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Women Entrepreneurship in Odisha : the Pathway to Women Empowerment

*Dr. Amrita Patel
Dr. Lenin Mohanty*



The state of Odisha has been pro active in adopting the Odisha State Policy for Girls and Women 2014 which is very holistic in nature with a life cycle approach to development and empowerment of women. Besides the survival, nutrition, health and education, there is emphasis on sustainable livelihood. On livelihood, the policy aims to enhance opportunities for participation of women in formal livelihood sector including skill development and facilitate an enabling environment for employment and entrepreneurship. The Policy has the objective to create supportive systems for women’s groups and collectives to graduate as entrepreneurs.

Entrepreneurship is the capacity and willingness to develop, organize and manage a business venture along with any of its risks in order to make a profit. The most obvious example of entrepreneurship is the starting of a new business from the ground up and then coming up with an idea and later on turning it into a profitable business. Entrepreneurial spirit is characterized by innovation and risk-taking, and is an essential part of a nation’s ability to succeed in an ever changing and increasingly competitive global marketplace.



Government of Odisha has been taking steps towards ensuring a congenial and supportive environment towards promoting and facilitating entrepreneurs. Various departments of the government have several schemes, programmes and initiatives for accelerating the growth of the entrepreneurs. While many of these policies are meant for both men and women entrepreneurs, there are specific/special provisions for women in many of the policies. Today in the state, women entrepreneurs are emerging in multiple trades and businesses and all across the state of Odisha. Whether as individuals or as groups, the potential of women entrepreneurs has been unleashed. The numbers and scale of individual women entrepreneurs may be small but it is increasing at a fast rate. On the other hand, the Mission Shakti, the platform of women self help groups has already emerged as a strong force of economic empowerment.

Going forward, for the first time, a session on Women's Entrepreneurship was conducted on November 14th during the Make in Odisha 2018 conclave. The Make in Odisha Conclave, a biennial event is aimed to attract investments for the state as well as show case the flagship schemes, policies and initiatives of the state in not only industrial and MSME sector but also in tourism, higher education, health, and other such sectors. Government of Odisha organized the second edition of the marquee event at Bhubaneswar during November 11th to 15th, 2018. The conclave showcased the policy and regulatory environment, investment opportunities across focus sectors and the manufacturing prowess of the State.

The objective of the session on women entrepreneurship was to learn from the esteemed guests their experience of building entrepreneurships on an individual basis as well as through women collectives. The expected outcome is to build alliances of women entrepreneurs from other parts of the country and attract investment in Odisha. The vibrant and enthusiastic women

groups in Odisha got an opportunity here and be inspired by the women speakers. The participants were mostly the women entrepreneurs and the WSHG members who have graduated to a higher level of enterprises. The breakout sessions were for discussions and floor participation.

The Hon'ble Chief Minister inaugurated the session and said "Economic empowerment of women is the game changer for any society". Digital empowerment will lead to social and technological development of the state and thus the Chief Minister announced that women self help groups of Mission Shakti would be provided with smart phones for their digital empowerment. This will facilitate their growth into entrepreneurs.

The inaugural session showcased the life, journey and the success of a woman self help group member. The journey of Smt Jayanti Ekka, President of Kalyani Women Self Help Group (WSHG) of Sundergarh district of Odisha is inspiring. In her address, she narrated her long experience in the formation and growth of the women self help group and how this has been instrumental in making her financially independent. Starting from contributing Rs. 50 per month, the group has

grown and been strengthened over the years with the help of micro credit support from Government and bank. Her personal experience since childhood was not very smooth but due to her resilience, hard work and belief in team work she was able to overcome the barriers. The journey of the Kalyani WSHG was also not without challenges, but through her managerial skills on crisis management, she as President was successful in tackling the problems.



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Women have been able to create an identity of their own due to the women self help groups, was the opinion of Shri Prafulla Samal, Hon'ble Minister. In the inaugural plenary, Shri Subroto Bagchi, Chairman, Odisha Skill Development Authority, remarked that women inspire all - when women grow, families grow and society has a progressive mode for integrated development. Business and social entrepreneurship by the women is the thrust today. The inaugural session was set in motion by Smt Anu Garg, IAS, Principal Secretary of the Women & Child Development and Mission Shakti Department, who gave the welcome address.

The plenary invited speakers in the MIO Women entrepreneurship session reflected the gamut of work and productive enterprises that women have been able to establish and

achieve success. These women are role models for the country and indeed the participants were able to learn from their life experiences.

The plenary speakers on the occasion were Dr. Susmita Mohanty, CEO, Earth2Orbit; Smt Mirai Chatterjee, Chairperson, Gujarat State Women's SEWA cooperative federation; Smt Apurva Purohit, President of the Jagaran Group and Smt Harjinder Kaur, National Senior Vice President of FICCI Ladies Organisation (FLO).

Susmita Mohanty emphasized on imagination, self-confidence, courage as the keys to success. A good dreamer is a better planner and best executor. She transported the audience for few minutes to space. Her deliberation was that to begin a start up one should be focused, creative and has perseverance. She shared her experiences as a designer in a commercial airline, international space station, and start up MOONFRONT.

The SEWA cooperative federation with 3 lakh members has been instrument in bringing an economic and social change in the lives of the women as well as in the society, said Mirai. Leadership and Entrepreneurship are the characteristics of an empowered woman. Initially women need hand holding support for establishing an entrepreneurship, cooperatives or small scale industries but over time they gain confidence and evolve as true entrepreneurs.

Apurva Purohit highlighted that in today's digital era, there is democratization of knowledge - online access for skill development and knowledge enhancement is available and accessible. Reciting the poem "Kosish Karne Valon ki har nehi hoti...". She explained the importance of work and constant effort and determination which yields positive results.

FLO is the women wing of Federation of Indian Chamber of Commerce & Industry (FICCI). FLO has been promoting entrepreneurship and professional excellence in women through various workshops, seminars, conferences, talks, training and capacity building programmes etc. The plans of FLO to open an Odisha chapter were expressed by Harjinder Kaur.

Later there were 4 break out sessions – 2 on women entrepreneurship and 2 on women self help groups.

The moderator of the women entrepreneurship session was Sri Pranab Jyoti Nath Sharma, IAS, Director, Industries, Govt of Odisha. Smt Archana Garodia Gupta, owner of Touchstone Jewellery and past President of FLO; Smt Apurva Purohit, President of Jagran Group and Smt Harjinder Kaur from FLO spoke in this break out session. The discussion was on how to do e-commerce; how to fulfill the needs of the customer and how to grow, plan and succeed in business. Women entrepreneurs were advised to utilize the platform of Amazon, Flipkart for making business and also the online purchase portal of Government. Women entrepreneurs need to be listed in the Government e Marketplace (*GeM*) because as per recent policy of Government, 3% of procurement will be from women and 25% from MSME.

The second break out session on women entrepreneurship was moderated by Smt Rashmi Sarita, Executive Director, FLO. The speakers of the session were Smt Lubeina Shapoorwala, Partner, Mustang Socks, Smt Kavitha Reddy, Chairperon & MD of Kriya Precast and Smt Revathi Roy, CEO, Hey Dee Dee. Kavitha Reddy is the Chairperson & MD of Kriya Precast, an infrastructure business, building precast affordable quality houses at just Rs. 3 lakhs per unit. Mustang Socks has expanded into a manufacturing unit in Palghar with 350 trained village women as staff and workers. The factory boasts of AC knitting rooms and a clean environment ensuring utmost comfort to the workers. Today socks are sold through 8000 retailers and 36 whole sellers not only in India, but the brand has been acclaimed internationally as well. Hey Dee Dee, is an unconventional business of instant parcel delivery



services employing women drivers only. Odisha government has invited Kavitha to share her low cost precast housing technology. Similarly, Revathi plans to start her venture in Odisha.

The speakers discussed the role of education and how hard work does pay. The concept of branding was also discussed and the role models narrated their own life story which was very inspiring.

The break out session on Women Self Help Groups was chaired by Dr Amrita Patel, State Project Coordinator, SPMU. Smt Praveena Kala, CGM, SBI, Bhubaneswar; Smt Sanchita Mitra, National Coordinator, SEWA and Smt Chitra Smita Behera, Member, Budheswar SHG from Bangiriposi, Mayurbhanj and Smt Sudesna Sahoo, Secretary, Debasis SHG, Ganjam were the speakers. The importance of SHGs and women collectives was shared and the learnings and challenges were discussed. The other breakout session on Women Self Help Groups was chaired by Mr. Reghu G, IAS, Director, ICDS and Social Welfare. The speakers Ms. Sarada Muraleedharan, IAS, Ex MD-Kudumbashree, DG, NIFT; Mr. Manoranjan Pani, Senior Manager, AMUL; Ms. Minakhi Prusty, President, Maa Bhagabati SHG, Puri; and Ms. Bishnupriya Das, Treasurer, Lokamata SHG, Mayurbhanj. The experience

of AMUL and Kudumbashree was shared while the women members of the SHG spoke about their journey of working with the women self help groups.

Around 1000 women entrepreneurs and WSHG members from across the state participated in the Make In Odisha Women entrepreneurship session.

On the occasion a coffee table book “Mission Shakti – a silent revolution” and brochure “State initiatives for women entrepreneurship” was released by the Hon’ble Chief Minister. A video film on the Mission Shakti was also unveiled and screened.

Some of the recommendations that were discussed are :-

- 30% of the directors in companies should be women.
- There should be reporting in companies balance sheet of the percentage and number of women employed at board, senior, middle and entry level management.
- Gender specific policy and gender budgeting in each Sector skill council should be introduced.
- Skilling of women in non traditional jobs should be encouraged.
- The government should incentivize the childcare industry.
- Designated and specially trained Woman loan counselling and Assistance officer for women in bank branches should be provided.
- Collateral Free Loans for women entrepreneurs should be given.
- Banks should create special product and marketing programs to lend to women.
- Women’s Industrial Parks need to be earmarked.
- Mahila haat (market) need to be established to provide space for the products of the women’s groups.
- Digital Literacy of women groups need to be taken up.
- Policy should be made for the government to purchase/ procure from women groups and entrepreneurs.

The women entrepreneurship Session in the Make In Odisha conclave of 2018 was historic in paving the way of development and empowerment of women of the state by way of forging new partnerships as well as providing an unique space and scope for learning.

“You can tell the condition of a nation by looking at the status of its women”, (Jawaharlal Nehru).

*Dr. Amrita Patel, SPC, SPMU, W & CD and MS Department
Dr. Lenin Mohanty, Editor, Odisha Review*

"Our pace of transformation has been remarkable and our growth has been inclusive"

- Naveen Patnaik



Chairman, Fifteenth Finance Commission,

Shri N.K. Singh,

Members of the Council of Ministers,

Members of the Commission,

Chief Secretary and Senior Officials,

I extend a very warm welcome to the Chairman, Members and Officials of the Fifteenth Finance Commission to our State and hope that their visit to the State will be pleasant and memorable.

The Finance Commission is a unique Constitutional authority, with the mandate for making recommendations to the Union Government on the principles of revenue sharing.

The economy of Odisha is on a path of steady growth. Against all odds, the State has registered reasonable growth performance in recent years with annual growth of about 10 percent in 2016-17 and above 6.5 percent in 2017-2018.

I would like to give a glimpse of Odisha's transformation since 2000. Let me make a comparison of where we were and where we have reached.

From a State not known for efficient handling of natural disasters leading to loss of thousands of precious lives we are now recognised to have set global benchmark in disaster management ...

From a State which was doing subsistence agriculture to becoming an agriculturally progressive state and winning the KRISHI KARMAN Award five times in last seven years ... the only State to have doubled farmers' incomes in the last one decade ...

From a food grain -deficit State dependent on the Central pool to feed its people to have become the third largest contributor to the PDS — playing a major role in the food security of the nation ...

From a State which was known for its abysmal record in IMR and MMR — being at the bottom in the country to have achieved the sharpest decline in the IMR — becoming better than the national average...

From a State of financial bankruptcy — not being able to pay the salaries of its employees to a State known for excellence in financial administration...

From a State known for corruption and nepotism to a State known for transparency and anti-corruption measures ...

From a State known for acute poverty to a State known for bringing about the highest poverty reduction in the country that is 24.61 percentage points decline with 80 lakh persons coming out of poverty in the last decade...

A State not known much for its industrialisation — to a State which has achieved one of the highest industrial growth rates in the country while keeping people as the primary focus ...

Odisha has come a long way

We are known for keeping our promise to our people. We are the leading State in Rural Housing completing a record 20 lakh houses since 2014.

We are successful in creating “Skilled in Odisha” as a global brand.

About 5 lakh girls are in our educational hostels and we provide the highest number of scholarships.

Our Mission Shakti movement, with 70 lakh women is transforming the socio-economic landscape of Odisha.

We have our own State Food Security Scheme that ensures every deserving family is covered.

Our health initiative Biju Swasthya Kalyan Yojana provides near universal health coverage.

We lead the country in providing land rights to the Forest Dwellers.

Since 2014 we have created additional irrigation potential of 8 lakh hectares and we will surpass our bold target of 10 lakh hectares by April 2019.

Bhubaneswar topped the Smart City challenge and Odisha has emerged as the Sports Capital of India.

Our pace of transformation has been remarkable and our growth has been inclusive. Unfortunately successive Central Government have ensured that Odisha remains at the bottom in tele-intensity Railway network Banking Highways compounded by neglect in Industrial corridor, coal royalty, Drinking water and Irrigation and cutting off funds for Scheduled Areas and KBK.

Added to this, is the fact that Odisha faces natural calamities every alternate year.

It is in this premise of historic Central neglect and frequent natural calamities that my Government has been demanding Special Category Status for Odisha which will supplement our efforts in transforming the State.

Some of the major suggestions to the Commission :

1. Increasing tax devolution from 42% to 50%
2. Making cess and surcharges as part of divisible pool
3. Use of 1971 population as devolution criteria
4. Extension of GST compensation for another 10 years
5. Clean Energy Cess to be spent in Coal Mining Areas.

We have submitted a detailed memorandum to the Commission. I am hopeful that the Commission will incorporate all our suggestions and aid in the rapid progress of Odisha.

Special Request – Package for Disaster Management

At least Rs.1,500 crores for our initiatives to build more Cyclone Shelters and improve our Warning Systems.

Thank You.

[Address of Hon'ble Chief Minister, Odisha, Shri Naveen Patnaik during the meeting with the 15th Finance Commission on 09.01.2019 in Bhubaneswar.]

National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

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

National Anthem

Jana-gana-mana-adhinayaka, jaya he,

Bharata-bhagya-vidhata.

Punjab-Sindhu-Gujarat-Maratha,

Dravida-Utkala-Banga,

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

Tava shubha name jage, Tava shubha asisa mage,

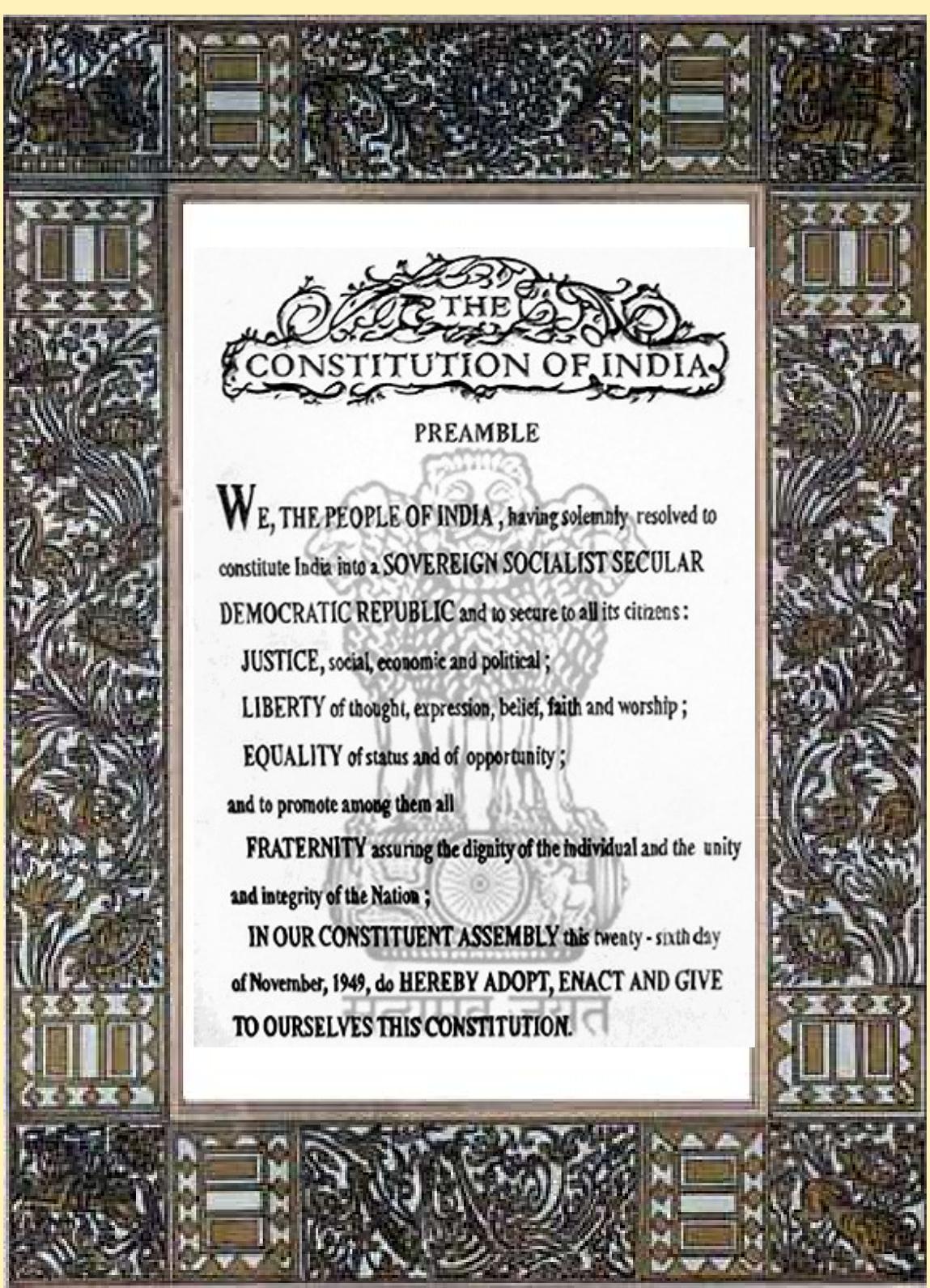
Gahe tava jaya gatha,

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

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

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

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



THE CONSTITUTION OF INDIA

PREAMBLE

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

JUSTICE, social, economic and political ;

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

EQUALITY of status and of opportunity ;

and to promote among them all

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

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

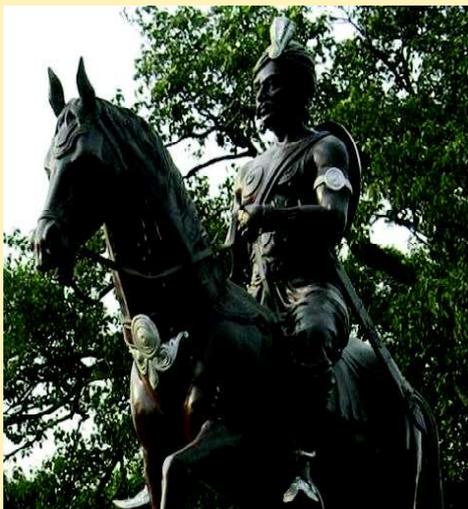
Our Sincere Obeisance



Netaji Subhas Chandra Bose



Veer Surendra Sai

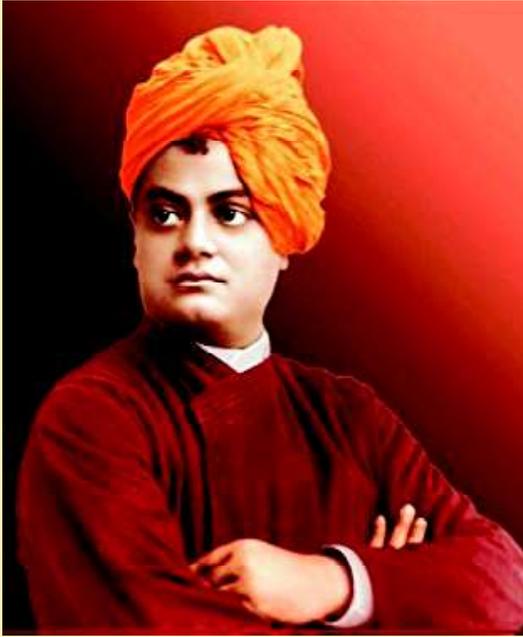


Buxi Jagabandhu

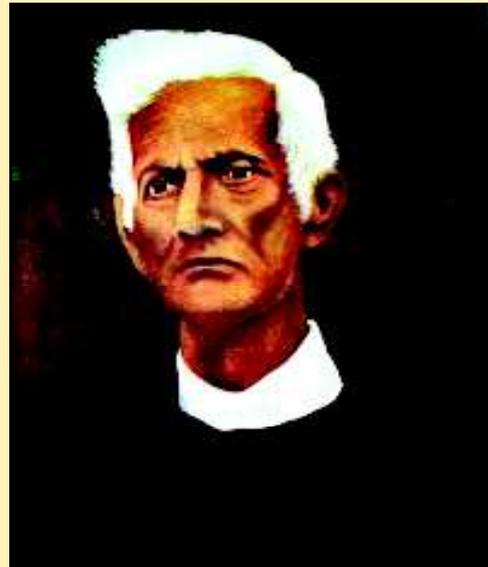


Chakhi Khuntia

Our Sincere Obeisance



Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

Message of
Prof. Ganeshi Lal
Hon'ble Governor of Odisha
on the occasion of **Republic Day-2019**



Dear Sisters and Brothers,

I extend my heartiest greetings to all of you on the Republic Day 2019. This historic day reminds us of the sacrifices of our martyrs and the relentless struggle of freedom led by the Father of Nation. The patriotism and supreme sacrifice of many illustrious daughters and sons of Odisha that had resulted in the freedom of our motherland will forever inspire generations. Today, let us recall their invaluable contribution and pay our respectful homage to them. Let us also offer our sincere and heartfelt gratitude to the founding fathers and framers of the Indian Constitution, whose dedicated efforts culminated in the framing of the Constitution for the Republic of India.

Our Constitution was adopted by the Constituent Assembly on 26th November 1949 and was enforced on 26th January 1950. It provides a framework for democratic governance of the world's largest democracy. It embodies and reflects our strong democratic values, philosophy and objectives. Justice, Liberty, Equality and Fraternity are the guiding principles of our Constitution. On this momentous occasion, let us resolve to solemnly uphold the sovereignty of our Nation, the dignity of our Constitution and its ideals and values.

This is also an occasion for us to introspect and to aspire. Odisha is now distinguishably placed in the country. Our initiatives meant for transforming the lives of our women, children, youth, sporting talents, farmers, construction workers, tribals as well as the old and the distressed are being emulated by others. We have significantly reduced the drop-out rates in schools, our infant and maternal mortality rates are now below the national average and we have achieved highest reduction in poverty in the country.

We are the only State in the country to have doubled farmers' income in real terms over a decade. With a record production of food grains by our State, we are now one of the largest contributors to the country's public distribution system. Our State has received Krishi Karman Award for 5 times during the last 7 years. A new historic scheme namely, "KALIA" (Krushak Assistance for Livelihood and Income Augmentation) has been launched to further accelerate agricultural prosperity in the State and reduce poverty by empowering small and marginal farmers as well as landless agricultural labourers. We have created additional irrigation potential of about 8 lakh hectares since 2014 and are all set to achieve our committed target of 10 lakh hectares by April 2019.

Biju Swasthya Kalyan Yojana, a free of cost universal health care initiative providing annual health coverage of Rs.5 lakh per family with higher limit of Rs.7 lakh in case of women members of the family, has become a path breaking intervention for the people of Odisha. 9 new medical colleges and hospitals coming up after a gap of five decades will be largely beneficial in providing health services in tribal and inaccessible areas of the State and will also be helpful in meeting the future requirement of doctors and paramedics in the State.

Empowering women has always been our top priority. 7 lakh Self Help Groups with 70 lakh women under the Mission Shakti initiative have been formed by the State ensuring their financial inclusion and empowerment. Recent interventions of Government include provision of seed money of Rs. 15,000 to 3 lakh new women SHGs, digital empowerment assistance of Rs. 3,000 to 6 lakh SHGs and loans upto Rs. 3 lakhs at zero per cent interest to the groups to pursue income generating activities. Mamata Yojana, the largest conditional cash transfer scheme, has benefitted more than 34 lakh mothers and is now being emulated even at the national level.

With the tribes constituting about 23 per cent of Odisha's population, the State has formed Special Development Councils in the 9 tribal dominated districts for their holistic development. Odisha has been the leading State in the country in the distribution of the Forest Rights titles. The historic Gurupriya Setu has now become operational and is the lifeline of over 30,000 people of 151 inaccessible villages of Malkangiri District. The State Government has also announced a package of Rs. 100 crore for improvement of livelihood and infrastructure of this Swabhimani Anchal.

The State has successfully implemented its own Food Security Scheme from own resources to benefit 25 lakh deserving beneficiaries who were left out from coverage under NFSA. Subsidized cooked food @ Rs. 5 per meal is now also being made available during night at 56 Aahaar centres functioning in different hospital campuses across the State.

The world's largest slum dwellers' Land Rights Project "JAAGA" has been launched in a mission mode to transform slums into sustainable liveable habitats. This scheme targeting

to benefit more than 18 lakh slum dwellers of about 3000 slums will radically transform the living conditions of the urban slum dwellers. The State's Rural Housing programme has already converted more than two million kutcha houses into pucca ones with Odisha being among the top performers in the country.

The State has been a leader in the country by constructing more than 7,000 kilometres of PMGSY roads during 2017-18. The State has also fulfilled its commitment by electrifying all villages of the State covering more than 95 lakh households.

To provide adequate safe drinking water to both urban and rural habitations, a new scheme namely, "BASUDHA" (Buxi Jagabandhu Assured Drinking water to all Habitations) has been made fully operational since 2017-18, as a tribute to the eminent freedom fighter of Odisha, Buxi Jagabandhu, in the bi-centenary celebration year of the Paika rebellion.

3Ts of Governance namely, Teamwork, Transparency and Technology have brought transparency, accountability and visibility to all the pro-people and pro-poor initiatives of the State. By leveraging technology to connect people and fulfil their aspirations through initiatives like Ama Gaon Ama Bikash, Odisha has attained a pre-eminent position in the country. PEETHA (People's Empowerment Enabling Transparency and Enhancing Accountability of Odisha Initiatives) programme launched recently further reinforces the 3T imperative. It is a unique initiative for transferring entitlements directly to the targeted beneficiaries and sensitizing the people on different pro-people schemes of the State Government. PEETHA camps being organised in the Gram Panchayats as well as urban areas have evoked enthusiastic response from the people.

Odisha is a leading State in providing social security to its citizens. State Government has recently enhanced coverage and entitlements under Madhubabu Pension Yojana to achieve universal coverage of the old, differently-abled, widows and destitutes. 5 lakh new beneficiaries have been added and monthly pension has been enhanced by Rs.200. In addition to this, the State Government has also extended financial support to 50 thousand artists @ Rs.1200 per month under Mukhyamantri Kalakar Sahayata Yojana.

Odisha is fast emerging as the Manufacturing Hub of the East. Odisha has been ranked first in investment implementation rate and is consistently among the top three investment destinations in India. Odisha Industrial Development Plan: Vision 2025 envisages creation of employment opportunities for 3 million youth. Make in Odisha Conclave 2018 concluded recently saw an overwhelming response from delegates with investment intents of about Rs.4.20 lakh crores having potential to generate about 6 lakh jobs.

The State Government's consistent efforts in the field of transformative development through skilling of youth and making Skilled-in-Odisha a global brand have been lauded across the country. More than 9 lakh youth have been skilled during last five years. Five out of India's best 20 ITIs belong to Odisha. We have a very progressive Start-up Policy and the State has envisaged Mission-1000 Start-ups by the year 2020. The World Skill Centre is being set up in Bhubaneswar in public-private cooperation model to make the State a Hub for skilled manpower for the global market.

Residential facilities for about 6 lakh students have been created in the State. Pre-matric and Post-matric scholarships are being distributed to about 20 lakh SC and ST students.

100 hostels for OBC and SEBC students alongwith 40 hostels for Minorities students are also being made functional in the State. More than 75 thousand laptops have been provided to +2 meritorious students. Medhabruti Scholarships have been provided to over 35,000 top performing students of the Matriculation Examination of the State.

The grandeur and scale of Odisha Mens' Hockey World Cup 2018 at Kalinga Stadium, Bhubaneswar, had turned it into an epic event setting up a new benchmark for sports world over and has made Odisha into a citadel of Hockey. The State Government has received accolades from across the globe for successful hosting of this mega sports event.

Odisha's growth story and its developmental journey has been inclusive. Our objective is to create opportunity for all through active participation. Involvement of the people in the process of development of the State and the State's resolve to transform the lives of its people has gained momentum. On this auspicious occasion of Republic Day, let us rededicate ourselves to work for the progress of the State and prosperity of its people.

Jai Hind .

Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of **Republic Day-2019**



On the occasion of the Republic Day, I convey my best wishes to all of you.

I also pay my deepest tributes to the great freedom fighters like Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhash Chandra Bose, Sardar Patel, Maulana Azad, Dr. B.R. Ambedkar, Dr. Rajendra Prasad, Utkalamani Pandit Gopabandhu Das, Utkalagourav Madhusudan Das, Nabakrishna Choudhury, Gopabandhu Choudhury, Saheed Laxman Naik, Veer Surendra Sai, Maa Ramadevi, Malati Choudhury, Dr. Harekrushna Mahtab, Biju Patnaik and Parbati Giri on this occasion.

I pay my sincere homage to the martyr Jawans who have laid down their lives for the sake of the peace and security of the country.

Today India has earned its name as a leading country of the world. On this sacred day, I salute the soldiers, farmers and workers of our country. Our Odisha has achieved remarkable progress in various spheres thereby contributing significantly to the development process of the country.

Development has become the identity of Odisha. The welfare of the poor people has been the identity of Odisha. The empowerment of the women, the empowerment of the youths, the empowerment of the farmers, the development of scheduled castes and scheduled tribes and the empowerment of the workers have been the identity of Odisha.

The Make in Odisha Conclave has created trust among the investors. The opportunities for investment of Rs.4.2 lakh crore and 6 lakh new employment have been created. The successful organization of Men's World Cup Hockey has enhanced the glory of India in the whole world.

Odisha is marching ahead today. We are on the path of progress with firm confidence with the support of all. In the journey of our development, students and youths, women, farmers, workers – all have been included. The Gurupriya Bridge in the cut off area of Malkangiri, Biju Express Way, additional irrigation facility in 8 lakh hectares of land, Pucca houses in villages, new medical colleges – all these are the milestones of Odisha's development. Our Kalia Yojana meant for the farmers is a model for the whole country in respect of agriculture and farmers' welfare. Not only I am telling this, the agriculture experts of the country are also admitting this fact. Lakhs of farmers are getting assistance under Kalia Yojana in the State. I fully believe, Kalia Yojana will bring new revolution in the agricultural sector. This scheme will ensure the development in the standard of living of the farmers.

Today, all have been associated with the successful outcome of the development. Our aim is to build a new Odisha with the support of everyone. Let us love this soil, work for this soil and dedicate our lives in the service of the people of this land.

Jai Hind.

Message of
Shri Pratap Jena,

Hon'ble Minister, Health & Family Welfare, Law,
Information and Public Relations
on the occasion of **Republic Day-2019**



On the auspicious occasion of 70th Republic Day, I convey my heartfelt greetings and warm wishes to the sisters and brothers of Odisha.

Republic Day is significant and memorable for all of us. On this day exactly before 69 years, we had adopted our Constitution. Today, India is acknowledged as a Sovereign, Secular Democratic Republic all over the world. Dreams and aspirations of our Constitution makers have been realised today in the sphere of democratic values, fundamental rights of the citizen, secular ideas and social justice.

Justice, freedom, equality and fraternity are cardinal principles of our Constitution. These four ideals have been distinctly reflected in the preamble of our Constitution. National Unity and Integrity including individual dignity and emphasis on mutual brotherhood have been deep rooted objectives of our Constitution. We should, therefore, be committed to keep intact the sanctity and greatness of the Constitution. Democracy in India has crossed several milestones till date. This is a remarkable achievement for all of us.

Our forefathers have set examples of dedication, sacrifice and patriotism through participation in freedom struggle in order to achieve independence and democracy. The way opted by Mahatma Gandhi, the Father of the Nation, to free our country from the yoke of British Rule was different and extraordinary. Mahatma Gandhi was given unflinching co-operation from leaders like Pandit Jawaharlal Nehru, Sardar Vallabh Bhai Patel, Dr. Rajendra Prasad, Netajee Subhas Chandra Bose and many great personalities. The biographies of these luminaries are history replete with chapters of ideology, value, sacrifice and will power.

Odisha had significant role in the Indian Freedom Struggle. Patriots like Utkalmani Gopabandhu Das, Pandit Nilakantha, Pandit Godabarish, Acharya Harihar Das, Saheed Laxman Naik, Dr. Harekrushna Mahatab, Radhanath Rath, Maa Ramadevi and Biju Patnaik had illustrious contributions in this movement. Their struggle, perseverance and attainments would be the perennial source of inspiration for all times to come and I extend my respectful homage to these great leaders.

I consider that we should be more conscious and active on a number of matters, on this occasion. We should be sincere to safeguard our democracy. We must work diligently for our country. We will help strengthen the unity and integrity of the country, nurturing mutual trust, fellow feeling and co-operation. We must try to make ourselves active in patriotism and service to the country, shunning narrowness, selfishness and parochialism.

Let us pledge to uphold our country's honour at all times and respect its past, work on its present and build a bright and progressive future.

Jai Hind.

Editor's Note



India, the largest democracy in the world gained independence from the clutches of colonial power after a well organized nationalist struggle. Three years after we gained independence on 26th of January 1950, the Constitution of India came into effect and India became a sovereign, democratic, republic. With 25 parts containing 448 articles and 12 schedules, the Indian Constitution is the longest written Constitution of any sovereign country of the world. My heartiest congratulations to all on the auspicious occasion of Republic Day 2019. This day makes us remember the sacrifice made by our illustrious sons and daughters for whom we are free now. For generations to come, our country and its citizens will be inspired by this act of patriotism. This is also an occasion to introspect how far we have gone and how much we have to go.

Odisha under the leadership of our popular Chief Minister Shri Naveen Patnaik is now a state where governance is responsive, transparent and corruption free. Our state is the only State where agriculture, industry and service sector works together and in tandem. We are the only state in the country to have doubled farmers' income in real terms over a period of one decade. Our Government is committed to usher in a sustainable and inclusive growth in the agricultural sector. Our policies and programmes are aimed at rapid agricultural growth through optimum utilization of land, water, soil and plant resources of Odisha's farming community through agricultural extension service. Our state is being appreciated for having launched the pioneering and progressive farmers welfare programme "KALIA". The KALIA Scheme will provide support to cultivators for cultivation, livelihood, support for landless agricultural households, financial assistance to vulnerable agricultural households, life insurance support to cultivators and landless agriculture labourers and interest free crop loan. 92 per cent of the cultivators would be benefiting out of it. Padmashree Shri Ashok Gulati has appreciated the KALIA Scheme and has compared it to a light house. Prof. V.P. Sharma, the present Chairman of CACP has appreciated the scheme for being inclusive and beneficial to farmers in Odisha.

The Biju Swasthya Kalyan Yojana was launched on 15th of August, 2018 and by now it has received an overwhelming response, with over 2.25 crore instances of free health care availed by the people of Odisha. This cashless care is being provided to all persons with no requirement of any income, residence or other documents. The provision of universal free health services have been extended upto all Government Medical College Hospitals which will be

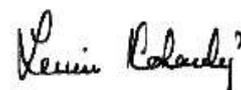
implemented from 1st of February, 2019. All patients irrespective of APL or BPL category will avail these facilities. I would like to thank Hon 'ble Chief Minister for having created another milestone towards the vision of achieving universal health coverage for the people of Odisha.

The State has successfully implemented its own food security programme from its own resources to benefit 25 lakh deserving beneficiaries. Our State is also emerging as the manufacturing hub of the east. It is also the leading state in providing social securities to all its citizens. The State Government's consistent efforts in the field of transformative development through Skill Odisha has been appreciated across the country.

For all these transformation and inclusive growth three "Ts" has been the Mantra- Team Work, Transparency and through use of Technology, Odisha is making rapid progress.

The only way we can look forward to a great India will be the constitutional assurance of liberty, equality and fraternity with democracy as a way of life. Odisha now leads the way.

Jai Hind.



Editor, Odisha Review

Though we became independent on 15 August 1947, George VI was still our King and we continued to be governed in accordance with the provisions laid down in the Government of India Act of 1935 till the Constitution of India replaced it on the 26th of January, 1950 thereby making India into a full-fledged Republic.

For all those who do not understand what “Republic” connotes, the term is borrowed from Latin “res publica” which implies “public matter”. A republic is a form of government in which governance is considered to be a public matter. Thus, in a republic, offices of the State are either

Beginning around 700 BC or thereafter, several republics arose along the Indus Valley in the northwest and the Ganga Plain in the northeast. They were primarily small states, though some confederations of republics covered large areas. These were by and large confederacies of tribes. Some historically established republics of ancient India are the Sakyas of Kapilvastu, Bulis of Allakappa, Bhaggas of Sumsumaragiri, Kalamas of Kesaputta, Koliyas of Ramagama, Mallas of Pava, Mallas of Kusinara, Moriyas of Pippalivana, Vedehans of Mithila and Lichchhavis of Vaisali.



Our Republican Moorings

Lagnajit Ray



directly or indirectly elected, not inherited. In simple words, republic today means a system of government which derives its power from the people rather than by heredity or divine right.

In ancient India a number of states had republican forms of government, albeit there is no surviving recorded evidence from this period, save some religious texts which refer to several states having a “Gana Sangha” or councils. Even the Greek writings about India, in the aftermath of the conquests of Alexander, mention about many states having republican governments, akin to those of Greece.

There are several instances of rulers being elected and rulers ruling by rotation. Ancient Indian history is also replete with examples of rulers pertaining to different castes, from Brahmins to Shudras. In any case, the republican phase was theoretically supplanted in the 4th century with the ascendancy of the Mauryas, who conquered almost the whole country. Of course a handful remained as republics, though under the overarching control of Mauryans. A few resurfaced after the fall of the Mauryas. The ultimate erasure of republics, in theory, happened with the rise of the Gupta Empire. It was during this period that monarchy became associated with

being divinely ordained and the ruler was perceived as the representative of God on earth.

After the Guptas, even with the emergence of several small kingdoms across the country, monarchy in theory continued to be the principal mode of governance right through the Sultanate and Mughal periods until the European and subsequently British inroads into India, finally resulting in it being ruled by British monarchs.

In the preceding two paragraphs I have purposefully reiterated that republicanism vanished in theory only, making way for the emergence of great monarchies. In practice, however, republican values continued to dominate the actual governance in every monarchy.

The history of ancient India spans a time period of almost about 4000 years, commencing with Harappa civilization and culminating with the invasion of Sultan Mahmud. No other country has such a long period of continuous, what can be termed as, “civilizational” history. The most striking feature of this phase is that, although there was never one ruler who ruled over the total area referred to as Bharatvarsha or Aryavarta, yet the entire area had almost an identical system of governance that largely remained unchanged all through the period.

At this junction one needs to delve a bit deeper to establish how a country which comprised a myriad small, medium and large kingdoms could have an almost identical system of governance, which exuded republican values at that. The fundamental reason for this is no ruler had any legislative powers. Laws were formulated only at the centres of learning of that time, such as Varanasi, Ujjain, Nalanda, Rameshwaram and an array of temple towns.

We often mistake the term “Rishi” used in Indian texts as an ascetic possessing supernatural powers that did nothing else but meditate under a tree or inside a cave in the Himalayas. This is far removed from the truth. A majority of the Rishis were intellectuals who belonged to different centres of learning and lived normal family lives. It is these Rishis who were the lawgivers of ancient India. Manu, Atri, Vishnu, Yajnavalkya, Angiras, Katyayana, Brihaspati, Parasara, Vyasa, Daksha and Vashishtha are a few examples of Rishis who propounded the laws or Dharma-Shastras, which were codified in Smritis. As per Hindu traditions, Dharma encompasses religious, moral, social and legal duties of all men, specific duties of specific castes, the special duties of kings and so on.

The fact that the Smritis prescribed the duties of the rulers should be underscored. The ruler was prohibited from becoming a law-maker or even an interpreter of the law. Similarly, although the ancient rulers are perceived to be the fountain of justice, judiciary was actually dispensed by a Chief Judge with the help of counsellors. Besides, there existed people’s tribunals like Puga, Sreni and Kula, which were responsible for the regular administration of justice.

It can not be decried that governance involves three institutions, i.e. Legislature, Judiciary and Executive. In a monarchy, the King is the head of all these institutions in absolute terms. The King is the law-maker as well as the ultimate judge and is responsible for executive functions. On the other hand, the distinction among the three is arguably a quintessential feature of republicanism. Indian monarchy, since ancient times, was never absolute in nature like its counterpart in Europe. European

kings had the powers to make their own laws, enforce and interpret them. This is perhaps the reason why the mode of administration grossly varied in the 40 or 50 different kingdoms across ancient Europe. India, in stark contrast, despite having far more number of kingdoms, had a relatively common system of administration because of common laws which were made at centres of learning by intellectuals (Rishis), thereby exuding the redolence of republicanism and more so because the sovereign power of the ruler was not truly speaking supreme. It is primarily for this reason that changes of guard via foreign invasions had very little impact on the day to day life of the common man. Admittedly there were a few regional and community based variations in the prevalent laws.

Even after the establishment of the Muslim rule, the Smriti laws continued to be fully

recognized and enforced. Although the Muslim rulers destroyed several centres of learning, they were prudent and politic enough not to meddle with the socio-religious dictates of the Smritis and found it expedient to continue with them, largely unchanged.

It is a misnomer to believe that the British united India. In reality, India was always united despite its plurality, through its common traditions and values, thanks to the Smriti laws that were largely uniform in nature all across the country. In this sense, it may be pedantic to hold that India became a republic on the 26th January, 1950. Our Republic Day celebrations should therefore be seen as a continuation of the republican values and traditions which existed all along our chequered history.

On the midnight of 14-15 August 1947, India had, as Jawaharlal Nehru put it, her "tryst with destiny". A little over two years later (on 26 November 1949), she had another memorable interface with destiny as "the people of India" happened to "adopt, enact and give" to themselves the Constitution of India, which came into force on 26 January 1950.

The Preamble is an integral part of the Indian Constitution. It embodies the fundamental values and philosophy, upon which the Constitution is based and the aims and objectives, which the founding fathers of the Constitution enjoined the polity to strive to achieve. If we

a SOVEREIGN SOCIALIST SECULAR
DEMOCRATIC REPUBLIC
and to secure to all its citizens :

JUSTICE, social, economic and political;

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

EQUALITY of status and of opportunity; and to promote among them all FRATERNITY, assuring the dignity of the individual and the unity and integrity of the Nation; IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949 DO HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION."



The Preamble of the Indian Constitution

Balabhadra Ghadai



throw light on the history of the Preamble, we would find that, although it appears at the beginning of the Constitution, it was passed and adopted at last and only after draft articles of the Constitution were adopted. So it is significant to note that the preamble is based on the 'Objective Resolution' which was drafted and moved in the Constituent Assembly by Jawaharlal Nehru on 13 December, 1946 and it was almost unanimously adopted on 22 January, 1947.

The Preamble of the Constitution reads as follows:

"WE, THE PEOPLE OF INDIA,
having solemnly resolved to constitute India into

The words 'Socialist' 'Secular' and 'Integrity' were initially not there in the Preamble and were added to it by the 42nd Amendment (1976) to the Constitution.

The words "We, the people of India" which echo in the opening words of the Preamble to the Constitution, emphasize the ultimate authority of the people whose will brought the Constitution into being. The Indian Constitution is 'Indian made' and strictly 'indigenous'. As such the Indian people "view it with pride" and it reflects their long-cherished needs and aspirations. However, owing to the exigencies about the time of the transfer of power,

especially the time constraint, a new Constituent Assembly (elected on adult franchise) could not be constituted. Yet in terms of competence, personnel and popularity, the Constituent Assembly fully enjoyed the confidence and support of the Indian people. Hence, under the circumstances, the Constitution could well be regarded as a people's Constitution which, as the Preamble says, the people of adopted, enacted and gave to themselves.

The Preamble envisages the nature of state which the Constitution wants to establish. It states that India shall be a Sovereign Socialist Secular Democratic Republic. Sovereignty means absolute independence, i.e, a government which is not controlled by any other power; internal or external. India is independent in internal and external matters and is no more under the control of a foreign power. As a sovereign independent state, India is free both internally and externally to take her own decisions and implement these for her people and territories.

Socialism is regarded as a prime feature of the State in India. It reflects the fact that India is committed to secure Justice-social, economic and political, to all its people by ending all forms of exploitation and by securing equitable distribution of income, resources and wealth. This has to be secured by peaceful, constitutional and democratic means. Even after adopting liberalization, privatization and competitive economic system, the Indian state remains committed to secure socialistic goals socio-economic equality and an egalitarian society. Securing of socialist objectives of development through democratic and liberal means continues to be an objective of India.

In the context of secularism in India, it is said that 'India is neither religious, nor irreligious nor anti-religious. The unity and fraternity of the people of India, professing numerous Faiths, has been achieved by enshrining the ideal of a 'secular State', which means that the State protects all

religions equally and does not itself uphold any religion as the State religion. Explaining the meaning of secularism as adopted by India, Alexander Owics has written, 'Secularism is a part of the basic structure of the Indian Constitution and it means equal freedom and respect for all religions.'

The Preamble declares India to be a Democratic State. Democracy is generally known as government of the people, by the people and for the people. Effectively this means that the Government is elected by the people, it is responsible and accountable to the people. The democratic principles are highlighted with the provisions of universal adult franchise, elections, fundamental rights and responsible government. It is significant to note that the Indian Constitution promises not only political but also social democracy, as explained by Dr. B.R. Ambedkar in his concluding speech in the Constituent Assembly. "Political democracy can not last long unless there lies at the base of it social democracy. What does social democracy mean ? It means a way of life which recognizes liberty, equality and fraternity which are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Liberty cannot be divorced from equality, equality cannot be divorced from liberty. Nor can liberty and equality be divorced from fraternity."

The Preamble further emphasizes that India shall be a Republican state, which means that the head of the state in India should be elective and not selective or hereditary. Defining a Republic, James Madison has observed, "It is a government which derives its powers directly or indirectly from the great body of the people, and is administered by persons holding their office during the pleasure of the people, for limited period or during good behaviour." Thus, India has a President who is indirectly elected by the people and has a fixed term of office.

The Preamble proceeds further to list four cardinal objectives of the Indian Republic which are to be secured for all its citizens. These objectives are: 'Justice', 'Liberty', 'Equality' and 'Fraternity'.

1. **Justice:** Indian Constitution seeks to secure justice- social, economic and political for all the citizens. Social justice means the abolition of all sorts of inequalities which may result from inequalities of wealth, opportunity, status, race, religion, caste, title and the like. To achieve this ideal of social justice, the Constitution lays down the directives for the State in part IV of the Constitution. The expression 'economic justice' means no discrimination between man and man on the basis of income, wealth and economic status. It stands for equitable distribution of economic equality, end of monopolistic control over means of production and distribution, decentralization of economic resources and securing of adequate opportunities for all for earning their livelihood. In its political dimension, justice means equal, free and fair opportunities to the people for participation in the political process. It stands for the grant of equal political rights to all the people without any discrimination on the basis of caste, colour, creed, religion, sex or place of birth. The Constitution of India provides a liberal democratic political system in which all the people have the right to elect their representatives and right to hold public offices.

2. **Liberty:** The Preamble declares liberty to be the second cardinal objective. It is again not liberty in general and abstract sense, but it is liberty of thought, expression, belief, faith and worship. It signifies not only the absence of any arbitrary restraint on the freedom of individual action but also the creation of conditions which are essential for the development of the personality of the individual. The grant of Fundamental Rights (Part III) including the right to freedom is designated to secure this objective.

3. **Equality:** Equality as a goal set out in the Preamble is equality of status and opportunity. All kinds of inequality based on the concept of rulers and the ruled or on the basis of caste and gender, were to be eliminated. All citizens of India should be treated equally and extended equal protection of law without any discrimination based on caste, creed, birth, religion, sex etc. Similarly, equality of opportunities implies that regardless of the socio-economic situations into which one is born, he/she will have the same chance as everybody else to develop his/her potential capacities and choose means of livelihood.

4. Finally, it is the spirit of brotherhood, that is emphasized by the use of the term "fraternity" in the Preamble which is an instrument for assuring dignity of individual and unity and integrity of the nation. India being a multilingual, multi-cultural and multi-religious state, the unity and integrity of the nation can be preserved only through a spirit of brotherhood that pervades the entire country, among all its citizens, irrespective of their differences. Justice, Liberty, Equality, Fraternity and Dignity as envisioned in the Preamble go hand-in-hand in their spirit and extent. Fundamental Rights and Directive Principles go a full length for ensuring dignity of the individual.

From the above discussion, it is found that the Preamble of the Indian Constitution embodies the highest and noblest ideals of a democratic State which are not to be found in any other Constitution of the world. Summing up of the features of the Preamble, a prominent member of the Constituent Assembly, Pandit Thakur Das Bhargava rose to the poetic heights when he said, "The Preamble is the most precious part of the Constitution. It is the soul of the Constitution. It is a key to the Constitution. It is a jewel set in the Constitution."

Balabhadra Ghadai, Principal, MK.College, Khiching, Mayurbhanj.

ABSTRACT

Fundamental rights are described as the basic rights guaranteed to every citizen of the nation under the Constitution that helps in proper and balanced development of individuality. Fundamental rights are defined under Part-III of the Constitution of India, comprising articles from 12 to 35, which ensure civil liberty to all the citizens so that they can lead their lives peacefully. Fundamental rights are justiciable. Moreover, they also prevent the state from intruding their freedom.

Keywords:- Fundamental rights, Constitution, Individuality, Comprising, Vis-A-Vis.



Fundamental Rights Vis A Vis Socio-Economic Development

Dr. Sudarshan Behera



Fundamental Rights are described as the basic rights guaranteed to every citizen of the country under the Constitution that helps in proper and balanced development of personality. Fundamental rights are defined under Part III of the Constitution of India, comprising articles from 12 to 35 which ensure civil liberty to all the citizens so that they can lead their lives peacefully. Fundamental rights are justiciable. Moreover, they also prevent the State from intruding their freedom.

Fundamental Rights apply to all the citizens of the country equally, regardless of their race, caste, creed, sex, place of birth, religion,

etc. Violation of the fundamental rights may lead to punishment under the Indian Penal Code (IPC), based on the discretion of the judiciary.

Relevant articles on fundamental rights of Part III COI:

14. Equality before law—The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

15. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

16. Equality of opportunity in matters of public employment

Protection of certain rights regarding freedom of speech, etc.—(1) All citizens shall have the right—

- (a) to freedom of speech and expression;
- (b) to assemble peaceably and without arms;
- (c) to form associations or unions;
- (d) to move freely throughout the territory of India;
- (e) to reside and settle in any part of the territory of India; and
- (f) to practise any profession, or to carry on any occupation, trade or business.

21. Protection of life and personal liberty

25. Freedom of conscience and free profession, practice and propagation of religion

The Supreme Court in its unanimous ruling by a bench of 9 judges has made it clear that the right to live with dignity and the right of privacy both are to be recognized as dimensions of Article 21 of the Constitution of India and that right to privacy is an integral part of fundamental rights.

It needs to be inserted in Part III of the Constitution by the legislative body.

Definition of Directive Principles of State Policy

As it is evident from the name, Directive Principles of State Policy are the instructions given to the central and state government of the country, so as to refer them while formulating the laws and policies, and to ensure a just society. The principles are embodied in Part IV and listed in article 36 to 51 of the Constitution.

Directive Principles are non-justiciable, in the sense that they cannot be enforced in the court of law. However, these are recognized as important in the governance of the State. These principles aim at creating such a socio-economic environment, which can help the citizens to live a good life. Further, the directive principles also gauge the performance of government, concerning the objectives achieved by it.

Key differences between Fundamental Rights and Directive Principles

The differences between fundamental rights and directive principles are discussed in the points given below:

1. Fundamental Rights can be understood as the basic freedom enjoyed by every citizen of the country, which is recognized by society and sanctioned by the State. Conversely, when laws and policies are framed by the central or state government, certain principles are considered, called as directive principles of state policy.
2. Fundamental rights are defined under Part III of the Constitution, comprising articles from 12 to 35. As against, Directive Principles of State Policy are embodied under Part III of the Constitution, containing articles from 36 to 51.
3. Fundamental rights are negative in nature, in the sense that it prevents the government from doing certain things. In contrast, Directive Principles are positive, as it requires the government to do certain things.
4. Fundamental Rights are justiciable, as they can be enforced, whereas the directive principles are non-justiciable, in that, they are not enforceable in the court of law.
5. While fundamental rights establish political democracy, directive principles set social and economic democracy.

6. Fundamental Rights are legal sanctions, but directive principles are moral and political sanctions.

7. Fundamental Rights follow an individualistic approach, and so it promotes individual welfare. On the contrary, Directive Principles promote the welfare of the community as a whole.

Article 51A delineates fundamental duties. These are all advisory.

What are Economic and Social Rights?

Human rights are based on principles of dignity and freedom. Both are severely compromised when human beings cannot meet their fundamental needs. Economic and social rights guarantee that every person be afforded

Comparison Chart

BASIS FOR COMPARISON	FUNDAMENTAL RIGHTS	DIRECTIVE PRINCIPLES
Meaning	Fundamental Rights are the essential rights of all the citizens of the country.	Directive Principles are the guidelines which are referred while formulating policies and laws of the country.
Defined in	Part III of the Constitution	Part IV of the Constitution
Nature	Negative	Positive
Enforceability	They are legally enforceable	They are not legally enforceable
Democracy	It establishes political democracy.	It establishes social and economic democracy.
Legislation	Not required for its implementation.	Required for its implementation.
Promotes	Individual welfare	Social welfare

Socio-economic developments comprise an array of social and economic issues like economic growth, equity, disparity in economic level, education, health, shelter, access to justice system, freedom of speech, right to privacy, right to embrace and practice religion and so on.

The consensus building measures to have a proper dialogue and discourse on convergence of views on interrelationship between rights and economics is by far the most challenging job of the time.

conditions under which they are able to meet their needs. In particular, economic and social rights include:

The Right to Education enabling all persons to participate effectively in a free society and is directed to the full development of the human personality.

The Right to Food guaranteeing freedom from hunger and access to safe and nutritious food.

The Right to Health ensuring the highest attainable standard of physical and mental health including access to care, nutrition, and clean water

The Right to Housing ensuring access to a safe, secure, habitable, and affordable home with freedom from forced eviction.

The Right to Social Security guaranteeing that everyone regardless of age or ability to work has the means necessary to procure basic needs and services.

The Right to Work guaranteeing the opportunity to have fulfilling and dignified work under safe and healthy conditions with fair wages affording a decent living for oneself and one's family. It also provides for freedom from unemployment and the right to organize.

There remains a wide perception of a conflict between realising rights on the one hand and economics concerns on the other – with fundamental freedoms and human rights often viewed as being in tension with development, growth and the optimal allocation of resources. Re-igniting growth, particularly in regions of poor states of India that have experienced little or negative growth, is of paramount concern.

This is recognised as a key priority for achieving the Minimum Development Goals (not just in relation to income poverty). Indeed, the main motivation for the proposed scale-up in aid flows is to enable states to reach self-sustaining growth paths and reduce long-term aid dependence.

However, this growth focus raises concerns, partly based on some past experiences, about whether seeking to achieve and accelerate growth will conflict with the realisation of key rights. This emphasizes the now widely recognised fact that the nature of growth matters, in particular

its distributional pattern and its sustainability (coupled with the ability to manage downturns). This focus on how to attain broad-based growth is evident in, for example, the recent multi-donor project on operationalizing Pro-Poor Growth (OPPG).

We argue here that there is much less conflict between the realisation of rights and economic concerns than is often assumed. Much of this perception of conflict is a matter of different language and approach, and there is considerable space for dialogue. Rights-based approaches and frameworks of analysis of economic growth are much more compatible than is sometimes supposed by detractors, and they often address very similar issues. This is not to deny that there are still real issues and choices to face, but these arise just as much within a rights approach or within an economic perspective as between the two.

Economists often assume that because the international human rights framework is a normative framework (relating to things that ought to be the case), insufficient attention is given to costs and other types of feasibility constraints. These constraints imply choices and sequencing, which suggests a conflict with the concepts of indivisibility and interdependence of rights. However, this is largely a misperception. The need for sequencing of policies and programmes is widely recognised in the human rights field, and the international obligations of states in the field of economic and social rights are limited by the principle of 'progressive realisation'. States are not under an international legal obligation to go beyond available resources in achieving the progressive realisation of economic and social rights. They are required to demonstrate 'reasonable effort' – and where resource constraints are binding, this obligation can be

discharged through the adoption of policies and programmes that facilitate the achievement of human rights over time. It has reasoned that where resource constraints are binding, the responsibilities of the state can be discharged through the adoption of policies and programmes that facilitate the achievement of human rights over time rather than their immediate fulfilment.

The protection and promotion of most rights requires resources, and this is obviously especially difficult in low-income countries. Where resource constraints are tight and choices need to be made, including among different rights objectives, the principles discussed above of progressive realisation of rights (and hence prioritization) become important – while still aiming to achieve all rights objectives over time. In these circumstances, growth is important as the key means of providing increased resources (although aid can also play a role to complement this). Good growth performance is therefore important in achieving rights outcomes more quickly and more fully.

But the nature of growth is very important. One issue is that growth needs to be sustained, partly so that the commitment to the progressive realisation of rights can be honoured, but also because there is evidence from a number of studies that downturns often hit poorer groups harder (they are less able to protect themselves against adverse shocks), and that this group can respond less quickly in recovery periods. As such, volatility of growth is likely to compromise its ability to achieve sustained poverty reduction and expansion of key freedoms.

It is important also to recognise that some trade-offs between growth and equity can be

expected. For example, growth will frequently require increased levels of private sector investment; this can be important for employment creation for unskilled workers but may not bring significant benefits to poorer groups in the short term. Similarly, many means of attaining agricultural growth (for example, new seeds or new cultivation practices) are likely to be more easily accessible to, or willingly adopted by, larger farmers who face less risk and/or are better insured against it. Or trade liberalisation will often promote growth but this can be accompanied by increased inequality. That all said, it is important to note that even inequitable growth can achieve impressive reduction of poverty even for the poorest, such increases in inequality may be temporary. If they persist, they reduce the future effectiveness of growth for poverty reduction – and generally for the achievement of other key rights and freedoms.

There is increasing evidence, much of it based on cross-country studies, of the importance of key freedoms for growth, as well as for preventing downturns or managing them more effectively. For example, an important study by Barro (1996) confirms the importance of higher schooling levels, higher life expectancy, better maintenance of the rule of law and lower fertility rates (related to female empowerment) as being key determinants of economic growth, and each of these findings has been confirmed by many other empirical studies.

There is plenty of evidence that gender inequality, particularly in relation to education, has a substantial adverse impact on growth.

The example of the Right to Food campaign in India

Assuring food security is clearly a key ultimate policy objective, but is also important for both growth rates (malnutrition having adverse impacts on production) and for the distributional pattern of growth. The Right to Food campaign in India illustrates the important role that the legal enforcement of human rights can play in promoting both equity and efficiency in food security policy).

The roots of 'nutritional crisis' in India influence organised agricultural interests on food security policy. High 'minimum support prices' for food grains, fixed by government under pressure for influential farmers lobbies, have boosted production and resulted in food buffer stocks increasing to well above official levels amid

'continuation of the severest incidence of under-nourishment in the world'. The Right to Food campaign demonstrates the ways in which legal protection of the right to food under the Indian Constitution can be invoked as a basis for challenging this policy and can function to increase the 'voice' and influence of vulnerable groups vis-à-vis organised agricultural interests in public decision making.

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Hathigumpha Inscription, recorded over 2000 years back came to limelight in 1820 and became a landmark as soon as the contents could be deciphered up to a sizeable and acceptable extent. Still few words are not satisfactorily decipherable. A fraction is so eroded that some lines and words are declared as lost.

However, this is basically the curriculum vitae of Emperor Kharavela that naturally retains his legendary golden period of Kalinga administration with contemporary history, geography, religion, arts, crafts, dance, music and



Image and Nature of Kalingadhipati Kharavela

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social life of Kalinga. The sculpture rich caves reveal some pictures, the meaning of them have been differently coined by national archaeologist pointing to national literature like Sakuntala-Dushmant story, tale of Udayan King and Swapna Vasabdatta, life sketch of Jaina Tirthankar Parswanath etc. That also does not fit well to the stories though the stories hail from the contemporary periods. But it is known that Jaina tales are rarely seen in cave sculptures of that time. No trace of such art is hinted by Hatigumpha Inscription or any other site, rather some caves with such figures have been named after

Kharavela's queen or personal assistant. So, it can be well presumed that these scenes are in some way relevant to Kalinga's own story that has been inculcated into the cave art. As such, there is no image of any Tirthankar in Udayagiri, many are seen in Khandagiri in many caves including Barabhuji Gumpha. That too was built/ inscribed one thousand years after Kharavela by Udyot Keshari in the middle of eleventh century A.D.

Thus it is pertinent to assume that the scenes of war, surrender, family affairs, social scenes are of Kalinga and that too events of Kharavela's tenure. Many of the scenes of King



and Queen, Worship Scenes, Hunting stories, Lovable scenes in caves point to the royal figures of Kalinga. One important event of Kalinga narrated in the frieze of upper story of Rani Hansapur Cave of Udayagiri is not O' Malley and Manmohan Chakravarti's assumption

of Parsvanath's marriage depicted in Parsvanath Charita, which is a tale of later centuries.

A mimic of Ranihansapur Cave upper story hunting scene is seen in Ganesh Gumpha with the abduction scene. This is interpreted to be an episode of elopement of Vasavadatta, the princess of Avanti with King Udayana of Kausambi. But this is little different from the original scene of biological significance at Ranihansapur Cave and is attributed as a posterior event in history as per the story of Bhasa of 3rd century, A.D.¹

Local historians of Odisha with their in depth analysis, point these scenes to events of the then Kalinga, marriage scene of Kharavela and the worship scenes of King and Queens, festive occasions with dance picture. The two important historians of Odisha who have worked on Hatigumpha Inscription and Cave cut sculpture of Odisha are N.K. Sahu² and K.C. Panigrahi³.

Tracing those cave sculptures, the following figures and artist made pictures have been prepared to depict Kalingadhipati Kharavela. These images are from Caves Ranihansapur, Manchapuri, Jaya – Vijaya of Udayagiri and Tattua



Gumpha-2 of Khandagiri. The scenes of these caves fit into the descriptions of Hatigumpha inscription and contemporary history of Kalinga and reveals the jubilant pictures of victory, celebrations and glory. Kharavela is viewed as an emperor with tolerance to many religions of the country and not an astute Jain. His worship pattern and his coronation hint at Brahmanic rituals prevalent at his time.

There are a number of cave arts with figure of a king in victorious celebrations, social functions and familial worships in Udayagiri and Khandagiri

caves. The royal figure is with his crown and royal Chhatri are accepted as His Highness Kalingadhipati Kharavela. The worn out figures yields many important pictures and events on pencil touch. One





scene of a robust elephant tied up tightly in a thick Kalinga rope to a tree is seen to be tamed at that time.

From the above images, the authors assume the figure of Kharavela, his height, gait and nature. Kharavela was of sound health, not thin built not obese. His height on modern gadgets is around 2 metres, i.e. 6 feet to 6 feet 6 inches. His complexion is said to be brown (*kadara sarirabata*, Hathigumpha language of (Kahara complexion). From all his images, he is seen to have a pleasant expressive facies. He has a pleasant look, but sharp and prompt. Hunting scene to worship in folded hands, he seems sober with lot of patience. This is more an imaginary attribute than fact based and is given to excite curiosity in the mind of the reader.

The royal crown of Kharavela is unique with 3 bulbar projections to top. The emperor has 2 prominent ear ornaments, *karna kundals*. This ear ornament was very popular in Kalinga, men and women used to wear such prominent ornament. The emperor is seen to wearing a heavy necklace with a design.

Kharavela is seen to have worn the Kalinga patta clothe in a royal fashion. He is

dressed with his dhoti with folding around waist and the fall in front is typical of *dhoti* wearing in the native state. Gait, gestures and postures of the great person is unique and pertains to the then social prevalent conditions. He seems more subject friendly than belonging to an extractive royal administering from secluded corners of the palace.

To impart something on the nature and behaviour of Kharavela, it is preferable to refer to the contents of Hathigumpha Inscription than draw it from his images.

He was born in a juncture to glorify the dynasty of Chetaraja and possessed many auspicious signs. He had lot of gifted qualities and became proficient in all the arts and educative elements a prince can have – writing, coinage, arithmetic, all branches of military. He was adept in Gandharv Vidya, all branches of dance and music. He was possessor of invincible armies.

Kharavela had wonderful victories all around his native Kalinga. His expeditions to West, North-West, North and South were quite fruitful to justify invincible or *Apratihata*. He amassed huge wealth for Kalinga derived from expeditions, revenue and sea trade. Power and treasure had no great impact on the nature and behaviour of the Kalinga patron. He had led a religious tapas life after his expeditions and getting back the deity Agrajina from Magadha.

He is heralded as the King of bliss, the King of prosperity, the bhiksu King and the King of Dhamma. He was proud of Rajasri Vasu, his ideal ancient Chedi King, Uparichara Vasu. He possessed special qualities as worshipper of all religious orders, as caretaker of shrines of Gods, as upholder and protector of law. He is acclaimed

as one of the best administrators who executed the best for his subjects and was great executor of law, with observation what he sees, hears and feels. He is the great legendary Kharavela.

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ABSTRACT

“The Earth is enjoyed by heroes” – this is the unfailing truth. Be a hero. Always say; I have no fear. These buzzing words are uttered by Swami Vivekananda, the hero of the youth, pride of India, icon of patriots, great and trustworthy disciple of Guru Ramakrishna and worthiest son of Bharatmata. He was not only a spiritual leader or monk, but also a philosopher, statesman, educationist and true lover of mankind. His scheme of education intends to make a man complete one having elegant intensity, strong-will power, character and concentration. To him,

at attaining both secular (Apara Vidya) and Spiritual goals (Para Vidya). He says the three concepts – Capacity, Propensity and Capability – emphasize three aspects of education, respectively: - That which makes learning possible; the development of learning; and self-development or self-empowerment. Education, he said, must provide life-building, man-making, character-making assimilation of ideas. To him, the very essence of education is concentration of mind, not the collecting facts. He rejects the system of education that merely intends the intellectual development of child. Rather he



Vision of Swami Vivekananda on Education

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education is the manifestation of divine perfection already exists in man. Being the messenger of Indian wisdom to the western world, Swamijee proved the value of Hinduism and Indian spiritualism to assign world peace. He gave a new understanding of religion, new view of man, new principle of morality and ethics and tried to bridge the gap between East and West. His scheme of education is mingling between science and religion (Vedanta), material prosperity and spiritual attainment, mother-tongue and other language, book-learning and experience and practical education. His vision in the field of education aims

propagates true education should be capable to make a man an all-rounder. He protests against the today's education which neglects training of the mind in all its aspects, but it also neglects the spiritual sides of human beings. He over emphasized on education of masses more particularly downtrodden people and neglected women. He desired that the teacher's life and personality should be like a blazing fire which could have a positive influence on the pupils in his care. He treats religion as the innermost core of education. Interestingly, the UNESCO report “Learning to be” published in 1972, while defining the aim of education, echoed the idea of

Swamijee-harmonious development of child. It reads: "The Physical, the intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education". Indian Government has also legislated **Education** as a fundamental right in RTE-2009 which was dream of Swamijee a century ago. Swamijee's cry for the uplift of poor, neglected women has evoked a favourable response from all corners of the world. His vision of education – aims, curriculum, method, discipline, role of mother tongue, technical education, practical experience, religion, Vedanta and responsibilities of teachers greatly influences the present educationist and will promote fuel to the education planners, policy makers, curriculum framers and educationist forever.

Swamijee's views on prevalent Educational System :

Strongly criticizing the contemporary educational system, the chief objection raised by Swami Vivekananda was that it turned men into slaves, capable of slavery and nothing else. Regarding the prevailing university education, he remarked that it was not better than an efficient machine for rapidly turning out clerks. It deprived people of their faith and belief. The English educated people believed that Gita was false and the Vedas were no more significant than rural folk lore. Criticizing this system of education Swamijee compared it to the person who wanted to turn his ass into a horse was advised to thrash the ass in order to achieve this transformation and killed his ass in this process. From humanistic point of view Swamijee criticized the contemporary British System of education. To him "it is not a man making education, it is merely and

entirely a negative education. A negative education or any training that is based on negative education is worse than death. And the result is that fifty years of such education has not produced one original man in the three presidencies. Even man of originality in this country, or they have gone to the old universities once more to cleanse themselves of superstition."

Unfortunately, after seven decades of our liberation, Indian students are unable to get the education that was proposed by Swami Vivekananda- the architect of modern India. Till now our education system is incapable to turn out true Indians having self – confidence, self – esteem, self – reliance, selfless attitude and patriotic feeling. Today's education is far away from religion, ethics and spirituality. Now instead of giving birth clerks, our education system produces so called intellectuals to run after multi – national companies not to spread the ideals of our cultural heritage, glory past but to earn dollars, pounds and becoming a member in the club of millionaires. Instead of man-making, our present education system has become money-making process. Yet, our education system fails to fulfill the dream of Gandhi (Ram Rajya- an ideal state), Sri Aurobindo (Unified India) or Swami Vivekananda to make a destitute free India. Today's education is not a happy blend between science and Vedanta, materialism and spiritualism. It is not aimed at the manifestation of divine perfection already exists in man. It is not based on the capacity. (to acquire a specific characteristic or to become someone who possesses it), the propensity (an attribute which indicates what a person is likely to do when the opportunity comes and freedom of choice is available) and the capability (means a person's motivation and efficiency in working towards an

intended outcome). Today's education at any levels (Elementary, Secondary & Higher) does not intend to provide life – building, man-making and character-making assimilation of ideas. It is simply the accumulation, memorization and repetition of facts. In short, the present Indian education system has become more and more institutionalized, commodified and commercialized.

Thus, to save our nation and also the world as a whole, the relevance of Swamijee's idea of education the need of the day. This paper attempts to reflect the vision of Swami Vivekananda on education.

WHAT TRUE EDUCATION IS TO SWAMIJEE ?

What is education? Is it book learning? No. Is it diverse knowledge? No, even that. The training by which the current and expression of will are brought under control and become fruitful is called education. (IV. 490)

To Swamijee, education is not the tit bits of knowledge or information inserted into the minds of children by force. According to Swamijee, if education means information only, then libraries could be the greatest saints of the world and encyclopedia had become seers and *rishis*. "Education is manifestation of the divine perfection already in man."

Thus, merely passing examination or receiving degree is not education. According to him, education is that process which prepares a man for struggle of existence by making himself self-reliant and by developing his character and intelligence.

So he frequently says, the education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion – is it worth the name? Real education is that which enables one to stand on his own legs. (VII. 147-48)

CHIEF TENETS OF SWAMIJEE'S EDUCATIONAL THOUGHTS:-

His philosophy of education is a reflection of his general philosophy of life. His main contention is that education is the manifestation of divinity already existing in man. He believes knowledge resides within the individual himself. Education is the manifestation of the same. Let's in brief, jot down some ingredients of education according to Swamijee.

- Swamijee says we want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.
- Education has to attain four important goals – Self – development, fulfillment of Swadharma, Freedom of Growth and character formation.

Self – development:

True knowledge does not come from outside, it is discovered within the individual, in the self which is the source of all knowledge. Thus role of education to unlock or uncover the knowledge hidden in our mind and child is allowed to develop himself a plant develops its own nature.

Swadharma:

Swamijee condemns to copy others or to impose foreign education on child. He asked, “Getting by heart the thought of others in a foreign language and stuffing your brain with them and taking some university degree, you can pride yourself as educated. Is this education? True improvement is self-inspired and external pressure only creates destructive reactions leading to obstinacy and indiscipline. So everyone has to grow himself.”

Freedom of Growth:

Swamijee is a staunch exponent of freedom in education as it is sine-qua-non for self-development. The child should be given ample freedom to grow according to his own nature. The teacher should not act as a/an director, dictator, imposer, task master, he should be a friend, philosopher and guide having an attitude of service and worship.

Character Formation:

Character building which is need of the day was specifically emphasized by Swamijee not only for harmonious development of child but also to build a civilized, cultured and well developed nation. To Swamijee, character formation requires hard work, moral and spiritual values, Gurukul system, formation of good habits, learning through mistakes and will power to make good habits and to make a man great.

- Education is a man-making, life-building and character forming process.
- Education should inculcate spiritual values (Para Vidya) and secular values (Apara Vidya)

- Training of mind should be student’s highest priority and not simply the accumulation, the memorization and the repetition of facts. But training of mind in all its aspects is conspicuously absent in today’s education.
- To him, the essence of education is concentration of mind, not the collection of facts.
- Science coupled with Vedanta is the chief contribution made by Swamijee to education.
- Vivekananda strongly recommended the adaptation of a spiritual & ethical culture and he looked upon religion as the innermost core of education.
- Swamijee’s most unique contribution to the creation of new India was to open the minds of Indian to their duty to the down masses. Being a genuine friend of poor and weak particularly the helpless masses of India, he was the first Indian leader who sought a solution to their problems through education. He argued that a nation was advanced to the extent that education and culture reached the masses.
- Swamijee was a strong supporter of female education. To him, women’s chastity is a strength and vitality for reaching perfect womanhood. He says women should be ideal like our puranic Sita, Savitri, Damayanti. Lilavati, Mira, etc.
- Vivekananda was one of the first among religious teachers to understand the importance of science and technology. In the first place, Swamijee saw that poor countries like India would be able to overcome

poverty and backwardness only by mastering technology. Secondly, he saw that science is not contradictory to the external spiritual principles, which is the foundation of Indian culture. Both science and religion are concerned with truth.

- To him “Religion as the rice and everything else, like the curries. Taking only curries causes indigestion and so the case with taking rice alone”.(V. 360)
- Regarding personality of teachers, Swamijee says, “Words, even thoughts, contribute only one-third of the influence in making an impression; the man, two thirds”. He therefore, desired that the teacher’s life and personality should be like a blazing fire which could have a positive influence on the pupils in his care.
- Swamijee emphasized on a close personal contact between the teachers and taught. To him “My idea of education is personal contact with the teacher – Gurugriha-Vasa. Without the personal life of a teacher, there would be no education. Take your universities. What have they done during the fifty years of their existence? They have not produced one original man. They are merely an examining body. The idea of the sacrifice for the common weal is not yet developed in our nation.” (V-224)
- To Swamijee, Love, Help, Guidance, Concentrations and Meditation, Brahmacharya, Faith and Reference, Discussion and Contemplation, Study of scriptures, Service into others are the means of education.
- Swamijee is an advocate of mother-tongue as the medium of instruction. To him, “You will understand the difficulty when I tell you that I have been studying this languages (Sanskrit) all my life, and yet every now book is new to me. How much more difficult would it then be for people who never had time to study the language thoroughly ! Therefore, the ideas must be taught in the language of the people. (W.3.290)
- Emphasizing technical education, Swamijee says, “If I can get some unmarried graduates, I may try to send them over to Japan and make arrangements for their technical education there, so that when they came back, they may turn their knowledge to the best account of India. What a good thing that would be! (CW.5.32)
- Again he says, “It would be better if the people got a little technical education, so they might find work and earn their bread, instead of dawdling about and crying for service. (C.W.5.367)

CRITICAL ANALYSIS:

A critical analysis of Swamijee’s vision in the field of education reveals that his scheme of education is not merely meant for fulfilling biological needs of human being but to make a man an all rounder-physically, mentally, socially, emotionally, morally and spiritually. His scheme of education intends to attain both Secular (Para Vidya) and Spiritual (Apara Vidya) goals. To materialize the goal of Swamijee, all most all education committee and commissions set up after independence recommended for harmonious development of child through education. Swamijee was the advocate of both religion and science in

the curriculum. He met the challenge of modern science by showing that religion is as scientific as science itself; religion is the science of consciousness.

The present era is the era of science and technology. Through science and technology, man has attained great prosperity and power and modern methods of communication and travel have converted human society into a global village. But degradation of man has also been going on a pace, as witnesses by the enormous increase in the broken homes, immortality, violence, crime, corruption, etc in modern society. Vivekananda's concept of "potential divinity" of the soul prevents this degradation, divinizes human relationships and makes life meaningful and worth living. Swamijee had laid the foundation for spiritual human which is really the boon and blessing to human civilization for good.

In his scheme of education, Swamijee emphasized on morality and ethics which are the need of the day to turn the violent human beings into peaceful, civilized Supreme Being of the universe. He has given a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of Atman. He turned down the prevalent morality in both individual life and social life which is mostly based on fear – fear of the police, fear of public ridicule, fear of God's punishment, fear of Karma and so on. To him, we should be pure because purity is our law of nature, our true divine self or Atman. Similarly we should love and serve our neighbours because we are all one in supreme spirit known as Paramatma or Brahman. This principle of morality and ethics is highly applicable in the present society to inculcate peace, non –violence, brotherhood ship in society. In short, this is nothing but

Swamijee's dream of Vasudeva Kutumbakam which we call now "Global Village" in term of globalization".

Through the instrument of education, Swamijee called upon to bridge between the East and the West. He was India's first great cultural ambassador to the west who made the western people that they had to learn much from Indian spirituality for their own well-being. He showed that, in spite of her poverty and backwardness, India had a great contribution to make to world culture. On the other hand, Swamijee's interpretation of ancient Hindu scriptures, philosophy, institutions etc prepared the minds of Indians to accept and apply in practical life two best elements of western culture, namely science and technology and humanism. Swamijee taught Indians how to master western science and technology and at the same time develop spirituality.

Swamijee dreams to provide education to all Indians. Realizing the importance of education, he opines "Education education, education alone." Travelling through many cities of Europe and observing them the comforts and education of even poor people, there was brought to my mind the state of our own poor people, and I used to shed tears. What made the difference? Education was answer I got. (IV.483)

Again he says, "The only service to be done for our lower classes is to give them education, to develop their lost individuality... give them ideas.... That is the only help they require and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature..... Now if the mountain does not come to Mohammed, and Mohammed must go to the mountain. If the poor

but cannot come to education, education must go to him. (IV. 362-63)

The vision of the great statesman is going to materialize. After independence, our union and state governments have been constantly endeavouring to provide universal education. For that a dozen of programmes like DPEP, SSA, RMSA have been launched. Fortunately, Education has become a fundamental Right (RTE-2009). Besides, special attention is given by both Govt. and NGOs to increase literacy rate by providing mass education through Non-formal agencies. Now the children are not compelled to go school. Rather education has become available at every child's door. Of course, we have to do much to universalize education for masses. Still the steps of RTE is really a tribute to Swamijee, G.K. Gokhale, M.K. Gandhi and others who dreamt for universal education for Indians. Despite, Swamijee's idea of continual or lifelong education, however, have been adopted in many countries already.

Now all most all countries of the world are crying for scaling up the status of women- the destiny makers of families and nations as a whole. Now we are observing National and International Women Day. The UNO and other organizations are giving emphasis on Women Empowerment. But hundred years before Swami Vivekananda advised for Women Education. Of course, now his idea has evoked a favourable response from different quarters. Regarding the importance of women education, but none that are not to be solved by that magic word "education". (CW.V.231)

He again spells out, "Educate your women first and leave them to themselves' then

they will tell you what reforms are necessary for them." (CW.VI.115)

The approaches i.e. child centered, activity – oriented, experience based, etc were already suggested by Swamijee in his scheme of education. His vision in the field of education emphasizing mother – tongue as medium of instruction, language learning, technical education, practical experience, music and art in the curriculum are greatly influenced to the present educational system of our country and the other countries of the world.

Fortunately, there is a remarkable affinity between Swamijee's thoughts and actions a century ago and the present concern of UNESCO.

- His commitment towards universal values and tolerance, his active identification with humanity as a whole.
- The struggle in favour of the poor and destitute, to reduce poverty and to eliminate discrimination against women – reaching the unreached.
- His vision of education, science and culture as the essential instruments of human development.
- The idea that education should be a lifelong process.
- And the need to move away from rote learning.

CONCLUSION:

To conclude, Swami Vivekananda was an/a original thinker, great educationist, pragmatist,

idealist, naturalist, vedantist, supporter of science and technology, spiritualist and lover of mankind. To do away with all evils of the present day world his thought of education (Man-making and character building education) ought to be seriously re-examined today. His ideas of education and religion, materialism and spiritualism, science and Vedanta, should be taken into consideration to keep the globe from the threshold of annihilation.

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“Doing good to others is virtue (dharma); injuring others is sin. Strength and manliness are virtues; weakness and cowardice are sin. Independence is virtue; dependence is sin. Loving others is virtue; hating others is sin. Faith in God and in one’s own Self is virtue; doubt is sin. Knowledge of oneness is virtue; seeing diversity is sin”.

(The Complete Work of Swami Vivekananda, Vol.V/419)

Swami Vivekananda (1863 - 1902) was born to Viswanath Datta and Bhubaneswari Devi, in Calcutta on Monday, 12th January, 1863.

Narendra was a leading personality during his school and college career. He also distinguished himself in athletics, music and philosophy. He came in contact with Sri Ramakrishna, a saint and worshipper of Dakhineswari Kali, on the bank of the river Ganges. Gradually Narendra became a disciple to his master Sri Ramakrishna.

After the demise of Sri Ramakrishna in 1886, his disciples were guided by Sri Sarada Devi, the holy consort of the former. Narendranath wandered about the country, visited various places and saw the condition of



Swami Vivekananda

Nirmala Kumari Mohapatra



Parents called this boy ‘Naren’. His name was Narendranath Datta. Viswanath Datta was an Attorney-at-law in the Calcutta High Court. He had proficiency in English and Persian Languages. Let us look back and see his family back-ground. Viswanath’s father Durgacharan Dutta was skilled in law. He was also proficient in English and Persian languages. He renounced the world at the age of 25 and adopted monastic life after the birth of Viswanath. That means Narendranath’s grandfather had liking towards monasticism. The same thing happened in life of Narendra. After the death of his father he struggled a lot for feeding his mother and siblings.

the people. He came in contact with Sri Ajit Singh, Maharaj of Khetri, who became his first friend and disciple. His contact with Bal Gangadhar Tilak was another important incident. Both had good talks then. His deep studies in Mahabhasya of Patanjali and Upanishadas opened new doors of knowledge. Influence of philosophies of both Eastern and Western World showed him new ways. Travelling almost the whole country he reached at Kanya Kumari. He swam across the sea to a rock off the south coast and sat on meditation. He could feel the causes of miseries of our country and decided to go to the western world. His decision to attend the Parliament of

Religions at Chicago was supported by his followers and rich men like Maharajas of Khetri and Mysore. Especially the Maharaj of Khetri sent his personal secretary to see and make every arrangement of the journey. Here assuming the name Vivekananda he commenced his journey to America on 31, May, 1893.

Vivekananda travelled to America via-China, Japan, and Canada, and reached Chicago in the middle of July. There he learnt that the Parliament of Religions will be held in September. Living in Chicago would be highly expensive. So he went to Booston where he could manage with less expense. In the train he came in contact with Miss Katherine Sanborn. Through her goodness Vivekananda knew Prof. John Henery Wright of Harvard University who gave a letter of introduction. Anyway facing some difficulties he got the chance of addressing 7000 people in Parliament of Religions. It was organized in the Art Institute of Chicago.

Vivekananda addressed with words, as "Sisters and Brothers of America." The theme of his speeches was based on universality. He was highly accepted with claps which lasted for full two minutes. His speech touched the whole audience like light. The next day newspapers described him as the greatest figure in the Parliament of Religions.

Swami Vivekananda delivered series of lectures in USA, UK etc. He founded a 'Vedanta Society' in New York. He returned in 1896 as a hero.

Vivekananda spoke on various subjects like Faith and strength, Powers of the mind, Education and Society, serving man as God, Religion and Ethics.

On the Universal Law of life he spoke that by service fullness of life is made possible. Emphasizing on the Supreme Duty he said - "xxx great is science which gives light of knowledge to the world; but greater than all is religion which

teaches man his duty, which inspires man with strength to accomplish it; greatest of all is that knowledge of the human soul which makes daily service the path of progress and finds in the lowest work the steps that lead to the highest achievement. xxxx Right livelihood is based on justice. Right livelihood is made beautiful by love, and if there is to be a reckoning between the giving and the taking, then let the scale of giving weigh the heavier, and give to man far more than you take from him."

On Education he said - "We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet." He believed in goodness. His advice was as such "Ours not to reason why, ours but to do and die. Be of good cheer and believe that we are selected by the Lord to do great things, and we will do them." (V.23)

Vivekananda was quite optimist. His words makes us awake. Once he said - "Work unto death. I am with you, and when I am gone, my spirit will work with you. This life comes and goes. Wealth, fame, enjoyments are only of a few days. It is better, far better to die on the field of duty, preaching the truth, than to die like a worldly worm." (V.114)

This great Sanyasi - Swami Vivekananda was the symbol of heroic achievement. His works on peace, progress and prosperity are till date alive. His missionary works, Belur Math and several unit of human service make him alive all the days. He passed away on 04-July-1902. Man is mortal. As a human being he is no more. But his inspirations made this nation advanced. He was young. He is young. He would be ever young - all the times to come.

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When Mahatma Gandhi started his Non-Cooperation Movement he was quite hopeful that the country would follow his principles of truth and Non-Violence. With his faith in mass support he would even promise: “You can gain Swaraj in the course of a year.” But the movement showed that the nation was not disciplined enough to follow the Gandhian code of conduct. Gandhi therefore suspended the movement as well as his programme for complete Civil Disobedience. Though the Non Cooperation Movement was suspended, yet its outcome was substantial. The Swaraj was not achieved in a year. But the goal

for it, or to reject it, became the immediate problem. Some leaders wanted to continue the movement and the boycott, whereas some leaders wanted to fight elections under the Act, and enter into the Legislative Councils, and fight for Swaraj from inside the Councils. These two groups were called No-Changers and Pro-Changers. When Gandhi was released from jail in 1924, he was sorry to see the condition of the nation. In the meantime British diplomacy was working hard to break the unity of the Hindus and Muslims for which he had done so much. In his mental agony, Gandhi decided to undertake a fast for 21 days



Historical Importance of Purna Swaraj

Dr. Janmejay Choudhury



of Swaraj had been kept before the nation. The British came to know the meaning of the Gandhian revolution. As the Marshal Willingdon, put it: “The non cooperation, whatever may be its other achievements has spread political ideas among the masses of people and their placid content has been disturbed.”

When the Non Cooperation Movement was suddenly suspended and Gandhi was arrested, the Congress found itself in a temporary crisis. The leaders could not at once decide the course to be followed. The new Reform Act was in operation. Whether to accept the Act and work

to revive communal harmony. Mahatma’s fast lasted from 18th September to 8th October 1924. It had its noble effect on the country. Leaders of various communities and parties were united to work for communal peace. Then Gandhi next devoted himself to prepare India for the real Swaraj.

Gandhi adopted a programme of work for political, social and economic regeneration of the country. Hindu-Muslim unity, removal of untouchability and the spread of Khadi became his three point programme. Presiding over the Congress Session at Belgaum in December 1924,

he gave the following call to Countrymen, “Go throughout your districts and spread the message of Khaddar, the message of Hindu-Muslim unity, the message of anti-untouchability and take up in hand the youth of the country and make them the real soldiers of Swaraj.” Gandhi travelled over the country to rouse the nation to the cause of Swaraj. “I am more convinced than ever,” he preached, “that Swaraj is impossible to be attained if there is no Hindu-Muslim unity. If we still suffer from the curse of untouchability and if our middle classes refuse to understand the gospel of Swadeshi.” The integration of the Indian people became the mission of Gandhi. Without that integration, political emancipation was meaningless. As time advanced, the country was getting ready for Gandhi’s next call to rise. But a great national unrest soon overtook the country, when the Simon Commission landed in Bombay on 3rd February 1928. It was received with black flag. The anger of the nation reached its boiling point, the country showed its determination not to go by the will of the British for any constitutional advance. During those days of political excitement two terms came up for heated discussion concerning Indian’s future, Dominion Status and Complete Independence became the talk of the time.

Dominion means a territory under a ruler or government. It could be treated as a self governing colony, but associated with the ruling mother-country and its Government. The self-governing dominion need not be subordinate to the so-called mother-country, but its relation with that country was an essential condition. When India demanded Swaraj and freedom, some of the Britishers wanted to start discussion on Dominion Status. But to Parliament as a whole even that appeared a remote possibility. To most

members India was not fit for Dominion Status. The Nehru Report rejected the separate electorate and some other dangerous doctrines which the British had introduced. It recommended for provincial autonomy and assured freedom of religion, freedom of conscience and freedom of expression to all Indians. While men like Motilal Nehru felt that India should win Dominion Status, there were others who regarded it as a status of no honour. For them, Purna Swaraj or Complete Independence should be the only goal for the Indian nation.

The National Congress had talked of Swaraj. The old guards of the Congress felt that it was better to ask for Dominion Status to which the British might agree. The new leaders, on the other hand, felt that the Congress being a revolutionary party should and win independence rather than depend on British connections. When the Congress met in Calcutta in 1928, the two conflicting ideas, namely, Dominion Status and Purna Swaraj, came up for heated discussion. Thanks to Gandhi’s suggestions, a compromise was reached that India would accept Dominion Status if the British grant it within one year only. Otherwise, the Congress should start its next movement for attainment of Independence. In the mean time Labour Party under Ramsay MacDonald came to power in Britain. The new Prime Minister could know that a revolution in India was imminent. Acting upon the advice of Sir John Simon, he therefore proceeded for a policy declaration. So, on behalf of the British Government, the Viceroy, Lord Irwin announced in October 1929 that the natural issue of India’s constitutional progress was the attainment of Dominion Status. He also declared that a Round Table Conference would soon be convened in London to discuss the constitutional issue. The

idea of Dominion Status and discussion on it in a Round Table Conference with representatives of various groups from India and of England appeared to the Congress as a trap for delay as well as for 'divide and rule'. Then the Indian National Congress was ready for its momentous session called Lahore Session in 1929. Here Jawaharlal Nehru, the Youthful Congress President announced the Congress policy that the complete Independence was the goal of India. It was to be 'complete freedom from British domination and British imperialism.

The resolution on historic Purna Swaraj was passed by the Indian National Congress on 19th December 1929. The tricolor National Flag, signifying independence, was unfurled by the INC President Jawaharlal Nehru. The 26th of January, the New Year opened, was practiced as the Purna Swaraj or Complete Independence Day all over

country. For the Odia people, it was a golden opportunity that on the same day mass gatherings were organized in various areas of Odisha to observe the Independence Day. In a huge gathering at Cuttack, Gopabandhu Choudhury read the declaration where full support came from audience. At Bhubaneswar the National flag was hoisted at the top of the Lingaraj Mandir. Many prominent leaders were arrested. In spite of this in many places of Odisha the function was observed by the Indian National Congress and the people were aroused to the call of the country.

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Two major trends that affect our planet: population growth and urbanization. The predicted population growth for the first half of this century is daunting. Depending on the estimate, there will be 9 to 10 billion people by mid-century. The current population is just under 7 billion, meaning that there will be about a 50 percent increase from the beginning to the middle of this century. One may debate the relative accuracy of particular models, but they all agree that there will be many, many more mouths to feed in the coming decades. IT has transformed many other aspects of human endeavour and has

compared to other food sources, is essential for survival. Crops are used to produce several food sources by themselves or through by-products such as bread, powders, organic additives to other goods and the like.

The produce from agriculture drives trade from one country to another, brings income for farmers, makes productive use of otherwise idle land, and brings food on the table. It is such an important part of everyone's daily life, although it may not be seen as a direct factor since the produce goes a long way before reaching the hands of everyone who benefits from it. Indian



E-Agriculture

Dr. Manas Ranjan Senapati



helped create systems for responding to a wide range of societal needs. Indeed, transportation, communication, national security, and health systems are completely reliant on IT to perform even basic functions. However, information, and its automated technological embodiment, has not impacted agriculture to the same level.

The Importance of Agriculture

Agriculture is a major sector which is vital for the survival of modern man. Plants are the producers in the food chain, and without them, the life cycle would just not be possible. Agricultural produce, though highly perishable

Agriculture contributes to 18.6 per cent of India's GDP, and approximately 59 per cent Indians derive their livelihood from the agricultural sector.

Because of its importance to society, it is must to evolve with the times and adjust to meet the needs of modern people. By adapting and making use of IT to help improve agricultural progress, everyone benefits from the union of these sectors.

Role of IT in Agriculture

In the context of agriculture, the potential of information technology (IT) can be assessed

broadly under two heads: (a) as a tool for direct contribution to agricultural productivity and (b) as an indirect tool for empowering farmers to take informed and quality decisions which will have positive impact on the way agriculture and allied activities are conducted. Geographic information systems, or GIS, are extensively used in agriculture, especially in precision farming. Land is mapped digitally, and pertinent geodetic data such as topography and contours are combined with other statistical data for easier analysis of the soil. GIS is used in decision making such as what to plant and where to plant using historical data and sampling.

Precision farming, popular in developed countries, extensively uses IT to make direct contribution to agricultural productivity. The techniques of remote sensing using satellite technologies, geographical information systems, and agronomy and soil sciences are used to increase the agricultural output. This approach is capital intensive and useful where large tracts of land are involved. Consequently it is more suitable for farming taken up on corporate lines. The indirect benefits of IT in empowering farmers

are significant and remain to be exploited. The farmer urgently requires timely and reliable sources of information inputs for taking decisions. At present, the farmer depends on trickling down of decision inputs from conventional sources which are slow and unreliable. The changing environment faced by farmers makes information not merely useful, but necessary to remain competitive. Use of Mobile technologies as a tool of intervention in agriculture is increasingly popular. Smartphone mobile applications designed and developed by Jayalaxmi Agrotech Pvt Ltd from India are the most commonly used agriculture apps in India. Their mobile apps are in regional language are

designed to break the literacy barrier and deliver the information in most simple manner. Several thousands of farmers across Asia are empowered with these apps. In agriculture, the use of the Global Positioning System provides benefits in geo-fencing, map-making and surveying. In Kenya, for example, the solution to prevent an elephant bull from wandering into farms and destroying precious crops was to tag the elephant with a device that sends a text message when it crosses a geo-fence.

CONCLUSION

E-Agriculture is an emerging field focusing on the enhancement of agricultural and rural development through improved information and communication processes. More specifically, e-Agriculture involves the conceptualization, design, development, evaluation and application of innovative ways to use information and communication technologies (IT) in the rural domain, with a primary focus on agriculture.

The Food and Agriculture Organization of the United Nations (FAO) has been assigned the responsibility of organizing activities related to the action line under C.7 ICT Applications on E-Agriculture.

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Kandhamal is one of the centrally located Districts of Odisha. It lies between 83°30' to 84°35' longitude and between 19°34' to 20°34' latitude. It is surrounded by Boudh District in north, Gajapati District in south, Nayagarh District in the east and Kalahandi District in the west. It has an area of 8021 sq.kms out of which the forest area is 5000 sq.kms. and has a population of 6,48,000 out of which 3,23,000 are males and 3,25,000 are females. The Scheduled Tribe population of the district is 3,36,809, it accounts 51.96% of the total population of the district as per 2001 census.

in Daringbadi Block, Kandha, Kandha Gouda, Saura, Gond in Phiringia Block, Kandha, Gond, Kandha Gouda in G.Udayagiri Block, Kandha, Kandha Gouda in Khajuripada Block, Kandha, Gond in Kotagarh Block, Kandha, Gond, Kandha Gouda in K.Nuagam Block, Kandha, Kandha Gouda, Korua, Kulis in Phulbani Block, Kandha, Gond, Saura in Raikia Block, Kandha, Kandha Gouda, Gond, Amanatya in Tikabali Block, Kandha and Gond in Tumudibandha Block. Kandha tribe is widely inhabiting in almost all Blocks of Kandhamal District.



Developments and Changes Among the Kandhas of Kandhamal

Chitaranjan Mishra



Kandhamal is thickly populated by the Tribal peoples. The tribals add a new feather to the culture of Kandhamal and always treated as an inseparable part of its civilization and culture. Out of 62 tribes notified as Scheduled Tribes for the state of Odisha, as many as nine major tribes are found in Kandhamal District. They are Kandha, Kandha Gouda, Gond, Amanatya, Shabara, Saura, Lodha, Kuli and Korua. Tribal people are scattered throughout the Kandhamal District. We find Kandha, Gond and Amanatya in Balliguda Block, Kandha, Kandha Gouda in Chakapad Block, Kanda, Gond, Shabara, Lodha

Kandhas are believed to be of Dravidian origin, evidently taken as Proto-Astroloid race admixture with Mongoloid elements. They are the earliest settlers among the present inhabitants of the District. So, they are called Adivasis (Earliest settlers), Vanavasis (Forest dwellers), Banajatis (Castes of the forest), Girijans (inhabitants of the hills), Paharis (hill dwellers), Adimjatis (Aborigines), Adiprajas (Earliest citizens) and constitutionally they are known as Anusuchit Janajatis or Scheduled Tribes in India. Scholars broadly classified Kandhs in to three sub-tribes, they are Kutia Kandh, Dangaria Kandh and Desia

Kandh. Dangaria Kandh and Kutia Kandh inhabit in Kandhamal District. Kutia Kandhs are found in Belghar hill regions of Tumudibandha Block and in some Gram Panchayats of Kotagarh Block. Desia Kandhs are more developed than that of the Kutias and settled in the foot hills of the plains of all over the district.

ORIGIN OF THE WORD KANDHA:-

There is a differential opinion among the scholars about the origin of the word Kandha. According to Capt. Macpherson, word Kandha is derived from the Telugu word Konda, which means a hill or from Odia word Kanda, means a bow. But Sashibhusan Thiady did not agree with Capt. Macpherson, he argued that Kandha people used a special dialect known as 'Kui'. They never used Telugu as their language. He further stated that, Kandhas as a whole were a militant race and they always have a sword in their hand. In Odia sword is called 'Khanda'. From the word Khanda the word Kandha is derived. The statement of Sashibhusan Thiady is also rejected by some scholars. I also not agree with him, as I am working in Kandhamal District since 1992 and observed that Kandhas of this District used 'Bow and Arrow with an Axe' (in Odia these are known as Kanda, Sara and Tangi) as their racial weapon in all socio-cultural functions, like marriage ceremony, processions of different festivals etc. They also have a great respect for these weapons. So, I believe that the word Kandha derived from the Odia word 'Kanda', meaning bow.

Kandha Tribe is in congruence with the list of backward tribes as they live in the relative isolation of hills and the forests with a low level of techno-economic development and low literacy level. Desia Kandhas are settled agriculturists,

other sub groups practiced shifting cultivation. Most of them are marginal farmers or landless persons. So they are poor and come under the below poverty line. Attempts and adequate steps have been taken for socio-economic development of the Tribes in post independence period. It envisages a shift in the principles from 'isolationism' to 'assimilation' in to the mainstream of the national culture. Attempts made for their development can be discussed under two heads such as: (a) Development Intervention, (b) Protective Legislation.

PROTECTIVE LEGISLATION AND CONSTITUTIONAL SAFEGUARDS:

In our Constitution several provisions are made to safeguard the interests of the Scheduled Tribes. A few of them are mentioned here.

- a. **Article 15:** Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
- b. **Article 16:** Equality of opportunity in matters of public employment.
- c. **Article 16(4):** Reservation of appointment or posts in favour of backward class citizens.
- d. **Article 17:** Abolition of untouchability.
- e. **Article 19(5):** Protection of certain rights regarding freedom of speech, etc.
- f. **Article 29:** Cultural and educational rights-protection of interest of minorities.
- g. **Article 46:** Directive Principles of State Policy- promotion of education and economic interest of Scheduled Castes and Scheduled Tribes and other weaker sections.

- h. Article 164:** Appointment of a Minister in charge of Tribal Welfare in the states of Bihar, Madhya Pradesh and Odisha.
- i. Article 275:** Grants from the Union to certain states for the purpose of promoting the welfare of the Scheduled Tribes and raising the level of administration of the scheduled areas in the state.
- j. Article 330:** Reservation of seats for Scheduled Castes and Scheduled Tribes in the house of the people.
- k. Article 332:** Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States.
- l. Article 335:** Claims of Scheduled Castes and Scheduled Tribes to services and posts.
- m. Article 338:** Appointment of special officer for Scheduled Castes and Scheduled Tribes etc. Appointment of a National Commission for the Scheduled Tribes by the President of India.
- n. Article 339:** Control of the Union over the administration of scheduled areas and welfare of Scheduled Tribes.
- o. Article 366 (25):** Definition of Scheduled Tribes.
- p. Article 244 (1):** Administration of Scheduled areas and Tribal areas. Fifth Schedule of the Constitution. Governor of each state having scheduled area is required to submit a report to the President annually regarding administration of such areas in the state.

As per these constitutional provisions Government of Odisha adopted the reservation policy in posts and services for the Scheduled Castes and Scheduled Tribes vide Resolution No.417, dtd.29.04.53 of Home Department. And reservation facility has provided for promotional appointment in the year 1973 vide Resolution No.22635 dtd.29.08.73 of T.&R. W. Department. Again Orissa Reservation of Vacancies in Posts and Services (for SCs and STs) Act 1975 (Orissa Act 38 of 1975) came in to force from 03.02.1984 in process of changes (Amendments) in three distinct stages for proper implementation. As a result the vacancies reserved for the Scheduled Castes and Scheduled Tribes shall not be filled up by candidates not belonging to the SC and ST category. Reservation facilities in promotional appointment for the SC and ST candidates are categorized under Section, 10, 11 and 12 of the Reservation Act.

TRIBAL DEVELOPMENT PROGRAMME IN FIVE YEAR PLANS:

Pandit Jawaharlal Nehru, the main architect of the five year plans had given emphasis on Tribal Development Policies. The tribes should enjoy the advantages of modern medicine, education, agriculture and economic growth. He laid the foundation of such development programmes in the First Five Year Plan (1951-56). The community development programme in Tribal areas was supplemented initially in 1954 by some 43 special multipurpose tribal development projects and by introducing the concept of Tribal Development (TD) Blocks in the Second Five Year Plan (1956-61). In the Fourth Five Year Plan (1969-74) aimed at supplementing the diet of Tribal infants to save them from malnutrition through the Crash Special

Nutrition Programmes and Crash Employment Programmes. In the Fifth Five Year Plan (1974-79) the areas having a tribal population of 50% or more are underlined as the Tribal Sub-Plan Areas (TSP) for special care. Formation of the Large Agricultural Multipurpose Societies (LAMPS), Tribal Development Corporations (TDC), Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) in 1987 were done. During Seventh Five Year Plan, the administration of Tribal Development was streamlined with the emergence of the Integrated Tribal Development Projects (ITDPs), as the units of administration in the Tribal Sub Plan areas. In Odisha Integrated Tribal Development Agencies (ITDAs) are working, headed by a Project Administrator. In the Sixth Five Year Plan the excluded Tribal Pockets from ITDPs were placed under Modified Area Development Approach (MADA), with the following goals (a) Raising the productivity levels in the fields of agriculture, animal husbandry, forestry, cottage industry etc., (b) Developing human resources and upgrading education, (c) Development of adequate infrastructure, (d) Elimination of exploitation of Tribals in the field of the alienation of lands, money lending, debt, bondage, trade, excise, forests etc. to create an economic impact on the Tribes which will enable a targeted numbers of families in the TSP area to cross the poverty line. (working group Records, 1980-85:15). The Ninth Five Year Plan (1997-2002) focused on the issues of social and economic empowerment as well as social justice.

There are about 300 million indigenous people living in over 70 countries. International Tribal community has been trying to draw the attention of the international community to come together and save them from injustice, social

discrimination and to put to an end to their poverty. In response, the UN has taken some decisive steps for redressal of crises in the areas of human rights, environment, development, education, and health under the 'declaration of the international decade of the world's indigenous people'. World Health Organization has taken some decisive steps to reduce the higher rates of infant mortality, lower life expectancy and more cases of chronic illness among the tribal people than that of the non-tribal people.

There are certain Tribal Communities, who have very stagnant population; pre agricultural level of technology and a very low level of literacy (below 5%) are placed under a special category known as Primitive Tribal Groups. Seventy five such Tribes are indentified in the entire country. Out of which 13 such Tribal Groups are found in Odisha. They are Bonda, Chuktia Bhunjia, Didayi, Dongoria Kondh, Hill Kharia, Mankidia, Birhor, Juanga, Kutia Kondh, Lanjia Saura, Lodha, Paudi Bhuyan and Soura. Kutia Kanda is the only PTG found in Kandhamal District. There are 17 Micro projects set up in Odisha for effective implementation and all round development of these 13 PTGs. Kutia Kandha Development Agency (KKDA), a Micro Project was set up in Belghar of Tumudibandha Block of Kandhamal District in the year 1978-80. A long term "Conservation-cum-Development (CCD) Plan" for each PTG will be prepared by the State Governments as prescribed by the Ministry of Tribal Affairs for a period of five years and will be submitted to the said Ministry.

The investment towards Tribal Development Programmes flow from four sources, (a) State Plan, (b) Central Ministry, (c) Special Central Assistance (SCA) and

(d) Institutional Finance. As per the fifth Schedule of the Constitution each state having Scheduled areas has to establish a Tribal Advisory Council, headed by the Chief Minister of the State concerned to advise and through suggestions for welfare and advancement of the Scheduled Tribes. Legislations and regulations have been passed by the states to ensure that the tribal land does not pass to the non-tribal, illegally and fraudulently.

Many Tribal Development Plans, programmes and Schemes have been implemented by the Voluntary Organizations (VOs) and Non-Government Organizations (NGOs) in tribal areas. More than 48 NGOs have been working in Kandhamal District for upliftment of Tribal people in the areas of ITDA Baliguda, ITDA, Phulbani and in a Micro Project KKDA, Belghar, Tumudibandha. NGOs have been playing a vital role in participatory mobilization and awareness generation among the tribes to overcome the difficulties in organizing and motivating the poor towards small family norms, proper child care, sanitation, functional literacy etc. They are providing opportunities for non formal education through night schools and high schools. NGOs are providing safe drinking water and training to local artisans, how to make better traditional handicraft products from available local raw materials and also making necessary arrangements for proper marketing of these products. Locally available forest products and agricultural products are collected by the NGOs from the tribal people in real market price and save them from exploitation from Mahajans. Technical training is also given to suitable tribal youths for self employment. Tribal women are organized under various income generating activities. In the passage of time demand for minimum wages and social audit of community

works executed by the contractors or elected bodies unexpectedly increased. This is the result of the participatory mobilization and awareness generated by some NGOs. NGOs tried their level best to involve themselves in the socio-economic development programmes/plans/schemes of the government as well as their independent programmes of plans for the upliftment of the Tribal people.

Tribal Development means an extra or special care being taken while development plan/scheme/programmes undertaken by the state/national/ international agents. It has been examined that the establishment of big industries or large-scale industries and construction of big dams in the past did not benefit the local tribes significantly. Instead, the small scale welfare schemes which are “non-industrial but pro-local” such as: pertaining to family welfare, capacity building, income generation, health, education and social justice have made a significant contribution in improving the overall condition of the tribe.

IMPACT OF DEVELOPMENT PROGRAMMES ON TRIBES:

Life with new technology, huge money and matter, large buildings, big cities and towns, vast knowledge on science and technology is regarded as the most developed civilization by the western people. These things distinguish one society from other who is not like it. Our organization are involved in developing our diverse traditional and rural societies in the model of western civilization. This led ultimately to the irreconcilable division of mankind in to the subject and the object (traditional rural societies). Industrial economy based on open system of market (Globalization) and the participatory political democracy constituted the mainstream

of modern India. Tribal society also influenced by it and changes are noticed in their socio, economic, political, religious and cultural spheres. As a result Kondhs of Kandhamal District are now staying with the non-tribal peoples in villages and towns in pucca RCC buildings by giving up their habit of isolation. Modern means of communication reached at their foot step. Radios, television, tape recorder, CD, DVD, Motorcycle etc. are widely used by the Kondhs. Educated Kondhas have been employed in good jobs by the reservation facility provided to them. They like to wear modern dresses and ornaments by abandoning their traditional dress and ornaments. Tattooing is totally given up by the tribes of Kandhamal. Overall the living standard and style of Kondhs is improving day by day.

The Kandh boys and girls are regularly going to schools and colleges. Tribal parents became more conscious to provide proper education to their children. Currently Odisha state has 11 Ekalabya Model Residential Schools, 8 Higher Secondary Schools, 155 High Schools (co-education), 143 Girls High Schools, 109 Ashram Schools, 142 Residential Sevashram Schools and 1026 Sevashram Schools meant exclusively for tribal students. There are 1548 Primary Schools and 646 Hostels in KBK Districts, besides another 1003 Girls Hostel for Tribals located in rural areas. It is also decided by the present Government that tribal students from the remotest tribal villages will be put in hostels located in cities like Bhubaneswar, Cuttack, Sambalpur, Rourkela, Balasore and Berhampur. They will be enrolled in English Medium Schools and Central Schools and supported by the State Government right from Class-I to X, 100 meritorious students from among these will be put in good hostels in

Bhubaneswar and coaching will be given for taking all India Examinations like IIT, JEE and Pre-Medical test. In Kandhamal District we found 1573 number of Primary Schools, 489 Middle English Schools, 17 General Colleges, 78 High Schools, 1 Sanskrit Colleges, 3 Training Schools, 2 Vocational Colleges, 1 Nursing School, 1 Forest Training School, 2 Engineering Colleges, 1 Central School, 1 Ekalavya Model School, 1 Kendriya Navodaya Vidyalaya etc. with a number of hostel facilities in different residential schools imparting education to tribal and non-tribal students. Odisha Government finalized the Orissa Right of Children to Free and Compulsory Education Rule, 2010 on 27.09.2010, and has decided to introduce Tribal Dialects in schools to check dropout rates. A decision was taken at a meeting chaired by the Chief Minister on 20.10.2010 that the State Government will introduce vocational education in 100 Residential Tribal Schools across the state to increase employment opportunities for tribal students. Literacy rate of Scheduled Tribes is 27.49% against 37.03% of total population of the district as per 1991 census. In 2001 census it is increased up to 44.47% against 52.68% of total population of the District.

In the sphere of agriculture, Kondhs of Kandhamal District began to use chemical fertilizer, pesticides, scientifically developed high yielding seeds, modern equipments by giving up their traditional system of cultivation. Most of the farmers became settled agriculturists. Now-a-days practice of shifting cultivation (podu) is reduced. Agricultural modern equipments are provided by the Government with a very low price or marginal price (subsidized price). Government also provided rice at the rate of Rs.1/- per K.G. to the below poverty line (BPL) families. As a

result, shortage of food and the mortality rate due to scarcity of food is reduced.

The tribals are animists and polytheists and have a strong faith on supernatural powers. They worshipped earth goddess “Dharani Penu”, mountain God “Saru Penu”, river “Siru Devta” or “Jal Devta” and other natural elements etc. Tribal gods and goddesses were worshipped by a priest of their own known as “Jhankar”, “Dehuri” or “Jani”. In most of their rituals they used to sacrifice animals and local wine prepared from Mahula. Now-a-days they gave up some bad practices like human sacrifice and other blind beliefs/superstitions etc. Some Kondhas have been converted to Christianity and abandoned their own tribal beliefs. Being influenced by the Hindu rituals most of the Kondha families used to worship Hindu Gods and Goddesses, and Hindu priests are engaged for different tribal ceremonies like marriage ceremony, name giving ceremony etc. According to the 2001 census different religious communities population of Kandhamal District is as follows: 5,27,757 Hindus, 2,253 Muslims, 1,17,950 Christians, 23 Sikhs, 14 Buddhists, 20 Jains etc. It is seen that the Tribes of Kandhamal actively participated in Hindu fairs and festivals.

Introduction of Panchayatiraj system has given a golden opportunity to tribal people to participate in modern political system of the state at the grassroot level. Above 50% seats of Panchayats have been reserved for the Scheduled Tribes at all levels through an Act passed by the Parliament of India. In Odisha Legislative Assembly 32 numbers of seats have been reserved for Scheduled Tribe candidates. It is found that a large number of tribal voters waiting in a

serpentine queue at pooling booths to cast their votes during different elections. In Kandhamal District all three Assembly constitutional seats named Phulbani, Baliguda and G.Udayagiri are reserved for Tribal candidates in response to their demands. The most important point is that the district has been named after the Kandha tribe as “Kandhamal” in 1994 by the then Chief Minister Biju Patnaik.

The Tribal culture has also undergone a large change with the changing phenomena of Kandhamal District. Their dress, ornament, food habit, dance, song (folklore), language etc. are greatly influenced by the Non-tribes residing with them. It is a great threat to their original tribal culture.

NEW CHALLENGES FACED BY THE AGENCIES:

- a. Planning process in India has failed to narrow the disparity between the Tribal and Non-tribal population.
- b. Some of them tried to hide the gap between appearance and reality.
- c. Instead of teaching the art of fishing, some agencies feed them fish for today only so that a nature of greater dependency developed among some tribal people.
- d. Tribal development programme needs a balance between felt needs and real needs.
- e. A two way learning process is highly essential in which tribes should be educated by the development agencies and the agencies should have the knowledge of tribal language and culture.

- f. Attempts should be taken to minimize the gap between the policy of the Government and its implementation.
- g. Symptoms of proper attitude and approach for implementation of development policies among the implementing agencies are lacking.
- h. Interior pockets of tribal districts are remaining far away from these development programmes due to lack of physical communication (roadways).

Though the development is very slow but the tribes achieved a lot by all these plans, schemes and programmes. In other side of this development, scholars found that a number of original tribal customs, traditions, faiths, beliefs are disappeared from the Tribal society. Even if their language Kui is about to die. Most of the urban Kandhas do not know Kui, their own language. It is rightly said by the scholars that development schemes undertaken for tribal welfare are a threat to their age-old culture. Though the Kondhas are in difficulties to adjust themselves in the changing environments yet with this process of change and globalization they are empowered and getting awakened.

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Chitaranjan Mishra, Lecturer in History, Panchayat College, Phiringia, Dist: Kandhamal.

The Langudi hill with its archaeological remains as a Buddhist site needs no introduction. On and around the Asia hill range of undivided Cuttack district, a good number of Buddhist sites were developed at different epochs of history in an extensive area of which the Langudi monastery then renowned as Puspagiri Vihar was the oldest. In what follows, I have made an attempt to outline the tourism potentials of Langudi and other sites in its vicinity and also suggested a development plan thereof.

In the early 50s, just after the abolition of Zamindari system, the Langudi hill got deforested deliberately by the local people on the pretext of

had made a mention of the military activities of the Aurangabad fort in his travelogue. At the time of Motte's visit, Langudi hill was included in the village Aurangabad. Anybody's claim to have stumbled upon the Langudi site as an explorer in the last part of 20th century is nothing but travesty of truth.

Apart from the rock cut *stupas* and images, portable images of Dhyani Buddha and mother goddess, votive *stupas*, some fragmented rock inscriptions, burnt bricks, terracotta objects, broken pottery etc. have been unearthed from the site. A many Buddhist artefacts have also been recovered from the site as a result of limited



Tourism Prospects of Langudi Puspagiri

Akshaya Kumar Jena



menace of the wild beasts that abounded the hill. The top of the hill which houses the vestiges of the Puspagiri Vihar as well as the later Aurangabad Fort was bare opened. Except for a mound that had concealed the Mahastupa beneath, the rock cut *stupas* and images of Buddha in various postures were completely exposed. Then, villagers knew about the existence of this site. The five big *stupas* among all the 34 rock cut *stupas* were revered by the villagers as "Pancha Pandav". Also a part of the complex came to be known as "Suniavedi". T.S. Motte, British national en-route to Sambalpur on East India Company's job in 1766 had observed the site from a distance and

excavation. Buddhist activities dating back to 2nd century B.C till 10th century A.D. flourished here. Almost all the low lying hills in the area were dotted with Buddhist monuments most of which lie in dilapidated conditions. Four of them namely, Ratnagiri, Udaygiri, Lalitgiri and Langudi have acquired global reputation.

The Buddhist site at Langudi has become the centre of attraction for the tourists for its uniqueness in many respects, like (i) The Buddhist monuments here were the earliest in Odisha. (ii) The rock cut technique used here was the first of its kind in Odisha. (iii) Xuan Zang, the Chinese Buddhist scholar and traveller had visited the place

and mentioned its name as 'Puspagiri'. (iv) The Mahastupa at this place is one of the illustrious 10 *stupas* that emperor Ashoka had erected. From excavation of this site some fragmented rock inscriptions in Brahmi script have been recovered. As per the inscriptions, the name of the Vihar was "Puspa Sabhargiriya" which denotes "flower filled hill". This has ended the quest for identification of the Puspagiri Vihar. An inscription found here suggests unequivocally that the *stupa* was erected by "a lay Buddhist worshipper called Ashoka". Therefore it can safely be deduced that the Langudi Stupa happened to be one of the ten *stupas* the king Ashoka had erected. (v) An image of King Ashoka has been found here. (vi) The Mahastupa built with laterite and Khondolite stones is of rectangular size which is not very common. Its size is 65' X 60'.

The significance of the place lies, from tourism point of view in its uniqueness as well as its proximity to some other unique sites. The nearby Tarapur hill houses the 'kesh stupa' as indicated by its rock inscription where locks of hair of Buddha bestowed to Tapasu and Bhalilk by Buddha himself were stored and worshipped. There are two caves here besides the *stupa* which are marked in Brahmi script as Tapasu and Bhalilk caves. Needless to mention that these two Odias Tapasu and Bhalilk were the first two disciples of Buddha. The Deuli hill in close proximity has been honey combed with Buddhist caves. Another very important site is the Kaima hill where apart from Buddhist caves and *stupa* a full bodied monolithic elephant image of the height of 3'6" and length of 4' has been sculpted out of the rock and stands erect and proud. The stone inscriptions here identify the image as Gajaraj. Judging their tourism potentials, such nearby places as the Radhanagar fort and the abandoned gigantic stone bridge at village Sankha deserve special mention. All these account for huge tourism potential of Langudi and nearby sites. Not to speak of Indian Buddhist sites, very few sites in the world can boast of such

a Buddhist complex so extensive in area as this complex comprising the Buddhist sites from Langudi to Lalitgiri. The potential of the place need be harnessed in a well-planned and concerted manner. It may not be lost sight of the fact that in the face of rising resistance against the environmental pollution mainly due to mining and industrial activities, the future world economy would largely depend on prospective sectors like tourism. The sooner a well thought plan to exploit tourism potentials is in place the better. To develop the Langudi site to its full potential, some suggestions are hinted below.

Development Plan for Langudi:

1. **Excavation:** Excavation at the site had been conducted in slow and sluggish manner and now has come to a stop albeit, the entire site has not been excavated. A big mound locally called 'Suniabedi' and remains of some chambers need be excavated to bring it to full view.
2. **Restoration:** When Langudi-Puspagiri aspires to be the face of Odishan Buddhism, it does not behoove well that the Mahastupa here stands testimony to the utter apathy and negligence of Government towards this site. It needs immediate restoration to its full glory.
3. **Preservation:** The portable images and other artefacts unearthed at the site have been taken from here. Those should be put to exhibition in a building at the site. Now the rock cut *stupas* and images remain exposed to vagaries of monsoon and nuisance of street dogs. At least roofs should be provided over the images and rock-cut *stupas* for protection.
4. **Site development:** (i) Connectivity- A Buddhist circuit be delineated with Langudi at one end and Lalitgiri at other. A four lane pilgrim road /Buddhist circuit road may commence from NH 16 (formerly NH 5) at

Neulapur to Lalitgiri touching the Buddhist sites on the way like Langudi, Bajragiri, Ratnagiri, Udaygiri and Lalitgiri. The road may run along the existing road and wherever necessary roads need be straightened avoiding the clumsy settlements. The road from Neulapur on the N.H should proceed straight to Langudi with acquisition of land if need be. The divider line of the road should be wide enough for installation of Buddhist images and plantation of flower shrubs/trees and flower plants of seasonal varieties. It will be appealing to the visitors.

- (5) **Plantation:** All these low lying hills of the area have already been partially covered with green foliage thanks to social forestry schemes. Plantations should be taken up for the remaining parcels of land in these hills.
- (6) Each Buddhist site particularly Langudi, Ratnagiri, Udaygiri and Lalitgiri should have specific development plans. A model may be evolved for Langudi which may be replicated at other sites with variations in consistency with the physical conditions of those sites.

A development plan:

1. Landscaping of the site
2. An open air theatre with gallery to stage Buddhist functions
3. To develop a theme park with images of Buddha from birth to *nirvana*
4. Development of Japanese style garden
5. Children park
6. Fountains
7. A Buddhist temple in the style of Bodhagaya's
8. A meditation hall
9. A tall Buddha statue in standing position
10. Reading hall

11. Internal path connecting various sites
12. A motorable path to the hilltop
13. Cafeteria/Restaurant
14. Convenience
15. Wifi facility
16. Picnic site
17. Parking site
18. Light connection
19. Drinking water facilities
20. Accommodation for Buddhist monks/priests
21. A tower with extremely bright light to revive the ancient system
22. Growing Lily/Lotus in the existing ponds at the foothill
23. Rope way connection on hilltop
24. To plant a sacred sapling of banyan trees of Bodhagaya.

The Government and private lands from Langudi to Bajragiri hills turn into a virtual lake during the rainy season. It may be developed into a permanent water body to enhance the beauty and marketability of the place.

The local people may be sensitized to become culture conscious and tourist friendly and to keep their environment clean. Buddhist festivals may be arranged from time to time including Tripitaka reading.

Priority:

At every site full excavation, restoration, preservation and beautification should be given primary importance.

Akshaya Kumar Jena, Ex-Additional Secretary to Government of Odisha, Jarka, Jajpur.

**"We are born to serve society.
We all are angels to make this beautiful world
more beautiful with a continuous endeavour to
make our world a better place to live."**

*- Naveen Patnaik
Chief Minister, Odisha*



At the outset, I would like to bring up three instances, which may set the tone of this discussion, and make you contemplate over your future course of action.

About a week ago, two girls of Kendrapada district Purnima and Sabita, risked their own lives, braving fearsome crocodiles in deep waters of the Mahanadi in a dark night to save many lives from a boat capsized.

About six months ago in June last year, Mamata Padiami, a young lady of Malkangiri district championed the cause of women when she directly told me about the special needs of women in health care; thus successfully enhancing the healthcare cost of women up to 7 lakh under Biju Swasthya Kalyan Yojana.

Then there is another woman of Sundergarh district, Jayanti Ekka, a leading woman entrepreneur of a Self Help Group under Mission Shakti. We all witnessed her grit, leadership and entrepreneurship



ability during the Make in Odisha in November. She has been engaged in empowering hundreds of women in her areas.

What do these three instances signify? I believe, these instances signify the massive transformation that is happening across the State. These incidents signify courage, compassion, humanity, service, rights, empowerment and leadership. My Odisha is transforming at a fast pace united by a sense of empowerment. The youth, the women of Odisha are out to serve society and ensure transformation.

The youth of Odisha are proving their mettle in skill, in sports, in entrepreneurship and in many diverse sectors. The young Odisha is inspired, energised, bereft of any baggage or stigma and ready to go out to create new milestones for society and the Nation.

In Odisha, more than 40 per cent of our population belong to the age group of 15 to 25. Nationally, half of our youth are below the age of 25. So, these youngsters are the future of our Nation. Our youth have immense potential; can excel in any field of their own choice. But, whatever you do in life, your true identity, your true worth as a human being will be reflected when you stand up for your fellow brothers and sisters in society. The commitment to bring change in society, the determination to transform lives around you must be a mark of your generation. We are born to serve society. We all are angels to make this beautiful world more beautiful with a continuous endeavour to make our world a better place to live.

I am sure; you can, and you will. That is what will unite us with a common thread.
God bless you.

Bande Uikal Janani.

(Speech of Hon'ble Chief Minister at India Today Mind Rocks event)

KRUSHI ODISHA 2019



The Department of Agriculture and Farmers' Empowerment, Government of Odisha in association with CII is organizing "Krushi Odisha"- from 15-19 January 2019 at Biju Patnaik Play Ground, Baramunda, Bhubaneswar. Agriculture, being the lifeline of the state's economy, the State Government is committed to usher in a sustainable and inclusive growth in agricultural sector, emphasizing upon the implementation of various developmental interventions under different programmes, with the prime objective of economic well being of farmers, as well as providing food and nutritional security to the people of Odisha.

Krushi Odisha 2019 would be circumscribing the following major objectives:

- Exposure to Digitizing Agriculture
- Create market for Farm-2-Fork

KALIA

KRUSHAK ASSISTANCE FOR LIVELIHOOD AND INCOME AUGMENTATION

BUDGET

₹10,000 CR

SUPPORT FOR CULTIVATION

₹10,000 per family in Rabi & Kharif seasons, covering 30 lakh small & marginal farmer families benefitting 92% of all cultivators in the state.

SUPPORT FOR LIVELIHOOD

₹12,500 to 10 lakh landless agriculture households for livelihood activities

FINANCIAL ASSISTANCE

₹10,000 per annum to 10 lakh vulnerable agriculture households & landless labourers

LIFE INSURANCE COVER

Life Insurance cover of ₹2 lakhs and additional Personal Accident Cover of ₹2 lakhs to 57 lakh households of cultivators and landless agri labourers

INTEREST FREE CROP LOANS

All loans up to ₹50,000 now interest free

f CMO.Odisha

🐦 @CMO_Odisha

- Mentor Agri-Entrepreneurs
- Streamline Agro Supply Chain Management
- Define Odisha as a Prospective Agri Hub of the country.
- Connecting east to the global market.

Other than the road shows in New Delhi on 19th December 2018, road shows were held in Puri, Balasore, Sundargarh.



Hon'ble Chief Minister of Odisha inaugurated the Krushi Odisha 2019 on January 15, 2019. The session was addressed by Hon'ble Minister, Agriculture & Farmers' Empowerment, Fisheries and ARD, Finance, Excise S. J. Shashibhusan Behera; Chairman, Commission for Agricultural Costs and Prices (CACPC), Dr. Vijay Paul Sharma; Agricultural Economist, Infosys Chair Professor for Agriculture, Indian Council for Research on International Economic Relations (ICRIER), Dr. Ashok Gulati. Welcome address was given by Dr. Saurabh Garg, Principal Secretary, Agriculture & Farmers' Empowerment and vote of thanks by Commissioner- cum-Secretary, Fisheries & ARD, Shri Vishal Gagan.

Hon'ble Chief Minister released the FPO policy for the State of Odisha and a product dossier highlighting the agricultural production of the State. 5 nos. of progressive farmers from agriculture and allied sectors were felicitated by the Hon'ble Chief Minister, Odisha. The conference sessions to be held from 15th to 19th of January, are enumerated below :

- Session on enhancing water use efficiency
- Multiplying Farmers' Income – Agriprenurship
- Organic Farming (Spices & Aromatic plants)
- Agriculture 2.0
- Agri Financing
- Sea & Fresh Water Food Processing



- Farm Mechanization Strengthening Logistics, Cold Chain and Warehousing
- Women in agriculture – Mission Shakti / SEWA
- Valedictory Session (Chief Guest- H.E Governor of Odisha)

Krushi Pathshalas will also be held in the august presence of eminent scientists from different international and national research institutions. The topics to be discussed in the Krushi Pathshalas are enumerated below:

- Organic Farming
- Enhancing income through Tuber Crops, better nutritional security.
- Backyard poultry, livestock development
- Climate Change & Agriculture
- Ornamental Fish Farming
- Pest & Disease management
- Integrated Farming System
- Enhancing farmer income through Horticulture

➤ Farm Mechanization

Apart from this, about 50 progressive / innovative farmers will present their achievements / innovations to other farmers daily. Progressive farmers from outside the State are also attending.

The Exhibition comprises three exhibition halls, open outdoor area for machinery and equipment exhibit, outdoor area for animal husbandry division. There would be around 200 exhibitors in the exhibition, with the target audience being :

- Progressive Farmers
- Large and Small Food Processing Industry
- Exporters/ Importers
- Educational and Research Institutes and Associations Government officials.
- Regulators & Policy Makers Super Market / Retail Chain/ Food Stores Agri – entrepreneurs
- Agri Input and Machinery Manufacturer
- Agri and food business professionals.

Other than exhibition and conferences, Krushi Odisha 2019 also has provision for cultural programmes be it in terms of music, or dance or fashion show, to showcase the rich cultural heritage of the state. Singers like Mr. Tansen Singh, Ms. Pami Mishra would be gracing the cultural evenings with their beautiful voices, and watching the elegant dance styles of Odissi, Gotipua and Mallakhamb would surely be a treat to the eyes of the visitors. The Fashion Show of Sambalpuri Sarees and Dresses will be breath-taking.

Last but not the least, Sweet Potato ('Kandamula') has been chosen as the Mascot for Krushi Odisha 2019 this year and was launched on 11th January 2019.

"My Government is committed to provide safe and secure environment to its citizens"

**- Naveen Patnaik
Chief Minister, Odisha**

I wish you all a very Happy New Year 2019.

I am happy to address the 61st Senior Police Officers' Conference which is an annual event. I am told a number of emerging and pressing issues related to policing have been discussed elaborately in this Conference.

I congratulate you and all members of Odisha Police force for their commendable work in 2018 in maintenance of law and order, countering the Left Wing Extremism effectively and in preventing and detecting crime. I would also like to congratulate the Commissionerate of Police for smooth conduct of Men's World Cup Hockey which has earned international appreciation.

My Government is committed to provide safe and secure environment to its citizens. Our special focus is to implement policies for overall development of the State to ensure inclusive growth of the people by providing transparent and pro-people governance.

Protection of Rights of Women, Children, weaker and vulnerable sections of the society has been the top most priority of my Government. I congratulate the noble initiative taken by Odisha Police in conducting statewide social awareness Parea campaign against child sexual abuse with special focus on such violence on minor girls.

I am glad to know that counselling centres to deal with problems of women and children have already been opened in 19 districts. Other districts should open the same.

My Government has been sympathetic and considerate towards the genuine problems of police force and has been constantly working in modernizing the police force, bringing in technology to increase professionalism, augmenting logistics, infrastructure and mobility as well as continuous skill upgradation through training.

I understand that the Police work under extreme hardship while discharging their duties. My government is continuously striving to provide a better working environment to our police force and their welfare. I also acknowledge the supreme sacrifice made by Police while tackling the Maoist menace.

On this occasion, I call upon all of you to provide exemplary leadership to the Police force of the State, to be accessible to the people and responsive to their problems and strive to live up to their expectations.

Bande Utkal Janani.

(Speech of Hon'ble Chief Minister at the 61st Senior Police Officers' Conference)

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



STATE SECRETARIAT
BHUBANESWAR

DO NO - UM - 06 / 2019 - 07 / CM
16/01/2019

Dear Shri Gadkari ji

Sub: Sanction of projects under Central Road Fund Scheme.

I would like to draw your attention to the project proposals amounting to Rs.1261.98 crores submitted by the State Government to the Ministry of Road Transport and Highways on 20th December, 2018 for approval under Central Road Fund (CRF) Scheme. Of thirty project proposals, twenty-nine relate to widening and strengthening of roads and one proposal pertains to construction of High Level Bridge over river Subernarekha at 36th Km on Haladipada (NH-16) to West Bengal border. Except for one road project in Puri district which is required for the convenience of tourists, all the other road projects pass through tribal and backward pockets covering thirteen districts of the State. It would be pertinent to mention that no project has been sanctioned during last year as well as the current year under Central Road Fund Scheme for the State of Odisha.

Keeping in view the importance of the project proposals for development of tribal and backward regions of the State, I would request for favourable consideration of our proposal and early sanction of these projects.

With regards,

Yours sincerely,

(NAVEEN PATNAIK)

SHRI NITIN GADKARI,
Minister of Road Transport and Highways,
Government of India, Transport Bhawan,
New Delhi-110001.

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



STATE SECRETARIAT
BHUBANESWAR

DO NO-UM/15/2019-05/CM
11.01.2019

Dear Shri Prasad ji.

Kindly refer to my letters of 28th September, 2013, 13th February, 2014 and 5th September, 2018, on the vital issue of establishment of permanent High Court Benches in Western and Southern Odisha. There is more than adequate justification for establishment of permanent High Court Benches in these regions as highlighted in the above mentioned letters. There is overwhelming public demand for establishment of permanent High Court Benches in both Western and Southern Odisha and the people of these areas are persistently agitating for the same. The agitations have often affected the functioning of Courts and other Government offices in these regions.

While the State Government is aware of various decisions of the Hon'ble Supreme Court as well as the recommendation of the Shri Justice Jaswant Singh Commission for establishment of the Bench of a High Court away from its principal seat, it is also a fact that Government of India has the authority to decide about creation of separate bench(es) of the High Court other than the principal seat. In order to facilitate the Government of India to take early decision on this pressing issue, I would like to reaffirm the commitment of the State Government that we will provide all requisite resources for establishment of High Court Benches in these areas.

In view of the unrelenting agitation by the people of these regions and also considering the imperativeness of the matter, I would request that an early decision regarding establishment of permanent Benches of High Court in Western and Southern Odisha be taken by the Government of India to fulfil the aspirations of the people of these regions.

With regards,

Yours sincerely,

(NAVEEN PATNAIK)

SHRI RAVI SHANKAR PRASAD,
Minister of Law & Justice,
Electronics & Information Technology,
Government of India,
New Delhi.