIVES:

The scholar proposes to analyse, examine, assess and interpret the personality and contributions of Binayak Acharya as a teacher so that such an indepth study will unfold new dimensions in the annals of Odisha on development.

In making a critical analysis of the profile of Binayak Acharya, the scholar proposes to prepare the questionnaire and elicit views, (oral and written), from his contemporary and political stalwarts of Odisha and this involves the observational and behavioural methodology.

CONTRIBUTIONS TOWARDS EDUCATION:

He never wanted to join any government service under the British on principle. As a result, he joined a non-government High School in Hinjilicut as a teacher under the Headmastership of a nationalist named Kishore Chandra Panda. Afterwards, he joined the Berhampur Municipal High School as an Assistant Teacher. This was felt necessary to earn the livelihood so as to carry on his married family life. He was then promoted to the post of Headmaster on sheer merit.

Binayaka Acharya was very much enlightened and encouraged by the dynamism of Krushna Chandra Gajapati. The literary and debating skill in Odia exhibited by Binayaka Acharya attracted the attention of Krushna Chandra Gajapati so much so that such qualities of Binayaka Acharya were adulated and patronised by the latter. It was found that Binayaka Acharya could speak chaste Odia in his speeches in different platforms.

Binayak Acharya spent about twenty years as a Headmaster in several M. E. and High Schools and prior to his teachership, he served as a graduate assistant in several schools. He was also interested in the political affairs during his teachership.¹

His duty-bound life sprang up from teaching. On his native land's invitation he accepted the Headmastership of Berhampur High School. Geography was his prime subject for

teaching. His heart used to spring up with blessings for his pupils.²

Treading through many a difficulties and hardship in life he had neither fallen down from his high ideologies nor been influenced by high posts. Only an experienced one can speak about his high ideologies and immense sense of duty. With unending patience and a commitment for service, he used to carry through his teaching career. Besides school timing, he used to spend extra hours on the campus. Virtually, the school was his second home. One could find him there long before and after the scheduled time. It was an example of this deep involvement in school activities besides his routine duty. Because of this he was able to win over his colleagues and students. His regular practice was to encourage his colleagues. Even insincere teachers were being in a way morally forced to be duty bound. A new tradition was created as a result of overall development.

Within a brief span, he established himself as a high quality teacher. During his teaching career he wrote some books. His teaching in English, on Geography and History was superb. Innumerable students and colleagues are his proof. He himself was a very good orator.

He was elected as the General Secretary and Vice-president of Odisha Secondary Teachers' Association. His work was commendable in these capacities. Though he was wading through financial strains as a teacher yet he was helping poor and helpless pupils.³

He had proved the meaning of his name 'Binayaka'. His knowledge was immeasurable. He used to write the last page of weekly, 'Ajira Shramika', being published by Natyashree Raghunath Mishra. His journalistic display was

of high quality and through this he urged upon the people of Berhampur to become good citizens.⁴

Two of the Chief Ministers of Odisha namely Sadashiv Tripathy and Binayaka Acharya started their career as teacher. No doubt Acharya was more established as a teacher than Tripathy. Because of his lengthy teaching career, he was addressed by everyone as 'Binayaka Mastre'. Among his other works, he was a front ranking organiser of the teachers' society. He was a leading office-bearer of Non-government Secondary School Teachers' Organisation.

In 1969, Acharya left his official quarters to be used as head office of teachers' federation to promote teachers' activities.⁵

Binayak Acharya was an ideal candlelight for the teachers' community. Simple and plain living could raise him to the top. His principles were stable and uncompromising. His hatred for falsehood and love for truth made him a champion. Even from his personal conversations, his commitment for the development of education, country's sovereignty, secularism, national integration, eradication of class biases, eradication of the dowry system, drugs, family planning, spiritualism and nationalism, could be apparent.

He used to cite the requirements of research work in the fields of education and simplification of difficult terminology. In fact, he was a Pandit. On the noble aims of learning he used to opine that every teacher should read the life story of noble personalities and extract ideology from them. It is a noble quality for teachers to experience the presence of God everywhere. A teacher should always be a social servant and watchdog.⁶

He used to teach English grammar. It is heard that once he taught something his teachings

were imprinted in the student's mind. For that once a subject taught by Binayak Acharya, there was no need to read the book for the second time.⁷

He was always giving preference to majority opinion. He had deep concern for the poor and was always thinking of their welfare. Due to his sincerity and devotion to duty, he rose to the top position yet he considered himself to be a teacher.⁸

When H. E. schools were established at different centres of Berhampur, the Asst. teachers of the Aska Road High School were posted as Headmasters of those schools. As a consequence the reputation of Binayak Acharya was greatly spread. The efforts of Binayak Acharya for establishing a university at Berhampur were extremely praiseworthy.⁹

A frail looking man, the Khadi-clad Binayak Acharya was a simple and soft speaking gentleman. With a soft heart but highly disciplined, his was an attractive personality. At his sight, one automatically feels bowed down. Having great regard for time, he reached the school gate on dot at 9.45 A.M. everyday. As soon as the gate laid open by Ankeya the peon of the school the chatter of the students used to die down suddenly. At 10 O'clock, mass prayers were conducted. After the prayer, the teachers advised the students to protect their motherland and on character building. Classes started thereafter. If one analyses his words of advice, it would transpire that he was a great nationalist having faith in socialism. It was abundantly clear that he was ever anxious to gain independence but circumstances compelled him to get himself confined to service. He was an expert in planning and budget. He became a politician of high calibre which was evident from his various achievements.¹⁰

All the students used to attend the school right at 10 A.M. The modalities of the institution were superb. Everyday elocution and essay competition, besides gardening and drill, were organised. By this, the students could avail opportunities for their exposure. With the purpose of eradication of untouchability, Binayak Acharya used to come out at 6 O'clock in the morning to clean the streets in the cleanness week and also on the 15th August. On every holiday and Sunday, the headmaster used to take extra coaching classes for the students inside the school premises.¹¹

Due to honesty, fellow feeling and good action he became a successful teacher and hence became very popular amongst the students and even with the authorities of the municipality. His popularity as a good and brilliant teacher attracted students not only from Berhampur and Ganjam district but also from all over Odisha. As a result of which he was affectionately called as "Binoo Master" by all. He opted to work in a municipal school only because of his strong desire. He did not want to work in any school under the British Government. During his teachership career, he formed one 'Navotkal Seva Sangha' to help the downtrodden of the society. Padmashree Mohan Naik was also associated with the organisation.¹²

Haridakhandi Math was established at the initiation of Binayak Acharya in order to help the poor students. Arrangements for serving meals were made in this place. He used to supply books to the poor students on getting donation from the book-stalls. Binayak Acharya was in the habit of visiting the Math on foot after school hours to see the progress of studies by the students and used to assist them. This institution was popularly known as Binayak Master's school in the whole state of Odisha. The students were endowed with

noble qualities and for this Binayak Acharya was no ordinary teacher, to the parents, he was a god.¹³

As a teacher he was committed to the cause of education. He used to understand the problems of students and share their weals and woes. He took personal interest in their welfare. He proved himself as one of the best teachers and in this capacity, he left no stone unturned in shaping and moulding the character of students in the classrooms and also outside. Even the problems of teachers never escaped his attention. In different forums he ventilated their grievances and in fact, he emerged as the champion of their causes.

SUGGESTION & CONCLUSION:

The virtues and vices of the man usually come to forefront after his death. Acharya's honest living kept his family in poor state of finance as it had been all through. Even his family did not have money to perform his death ceremony. Biju Patnaik and J. B. Patnaik - the ex-Chief Ministers of the state had extended financial help to his family for this purpose.

He did not believe in publicity. As a result, most of his good achievements could not be properly brought to the knowledge of people. Rusikulya water project was his brain-child and establishment of a permanent port in Gopalpur was his great longing.¹⁴

Acharya was a promising and pragmatic leader in his own field. He started his life as teacher. He had great quality of perseverance. He was closely associated with the Indian Freedom struggle. From the beginning, he was attracted towards socialism and proved to be a true Gandhian in his subsequent phases of life.

Unlike other Chief Ministers he had hardly shown any extra favour to members of his family for their economic, financial and political development. He was never distracted himself from his policy of honesty inspite of the fact that he was humiliated many a time due to his financial hardship.

Binayak Acharya was an ideal candlelight for the teachers' community. Simple and plain living could raise him to the top. His principles were stable and uncompromising. His hatred for falsehood and love for truth made him a champion. From his personal conversations, his commitment for the development of education, country's sovereignty, secularism, national integration, eradication of class biases and dowry, drugs, family planning, spiritualism and nationalism, could very well be discerned.¹⁵

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Pollution is the introduction of contaminants into the natural environment that causes adverse change. Pollution can take the form of chemical substances or energy, such as noise, heat or light. Pollutants, the components of pollution, can be either foreign substances/energies or naturally occurring contaminants. Pollution is often classed as point source or nonpoint source pollution. About 400 million metric tons of hazardous wastes are generated each year. The United States alone produces about 250 million metric tons. Americans constitute less than 5% of the world's population, but produce roughly 25% of the world's CO₂, and generate approximately

people died, most of them children. Nearly 500 million Chinese lack access to safe drinking water. In 2015, pollution killed 9 million people in the world. The WHO estimated in 2007 that air pollution causes half a million deaths per year in India. Studies have estimated that the number of people killed annually in the United States could be over 50,000. Our environment affects our health. If parts of the environment, like the air, water, or soil become polluted, it can lead to health problems. For example, asthma pollutants and chemicals in the air or in the home can trigger asthma attacks. But no

Environment and Health

Dr. Manas Ranjan Senapati

30% of world's waste. In 2007, China has overtaken the United States as the world's biggest producer of CO₂, while still far behind based on per capita pollution - ranked 78th among the world's nations. Adverse air quality can kill many organisms including humans. Ozone pollution can cause respiratory disease, cardiovascular disease, throat inflammation, chest pain, and congestion. Water pollution causes approximately 14,000 deaths per day, mostly due to contamination of drinking water by untreated sewage in developing countries. An estimated 500 million Indians have no access to a proper toilet. Over ten million people in India fell ill with waterborne illnesses in 2013, and 1,535

doctor tells his patient that the disease is due to pollution.

Some environmental risks are a part of the natural world, like radon in the soil. Others are the result of human activities, like lead poisoning from paint, or exposure to asbestos or mercury from mining or industrial use.

Widespread scientific consensus exists that the world's climate is changing. Some of these changes will likely include more variable weather, heat waves, heavy precipitation events, flooding, droughts, more intense storms, sea level rise, and air pollution. Each of these impacts could

negatively affect public health. While climate change is a global issue, the effects of climate change will vary across geographic regions and populations. Centre for Disease Control's Climate and Health Program is helping state and city health departments prepare for the specific health impacts of climate change that their communities will face.

Estimates that assume no change in regulatory controls or population characteristics have ranged from 1,000 to 4,300 additional premature deaths nationally per year by 2050 from combined ozone and particle health effects.

Climate is one of the factors that influence the distribution of diseases borne by vectors (such as fleas, ticks, and mosquitoes, which spread pathogens that cause illness). The geographic and seasonal distribution of vector populations, and the diseases they can carry, depends not only on climate but also on land use, socioeconomic and cultural factors, pest control, access to health care, and human responses to disease risk, among other factors. Daily, seasonal, or year-to-year climate variability can sometimes result in vector/pathogen adaptation and shifts or expansions in their geographic ranges.

Infectious disease transmission is sensitive to local, small-scale differences in weather, human modification of the landscape, the diversity of animal hosts, and human behaviour that affects vector-human contact, among other factors. Finer-scale, long-term studies are needed to help quantify the relationships among weather variables, vector range, and vector-borne pathogen occurrence; the consequences of shifting distributions of vectors and pathogens; and the impacts on human behaviour. Enhanced vector surveillance and human disease tracking are needed to address these concerns.

Mental illness is one of the major causes of suffering in the United States, and extreme weather events can affect mental health in several ways. Following disasters, mental health problems increase, both among people with no history of mental illness, and those at risk – a phenomenon known as “common reactions to abnormal events.”

In addition, some patients with mental illness are especially susceptible to heat. Suicide rates vary with weather, rising with high temperatures, suggesting potential climate change impacts on depression and other mental illnesses. Dementia is a risk factor for hospitalization and death during heat waves. Patients with severe mental illness, such as schizophrenia, are at risk during hot weather because their medications may interfere with temperature regulation or even directly cause hyperthermia.

The influences of weather and climate on human health are significant and varied. Exposure to health hazards related to climate change affects different people and different communities to different degrees.

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The contemporary Odisha is moving ahead and thriving in the heterogeneity spheres counting social, political and economic development in a long run. The state has earlier been criticized for its backwardness, under development and poverty, but the neo-identity of Odisha converges, and now milestone achievement in poverty elimination, agriculture, skill development, women empowerment, income enhancement and rural infrastructure building.

The quest of development has to be examined on socio-philosophical position, as well as the place and time specific concerns of the

instigating to promote the rapid industrialization along with populist schemes for the people. But, how many states focus on the social development despite the economic development is a big question.

More than one element materializes to be uttered here for socio economic development of Odisha since 2000s. It is necessary to critically evaluate the cost-benefit analysis of some flagship policies of the government of Odisha under the Chief Ministership of Naveen Patnaik. Do the welfare policies become the rationale behind the expansible social development of Odisha? Secondly, how and why the state government has

Performance of Odisha : A Social Development Discourse

Umesh Chandra Sahoo

policy makers and other stakeholders including the necessities of the area and the people. Evaluation of development discourses facilitates to understand the theoretical formulations, practices and thus leads to meaningful manifestations. Development has opted in India are linked with the global level discourses and as such an attempt is made in the broader sequence of perspectives like modernist discourse followed by socialist accent, neoliberal turn, environmental concerns, and post-development discourses and substitutes.

In the realm of the welfare state, the driven path of neo-liberal ideology has been

been facing the primordial challenges and issues related to the welfare policies? In order to analyze all the questions, we should go with some specific policies which are exclusively funded, monitored and managed by the state government including on the aspect of Agriculture, Health and Human Development and rural infrastructure building.

The government has kicked off a number of steps for the growth of agriculture and allied sectors. For enhancing the financial support to the farmer, the government has also granted special prominence in the allocation of funds to these sectors, in the form of the separate Agriculture Budget starting from the financial year 2013-14

with the budgetary expenditure of 13181.89 crores for this sector.¹

During 2016-17, it has further been proposed to enhance to 14930 crores. With a view to empowering farmers of the State, the Agriculture Department has been renamed as Department of Agriculture and Farmers' Empowerment, create a separate Agriculture Cabinet as a Committee of Cabinet to monitor and provide direction and focus to plans and policies related to agriculture and allied sectors. In spite of numerous barriers like irregularities in monsoon and bumpy distribution of rainfall, agricultural production has been increasing and reached at 118 lakh MT. The State could be able to produce higher food grains and the State was awarded the "Krishi Karman Award" from the Center for the bumper production 4 times during 2010-11, 2012-13, 2013-14 and 2014-15². The government has laid emphasis on high-yielding, higher productivity with sustainable agricultural practices and foster inclusive growth to strengthen agricultural economy and the policy also aims to double the farmer's income by providing the subsidies and efficient production technology, post-harvest solutions through making of linkages in the market mechanism with the substantial price as not below the Minimum Support Price.

Biju krushaka kalyan Yojana, the Scheme has been implemented from 2013-14 to provide health and accident insurance coverage of 5 members of every farmer family including the farmer free of cost up to 1.00 lakh to safeguard against health hazards. The BKKY was grounded in November 2013 with the objective to enrolling all the farmers' families in the State. During 2016-17, till date, around 57,64,359 farm families have been enrolled and an expenditure of 20.97 lakh has been acquired till January 2017. Under this,

3.61 lakh beneficiaries have been treated and claims worth of 18042.99 lakh settled. During 2017-18, it is programmed to support all farmer families in the State under health insurance cover free of cost and a sum of 8811.00 lakhs has been provisioned.³ The state also has doubled the income of the farmers for last one decade and the farmer's income have boosted up to 108 percent as compared to all India level i.e. only 38 percent in last 10 years.⁴

On the other hand, Kalahandi district has ranked 1 in 108 and Malakangiri has been placed at third as 'aspirational districts' in the most improved in agriculture categories by NITI Aayog on the foundation of incremental development from Mar 31-May 31, 2018. Nabarangpur district has bagged first in financial inclusion aspirational Districts.⁵

The prominent flagship Biju KBK Plan employed over a period of 5 years effective from the year 2007-08 to 2011-2012 and envisaged an annual outlay of Rs.120 crore over and above normal plan allocations, and the Special Central Assistance that may be available to the region under the Backward Regions Grant Fund (BRGF). The Biju KBK onwards 2012 Plan shall form the part of the Special Area Development Project that has been comprised vide Planning & Coordination for Creating opportunities for economic, social and human development for the people in the region, especially the disadvantaged group to go faster poverty reduction and achieving millennium developmental goals, and improving the HDI in those regions, constructing the rural infrastructure including roads and bridges, irrigation projects, watershed development and forestation. The scheme also deals in agriculture development, fisheries, afforestation and forest-based enterprises,

organizing and strengthening the rural poor through SHG and Micro-financing. This plan has to convey much light on transforming the social development of the region.⁶

The state has also focused on the enhancement of the human development in the field of the health, especially in the field of the Infant Mortality Rates (IMR), the government has reached at 40 in 2014 as below the national average of 41, which was 91 in 2001.⁷ Odisha arrives at the first state in India during 2014-15 to expedite work and achievement in the tribal immunization programmes, higher institutional delivery and the reduction in IMR.⁸

Niramaya (the free Drug Distribution schemes) has been started since 1st May 2015 which has covered all 32 districts headquarters, 4 tertiary hospitals, 27 sub-divisional hospitals and 377 Community Health Centers with the total number of 489 typologies of drugs. More of 200 drugs are available in the all cited drugs centers. This scheme has been operated in the most of the health centres in the state till May 2017.⁹

Mamata urges as conditional cash Transfer Maternity Benefit Scheme has been operating since September 2011 with the objective of wage comprehension for the pregnant and lactating mothers of the amount of rupees 5000/- by e-transfer to the beneficiaries in four installments, before the delivery, secondly it increases the utilization of antenatal Care, postnatal care, and immunization. This scheme helps to decline the IMR and MMR.

For the poverty elimination and income enhancing, the government has decided “Rationalization and efficiency in the PDS and accelerate the Procurement System” in August

2008. The first target used to diminish the price of PDS rice for all BPL and Antyodaya families to Rupees 2 per kg. It has further abridged the price to 1 rupee per kg. from February 2013. Moreover, the extension of the scheme privileged to all the APL households in the KBK districts provides information on the consumption of rice as well as wheat, sugar and kerosene of households in Odisha from the PDS in the year 2009-10 (July 2009 to June 2010). Under this scheme, the native dwellers of the KBK region used to get the 35 kg. of rice (BPL) and the APL could avail 25 k.g. per month for a family of five members. The total number of 6652768 families have been benefited under the scheme till November 2014.¹⁰ This has led to rapidly decline of the absolute poverty rate up to 25 percent and indirectly it also has enhanced on the Per Capita Income of the state.¹¹

Cement Concrete Road (CC Road): The State Government have decided to grant thrust to the scheme for construction of cement concrete roads in the villages in each and every *galis*, and corner in the State with special spotlight on SCs/STs/PVTG (Particularly Vulnerable Tribal Group) place. This scheme was launched in 2010-11 and totally funded and governed by the State Government’s budgetary allocation. The total amount of 21368.68 lakh has been spent which constitutes 8128 number of CC Roads (645.93Kms.) out of 9843 number of CC Roads yet to be completed. The total of 111523 CC Roads (1248.63Kms.) i.e. 61 percent were completed out of 18137 number of targeted CC Roads up to end of March 2017.¹² Along with the state has constructed highest number of rural house under the scheme of Pradhan Mantri Gramya Sadak Yojna across India in the year 2016-17.¹³

Biju Pucca Ghar Yojana (BPGY), a scheme for the rural housing was launched in 2014 in order to convert all the Kucha houses into the Pucca houses by the end of 2019 to the rural poor those who have no Pucca houses of their own. Under the scheme, 3 percent of reservation has been made for the people with disability (PWD). The beneficiaries himself would construct his/ her home with the amount of the 1.30 lacs from the state budget. The government has been able to construct the 10 lakhs Pucca houses in the rural areas till March 2017 under the scheme and a sum total of 22 lakhs rural housing have been constructed in last ten years through several schemes and also maximum in the year 2017 under Pradhan Mantri Awas Yojna.¹⁴

During 2001, the Government of Odisha had begun the scheme of Mission Shakti to amalgamate all Women Self Help Groups (WSHGs) to supply identical guidelines, training of personnel, training materials for economy empowering to such groups. The WSHGs are continued to be informal groups of women members with collective teamwork with the number between 10 to 20 the number of the WSHGs has reached to 6 lakhs in 2016 with the 50 lakhs women benefitted after the state government had lowered the interest rate to 1 rupee of the credit. The Government would also offer the Rs.15000/- cash prize for the best credit performer WSHGs.

In the context of strengthening the women participation in the politics, the government of Odisha has decided to increase the reservation from 33 percent to 50 percent of women for the political participation in Panchayats and urban bodies under the Orissa Panchayat Laws (Amendment) Bill, 2011. This Bill came into effect from the Panchayats Elections of 2012. The Bill

also throws light on the reservation of seats and offices of Chairpersons for two terms instead of a single term.

Women empowerment becomes the challengeable task for the state for empowering the women especially in the field education, social justice and gender gap. These indexes urge to more vulnerable in tribals. They are unaware in social, political and economical spheres.

Ironically, the cited achievements and performances as a part of Politics of Governance insist that the Social development has been much reflected in Odisha in the mirror of developmental genesis compared to advance states of India. Odisha becomes the role model State for Natural Disaster Management after the successful rehabilitation and resettlement in the post-Phailin cyclonic storm. The state has also been documented by the UNESCO for the same. Secondly, for the sports lover, Bhubaneswar has become renowned as the capital sports city capital of India and hub of hosting hockey competition. For all these, the Chief Minister has attested himself as good Administrator and efficient policies mentor for last 17 years and the state under his chief-ministership, has improved beyond the expectation in a petite social development sphere. And he has bagged the award of the best Administrator for the year 2016-17 from the survey of Outlook Magazine, ideal chief minister by MIT Pune University and he has also been awarded as the best Chief Minister and populist Chief Minister in India.

The critical evaluation of the implementations and achievements of the several policies on poverty eradication and health care would be the argumentative prospective of the capabilities approach and the 'deprived theory

of development' of *Amartya Sen* (development as freedom, 1999). The BJD government has no doubt provided several pro-poor policies as the part of *Opportunity of the State*.

In the discourse analysis of the 'Achievement vs. Development', I make the luminosity on the policies of the state and its achievement from the Mamata Yojana to Harishchandra Yojna (financial support of rupees 2000/- for the poor and destitute for the cremation of their near and dear as the well unclaimed bodies also). In other words the government has guaranteed the policies from birth for death for the people in Odisha.

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GOOD GOVERNANCE

DEPARTMENT OF SOCIAL SECURITY & EMPOWERMENT OF PwDs DELIVERING SOCIAL SECURITY SERVICES EFFECTIVELY

SSEPD Department was set up on 1st July 2015. The programmes of the Department of SSEPD during last three years have been successful in combating poverty, destitution and unemployment among the vulnerable segments of the population, particularly persons with disabilities (PwDs), transgender persons, persons with addictions, senior citizens, families of AIDS patients and beggars. During the year 2017-18, the major activities of the Department are highlighted as follows :

1. Department have distributed pensions to 43 lakh 25 thousand 467 persons. A network of field offices right up to the panchayat level ensures that pension reaches the beneficiary even at the door-step if necessary. Pension distribution has been modernized with the help of AADHAAR seeding and is now disbursed in a timely and hassle-free manner.
2. It has been decided that children with disabilities will be eligible to get pension from birth itself.
3. Reservation for Persons with Disabilities has been enhanced from 3% to 4% in Government and Public Sector jobs.
4. Department reached out to 2,13,840 PwDs through 369 Bhimabhoi Bhinnakshyama Samarthya Abhiyan (BBSA). Camps organized at the District and Block levels. Through a single window approach, multiple services such as disability detection and assessment, correctional surgeries, distribution of aids and assistive devices, transport concessions, livelihood opportunities through bank linkages, enrolment in special schools and skill development through Special ITI, Jatni and NCSCDA, Bhubaneswar have been achieved.
5. Registration for Unique Disability Identity Card, a new endeavour of the Government, has reached 2 lakh 75 thousand. 73 thousand 454 PwDs have received their UDID Cards during the year.
6. 39 thousand 839 students were provided scholarships out of state fund under “Banishree” Scholarships.
7. 100 students with disabilities have received free laptops from the Government.
8. 236 PwD candidates have been appointed to various posts in the Government.

9. State Award has been given to 19 PwDs and different organizations for their excellence.
10. A Library-cum-Resource Centre has been opened in NCSCDA, Bhubaneswar to help the PwD prepare for examinations for employment. In addition, specialized pre-recruitment coaching classes are being held to help them qualify for jobs.
11. A training-cum-production centre has been established at Bhubaneswar for providing self-employment opportunities to PwDs.
12. A PwD Girls' hostel has been established in Rama Devi Womens' University Campus.
13. Special ITI for PwDs has been set up in Bhubaneswar.
14. 8016 PwDs have been provided credit under DRI Loan scheme and CMRF assistance to start small business enterprises.
15. In addition, the Department has collaborated successfully with 43 NGOs to develop key strategies for creating educational opportunities for children with intellectual disabilities with particular emphasis on vocational activities. 2121 intellectually disabled children were provided therapeutic services.
16. Government have launched ABADANA Scheme for rehabilitation and care of Senior Citizens.
17. 9 Senior Citizens have been awarded with State Level Awards.
18. For the first time, mass awareness campaign was organized for well being of Senior Citizens in the State up to block level.
19. Government have accorded priority to Transgenders by including them under National Food Security Act.
20. For the social inclusion of transgender persons Government have launched SWEEKRUTI Scheme that provides for their identification, scholarship for education, skill upgradation and entrepreneurship along with critical services such as Health Care, Legal Aid and Counseling.
21. The Department of SSEPD has identified 6,482 beggars and launched SAHAYA Scheme for rehabilitation of beggars. 660 beggars have so far been sponsored for skill development training.
22. 4 Job Fairs have been organized for Persons with Disabilities where 1232 PwDs were selected by 68 private sector employers.
23. For the first time a Calendar was published in braille by Braille Press, Berhampur for visually impaired persons.
24. 21 Government buildings in Bhubaneswar were retrofitted and made accessible for the PwDs under Accessible India Campaign (Chief Minister's Grievance Cell, State Museum, BJB College,

- Rabindra Mandap, Jayadev Bhawan, State Secretariat, Police Commissionrate, Nirman Soudh, etc).
25. Convergence among all Departments have been made for implementation of Rights of Persons with Disabilities Act,2016.
 26. Work has been initiated in districts of Sambalpur, Kandhamal, Khordha, Nabarangpur, Ganjam, Puri and Bhadrak for setting up Integrated Infrastructure Complex for Senior Citizens.
 27. 3 lakh 48 thousand 584 new beneficiaries will be assisted with pensions during 2018-19 under Madhu Babu Pension Yojana .
 28. Under the able leadership and inspiration of Shri Naveen Patnaik, Hon'ble Chief Minister, Odisha has been a model State in running an effective welfare mechanism for differently-abled persons and other vulnerable sections of society. Under the able guidance of Shri Prafulla Samal, Hon'ble Minister, SSEPD the Department is working for the people with dedication and commitment.

COMMERCE & TRANSPORT DEPARTMENT

Government in Commerce & Transport Department have undertaken the following activities on priority areas:

“Biju Gaon Gadi Yojana” is started in the year 2013-14 and till now 6689 GPs are connected with transport facilities. At present, OSRTC is plying 95 buses in 73 routes in LWE districts. Further, 100 buses are procured by OSRTC to strengthen the fleet.

In Odisha, all districts have railway connectivity except 6 unconnected districts. Nayagarh district has been connected in the year 2017. Kendrapada district will be connected with rail by the end of June, 2019. In order to extend connectivity to other five districts, the State Government is providing land free of cost and financial support. Also to establish an Electric Loco Workshop at Kalahandi, free land is being provided. With these efforts all the districts of the State will have rail connectivity soon.

In the Port Sector, steps are taken to expand the ports in PPP mode. The Dhamra Port 2nd phase expansion is under progress which eventually will handle a cargo of 334 MMT, thus making it one of the largest ports in India. The Gopalpur Port though commissioned in 2013 was stopped due to the damage caused by Phailin. The recommission and expansion work is taken with Rs.1400 Crores and will be completed by June,2019. Steps are taken to expedite and commission of Mahanadi Riverine Port and Subarnarekha Port. “Sahid Baji Rout Naujatra Suraksha Yojana” has been implemented to provide life support. Under this scheme, life boats are distributed in Khorda, Puri and Cuttack districts.

Under road safety measures, Rs.79.00 Crores has been provided to State Road Safety Fund during the last three years. Under the scheme, in order to reward the Good Samaritans, “Good Samaritan

Policy” has been implemented in the State. For seamless flow of vehicles, all the border check gates have been abolished. One Heavy Motor Vehicle Driving Training Institute has been established at Chhatia in the district of Jajpur with an aim to create efficient HMV drivers. Similar two other institutions are under construction stage at Keonjhar and Berhampur. In order to enhance revenue collection, Odisha Motor Vehicles Taxation Act has been amended which came into effect 21.11.2017. With this amendment, the revenue collection during 2017-18 has been remarkably enhanced to Rs.1544.59 Crores against the target of Rs.1350.00 Crores. To grant driving license and fitness certificate, automatic driving testing track and inspection and certification centres in all districts are being developed so as to use technology and offer better service delivery to citizen.

LABOUR & ESI DEPARTMENT

Labour and ESI Department is committed to reach out to each and every worker of the State.

The Department has taken up several initiatives for the betterment of workers under the dynamic leadership of Hon’ble Chief Minister during the last four years as described below :

Nirman Shramik Kalyana Yojana

- * Seventeen (17) kinds of benefits are provided to construction workers under an umbrella scheme, Nirman Shramik Kalyan Yojana.
- * 22.34 lakh construction workers have been registered under the Odisha Building & Other Construction Workers Welfare Board. Out of which, 19.13 lakh construction workers have been registered during the period from 2014-2018. For greater transparency registration is only online now. 11.44 lakh registered beneficiaries have been provided with various benefits under the scheme.
- * Around Rs.1400 crores have been collected as cess so far; out of which around Rs.800 crores has been spent on social security benefits for the workers. Percentage of welfare expenditure to cess deposited has increased from 6% in 2014-15 to 57% in 2017-18; third highest in the country.
- * Cess collection increased to Rs.237 crore in the year 2017-18 as compared to Rs.195 crore in 2016-17. Expenditure was Rs.415 crore this year itself.
- * More than 200 camps were arranged for disbursement of benefits to the workers across the state in 2017-18 bringing in transparency, accountability and visibility.
- * IEC activities such as *Shrama Kantha*, *Shramik Rath*, Odia booklet for PRI members, Community Radio Programme viz, “*Shuna Shramika*” have been taken up to create awareness amongst the construction workers.

- * Govt. has focused on upgrading the skills of the children of the construction workers by providing funds for technical education in ITI, Diploma Engineering etc. Special portal and guidelines in collaboration with DTET (Director, Technical Education & Training) have been prepared. Along with Technical Education, other educational benefits have been extended to more than 1,00,000 children so far.

Efforts to reduce distress migration and ensure safety and welfare of migrant workmen.

- * Top priority has been given to reduce distress migration in the state. In this context following measures have been taken:
 - (a) Enforcement of Inter State Migration Workmen Act
 - (b) Strengthening Anti-Human Trafficking Unit in the offices of Districts of Police.
 - (c) Inter State coordination
 - (d) First state to have MOU with other states
 - (e) Migration Resource and Support Centre at Padmapur, Kantabanji and Balugaon (*Shramik Sarathi*)
 - (f) MOU with non-resident Odia association in destination states of Tamilnadu and Karnataka.
 - (g) Nationally accessible toll free help line number (18003456703)
 - (h) Operationalization of Help Desks at Telengana, Andhra Pradesh, Tamil Nadu and New Delhi.
 - (I) IEC activities like *Shrama Kantha*, *Shramik Rath* and Shuna Shramika through community radio programme.
- * MoU with Tata Trusts signed. Household survey completed in 30 pilot GPs of Bolangir and Nuapada. Livelihood interventions in convergence with 6 Departments in progress.
- * 9000 children were retained in 206 seasonal hostels set up in 4 migration prone districts of Bolangir, Baragarh, Nuapada and Kalahandi as their parents are migrated. This helped in continuing their education and preventing child labour.

Ease of Doing Business

- All field offices of the Department computerized and provided with Internet Connectivity and 53 services of the department covering 29 services of Labour Directorate and 24 services of Directorate of Factories and Boilers being computerized; likely to be completed by year end.
- 14 services of Labour Directorate and 18 services of Directorate of Factories and Boilers being delivered in a time bound manner under the Odisha Right to Public Service Act, 2012.

- Labour & ESI Department is only Department in the State utilizing Go Swift Portal.
- Other initiatives taken up by the department include voluntary compliance scheme, self-certification scheme, and combined returns-registers for ensuring Ease of Doing Business.
- Powers of Chief Inspector, Factories & Boilers have been delegated to the Deputy Directors for approval of extension of plan and renewal of license for factories up to 100 manpower.
- Provisions have been made for granting of ten years term license for factories in addition to 1 year and 5 years.
- To encourage start-ups, in collaboration with MSME Department allowed self certification and facility of no inspection in the first year.

For unorganized workers

- Odisha Unorganized Workers Social Security Board has been constituted and registration is under process since May, 2017. Accident and death benefits, along with disability benefits are available under the scheme.
- Unorganized workers have been categorized as street vendors, small traders, domestic workers, rickshaw pullers, auto drivers, cobblers, agriculture workers, forest workers, newspaper hawkers, scavengers etc.

Other significant achievements

- The Odisha Shops & Commercial Establishments (Amendment) Bill, 2018 has been passed for mandating display of signboards in Odia language in all shops and establishments of the state and enhancing penal provisions therein.
- The preliminary notification for the Odisha Child & Adolescent Labour (P&R) Amendment Rules, 2017 has been published.
- 57 Doctors under ESI scheme selected by OPSC, have been appointed this year.
- 150 bedded super specialty hospital has been approved at Jagannath Prasad, Bhubaneswar.
- Insured persons (IPs) of the state under the ESIC have been increased to 6.5 lakh from 5.5 lakh during the period from March, 2017 to March, 2018.
- A 100 Bedded ESI Hospital at Angul is under construction.
- Upgradation of 50 bedded ESI hospital, Bhubaneswar to 100 bedded hospital has been made.
- Paramedical strength in ESI dispensaries / hospitals augmented. Ten ambulances services have been added in the ESI scheme over and above the existing 9 ambulances.
- Around Rs.33 crores allotted over and above the normal budget in the financial year, 2017-18 under ESI scheme for further improvement of the medical services and facilities.

Hon'ble Chief Minister, during the review of activities on 11.05.2018 directed the Department to continue the momentum and strive to reach the last worker in the State.

PANCHAYATIRAJ & DRINKING WATER DEPARTMENT

The PR & DW Department has been implementing various schemes and programmes for Rural Development in Odisha. This can be categorized as follows

- Poverty Alleviation and Employment Generation
- Basic Services
- Infrastructure Development
- Capacity Development
- E-Governance.
- Drinking Water & Sanitation

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS)

- 102% Person days generation during the FY 2017-18.
- Highest ever expenditure i.e. Rs.2513.72 crore under MGNREGS during FY 2017-18.
- 5,425 AWCs constructed since 2013-14 in convergence with W & CD Department, which is the highest in the Country.
- Provided more than 80% of works to individual HHs for their economic livelihood, which is the highest in the Country.
- Rs. 689.19 crore disbursed as wage assistance to 7,35,152 numbers of Rural Housing beneficiaries.
- 71.58% of expenditure by providing works under Agriculture & Allied works.
- Out of 10,33,713 completed works, 9,65,433 no. of works have been geo-tagged and are available for public viewing at http://bhuvan.nrsc.gov.in/governance/mgnrega_phase2.php
- State has achieved more than national average on Job card verification, seeding of Aadhaar numbers against MGNREGS Active Workers, Geo tagging of assets, Survey and Job Card provision to casual labourers as identified through SECC and timely payment of wages.
- State has completed around 3.42 lakhs works under MGNREGS during FY 2017-18 which is highest of all the years.

- 39482.61ha plantation (AR & ANR) and 4418.00 Rkm avenue plantation has been done.
- 7,427 nos. of Farm Ponds and 2,338 nos. of Dugwells completed during FY 2017-18.

Deen Dayal Antyodaya Yojana under National Rural Livelihoods Mission

In Odisha, the scheme is being implemented by Odisha Livelihoods Mission (OLM), Panchayati Raj & Drinking Water Department for enhancing the socio-economic condition of the rural poor through promotion of sustainable community based institutions. In order to facilitate effective implementation of NRLM in the state, OLM has adopted an intensive block and non intensive block approach. As of now, OLM is engaged with about 35 Lakh households by covering 3.20 lakh SHGs across the state through both intensive and non intensive approach.

- 3.20 Lakh SHGs spread all over the State.
- 1.92 Lakh SHGs covered under intensive approach in 150 Intensive blocks.
- Out of total fund available Rs.321.81 Crore Rs.309.98 Crore has been spent under the schemes which is 96% against the targeted expenditure.
- 101392 no of SHGs have been credit linked as against the target of 80000, which is 127% of total target.
- 15703 (84 %) SHGS have been availed Revolving Fund as grant.
- In 2017-18, 32735 rural youths have been trained through RSETIs against the target of 35000 under DDU-GKY scheme, which is 94% of the target.

Rural Housing Schemes:

- Since the Financial Year 2014-15, 17.10 lakhs houses have been constructed in the State utilizing Rs.14,012 Crore.
- All steps are taken to complete 2 Million houses by end of September, 2018.
- A digitized directory of beneficiaries constructing houses is under preparation which is likely to be completed by the end of July, 2018.
- Incentive is paid to beneficiaries, tagged officers, SHGs/ reputed NGOs for early completion of houses.
- Any RH beneficiary completing house within four months is paid Rs.20,000/- & those completing within six months are paid Rs.10,000/- as incentive out of State funded scheme BPGY. Till date, 1.87 lakh beneficiaries have received incentives amounting to Rs.276 Crore.
- Each Block staff is tagged with specific beneficiaries and paid incentive of Rs.500/-, Rs.300/- and Rs.200/- for completion of house within 4 months, 6 months and 1 year respectively. SHG/

NGO tagged with beneficiaries for facilitating construction are paid incentive of Rs.750/- and Rs.500/- for completion of house within 4 and 6 months respectively.

- RCC roof or roofing material of equivalent strength has been made mandatory for all the houses to ensure quality. SHGs / GPLF have been motivated to procure centring and shuttering material out of corpus fund available with them to procure centring and shuttering material and to provide it to beneficiaries on hired basis.
- To address the dearth of skilled mason, 33,485 semi-skilled masons have been imparted mason training.
- To ensure transparency, the list of all eligible household in the Permanent Waiting List of PMAY(G) have been displayed at GP through wall painting on GP Office, Anganwadi Centre, Primary School Building.
- In order to include the left out genuine household, applications were invited from public and 39.03 lakh applications were received. The process of scrutiny of applications and field enquiry are going on and likely to be completed by end of July.
- Landless beneficiaries are allotted house sites over a compact patch of land and cluster houses are constructed for these beneficiaries. The cluster houses of Rengali, Maneswar, Jamankira of Sambalpur District and Pottangi of Koraput District are some such examples. A directory of landless households eligible for availing house is being prepared for distribution of house-site as per the existing Revenue Laws.
- Steps are taken to provide asset out of MGNREGS and OLM to Rural Housing beneficiaries of FY 2018-19 for their livelihood activities.
- Eleven housing typologies suitable to geographical condition of the State have been developed in consultation with CSIR-CBRI, Roorkee, where by affordable and durable houses can be constructed in a very less time using locally available building materials.
- A Technology Park is under construction with the help of CSIR-CBRI at SIRD, Bhubaneswar to train the stakeholders about housing typologies and convergence.
- An user friendly mobile app “AMA GHARA” has been developed, where by beneficiary her/himself can capture photo of house. The captured photos are linked with RH Portal and facilitates in timely release of instalments to beneficiaries and planning out resolving shortcomings of construction.
- There is zero tolerance for corrupt and unethical practices. Action has been initiated against 816 officials involved in unethical practices.

Finance Commission Grants

14th Finance Commission was constituted by the President, Govt. of India under article 280 of the Constitution on 2nd January 2013 to make recommendations on specified aspects on Centre State fiscal relations for the period 2015-2020. The Commission assured transfers of funds to the local bodies for planning and delivering of basic services smoothly and effectively within the functions assigned to them under relevant legislations.

14th CFC/ 4th SFC (2015-16 to 2019-20)

- The Fund Allocation from 2015-16 to 2019-20 are as follows:
 - a. 14th Finance Commission — 8850.34 Crore
 - b. 4th State Finance Commission — 7379.30 Crore
- Both Commissions have assured transfer of funds to the local bodies for planning and delivery of basic services smoothly and effectively within the functions assigned to them under relevant legislations.

PURPOSE OF UTILISATION OF FUNDS

- Grants under Untied Fund can be utilized for strengthening delivery of basic services like:
 - Drinking water
 - Sanitation
 - Street light
 - Septage management
 - Waste management
 - Maintenance of Community assets like :
 - ✓ Kalyan Mandap-cum-Community Centre
 - ✓ Crematorium
 - ✓ Bathing Ghat with dress changing Room
 - ✓ Play Ground
 - ✓ Orchards
 - ✓ Improvement of Rural *hat*
 - ✓ Creation of Capital assets

Gopabandhu Gramin Yojana (GGY)

As a State Government Scheme GGY aims at to provide facilities for Bijli (electrification), Sadak (road infrastructure) and Pani (irrigation and water supply) in rural areas of the concerned districts by providing additional development grants.

- An amount of 451.02 Crore has been spent out of fund available of Rs.700.89 (64%).
- Out of proposed 30761 no of projects, 20459 (67%) no of projects have been completed.

Drinking Water Supply :

- The State has 6801 Gram Panchayats (GP) out of which 1224 GPs have more than two PWS Projects, 1625 GPs have two PWS and 3190 GPs have only one PWS and 760 GPs have no PWS. Projects have been sanctioned, so that at least two village of every GP of the State shall have pipe water supply during the FY 2018-19.
- 34,073 nos. of Partially Covered Habitations have been fully covered either by tube wells or pipe water projects during the period from 01/04/2014 to 31/03/2018. The remaining 14,693 partially covered habitations will be covered before monsoon 2018.
- The State has 1,57,773 habitations out of which, 41,514 habitations (26%) already have access to Piped Water by 31/03/2018 as against 32,387 habitations (20%) as on 31/03/2014. This is expected to rise 29% during FY 18-19.
- 24 Mega Pipe Water Projects worth 2436.94 Crs. in 15 Districts have been sanctioned to cover 20.4 lakhs population. Further 9 more Mega Pipe Water Projects are under pipeline worth 1408.88 Crs to cover 9.80 lakhs population.

Swachha Bharat Mission- Gramin (SBM-G)

As an important aspect of human life, SBM-G has been implemented in the state to improve the rural sanitation which in turn enhance the economic growth and the quality of life of rural people.

- An amount of Rs. 643.44 Crore has been spent out of fund available of Rs.1111.75 (58%).
- Out of proposed 1109510 no of IHHL, 771901 (70%) no of IHHL have been constructed.

Passing through the hilly terrains of Rayagada district, the lush, green patches of forest cover in Muniguda and Bisam Cuttack block will definitely attract you. It is the result of the hard work of the tribal women of these areas who have now cherished their effort that they initiated couple of years ago.

Forests are vital livelihood support system for tribal in Rayagada district. Most of the tribal depend on either on forest or in agriculture. Forest resources provide them with food, medicine, fodder and grass, fuel wood and water for irrigation. Degradation of forest cover was virtually threatening the food security of the tribal.

of livelihood support in the area forest is the only hope for her family during the rainy season. “Forest is protecting my children from starving, so is it not my duty to protect the forest?” She asked.

Gutuli Saraka⁴⁵, is a mother of three children was migrating to other district to earn her livelihood and to feed her children but since few years, she is not migrating rather she joined the group of women in the village who are protecting the forest and not only getting the food but the livelihood source from the forest.

Ratani and Gutuli are those among 20 women in the village who have been protecting

Protecting Forest to Protect Livelihood

Sarada Lahangir

Realising this fact the tribal women of Patangpadar village of Muniguda block of Rayagada district have taken initiatives to protect the forest in their area. Their honest effort can be seen in the form of the Ghodasala Dongar (small forest hilltop) area of about 60 acre, is full greenery with Mango, Mahua, Jackfruit, Guava, Blackberry, Tamarind and Saal trees. These forest providing the food and the living source to the tribal throughout the year.

Ratani Jakesika, 35, of Patangpadar village everyday goes to the nearby Ghodasala Dongar and collects the greens, different fruits, tuber and roots for her children. With no source

and guarding the forest since couple of years. These 20 women in the village split in four groups having five members in each group and they have prepared an unwritten shift to guard the forest on a rotation basis. They guard the forest with *lathis* and the axe on their hands.

The women themselves developed their modalities to regulate collection of fire wood. They are also sometimes spending small amount collectively to meet the minimum expenses for forest regeneration and protection. As the women are no more required to walk long distances to collect firewood, they have now more time for other economic activities. Along with the forest

protection they are collecting such non-timber products as *tendu patta*, *char* and *sal* seeds, *mahua*, *harida*, *kusum*, *sisal*, bamboo, mango, *jamun* and selling in the market. The Forest products also become raw materials for making a number of items for the home, such as *bidi*, brooms, baskets, mats, rope, home-made toothbrushes and leaf plates. This is adding income in their families. Non Timber Forest Produce (NTFP) collected from the regenerated forests is also enriched the local economy.

“Initially when we started this forest protection movement, our male counterparts did not support us because the timber mafias were giving them some money for their liquor and taking their help to transport the wood log. So we had to convince our male counterpart not to help the timber mafia and give support to us. The member of the Living Farm too tried to make them aware. It took time but finally our male members convinced and they supported us in preserving and regenerating the forest”. Nandini Sikoka, another member of the forest protection group explained.

“Now you can see we have successfully protected and regenerated three Dongers (three small hilltops) named as Ghodasala, Redagudi and Mundra dongar spread over 60 acre of area each around our village.” She happily told.

The men of the village admit the forest has survived because of the women. “We used to spend most of our time in drinking liquor and cutting forests. It was only after these women started the movement we realized the importance of forests for our survival,” says Dambaro Majhi. With the help of Living Farm a local NGO implementing the Fight Hunger First Initiative (FHFI) project funded by Deutsche

Welthungerhilfe (WHH) of Germany, to address the issue of malnutrition and hunger in Rayagada district. Living Farm has made them aware to protect the forest which is the source of their food security. Their dedicated effort to regenerate almost extinct forest in their locality has paid their community with rich dividends.

"Few years ago the wood and timber mafia were very active in the area. They were cutting the trees illegally and destroying the forest. The local villagers marginally gained financially by giving their tacit support to them for transportation of the wood logs. However with passage of time, the women of the local villages faced the heat of the dwindling forest cover. They were forced to walk miles to collect fire wood for their daily use, as the local forest which was earlier their source failed to meet their needs. We started creating awareness about the uncultivated food and their nutrition value. We were motivating them to add those uncultivated food in their daily diet so that their food security aspect will taken care of. In this process the tribal realized that 90 per cent of uncultivated food comes from forest so if the forest is protected then only they can counter hunger and starvation and they decided to protect the forest by their own". Mr. Debejeet Sarangi, Founder and Director, Living Farm explained.

This awareness to protect the forest has now spread among the tribal in other blocks of the district. Taking inspiration from the women of the Patangpadar village, the tribal women of Patharagarh village of Bisam Cuttack block has gone one step ahead in conserving and protecting their forest. They wall against the forest department and opposed the Commercial plantation of teak and Eucalyptus. Patharagarh is a small tribal village of Hazaridang G.P, of Bisamcuttack block of Rayagada district consisting 36 tribal households.

Most of the household depends upon daily wages and forest products for their daily livelihood. A few area of agricultural land was insufficient to nurture villagers. So, natural forest had an important role towards community's life and livelihood.

In the month of April 2013 Forest department staff reached the village and mobilized villagers to clean the bushes in their forest for plantation work under MGNREGA. Women members of the village asked them to say the name of the trees which they want to plant. Forest department personnel shared that, they will plant teak and eucalyptus in their forest, from which village community will get more benefit. But women members of the village clearly said them no. Tamba Tuika, a 67 year old woman said that, we don't want these trees in our forest. We are gathering numbers of greens, fruits and tubers from our forest and consume it each and everyday. If you want to regenerate the forest please plant trees which we want, which will give us food, fodder and shelter. We will get nothing from these trees, so we don't want these trees in our forest, Tamba expressed bravely. Other male members of the village also denied planting those trees in their forest. Forest department personnel failed to convince community and came back. Now community members of Patharagarh are having planted trees like mango, jackfruit, mahua, guava, blackberry, *barada saga* etc. in their forest at their own.

“The participation of women in forest protection is not a new phenomenon. The country

has a history of protecting and managing the forest by its traditional means and practices. Despite the background the declination in the forest area has increased. As Tribal Women constitute the most important user group in collecting forest produce for meeting the family's needs. But the drudgery of tribal women has increased due to the declination of forest. Tribal women have the strength and power. They are blessed with the indigenous traditional knowledge of the forest management and practices. We just had to mobilize and channelize their strength and power in a right direction. Now 120 women in 60 villages in Bisam Cuttack and Muniguda blocks are associated with this forest protection movement. If we can calculate roughly and count one Donger per village then also 60 Donger (small hilltop) are being protected by tribal women in the district, and this is not a joke.” Bichitra Biswal, the Project coordinator, Living Farm, informed.

“We have decided to protect our forest at any cost because we realize that forest is our lifeline. We want everybody should realize this. The only challenge we are facing now a days are the timber mafia having the political connection and they are sometimes harassing us with the help of some dishonest employees of forest department. We want that has to be stopped”. The villagers regretted.

Sarada Lahangir, Rayagada.

India is a country of Vedas where since time immemorial spirituality remains as day to day human practice. All the epics provide a glimpse of evolution of human civilization through the path of spiritualism. The divine almighty the “creator” of universe took several incarnations and led several battles between right and wrong that eventually strengthened human civilization. Every incarnation served a cosmic purpose. India gave birth to many religious philosophies like Sanatan Dharm, Buddhism, Jainism, Sikhism etc. Its capacity to generate faiths and assimilate them made India an UNIQUE LAND called DEBHUMI. In fact all religions in the globe, aims a

North Korean in view of better competition for armament. However, from a society angle everyone should strive to perform deeds which would be beneficial for human society. Every religion mandates its followers to do right things to fulfill his duty to the society to which he or she belongs which is the divine purpose of one’s survival.

Gita, Bible and Koran all have a common objective of achieving human good. Dr. S. Radhakrishnan rightly had said **“for all religions have for their essence the fatherhood of God and the brotherhood of man. Only the sectarian dogmatic creeds fight one another.**

Elevated Karm - to Raise Happiness Index

Rama Chandra Panda

common objective i.e. spiritual development of humanity for building of a civilized world, with sole objective to make society disciplined and orderly for benefit of mankind. Human happiness is not an isolated existence. Happiness is a wide concept dependent on multiple things interconnected with many realities like socio political and general environment. One cannot derive happiness confined to four walls of his house but by making the society happier, as individual happiness is inter dependable on happiness of the society, or political and geographical conditions. For example Happiness of a South Korean is interdependent with a fellow

The faith of Jesus is akin to the faith of Mohammad”. The creator of the universe in whatever name one calls and worships is one and same. Lord Krishna in Gita proclaims that people may pray different Gods but it reaches one and the same, God, the Almighty. Today believers of some faiths are raising differences among religions to claim superiority of one over the other under narrow and parochial mind set. For this we must awaken the society against such divisive talk of evil forces. Courage is the condition of every other virtue and let us fearlessly stands to unite the society on humanism then on other consideration to fulfill aims of our life. Vivekanand and Mahatma

Gandhi saw God in everyone. Vivekananda believed and proved that happiness can be got not by acquiring material wealth but serving the poor, the needy for which both Vivekanand and Gandhiji preached and practiced to eliminate inequities between man and man.

In this background the conference of Brahma Kumaris which has 4,500 associate centres in India and 137 countries of world can play a useful role in mobilizing followers to discard ethnic confrontation and work for common good of human being. People running after prestige, power and money use and mislead society for their selfish ends. Money, prestige are hallmark of personal grid and ego which drives persons to resort to unethical practices which ultimately leads to unethical competition that results in sorrow. Money cannot purchase everything not at least happiness. Real happiness is in providing service to fellow human beings and that is pure religion according to Shri Vivekananda.

Therefore, we need not move around to search God but realize God in every living being in every plant and resist those who damage this planet, block its energy sources like air/ environment and water (river source). We try to shape our lives in such fashion as if the whole world belonged to us. In our madness to glorify our name, position we miss to realize that nothing in this world is ours. In fact everything belongs to Mother Earth which is meant for entire mankind. How can we be happy in these circumstances ? In the name of development, mother earth cannot be subjected to various attacks, which has given

rise to natural degradation, environmental crisis, explosive weather situations and other natural calamities that result in loss of life and property. Hence spirituality must lead us to serve mankind and Mother Earth. Certainly this will give one the real happiness and would fulfill the divine purpose of one's existence. Poet Bhima Bhoi propagated Mahima Dharma for a casteless society, made an heart touching prayer "*Let my soul be condemned to hell, but the universe be redeemed*".

The sisters of BK. are really discharging the noble work of spreading brotherhood and peace undergoing severe challenges and hardships. I would suggest that apart from continuing National Camp of Politicians for incalculating spirit of brotherhood to raise happiness index of society, similar training camps may be considered at district level to train the P.R. representatives about dutifulness and accountability to deliver happiness to their electors as they are trustees of people mandated to look after welfare of the society at the grass root administration and if such a proposal comes, the State Government may consider to extend necessary cooperation.

(Gist of speech in BK. Headquarters at Mt. Abu (Rajasthan) in the seminar on "Elevated KARMA" held on 16.06.2018.)

Rama Chandra Panda, Former Deputy Speaker and Presently Member, State Planning Board, Odisha, Bhubaneswar.

In recent years empowerment has become buzz word in every nook and corner of the world. Each and every society seems to be occupied by different groups. Most of the modern states are abide by the democratic principles having social, economic and political equality. In scaling equality it is essential to empower those who are socially and economically backward such as women, children and poor. Thus the term empowerment has become the main concern of the contemporary society. The concept of women empowerment does mean the process of gaining control over resources having owned by women. Subsequently empowerment enables women to

agricultural sectors remains unremunerated. It seems women often are pushed from organized to unorganized sector and oscillate between skilled and unskilled work according to the demand of the work situation. History depicts that with the advent of British rule the handicrafts and artisan's industries were adversely affected resulting in the decline of the socio-economic conditions of rural populace. Although in post colonial period there is a little improvement in the condition of women work force, Agriculture continues to be a major field for women's employment. Statistics shows that nearly 63 percent men are engaged actively in agriculture

Women Empowerment Through SHGs with Special Reference to Patnagarh

Priyambada Hota

realize the goals promoting awareness of power structure, self-esteem and self-confidence.

The issue of empowerment came to the fore due to the relegation oppression, and deprivation of women over the years by the society. Women had to wage relentless struggle in order to have their share in the society. Women constitute half of the global population, perform nearly two-thirds of its work hours, receive one-tenth of the world's income and owned one-hundredth of the global property. Women still constitute 70 percent of the world's poor and two-thirds of the world's illiterates. Women's contribution to the unorganized area including

comparing to 78 percent female counterparts. Moreover the National Sample Survey data reveal the increased percentage of women working because of the pressure of women's workforce. (In 1972-73 according to NSS report female workforce was 27.8%, in 1977-78, it was 28.9%, in 1993-94 it was 28.6).

The Government of India appointed the Committee on the status of women in India to undertake the issues of women in the context of changing social and economic and political conditions in the country and to pick up the problems related to the advancement of women suggesting further measures which would enable

to play vital role in the building of the nation. Subsequently based on the suggestions of the report of the Committee on the Status of Women in India the Government framed a National plan of Action for women based on the recommendations of the U.N.'s World Plan of Action emerged from the 1975 Mexico World Conference. National Perspective plan for in 1988 was drawn up to facilitate mainstreaming of women's issues. The recommendations embrace health, legislation, political participation, education, employment along with rural development. During this period the historic report 'SHRAMSHAKTI'(1988) was prepared by the National Commission for Self-Employed women and Women in the Informal Sector appointed by the government under the chairmanship of Ela Bhat. It focused on the contribution of the marginalized women in the rural and urban areas to the national economy. The National Credit Fund for women called the Rashtriya Mahila Kosha was set up in 1993 to extend credit to poor women at reasonable rates of interest through Non-Governmental Organizations working in rural areas. In early eighties Integrated Rural Development Programme (IRDP) followed by Training of Rural Youth for Self-Employment (TRYSM) and Development of Women and Children in Rural Areas(DWCRA) were launched.

The Sixth Five Year Plan (1980-1985) included for the first time women's development due to the relentless efforts of the women movements. It lays emphasis on women's economic independence, educational advancement, access to health care and family planning adopting multi-disciplinary approach including employment. Thus rural development and poverty alleviation was given top priority in the agenda of five year plans.

During early nineties the Government of India following the Earth Summit at Rio de Janeiro acknowledged sustainable development that became the basic principle of the planning. The introduction of Grameen Bank in Bangladesh in 1983 under the leadership of Muhammad Yunus, a Nobel laureate became the role model for India. With the effort made by Mohammed Yunus Grameen Bank worked in rural areas taking with it the small entrepreneur. This bank worked for the upliftment of the downtrodden especially for deprived women through an organized socio-economic planning. Following the successful working of the Grameen Bank of Bangladesh the Government of India changed its strategies towards poverty alleviation programme. In the 1980s in India about 3, 00,000 Self Help Groups (SHGs) were formed.

Despite the expansion of diversities of poverty alleviation programme the rural poor including marginal farmers; landless labourers had a little scope for sustainable economic development. Eventually the rural poor had to depend on money lenders to meet their emergent credit requirements. The Non-Governmental Organizations (NGO) began to promote informal groups of the rural poor with a view to helping them in financing through micro credit system. In this field the role of National Bank for Agriculture and Rural development (NABARD) became conspicuous with the launching of pilot project through bank linkage system. The NGOs and the national banks together were engaged in identifying SHGs covered under the project. The following criteria were adopted for the selection of SHGs.

1. The group should have been in existence for a period of six months.

2. It should have successfully undertaken savings and credit operations from its own resources.
3. There must be democratic feeling having all the members their voice.
4. There should be proper maintenance of accounts and records by the groups.
5. The banker should convince that there is genuineness in the group to help each other.
6. The members of SHGs should have homogeneous background and interest.
7. The concerned NGOs should provide the SHGs training and other support for skill upgradation and proper functioning.

A Self Help Group is a village based financially intermediary rurally formed composed of 10-20 local women or men. Members of the concerned SHG have to contribute for local savings. They would continue to contribute until there is enough capital to begin lending. There after a member of the concerned SHG can lend money. SHGs are formed at the grassroots level by the impoverished groups for development utilizing their efficacy. Swarnajayanti Gram Swarajgar Yojana (SGSY), a major self employment scheme was launched in April, 1999 after merging Integrated Rural Development Programme (IRDP) with allied programmes i.e. Training of Rural Youth for Self-Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA), Supply of Improved toolkits to Rural Artisans (SITRA), Ganga Kalyan Yojana (GKY), Million Well Scheme. Under SGSY about 29 lakh SHGs have been formed since its inception till August 2008. About 7 lakh SHGs (70 lakh beneficiaries) have

been assisted through subsidy and credit for micro enterprise for taking up the economic activities.

From early 1990s there has been a paradigm shift in approach and focus building up community based economic leadership at grass root. The best example of such institution is the Self-Help Groups (SHGs) promoting human and social development and empowerment of the poor. A Mission approach has been adopted by the Government to facilitate this and a Mission for women's empowerment through the promotion of Women's Self-Help Groups called 'Mission Shakti' was launched in March 2001. The Mission had an objective of helping formation of 1,00,000 Women's Self-Help Groups by 2005, increasing the groups by 25,000 annually. However, 36,000 WSHGs already existed in the State prior to the launching of 'Mission Shakti'. Another more important objective of the Mission is to help capacity-building of the existing and the new Groups to be formed to taking up income-generating and remunerative economic activities. Moreover it would provide them necessary technical support, market linkages and credit linkages, where necessary. In order to achieve the planned goal of regional as well as group income redistribution, the Government of Odisha has further laid emphasis on promoting such groups in the KBK districts, which will not only lead to improve the living standards of the poor household but will empower the women in particular.

During the period from April 2001 to February, 2005, 1,49,233 WSHGs had been formed with 18,78,985 members. These Groups have generated savings amounting to about Rs.107.30 crores. Moreover, around 85587 WSHGs had been provided institutional credit to be immediately taken up for sustainable development.

In Odisha SHGs has adopted key strategy for women empowerment. SHG movement in Odisha became instrumental in social and economic empowerment of rural poor especially women. A mission to endeavour the economic empowerment, the launching of 'Mission Shakti' was launched through the promotion of Self Help Groups in March 2001. Since then all the SHGs came under a single banner in an organized way. Thus SHGs patronizing through Micro Finance could be widely spread all over the state.

At this juncture the role of SHGs in Patnagarh Panchayat Samiti, one of the fourteen Panchayat Samitis of Balangir district is to be explored empowering women economically. The district of Balangir is one of the backward regions of Odisha which comes under the KBK zone. The district has 3 Subdivisions and 14 Blocks. Patnagarh is one of the Subdivisions having 3 Blocks. So far as Patnagarh Panchayat Samiti is concerned there are 1000 SHGs formed by the women. Although all groups are not active, but the formation of these groups has facilitated the women to upgrade their economic condition. Since the Panchayat Samiti of Patnagarh is dominated by the people who hold conventional activities like cotton cultivation, paddy cultivation, rice processing, goatery, vegetable cultivation, weaving, making *Badi, pampada, leaf cup plate, tailoring, broom stick, fishery, sun flower, tent house, badam cultivation, khali dana, mixture, Chiwda Processing* as the means of SHGs by which they have been economically self-sustained. A sizeable number of SHGs are undertaking these activities, but negligible sections of these groups are conspicuous engaged in viable activities. Since the members of SHGs are poor, illiterate and ignorant it is challenging for them to be efficacious

for different jobs. Gradually they have been able to produce different types of product selling those either in nearby market or in different Melas and Loka Utsav.

It needs a lot of effort to make them viable in the contemporary market system. The members of SHGs have become able to make them fit for the marketing system. To name a few working groups in Patnagarh Panchayat Samitis more feasible are *Maa Bindhya Basini, Saraswati, Satya Swarupini of Batharla, Bina Shakti, Maa Mangala, Maa Parbati of Ganga Sagar* gradually enabling them to produce leaf cup plate, vegetable cultivation, bamboo cultivation, rice processing, paddy cultivation etc. In Patnagarh around 500 to 600 SHGs are viable groups who are active in producing and marketing their product. 223 SHGs will get financial assistance selected by the ICDS Patnagarh to purchase different types of machineries for drudgery reduction. Under this scheme each one will get Rs10,000. From 2013 under the National Rural Livelihood Scheme each one can get Rs.15,000.

After being the members of SHGs the empowerment of rural women in social, economic and political field has become conspicuous. Socially the lifestyle of women has been changed. They can now be able to close the wine shop in the villages, managing Mid Day Meal in the primary schools and Public Distribution System, supervising *Anganwadi Kendra*. Financially they have become self-sustained; politically they have become the members of PRIs. Gradually the scenario in the rural area has been changed due to up-gradation of women in most of the sphere.

Despite the progress there are some more amenities required for women in rural area to get involved wholly in the SHG movement for

economic empowerment. After the formation of SHGs the members should undergo training to make them efficacious. For Capacity Building the SHGs members should learn to mobilize thrift and pool their savings for internal lending, learn to borrow from banks, access government supports like subsidy, training and infrastructure along with building and consolidating harmony. Side by side the NGOs, government should organize training camps to impart them training in production and marketing.

Presently the members are facing numerous problems like lack of raw materials, marketing the produced goods, organizing ability, unable to compete in the modern market system, irregularities in savings, and irregularities in the repayment of loans. Some people are there after bank linkage they virtually do nothing productive. Those are the factors that inhibit on the way of sustainable development. All these require a lot of changes in the attitude of our people for uniform progress and growth of people in this area. They should promote genuineness, honesty to their job, hard working along with belongingness. Thus there is a long way to go for empowerment of women.

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Introduction

Svarayoga is an ancient science of *pranic* body rhythms and explores how *prana* can be controlled through the breath.

Siva Svarodaya is one of the tantric texts belonging to Hinduism, also termed as *Svara yoga* by Swami Satyananda Saraswati. It is also termed “Phonetical astrology”: the “sound of one’s own breath”. The script starts with the conversation between Parvati and Siva where Siva starts introducing the scripts and explaining about the need for maintaining secrecy and also stating astrological value of the text. Its fundamental application is to realize the breath as being the medium of cosmic life force, through

Therefore, *svarayoga* enables the state of union to be reached by means of one’s breath. By its practice, one can realize the breath as being the medium of the cosmic life force.

Svarayoga and Pranayama

Svarayoga, however, should not be confused with *pranayama*, which involves a different aspect of the breath. Although both deal with *prana*, *svarayoga* emphasizes the analysis of the breath and the significance of different *pranic* rhythms, whereas *pranayama* involves techniques to redirect, store and control *prana*.

The Three Svaras

Svarayoga - The Phonetical Astrology

Dr. Saroj Kumar Sahu

practising “*svarayoga*”. The main source of recorded knowledge on *svarayoga* comes from the *Siva Svarodaya*. Shiva is the supreme consciousness. *Svara* is the breath flow and *udaya* means waking or rising. This text extols the significance of the different types of breath or *pranic* rhythms as told by Lord Siva.

Svara yoga explains how the movement of *prana* can be controlled by manipulation of the breath. It comes under tantric tradition which was preserved secretly by experienced *Yogis* who handed it down in strict accordance with the rules of practice. *Svara* etymologically means ‘the sound of one’s own breath’. *Yoga* means ‘union’.

Svara yoga explains how the flow of the *svara* changes at regular intervals. Every hour or every hour and twenty minutes the active nostril changes. This rhythm regulates all the psychological and physiological processes. If the *svara* is irregular, it is a clear indication that something is not functioning properly in the body.

The fact that we breathe alternately is very significant in *svara yoga* because it allows different *svaras* to flow at different times. One *svara* flows through the left nostril, another flows through the right, and the third flows through both nostrils together. The different *svaras* influence us in various ways by stimulating different energy

centres and aspects of the nervous system. In the human body the three *svaras* correspond to the three major systems, which can be termed as a trinity - 1) Mind (*chitta*), 2) life force (*prana*) and 3) spirit or soul (*atma*). Mind, life force and spirit combined constitute the human being. *Chitta* controls the sensory nerves: the eyes, nose, tongue, ears and skin. *Prana* controls the five organs of action: speech, hands, feet, reproductive and urinary/excretory organs. *Atma* is the overall witness or controller. When the left nostril flows, it indicates that the mental energy, *chitta*, is predominant, and the *pranic* energy is weak. When the right nostril flows, the *pranic* forces are stronger and the mental aspect is weak. When both nostrils operate together, it indicates that the spiritual energy, the force of the *atma*, is in power.

Action in relation to Svara

Svarayoga enables us to understand the nature of the breath and its influence on the body because the different *svaras* lead to different types of action - mental, physical and spiritual.

- 1) Spiritual action - When we are meditating, praying or contemplating the truth, it is spiritual action.
- 2) Physical action - When we are walking, talking, urinating or eating, when digestion is going on and the enzymes are flowing in the body, it is physical action.
- 3) Mental action - But when we are worried or have many thoughts in our mind, or when we are memorizing a poem or song, or planning something, it is mental action. Whether we have compassion in our mind or we are angry with somebody, it is all mental action.

Each type of action is presided over by a specific flow of the *svara*. The left *svara* (*ida*) presides over mental actions, the right *svara* (*pingala*) over physical actions, and both *svaras* together (*susumna*) preside over spiritual actions.

Thus, *svarayoga* aims at harmonizing the mind and body by adjusting the actions with the *svara*.

The energy flows created by the left and right *svaras* act something like the positive and negative currents in an electrical circuit. The left *svara* is the negative line, while the right is the positive. When the right nostril is flowing, it is said that *pingala* stimulates the body. When the left nostril is flowing, *ida* stimulates the mental faculties. During the time when the *svara* is alternating, both nostrils become active simultaneously. Then *susumna nadi* is said to stimulate the *atma* or spiritual potential. But this usually occurs only during the period of changeover for a couple of minutes.

Sunya Svara

Susumna nadi is the cause of spiritual actions and it is the purpose of every yogic and tantric system to activate it. When *susumna* flows, the mental and physical energy patterns become even and rhythmic, the thoughts are stilled and the mind is calm. Therefore, it is also known as the *Sunya svara*. *Sunya* means void. For the yogi this is the most significant type of *svara* because it aids in the practice of *dhyana* or meditation. The aim of *svara yoga* is therefore to develop the *Sunya svara* by reducing the activities of the alternating breath.

Symbolism of the triune energy

The negative force of *ida*, the positive force of *pingala* and the neutral force of *susumna* are present in all forms of creation. These three aspects of energy in different proportions, enable nature to produce diverse manifestations and the quantum of energy determines the particular characteristics of that form.

Astrology and Svara

The *Siva Svarodaya* tells how the breath relates to planetary, solar and lunar movements,

and it also has some connection with astrology. Astrology discusses the influence of four fundamental elements which affect a person's life and character. These are the cosmic elements. *Svarayoga* talks about the same elements, but they manifest in the body and can be detected by analyzing the body processes and breath. In astrology the elements represent particular levels of vibration and influence at the cosmic level. In *svarayoga* these elements and vibrations are seen to be present within the individual structure. So we do not have to look into the universe because the macrocosm is mirrored in the microcosm. *Svarayoga* and astrology are like the two ends of the same stick. Through recognizing the active element in the breath, you can come to know the future.

Activities recommended during running of left nostril

When *ida* flows it is *subha*, auspicious or the right time for drinking water or urinating, getting out of bed, calm and silent work, especially that which requires mental creativity, purchasing jewellery, charity and helping others, settling disagreements, approaching those in senior positions, religious practices, ceremonies, marriage, and initiation of any sort, *mantra sadhana*, meeting the *guru*, a long journey, sowing seeds, anything to do with medicines and treatment of diseases, singing, playing, composing or listening to music, women to participate in sexual relations.

Activities recommended during running of right nostril

During the flow of *pingala* it is auspicious for: physical activity and hard work, eating, drinking alcohol and evacuating the bowels, risky and heroic feats, warfare and challenging ventures, *Satkarma*, *kunjil kriya* etc., intellectual study, mathematics, etc., agriculture, buying and selling,

commerce, travel, opposition, resistance, accusing or sentencing, riding on horseback (motor bikes, etc.), men to engage in sexual intercourse or attracting women.

Activities recommended during running through both nostrils

When the *svara* is flowing through both nostrils and *susumna* or the *sunya svara* is active, it is better to do work which requires minimum exertion or attention, *yoga abhyasa*, or *yogic* practices, action which requires a completely steady and one-pointed mind, meditation and actions which lead to attainment of *moksa*.

Re-adjusting the Svara

If the right or left *svara* happens to function out of synchronization with the solar/lunar cycles, then any one of the following methods can be used to readjust the cycle.

1. Close the active nostril with either your finger or a piece of cotton wool and breathe through the inactive nostril for 5-10 minutes.
2. Inhale through the active nostril and exhale through the inactive nostril.
3. Apply pressure to the armpit on the same side as the active nostril. After some time the opposite nostril will become activated. For this purpose, the yogis have a stick called the *yoga danda* which they rest in the armpit. Or one can sit in *vajrasana* and place the left hand in the right armpit, and right hand in the left armpit. This is called *padadhiraana*. By altering pressure of the hands one can either regulate the flow or change it completely.
4. One should lie on the same side as the active *svara*. In this position one can also use any of the first three methods.
5. The external environment also influences nasal activities. A sudden blast of hot or cold air

or wind can change the *svara*. Washing the body, or just the face, in extremely hot or cold water automatically changes the flow.

6. The type of food consumed will also affect *ida/pingala*. Foods which heat the body, such as pepper (chilli powder) and ginger, directly stimulate *surya nadi*, whereas foods which cool the system, such as yoghurt and bananas, activate *candra nadi*.

Checking the *svara* before acting

When we have understood and observed the flow of our *svara* and practiced working in correspondence to the active *nadi*, then we can apply other practices so that each daily activity meets with the most possible success. The *svara sastras* give the following recommendations:

On waking, one should determine which *svara* is active and touch that side of the nostril and face with the corresponding hand. One should step out of bed with the foot that corresponds to the active *svara*; make sure to place that foot on the ground first. If *pingala* is active, he/she should walk with the right foot towards the east or north. If *ida* is active, one should walk with the left foot towards the west or south. One should start work during the flow of the lunar *svara*.

When the solar *svara* is functioning and we eat hot, pungent, sour and oily food, it can overheat the system and cause acidity. Therefore, it is advisable to eat such things during the flow of *ida*. Likewise, it is better to avoid cold food, ice, etc. or food which cools the system like yoghurt, etc. during the flow of the lunar *svara*. If one takes a bath in cold water, he/she should make sure *pingala* is active or if one takes a bath in hot water, he/she should make sure *ida* is active. The *Svara Chintamani* also advises checking the sequence between bowel movements and urination. Urinating at the time of the left *svara(ida)*, is a healthy sign. If we have planned

any venture, it will meet with success. But if the urine comes at intervals, the *prana* is not functioning optimally, especially if urination is during the right *svara*. This is an indication of worry or anxiety and troubles. First urine should come, then excreta, then gas. This is a sign of success in any plan. But if all three come together at once, definitely the system is disturbed and there is some *pranic* imbalance between *ida* and *pingala*. When commencing a journey, before leaving the house or city start with the foot corresponding to the active *nadi* and nostril. If we wish to approach a person in a friendly manner, especially one with whom you tend to have some conflict, start towards him/her with the same foot as the active nostril. During interactions with that person keep the inactive side towards him/her. While giving orders, one should face the person from the side of the active *svara*. A woman can attract a man from the side of her flowing lunar *svara*. Similarly, a man can attract a woman from the side of his active solar *svara*. When accepting or offering something, use the hand corresponding to the active *svara*.

Svara - key to health

The state of our body and mind is reflected in the alternation of the *svara* cycles. If either *nadi* predominates for too long, it is a sign or warning that one of the branches of the autonomic nervous system is being overstressed and only one of the brain hemispheres is being fully utilized. If *ida* flows for a long time beyond the normal schedule, this signifies some imbalance in the mind. Or if *pingala* flows beyond schedule, there is some sort of imbalance in the *pranic* body. When the physical and mental energies are unbalanced, the personality is only half developed and sickness of some type is inevitable. In order to correct this situation there must be regular alternation of the *svara*. The type of sickness which occurs generally indicates which *nadi* and

energy system has been flowing excessively. Many problems resulting from poor digestion such as flatulence, indigestion, diarrhoea, dysentery, cholera and dyspepsia, as well as respiratory disorders and male impotence, are associated with excessive flow of *ida*. On the other hand, such stress related problems as hypertension, acidity and ulcers arise from the overactivation of *pingala*. The *Siva Svarodaya* advises that for good health the *sadhaka* and *yogi* should maximize the flow of *ida* during the day and the flow of *pingala* at night. We should keep in mind that the yogi's life is dedicated to *sadhana* and not household duties. Nevertheless, by adjusting the *svara* in such a way, the natural tendency of the body to become overheated during the day and overcool at night is counterbalanced with wide-reaching effects.

The overheating and undercooling of the body can be rectified by a correct sleeping position at night. If there is too much heat in the body, lying on the right side can help cool it. Conversely when the body is excessively cold, lying on the left side can help to warm it. During a fever the active *pingala* nostril should be purposely blocked to balance the temperature. Before the actual onset of a disease, the flow of the *svara* becomes disturbed, and if this is noted beforehand, then the imbalance can be rectified and the sickness averted. For example, asthmatics feeling an attack coming on can block the active nostril to help prevent or lessen the severity of the attack. Or those who suffer from headaches should first check their digestion, and make sure that they sleep on the left side. When the headache occurs, they should then block the active nostril and stimulate the other.

Conclusion

Svara yoga not only helps those who believe in a supreme reality, but also those who do not have faith and who will also be surprised to discover many truths pertaining to this reality.

It is a path which leads to total experience and awakening of the entire being.

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Tribal resistance movement in Odisha, an integral part of Indian freedom struggle presents a wide spectrum. By temperament, tribals are simple, innocent and nature loving people. In cultural complexities, they are differentiated from the rest of the people. They have their own social, cultural and religious identity, their own taboos, make beliefs and peculiar compulsion of lifestyle and therefore any attempt of the administration of an alien rule to make an inroad into the tribal society by way of reformative and correctional changes, however laudable, is bound to be resisted by the tribals with their individual and collective might.

under Jagabandhu's leadership. They plundered Banpur and adjoining areas, reducing the Government buildings and Police Stations into ashes. From Banpur the insurgents proceeded towards Khurda. On the way hundreds of Paiks joined them. Government offices at Khurda were taken by complete surprise. At Khurda official buildings were set on fire and treasury was looted.

In 1835 a rebellion broke out in Ghumsur under the leadership of the Kandh leader Kamal Lochan Dora Bisoyee who had tremendous loyalty to Raja Dhanurjaya

Tribal Resistance Movement in Odisha

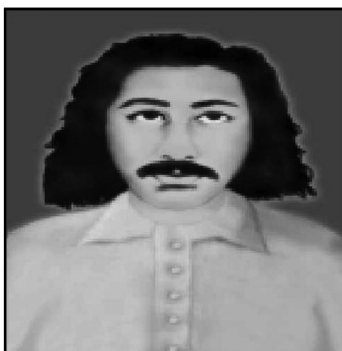
Balabhadra Ghadai

Soon after the British occupation of Odisha in 1803, freedom struggle began in different parts of Odisha in form of armed resistance, protest and rebellion against the alien authorities. The defective land revenue system and administrative vagaries of the British rulers continued to cause discontent among the people and as a result, there broke out an armed rebellion by the masses in 1817, under the leadership of Buxi Jagabandhu Bidyadhara, the military Commander of the Raja of Khurda. The rebellion began when about 400 Kandhs from Ghumsur entered into Khurda and joined with the rebellious Dalbeheras and Paiks

Bhanj for restoration of Bhanj family to power. The Kandhs became violent. In an encounter they killed 13 sepoy and 2 European officers. A vigorous military operation was undertaken by the British to suppress the Kandh insurgents and most of them were either shot dead or hung upon the trees. The rebellion was suppressed for sometimes, but the British authorities could not catch hold of Dora Bisoyee in spite of having announced a reward of rupees 5000/- for his capture. He escaped from Ghumsur and took shelter in Angul. The Raja of Angul handed him over to the British authorities. Thereafter Dora Bisoyee was made a state-prisoner in Ooty near

Madras. There he breathed his last in 1846 having leaving behind a glorious legacy of brave and resolute struggle against the British. After his sad demise, his nephew Chakra Bisoyee continued the rebellion in Ghumsur for two decades from 1837 to 1856. All attempts to capture him failed. This valiant Kandh Chief never surrendered to the British inspite of the British offer of pardon. After all the Ghumsur rebellion provided the proper background to the rising of the subsequent freedom movements in and around Odisha.

Towards the end of April 1868 the Bhuyan Sardars revolted in Keonjhar. The town of Keonjhar was invaded and the oppressive Dewan Nanda Dhal along with some of his associates was abducted. The rebellion was suppressed with a strong hand and most of the Bhuyan Sardars surrendered. Ratna Naik, the leader of the rebellion, was captured by the Paiks of Pallahara on the 15th August. Ravenshaw tried the case of the Bhuyan leaders at Keonjhar. The captured rebels, numbered 183, were sent for trial. Among them Ratna Naik and six others were sentenced to transportation for life, and the rest to different periods of imprisonment.



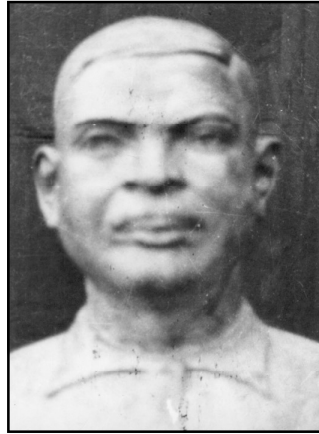
During the last part of the 19th century, the Bhuyans of Keonjhar again raised a revolt against the despotic rule of Raja Dhanunjay Bhanj and his officers. The immediate cause of the rebellion was the construction of a canal known as 'Machhakandana Jhara' from Bararaon Pahar

(hillock) to Keonjhargarh which would flow the stream water to the capital. The cutting of stone was done completely by the 'bethi' system in which the Bhuyans were required to render inhuman physical labour. It was strongly repulsed by Dharanidhar who instigated the Bhuyans and other tribals like Bathudi, Kolha and Saunti to rise an mass against the tyrannical rule of the Raja. The Bhuyans looted the granaries and procured guns and cannons to wage war. The revolt of the Bhuyans took a violent turn. Later, the British Government arrested Dharani by hatching a conspiracy. Dharanidhar was detained in Cuttack for seven years. Later he was released in 1897 and led the life of a Saint.



The resistance movement of Sambalpur led by Surendra Sai against the British imperialism was mainly a tribal rebellion. Of course, the passion of the Gadi (throne) of Sambalpur was the cause of the origin of the Great Rising. But by and large it aimed at making Sambalpur free from British yoke and restoring native rule. The tribal Zamindars of Ghens, Kolabira, Paharasirgira, Machida, Kodabag had joined the rebellion espousing the cause of Surendra Sai. Some of them lost their estates, some were killed in the battle, some were arrested and hanged and many were imprisoned. Although the Great Rising was finally suppressed, it shook the very depth of the British rule in Sambalpur.

The Quit India Movement assumed the character of a formidable mass uprising in the district of Koraput which is mostly inhabited by the Adivasis or aborigines. It was on August 21, 1942, under the leadership of Lakshman Naik tribals from different villages holding congress flags and *lathis* reached the Mathili Police Station and tried to hoist the flag there. Lakshman Naik was not allowed to hoist the flag as the magistrate Mujibur Rahman ordered *lathi* charge on the demonstrators. Lakshman was mercilessly beaten. In this scuffle that followed, the local Forest Guard G. Rammaya was beaten to death and some policemen sustained injuries. So the police opened fire on the mob and five people died on the spot and seventeen injured. Lakshman was falsely accused of beating the Forest Guard to death, at the break of dawn on March 29, 1943 by 5.30 am, Lakshman



Naik gallantly marched towards the Gallows in the Berhampur Central Jail. There ended his life and he was buried inside the Jail Compound. He was not at all worried for this punishment. Rather he told his fellow convicts on the previous night of hanging "I know Swaraj will definitely come. But I feel sorry that I shall not be able to see Swaraj". With his death passed away a great leader of the tribals and a true disciple of Mahatma Gandhi.

An analysis of the tribal resistance movement in Odisha reveals that it was mass oriented, widespread and violent. In spite of the barbaric methods of repression by the British, the exemplary courage and spirit of nationalism displayed by the tribals in anti-colonial uprisings had its profound impact in India's freedom struggle.

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Seed priming is a pre-sowing treatment that involves the controlled hydration of seeds sufficient to allow pre-germinative metabolic events to take place, but insufficient to allow radical protrusion through the seed coat (Heydecker *et al.*, 1973). In order to increase the speed and uniformity of germination particularly under adverse conditions of temperature, moisture and salinity, seed priming is done. The temperature suggested during priming is between 10^o and 15^oC. The various approaches of seed priming include hydropriming, osmopriming, chemical priming, hormonal priming, biological priming and solid matrix priming.

drum priming, where seed water uptake can be regulated, overcoming the limits of hydro-priming. In drum priming the seed is slowly spun in a rotating drum into which water in nebulised form is injected. The drum is linked to an electronic scale, continuously monitoring the weight and hence, the level of hydration. The process is stopped when the level of hydration set for a specific seed lot is reached. Drum priming consists of four stages:

- i) calibration necessary to determine the desired level of hydration of the seed,
- ii) hydration, consisting of addition of water at different times,

Seed Priming - A Technique for Seed Treatment

*Sumita Das
Simanta Mohanty*

Hydropriming

In hydropriming, the seeds are immersed in sterilized distilled water and kept at an appropriate temperature and for a specified duration depending on seed imbibition. After hydration, it is absolutely necessary to dry the seeds back to the original moisture content, as storing of improperly dried seeds will not only lead to quick loss of viability, but also invite attack by micro-organisms. In hydropriming, the water availability to the seeds is not limited, so they may eventually germinate, if the process is not arrested at a specific time to prevent the onset of phase-III of germination. A variant of hydro-priming is

iii) incubation, where the seed keeps the level of hydration acquired during the priming process, and

iv) drying-back, where the hydrated seed is brought back to the pre-treatment moisture level.

Osmopriming

Osmoconditioning or osmopriming is the soaking of seeds in aerated, low water-potential solutions. Osmopriming essentially exposes seeds to a low external water potential to restrict the rate and extent of imbibition. The process of osmopriming is similar to a prolonged early imbibition of seeds that sets in motion a gradual

progression of various pre-germinative metabolic activities (Chen and Arora, 2011). The most common substances used for osmo-priming are polyethylene glycol (PEG), mannitol, glycerol and inorganic salts like NaCl, NaNO₃, MnSO₄, MgCl₂, K₃PO₄ and KNO₃. Some salt solutions may also exert direct/indirect nutritional effects. The large size of PEG molecule is advantageous, because it is chemically inert and does not have any adverse effects on embryo (Cantliffe, 1983). The major disadvantage resulting from the use of PEG is the reduction of oxygen in the solution, because of its viscosity; aerating the solution during PEG osmopriming can overcome this problem and relatively high cost.

Chemical priming

Several chemicals are employed to bring about priming in various crops. Plants can acquire resistance to abiotic stress after treatment with several natural or synthetic compounds such as butenolide, selenium, CuSO₄, ZnSO₄, KH₂PO₄, ethanol, putrescine, paclobutrazol, choline and chitosan (Demir *et al.*, 2012).

Hormonal priming

Seed performance of various crops can be improved by inclusion of plant growth regulators and hormones during priming and other pre-sowing treatments. For example, seed priming with abscisic acid has been shown to increase the rate of germination while priming with cytokinin and IAA has been shown to increase cell division as compared to non-primed seed.

Solid matrix priming

In solid matrix priming or matrix conditioning, solid or semi-solid medium is used as an alternative to liquid medium (Copeland and McDonald, 1995). Solid matrix priming (SMP)

involves the use of a wet organic or inorganic material, which simulates the natural imbibition processes taking place in the soil. The principal purpose of solid matrix priming is to slow down the process of imbibition, particularly useful in legume crops, which suffer from imbibitional injury due to rapid and uncontrolled influx of water into the seeds. The substrate must possess the characteristics such as, low matric potential, high seed safety, high specific surface (i.e., high surface to volume ratio), negligible water solubility, high adhesiveness to seed surface, and high capacity to retain water. The materials used include peat or vermiculite, or some commercial substrates such as Celite® or Micro-cel®. The seed is placed on or mixed with the hydrating substrate which gradually moisturizes the seed. In order to improve the control of imbibition, pure water may be replaced by an osmotic solution, as in osmopriming.

Bio-priming

Bio-priming is a relatively new technique of seed treatment that integrates biological (inoculation of seed with beneficial organism to protect seed) and physiological aspects (seed hydration) of disease control. It is being recently used as an alternative method for controlling many seed and soil-borne pathogens. Bio-priming is an ecological approach using selected fungal antagonists against the soil and seed-borne pathogens. Biological seed treatments may provide an alternative to chemical control. It has potential advantage over seed coating and other method of seed treatment with antagonistic micro-organisms. Bio-priming of seeds with antagonist micro-organisms increases the population load of antagonist to a tune of ten-fold on the seeds, thus protecting rhizosphere from the ingress of plant pathogens. The most commonly used biocontrol

agents for bioprimering are *Trichoderma* sp., *Pseudomonas* spp. and *Bacillus subtilis*.

Benefits of seed priming

- Faster speed of emergence.
- Enhanced defence system of plant to fight against pathogens.
- Enables seed to germinate and emerge even under adverse agro-climatic conditions, for example in cold and wet or under hot conditions.
- Improves uniformity to optimise harvesting efficiency.
- Increases vigour for fast and strong plant development.
- Increases yield potential.

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Known for a famous Shakti Pitha of Odisha, the Bhagabati temple of Banapur in the district of Khurda is situated nearly 100 km away from the state capital Bhubaneswar. Many people used to throng the shrine for the fulfillment of their cherished wishes and to seek blessings from the deity. They are amazed to see the magical prowess of the deity in realizing their dreams come true. They are also no less amazed to find a strange piece of stone floating in a tank of water in the Goddess Lakshmi temple situated within the same premises.



Floating Stone of Banapur

Nikunja Bihari Sahu

The Legend

The legend has it that a former priest of the temple, during his tour to Southern India, has collected the stone from Rameswaram near the Setu Bandha, the mythological bridge believed to have been built by Lord Rama in the era of Treta. Lord Rama constructed the Setu (the bridge) across the sea to Lanka, the capital city of the demon king Ravana to free his beloved wife Sita who was abducted and captivated by Ravana. However, all the efforts by his army of

monkeys to build a bridge across the deep sea were unsuccessful as the stones sank in water. Two monkeys named Nala and Nila (Sons of Lord Viswakarma, the God of Architect) who had a blessing earlier from their father, came to the rescue and touched the stones with their hands. With their magical touch, the stones became lighter and started floating in water like corks. Thus the massive task of building the bridge across the sea could be accomplished! Rama Setu took 5 days to be built by an army of 10 million powerful monkeys under the supervision and guidance of the architects Nala and Nila.

It was believed that the Banapur stone might be one of such Ram Setu stones.

The Ram Setu

Now called the Adam's Bridge, the Ram Setu is a stretch of 30 km long and 3 km wide structure between India and Srilanka. It starts from the Dhanushkodi tip of India's Pamban Island and ends at Sri Lanka's Mannar Island. At present, some of the sandbanks are dry and the sea in the area is very shallow, being only 3 to 30 ft deep at places hindering navigation. As per the temple record, it was passable on foot and completely above sea level up to the 15th century until a cyclone deepened the channel in the year 1480. The estimated age of the structure Rama Setu is about 1.7 million years.

Science behind the Floating Stone

On close examination of the stone of Banapur, it was found to be porous and punctuated by numerous holes occupied by air. Hence, the Volume of the stone is greatly increased compared to its Mass. According to Archimedes' Law for Floatation of bodies, a body will float in water if the Weight of the liquid displaced by the body (the upward thrust due to Buoyancy) is equal or more compared to its own Weight (the downward Force due to gravity).

The Banapur stone being spongy, its Volume is more compared to a normal stone of the same weight, and hence, it displaces more water. This leads to contribution of more upward buoyant Force that overcomes the Weight of the body to keep it floating.

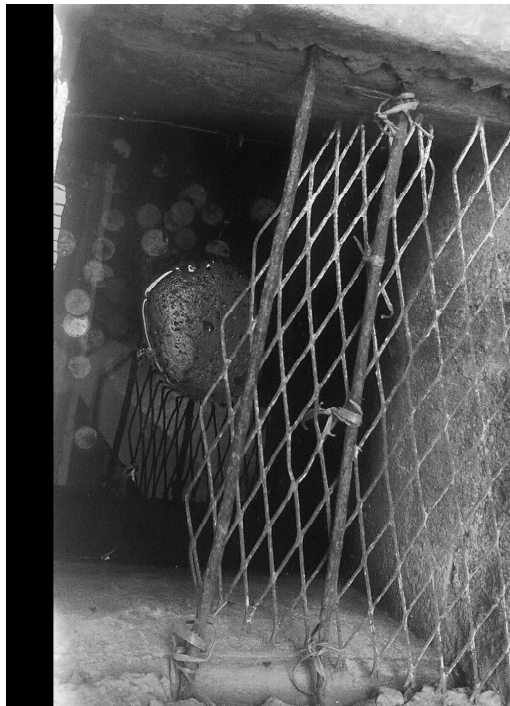
The law governing the floatation of bodies also states that the density of a floating body must be equal to or lower than the density of water. Although the density of the pure rock alone that



makes up the stone is more than the density of water (1 g/c.c.), the average density of the stone, however, should be less than the density of water as we have to take into account of the density of air present within the holes that make up the stone. This explains the floatation of the Banapur stone from density standpoint also.

Pumice Stone Theory

According to one theory, the Banapur stone collected from Rameshwaram might be a Pumice stone. Pumice is a strange piece of lightweight, glassy, and porous volcanic rock that floats in water. It is the hardened foam of lava when it comes out of a volcano. The inside of a volcano has very high pressure, and can be as hot as 1600 degree Celsius. When the lava comes out of the volcano, it meets the cool atmospheric air which is around 25 degree Celsius resulting in very rapid cooling. Air and water embedded in



the viscous lava bubble out as the pressure falls. The huge difference of temperature makes the lava to freeze almost immediately. Hence, the bubbles get trapped inside the freezing stone, giving it a very spongy appearance. In certain types of pumice, the bubbles can make up to as much as 90% of the total volume.

However, there are some evidences to debunk the Pumice Stone theory. First, there is no volcano nearby Rameswaram. Secondly, floating stones of Rameswaram are not as light as the normal pumice stones and doesn't have the chemical composition similar to actual pumice rocks.

Modern View

X-ray studies at the Lawrence Berkeley National Laboratory of the U.S. Department of Energy have helped scientists to solve the mystery as to how Pumice is able to float in water for a

long time unlike a water-soaked sponge that quickly sinks in water.

It was originally thought that the pores of pumice are sealed from outside disallowing water to enter into it. However, pumice pores are found to be actually largely open and connected network of clear channels.

Researchers found that the gas-trapping processes in pumice stones are related to Surface Tension, a phenomenon exhibited only at the surface of a liquid that behaves like a skin allowing certain aquatic creatures to walk on water.

To understand what's at work inside the pumice, the team used wax to coat bits of water-exposed pumice sampled from Medicine Lake volcano near Mount Shasta in Northern California and Santa María volcano in Guatemala. They then used an X-ray imaging technique known as Micro-tomography to measure accurately the concentrations of water and gas present within the pumice samples.

The scientists conclude that water fills up only some portion of the pore space. The water surrounds and traps gases in the pumice forming bubbles that make the stones buoyant. Surface Tension serves to keep these bubbles locked inside for prolonged periods. The researchers have also developed a formula for predicting how long typical pumice stone will float based on its size.

Hence, the mystery of the floating stones of Banapur (and Rameswaram) continues and poses to be an ever enchanting subject for researchers in the days to come.

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