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National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyothsna 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



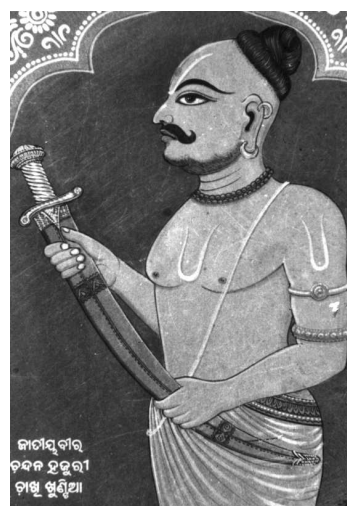
Netaji Subhas Chandra Bose



Veer Surendra Sai



Buxi Jagabandhu

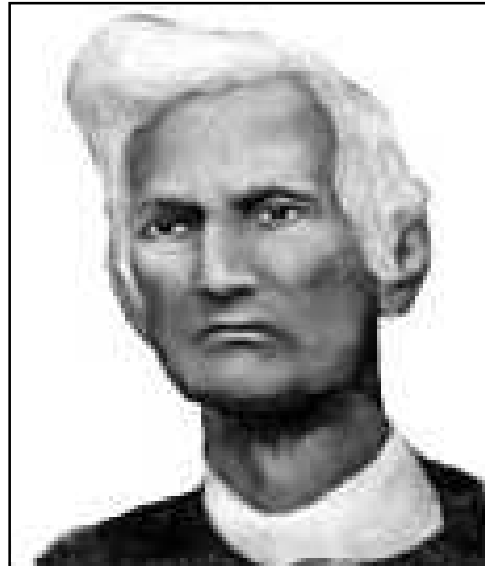


Chakhi Khuntia

Our Sincere Obeisance



Swami Vivekananda



Vyasakabi Fakir Mohan Senapati

Message of
Dr. S.C. Jamir,
Hon'ble Governor of Odisha
on the occasion of **Republic Day – 2018**



Dear Sisters & Brothers,

On this Republic Day, I extend my heartiest greetings to all citizens of Odisha. On this historic occasion, we owe our sincere and heartfelt gratitude to the Father of Nation and many other great sons and daughters of the soil whose relentless struggle and sacrifice paved the path for this great accomplishment. We also offer our sincere gratitude to the founding fathers and the framers of our Constitution whose dedicated efforts resulted in the framing of the Constitution for the Republic of India.

26th January is a remarkable day in the history of Independent India. On this very day, we gave unto ourselves a Constitution proclaiming India as a Sovereign, Socialist, Secular, Democratic Republic. Our Constitution is a unique document in the whole world. The Constitution was adopted by the Constituent Assembly on 26th November 1949 and was enforced on the 26th January 1950. Our Constitution resolves to secure social, economic and political justice; liberty of thought, expression, belief, faith and worship; equality of status and opportunity to all its citizens.

We fondly and respectfully remember the valiant freedom fighters and the eminent daughters and sons of this soil on this day, whose patriotic fervours and valuable contribution had resulted in the freedom of our Motherland. The history of Indian Freedom Movement is replete with the innumerable examples of sacrifice and service of many freedom fighters of Odisha. Their invaluable contribution is inscribed in golden letters in the annals of Indian history.

On this momentous occasion, we need to rededicate ourselves in safeguarding and upholding the sovereignty of our Nation, the dignity of our Constitution, its ideals and values. The Republic Day celebration carries a great significance in our life. It reinforces the messages of peace, harmony and universal brotherhood, which are ingrained in our culture and heritage and are the touchstones of our basic value system.

This day we are inspired to introspect into the past and think of the tasks ahead of us. Perceptible inclusive growth in all sectors has been accelerated in Odisha since 2000 and the State is moving fast on the path of rapid development through successful implementation of various welfare programmes and pro-people initiatives. The State's anti-poverty initiatives, fight against corruption, pro-tribal and pro-women programmes have been highly successful and some of them have been emulated by other states and at the national level. The State's vision of equitable development and inclusive growth, now based on the 3Ts mantra of Teamwork, Transparency and Technology and the 3I's Irrigation, Infrastructure and Inclusion are poised to accomplish the task of Odisha's transformation. These 3Ts and the 3I's have become the driving principles and are integral part of all governance mechanism in the State.

The slew of achievements and accolades the State has achieved so far are numerous. Odisha has shown the sharpest and better than the national average decline in infant mortality rate. It has been awarded for excellence in Urban Governance. Odisha has also been recognised as the best performing State in skill development. The State has been applauded and has received accolades internationally for successful conduct of the 22nd Asian Athletics Championships recently. The State has also been recognised as the foremost State in the implementation of Forest Rights Act. Odisha is now among the top three States in the country in attracting live investments, the leading State in the country in the rural road construction and rural housing and is now recognised as the Champion State in growth of exports.

Above all, it is important that we have embarked on a journey of achieving inclusive growth with the participation of the people of Odisha in building a holistically developed State.

Let me take this opportunity to draw the attention of the people of the State on a very important health campaign, the Measles-Rubella (M-R) vaccination campaign is going to take place in the State. It will be conducted from 29th January to 26th March this year and all children in the age group of 9 months to less than 15 years will be vaccinated during this period. Therefore, I urge upon the people of the State to utilize this opportunity and vaccinate each and every child and save them from morbidity and mortality. I am sure that with your support, we will be able to achieve our target of immunization and eliminate Measles and control Rubella by 2020 in our State and the Country.

Republic Day is a proud moment to celebrate and safeguard the values of Democracy and the ideals of our Constitution. Let us work together for strengthening this spirit and safeguarding the dignity of the State and its people.

Jai Hind.

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



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

On this auspicious occasion I pay my homage to the eminent personalities like the Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Chandra Bose, Sardar Patel, Moulana Azad, Dr. B.R. Ambedkar, Dr. Rajendra Prasad, Utkalmani Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Nabakrushna Choudhury, Gopabandhu Choudhury, Saheed Laxman Naik, Veer Surendra Sai, Maa Rama Devi, Dr. Harekrushna Mahtab, Biju Patnaik and Parbati Giri.

On this occasion, I also pay my tributes to our Jawans who laid down their lives in maintaining peace and safeguarding the country.

This day carries much significance for all of us. On this day, our country created its unique identity as a Sovereign Republic throughout the world. Our Constitution has bestowed on us several rights. Apart from this, it has also made us aware about our duties towards our country.

Today, India has earned recognition as a leading country in the world. Our country has been acclaimed world-wide in different spheres like Economy, Science & Technology, Space Science etc. The youth community of India have exhibited their excellence in each and every field. Our soldiers have safeguarded the country's border at the cost of their lives. Our farmers have played a vital role towards the food security of the country through their hard work. Our construction workers have immensely contributed towards the development

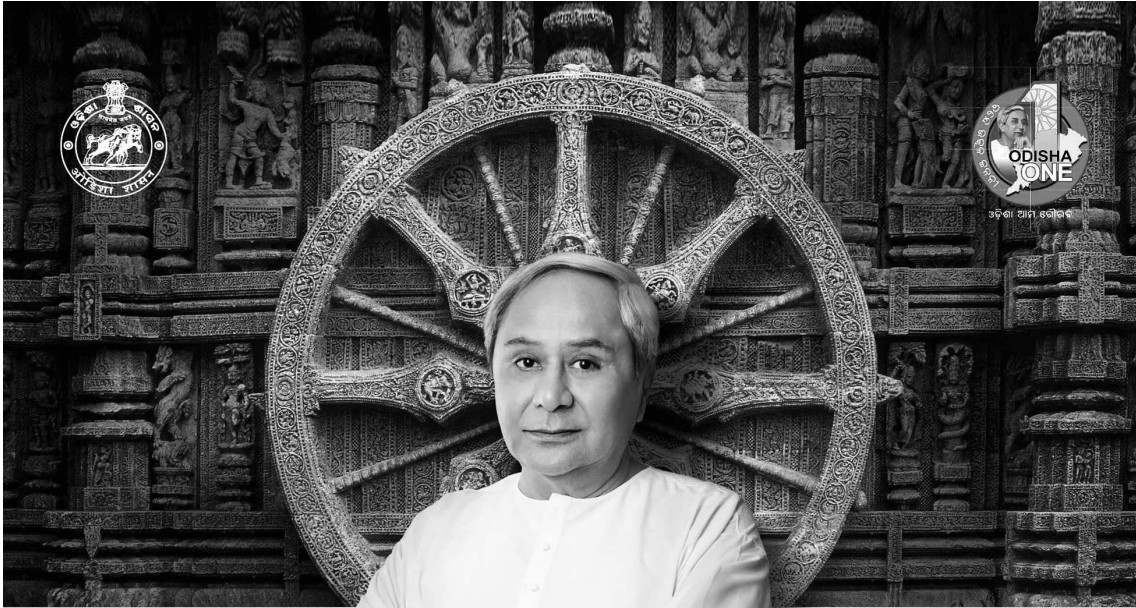
of the country. On this auspicious day, I salute the soldiers, farmers and construction workers of our country.

Along with the progress of the country, our Odisha has also achieved spectacular development in various sectors. Our State is at par with other developed States in all spheres of economy, health, education, industries, infrastructure and development. Odisha has excelled the national average in poverty reduction and various human development indicators. Our growth rate is above the national growth rate. Our welfare schemes have facilitated a security net for the poor and weaker section of the state. Odisha has become a model State all over the country in implementation of the welfare programmes. The development of the villages has become more perceptible.

The empowerment of different categories of people of our State carries much importance. When a student of S.T. category is studying in the best school of Bhubaneswar, the entire S.T. community feels empowered. Similarly, the involvement of women in developmental process has paved the way for an empowered Odisha. Today, an era of empowerment has been ushered in. This has empowered everyone including the weaker section, farmers, labourers, women and the youth society. Our student society, along with their studies as well as excelling in their respective fields has resolved to serve the motherland Odisha. Our Government is sincerely making efforts for the empowerment of all the categories of people. I firmly believe that the empowered citizens will take the state's development to new heights.

Let us work together to uphold the dignity of the State and the country.

Jai Hind.



India's Adarsh Mukhyamantri Naveen Patnaik

Bhartiya Chhatra Sansad confers the title and honour of Ideal Chief Minister of India to CM Naveen Patnaik on 21st January 2018.



WORK SPEAKS

- Highest poverty reduction in the country – a record 8 million people lifted above poverty line in the last decade
- Only state to have doubled farmers' income in the last decade
- No 1 in rural housing – 1.4mn families provided pucca homes in the past four years
- Emerging sports capital of India
- Global benchmark in disaster management and recognition by United Nations
- Leader in manufacturing sector investments and ease of doing business
- "Champion state in Exports" for highest growth rate in India

Odisha is proud of its transformative leader

Message of
Shri Bikram Keshari Arukha,

Hon'ble Minister, Rural Development, Parliamentary
Affairs, Information & Public Relations
on the occasion of **Republic Day – 2018**



On the auspicious occasion of sixty-ninth Republic Day, I extend warm greetings to all brothers and sisters of Odisha.

When India attained freedom on 15th August 1947, we did not have an instrument of governance of our own. We waited till 26th January, 1950 when the people of India gave to themselves a Constitution to secure justice, liberty, equality, and gender and economic equity for all its citizens. We promised to promote fraternity, dignity of the individual, and unity and integrity of the nation. On that day, we became the largest democracy of the world. The faith and commitment of people gave life to our Constitution and our founding fathers, wisely and carefully, steered the new nation towards progress and prosperity. Therefore, Republic Day is an important landmark in our history.

Countless lives were sacrificed so that we can hold our heads high in our own motherland. Republic Day makes sure that the sacrificed lives were not spent in vain. Hence, this day should be celebrated by every Indian citizen as a sign of respect to the historic freedom fighters.

Our State Odisha has significant contribution to the Indian Freedom struggle. The heroic saga of freedom fighters of Odisha has been etched in history. I pay my respectful tribute to all freedom fighters of our State as well as of the country whose indomitable courage and supreme sacrifice gave us our independence and contributed for all of us to breathe 'free'.

It goes to the credit of the strong institutions of democracy built by our founders that for the last six and a half decades, Indian democracy has been an oasis of stability in the region. From a population of 360 million in 1951, we are now a 1.3 billion strong nation. Even then, our per capita income has shown a ten-fold increase, poverty ratio has declined by two-thirds, average life expectancy has more than doubled, and literacy rate has shown a four-fold increase. We are today the fastest growing amongst the major economies of the world. We are the second largest reservoir of scientific and technical manpower, the third largest army, the sixth member of the nuclear club, the sixth member in the race for space, and the tenth largest industrial power. From a net food grains importing country, India is now a leading exporter of food commodities. The journey so far has been eventful and exhilarating.

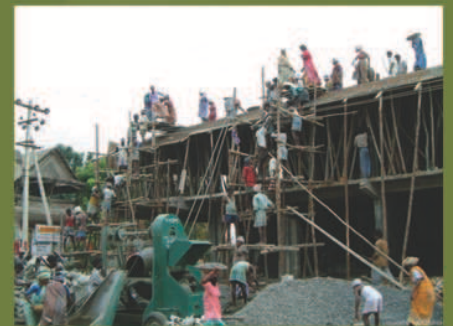
Odisha has also been galloping fast on the path of unhindered progress and development under the dynamic leadership of our Chief Minister Shri Naveen Patnaik.

Let us all come together to celebrate the freedom of our country and the birth of our very own Constitution on this day. 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.



GOOD GOVERNANCE





"March Ahead with Determination and Uphold the Dignity and Glory of Our Mother and Motherland."

- Naveen Patnaik

I welcome you all to this magnificent programme.

Dear children,

You must be aware about Madhu Babu. Utkal Gourav Madhusudan Das. Our beloved Madhu Barrister. As a child, during holidays he himself used to repair the road connecting his School. As he grew up, he fought for our country and our race thereby spreading the unique message of Odia self-esteem. Likewise, you must also be aware about the indomitable courage of Biju Babu.

Every child is filled with vast potentiality. The main objective of celebration of this day is to harness that potentiality. The Children's Day is the birthday of the first Prime Minister of India Pandit Jawaharlal Nehru. You have been cheerfully celebrating the Children's Day. On this auspicious occasion, I extend my greetings to all the children of the State.



As students you have to shoulder three responsibilities. First of all, try to study well. Transform your dreams into reality. Secondly, always concentrate on your responsibilities towards your parents. Lastly, do something for the society, country and village you hail from. It gives immense pleasure while rendering services towards our own country and nation.

I hope all the children of my State be enrolled in the School. I also want my children to lead in every sphere. Along with studies, our children will have to uphold the dignity of Odisha in the fields of Sports, music and social service. They should have an inquisitive mind and scientific temperament. Students must be aware about modern technology. An enabling environment should be there at School level for bringing their talent to limelight. The children of my Odisha should always dream for significant achievements and must go ahead with self-confidence to face the challenges in life.

There is a saying that children constitute one third of our population, but all of our future.

It is a matter of great pride that the students of Odisha are excelling today in various spheres. They are earning name and fame at both national and international levels. I am delighted to see them in the newspapers and on T.V screen.



Children! You must be aware about the Bhargavi oath of Panchasakha. In order to inculcate a sense of Odia dignity in the minds of our children, for the first time, we have introduced the 'Oath taking' in all the schools. I believe, it will help in inspiring the children to fulfill their dreams.

Children! You know, our language is our pride. Our aim is to develop as well as promote Odia language. For this, we will award Odia Language Scholarships to the students excelling in Odia language in Class-X. Cash award of Rs.5000/- will be provided to 10 students of each Block. Similarly, students securing highest number in Class-X will be given Mukhyamantri Medhabrutti Puraskar. Students of each Block and each urban area will receive this award. Forty thousand students will receive this award all over the State. Each one will get an amount of rupees five thousand as prize money.

In the making of a good human being a major role is undertaken by the parents and teachers. For this, the parents and teachers of the student securing good marks in Class-X will also be honoured by the State Government.

Best three schools of every block will get a cash award of rupees one lakh each, which will be distributed among the teachers.

Odisha has reached a certain level in most indicators. Education will take us to the next level of development. If you look at the history of civilization, the greatest transformation has come about with education. Progress of Nations in the world has shown that nurturing children and empowering them through education has played the single most transformative role in taking them to the next level. With our focus on quality education, we can take our State to the next level. This can happen when all of us join together in a movement.

Each one of us has got an emotional attachment to the school we have studied. In some way or other we want to be connected to our schools. Small or big, we want to contribute to the development of our school. In this context, I announce MO SCHOOL campaign. This campaign will promote and facilitate volunteerism to give back to our alma maters. Many of you want to donate something to your school, put up a science labs or library, provide scholarships, volunteer your time to teach students and promote sports in schools.

I am happy to know that we have amongst us about hundred distinguished personalities and some of you want to mentor your schools—provide leadership and be part of its overall growth and development.

Mo School campaign will facilitate all of this- it will provide a platform where you connect to your childhood memory and be a part of the change you want to see in your schools.

I commit that the State Government will recognize your invaluable contribution in terms of time, knowledge, leadership and skills in mentoring your school.

Further, I commit that whatever is contributed in terms of funds for developing our schools, the State will contribute double the amount. I announce an initial corpus of Rupees one hundred crore for this initiative.

Children! I have complete faith on you. March ahead with determination and uphold the dignity and glory of our mother and Motherland.

(Hon'ble Chief Minister's Speech on the occasion of the Children's Day)



ଓଡ଼ିଶା ଆମ ଗୌରବ

1. Agriculture productivity and Contribution to PDS

- Based on NSSO's Situation Assessment Surveys for 2012-13 & 2002-03 farmer's income doubled. In real income terms, Odisha is the top performer with a CAGR of 8.3 per cent closely followed by Haryana (8%), Rajasthan (7.9%) and MP (7.3 %).
- Odisha is **3rd highest contributor** for food grain procurement in the country in the year **2016-17**. In this year 100 Lakh MT of rice was contributed by Odisha to PDS.
- Agriculture credit is Rs.19275.8 crore in 2015-16 which was Rs.783.21 crore in 2000-01. This is an increase of 25 fold.
- Total food grain production is 77.13 Lakh MT in 2015-16 which was only 49.75 lakh MT in 2000-01.
- The state has received Krishikarman Award 4 times for bumper production of paddy.
- Animal husbandry contributes 26.4 per cent of monthly family income of agriculture household which is highest in the country.
- In last 3 years 4 Lakh hectares has been irrigated.

Agriculture & allied sector

In the state like Odisha where 62 per cent population still continue to depend upon this sector for their livelihood. The percentage of agriculture and allied sector contribution is 19.91 per cent in 2016-17 which was 60 per cent in 1960's. As per the accepted theory on stages of economic development, it is a positive change. The focus of this government is to provide facilities for agriculture & irrigation for optimum growth of this sector. Since 2013-14 around 4 lakh hectares additional irrigation potential has been created. In these years 50476 deep bore wells have been completed. From 2013-14, state has introduced separate agriculture budget. Since 2014-15, the agriculture budget is increased by 85.21 per cent in last three years. In 2017-18, the agriculture budget is Rs.14930 crore. Institutional credit was always a challenge for farmers. State govt has made provision to give agriculture



credit at the rate of 1% interest rate. The total farm credit was merely Rs.611 Crore in 2000-01 which increases to Rs.19275.8 Crore. The State govt is planning to roll out direct benefit transfer (DBT) for fertilizer subsidy from February 1, 2018. This will ensure transparency and plug the gap the fund pilferage. In 2014, the state government had declared to create 10 lakh hectare additional irrigation potential creations, 4 lakh hectares have been already added. To achieve the remaining target State cabinet approved project like Gangadhar Meher Lift Canal system, Nabakrushna Choudhury Secha Unnayan Yojana, Parbati Giri Mega Lift Irrigation Projects.

2. Natural Disaster Management

- The United Nations (UN) appreciated Odisha Government's handling of cyclone Phailin. According to Margareta Wahlstrom, UN Special Representative of the Secretary General for Disaster Risk Reduction said that "Today, Odisha is a global leader in disaster management and risk reduction after Phailin Cyclone.
- During Phailin, the death toll was 44. Affecting 13.2 million people in 171 blocks in 18 districts of the state.
- 814 multipurpose cyclone and flood shelters are in line with designs proposed by IIT, Kharagpur. Out of which 516 cyclone shelters and 275 flood shelters are already completed.

3. Poverty Reduction

- As per Household Consumer Expenditure data of NSS (National Sample Survey) up to 2011-12 poverty in Odisha (rural) has declined by 24.6 percentage points that is from 57.2 % to 32.6 % between 2004-05 and 2011-12.
- Between 2004 to 2011-12, 58,57,599 number of people raised above poverty line.

4. Economy

- Per capita income rising from 14,862 in 2000 to Rs.61,678 in 2016-17.
- Percentage growth rate of GSDP in Odisha at Constant price based on 2004-05 prices was -1.72 in the year 2000-01 which increases to 9.14 in the 2012-13. But at constant price based on 2011-12, the GSDP growth was 3.52 in 2012-13 which increases to 6.16 in 2015-16 in same constant base rate.
- The exports from the state have increased from Rs.19,082 crore in 2015-16 to Rs.40,872 crore in 2016-17 with merchandise exports from Odisha registering the highest growth rate of 114 per cent which is highest in the country.



- Between 2012-13 and 2016-17, in terms of USD, shipments from the state witnessed a positive growth of 17.60 per cent against the negative growth of 2.07 per cent in overall exports of India. In the year 2001-02 the export turnover of the state was merely Rs.563 crore. It rose by 72 times in the year 2016-17.
- Due to the expansion of IT companies Infosys, Tech-Mahindra, WIPRO, TCS have created 4700 additional IT Professional jobs.
- IT export from the state which was only Rs.91 Cr. in the year 2000 has increased to Rs.3400 Cr. in the year 2016-17.
- The IT exporting companies in the state which were only 35 in the 2000 increased to 115 in 2017 generating IT employment on only 1500 in the year 2000 and 17000 in 2017.

5. Women Empowerment

- 5 Million Women being empowered through the Mission Shakti Self-Help Group movement.
- To address the issues of women affected by violence, One Stop Centre is operational at the Capital Hospital, Bhubaneswar. 24X7 Toll-free Women Help Line is operational since 8th March 2017 to provide immediate and emergency response to Women affected by violence.
- MAMATA scheme has benefitted more than 30.57 lakh women in the State. It is the largest conditional cash transfer (DBT) maternity benefit scheme implemented in the country.
- According to 2015-16 NFHS-4, 63.5 per cent women now owning immovable assets like house and/or land jointly or alone which is the highest proportion nationally among all big and progressive states. This figure is only 38 per cent nationally. On counts of women empowerment and cashless revolution, progressive States like Kerala, Karnataka, Tamil Nadu, Gujarat, Maharashtra, West Bengal and Andhra Pradesh were behind Odisha.
- Biju Kanya Ratna: Taking cognizance of the problem of the declining child sex ratio in the state, particularly in the districts of Dhenkanal, Angul and Ganjam where Child Sex Ratio (CSR) is 877, 889, and 908 respectively which is lower than the all India CSR (918) and all Odisha CSR (941); this programme has been launched since 2016 to sensitize and mobilize the community and all stakeholders on the value of the girl child. The objective is to prohibit gender based sex selection.



6. Construction workers

- Till date 21,19,745 no. of construction workers are registered. Since 2009-10, an amount of Rs.517.67 Crore has been distributed to them under various benefit schemes.
- Since 2008-09, an amount of Rs.1291 crore has been collected as cess both from Govt. & Pvt. Sector.

7. Youth Empowerment

- Odisha government recommends Election Commission of India to give 5% reservation to transgender.
- The state government is going to launch Tiritiya Prakriti Suraksha Abhiyan (TPSA). Under this initiative, they will be provided with scholarship for education as well as scholarship for skill development to earn a decent livelihood.
- To motivate and encourage young minds for innovative ideas, the state government launched the Odisha Youth Innovation Fund Scheme. Under these deserving innovators would be rewarded with Rs.50,000 for new ideas and Rupees one lakh for any demonstrative product, prototype, patents and incubated products of services.
- Odisha government has introduced the Senior Citizen Policy-2016. Government is already approved setting up a corpus of Rs.7.4 crore initially and set up old age home in each district.
- A pilgrimage scheme called Baristha Nagarika Tirtha Yatra Yojana is already in force in the state of Odisha.

8. Tribal rights & upliftment

- Odisha, the Pioneering state in India has distributed 6.11 lakh acres of land to 4.10 lakh Individual Rights title-holders and 2.86 lakh acres of land to 5,900 Community Rights title-holders under the landmark legislation of “The Scheduled Tribes & Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006” as on 2016-17.
- Odisha is the first state in the country to have granted the status of Gram Sabha to Palli Sabha under this Act, to enable tribal people residing in remote hamlets to file claims for determination of its nature & extent and for further processing.
- During last 17 years the tribal literacy rate is increased to 52.24 % in 2016-17 from 37.75 % in 2000-01.
- 1670 residential schools have been constructed in last 17 years. In 2000-01, there was no residential school for ST & SC in the state. This facility will remove the access related difficulties of 4.6 lakh students of the state.
- Under ANWESHA initiative 13,000 ST, SC students are enrolled in private schools to get quality education.



9. Education

- Odisha's literacy rate is 72.87 in 2011 where it was 63.08 in 2001.
- Established 160 CBSE pattern Adharsha Vidyalayas in 160 blocks of the state.
- Dropout rates in **Primary** Schools in Odisha are reduced from **41.80 per cent** in 2000-01 to **2.82 per cent** in 2015-16.
- Dropout rates in **Upper** Primary schools in Odisha are reduced from **57.00 per cent** in 2000-01 to **3.87 per cent** in 2015-16.
- Dropout rates in **Secondary** schools in Odisha are reduced from **70.6 per cent** in 2000-01 to **6.02 per cent** in 2015-16.
- From 2014-15 onwards Scholarships have been provided to 10,000 Primary & Upper primary level school students for which the annual budget is 4.29 Crore in 2017-18.
- Pathani Samanta Mathematics Talent Scholarships have been designed to give scholarship to students from Upper Primary level to +2 level for which annually budget allocation is 2.5 crore.
- State Government is going to start free school uniform to all boys of Primary & Upper Primary schools from Classes I-VIII, which was earlier limited to all girls and SC, ST, BPL students of these schools.
- Two new medical colleges are already started from 2017-18 academic sessions in interior districts like Koraput and Mayurbhanj. Another 7 MCHs are in pipeline.
- This established has increased the MBBS seat to 850 from 450 to meet the requirement of qualified doctors in the state.
- After the success of Super 30 model for IIT-JEE preparation for economically backward but meritorious students since 2015. From 2017-18 academic sessions government has started medical coaching in same line.
- 8 Model Degree colleges are already started from academic sessions 2017-18 in 8 educationally backward blocks of the state. Govt has planned to establish another 10 Model degree colleges in such blocks.
- Under Kalinga Siksha Sathi Yojana students are eligible to pursue professional courses with education loan @1% per annum.
- The state government announced 'MO SCHOOL' Campaign to promote and facilitate volunteerism to give back to their alma maters. Under this initiative whatever is contributed in terms of funds for developing schools, the state will contribute double the amount.



10. Infrastructure

- The state has now 11584 Km of multi lane roads in place of 2234 Km of Two-Lane/Multi Lane roads in 2000-01, even after transferring its assets of 2118 Km to the National Highways.
- Single road ratio is reduced to 24.73% in 2016-17 from 73.92% in 2000-01.
- In last 17 years 318 Major Bridges have been completed.
- As per the latest report of MoRD, GoI, Odisha is leading among all states in the implementation of the PMGSY. Out of total target of 7,000 Km for the year 2017-18, Odisha has already completed 2911 KM which is highest among all other states.
- In Last five years 500 bridges have been completed with an expenditure of Rs. 1350 crore under Biju Setu Yojana.

11. Security

- Total of 86,47,544 families 3,23,90,807 members covered under NFSA.
- The digital initiatives undertaken by the department for Paddy Procurement and usage of PoS device in food grain distributions has been recognized and awarded with “ 41 GEMS of Digital India” by Ministry of Electronics & Information Technology, Government of India.
- Since FY 2014-15, 13,64,124 households staying in *kutchha* houses have been shifted to *pucca* houses.
- Odisha is the first state in the country to grant land rights to slum dwellers in Municipalities and NAC area and property rights to those residing in Municipal Corporation area.

12. Health

- Once upon a time Odisha was dubious for its high IMR & MMR. Since 2005-06, the IMR is reduced from 68 in 2005-06 to 40 in 2015-16. This figure is better than national figure.
- Established 2 new govt. medical colleges at Koraput and Baripada and another 4 would be come up in the near future.
- Free drug distribution scheme called “NIRAMAYA” is being implemented up to the PHC level under which 573 drugs are supplied to patient.
- Considering the menace of rising number of cancer patients in the state, government has established Cancer Day care Chemotherapy unit in 25 districts headquarter hospitals.



"Our 'Vision 2025' Envisions Attracting Rupees 2.5 lakh crore of New Investments and Generating 30 lakh jobs for our citizens in the Focus Sectors"

- Naveen Patnaik

I am indeed pleased to be present here today, at the Enterprise Odisha 2017. I would like to compliment the Confederation of Indian Industry that has been doing a commendable job of organizing Enterprise Odisha for the past 20 years to show-case the industrial prowess, opportunities and achievements of the State.

Odisha is consistently ranked amongst the top 3 States in terms of live manufacturing investments in India. Focussing on 3 Ts i.e. Transparency, Technology and Team-Work, my Government has taken up several proactive measures towards the development of industries and ensuring faster grounding of projects. We have promulgated progressive policies



in the form of Industrial Policy Resolution 2015 along with several sector-focussed and associated policies. Our focus has also been on development of enabling Industrial Infrastructure in relatively less industrially developed districts of Odisha.

Flagship initiatives of our Government like Skilled-in- Odisha have ensured that the industrial work force in Odisha is skilled with the latest tools, techniques and technologies for enhanced employability. The Start-Up Odisha Initiative has been working towards facilitation of start-ups, targeting to make Odisha amongst top 3 Start-up Hubs by 2020. I am sure that the youth and entrepreneurs will take maximum benefit from such initiatives.



My Government has been a leader in leveraging IT for ease of doing business and industrial development. We have recently introduced a revolutionary Single Window Investor Facilitation and Tracking- 'GO SWIFT' portal for the industries. All support and clearances required by an industrial unit during the investment life cycle of the project are being provided online through this portal in a time bound manner.

We have recently set up a CSR Council to coordinate the CSR activities being undertaken by the corporate entities in Odisha. This body will also assist the corporates to dovetail their CSR activities with the developmental priorities of the State.

I would like to reiterate my Government's commitment towards industrial development in the State. Our 'Vision 2025' envisions attracting Rupees 2.5 lakh crore of new investments and generating 30 lakh jobs for our citizens in the focus sectors. I would urge that all the stakeholders including the Government Departments, Industries and Industry bodies such as CII collaborate and work together towards achieving this vision.

Our flagship initiative towards investor outreach, the Make in Odisha Conclave 2016 was an overwhelming success with participation of over 100 companies and announcement of investment intents of more than Rupees 2 lakh crore. Out of 124 investment intents received in 2016, 76 proposals are at various stages of implementation. The next edition of the Make in Odisha Conclave will be organized during November 11 to November 15, 2018. The Conclave would not just be another investors' meet, but will also be a platform for the best minds to meet, exchange ideas and explore business opportunities in the State. I invite all of you to work with the Government of Odisha in organising the Conclave and participate in the various events during the Conclave.

I congratulate all the stakeholders present here today for their continuous efforts and support towards the sustainable development of industries in Odisha. I wish Enterprise Odisha —2017 a grand success.

Thank you.

(Speech of Hon'ble Chief Minister on Enterprise Odisha 2017)



"The Greatest Contribution of Technology is Immediate Access to Knowledge"

- Naveen Patnaik

On the occasion of the closing ceremony of the 11th Edition of Tata Steel Young Astronomer Talent Search, I congratulate all the finalists who have come from all over the State and the winners of this year.

Technology is changing at a fast pace. The greatest contribution of technology is immediate access to knowledge. To remain competitive, having an edge in science and technology is of supreme importance. Investing in new technologies is going to pay rich dividends if done prudently and in a timely fashion.



In Odisha, our emphasis is on educational opportunities for the children and providing them appropriate means to achieve their potential.

I have been personally attending the closing ceremony of YATS over the years and I am happy to learn that the programme is reinventing itself and bringing in innovations to provide a memorable experience to the students on latest astronomy related themes.

I hope that Young Astronomer Talent Search will continue to be an important platform for students to nurture and develop their talent along with creating a community of scholars in the State of Odisha who will contribute to its development.

I firmly believe that you, the budding astronomers of our State will make a mark in your lives and keep the legend of Pathani Samanta alive and make us proud.

I wish you all the best.

Thank you.

Vande Utkal Janani.

(Speech of Hon'ble Chief Minister of Odisha at Young Astronomer Talent Search)



"This New Social Media Grievance Handling System Perfectly Encapsulates the Principles of 3Ts - Technology, Teamwork and Transparency"

(Hon'ble Chief Minister Launches Social Media Grievance Handling Mechanism)

Chief Minister Shri Naveen Patnaik launched an innovative Social Media Grievance Handling Mechanism that will rejuvenate the Government-public interface and can create a strong bond of trust between the Government and the people. The mechanism includes a Web Portal as well as a Mobile App. It is an internal mechanism of the Government to efficiently manage people's grievances.

Launching the new social media system for grievance redressal, the Chief Minister said he would personally monitor the performance of officers in attending the grievances of people on social media. It is expected

from the officers to respond to grievances ideally within 24 hours. The officers with better performance on grievance redressal will be marked green, and with below average performance will be marked red. He said he would personally call both the green and red marked officers to thank or suggest improvements as the case may be.



This new Social Media Grievance Handling System perfectly encapsulates the principles of 3Ts — Technology, Teamwork and Transparency, and combines them to address the issues faced by the common citizens directly and efficiently. It will also be a measure of Government's sensitivity and empathy towards citizens' needs and concerns.

It may be informed that the Chief Minister's followers on Twitter have touched 1.5 Million. The combined social media connectivity on both twitter and facebook is more than two Million.

A presentation was made to officers present on how to use this new mechanism effectively.

The meeting was attended by the Minister, Sports, E & IT Shri C.S. Behera, Chief Secretary, Development Commissioner, Additional Chief Secretaries, Principal Secretaries and Secretaries and Heads of various departments along with Collectors and SPs through Video Conferencing.



I

India is the largest democracy in the world. It is due to the number of people live in this country. India won her independence through a well organised nationalist struggle. Before achieving independence the political elites in the country were trained as per the principles and practices of the western democracies. Before it wrote its Constitution the other such documents had an impact upon the political mind of India. The western brand of the representative government was mostly accepted and for the political parties, high profile institutions, electoral system, federal scheme, parliamentary form of government and

(mandal, zilla, rajya and rastra) to have indirect election. The poverty and illiteracy of the country were seen as major threat to political process. The country had already plunged into caste and religion based political differences leading to partition and after independence there was rise of regional and language conflicts. The country after independence became victim to all these.

The Constituent Assembly was composed of people majority of which was from one set of political thinking and they were not elected by the people of India but indirectly chosen by different provincial legislatures. Despite good beginning and well spelt out objectives, the

Conflicts in Indian Polity : Revisiting India's Federal System

Prof. Surya Narayan Misra

above all bill of rights were put into one basket which gave us the Constitution of India becoming effective from twentysixth of January, nineteen hundred and fifty.

During the nationalist struggle, the Father of the Nation M.K. Gandhi provided a new ethos which opted for gram swaraj and swadeshi economic model. He had understood the pulse of the nation and the western brand of democracy which encourages cut throat competition expected to wreck the political structure from within. He suggested for direct election only at the lower most level and the next four layers

existing political environment impacted upon the Constitution framing. The end of World War II, origin of cold war, communal hatred leading to partition of India, mischievous British policy towards princely states, socio-economic conditions of newly born India had visible impact leading to go for a parliamentary form of Government with a federal system. Though we borrowed these two systems from British and American polities, yet we were far away from the spirit and prophecies of those models. In Great Britain there was parliamentary sovereignty and they did not have a codified Constitution. We have to write our Constitution which became the



supreme law of the land. The United States was the first country to provide a federal system. But their own genius contributed to a model which provided strong center with strong states. The thirteen stripes and fifty stars were the symbol of popular approval of their system.

When we wrote our Constitution, the impact of Government of India Act was writ large. Our familiarity with parliamentary practices which provided a responsible and accountable government was naturally thought to be better than the irresponsible model of the United States. But in reality we wanted to accommodate personalities where the concept of Head of the State (President) and Head of the Government (Prime Minister) were created. Like the British king/queen our President was made nominal head.

In a Parliamentary system, the executive is a part of the legislature and is removable by the later also. The executive in India ran the show under a liberal nationalist Nehru who could carry the political opposition with understanding and agreement. He ran into difficulty due to our poor show in border conflict with China and for the first time a no-confidence motion was tabled against his government. Since 1966 we got an aggressive Head of the Government who distanced India from USA and came closer to USSR. The 1971 war with Pakistan had accorded international recognition to India but national scenario deteriorated due to price rise, unemployment and rise of agitational politics which led the government to impose national emergency and press censorship.

The post-emergency political conflict was between freedom versus order and in 1977 the first non-Congress Government was elected to power. The Janata Experiment and the political

confusion brought back Congress Government under Mrs. Gandhi which had two splits in 1969 and 1978. The sad assassination of the Prime Minister exposed the conflict relating to religion, language and militarism initiated under Anandpur Sahib Resolution. Justice R.S. Sarkaria Commission was appointed to examine centre-state relations and the report was given in 1988. Before the conflict was managed ethnic conflict in Sri Lanka and India's sending of IPKF to Sri Lanka irritated LTTE and Rajiv Gandhi fell victim to assassination when the country was half way through a mid-term election. Over national language the then Madras took assertive sub-nationalism in 1965 and Hindi could not become the sole national language. Since 1967 Congress is trying to return to power in Madras (now Tamilnadu) and the Tamil issue experienced dismissal of Karunanidhi Government by the use of Article 365 by the then Chandrasekhar Government.

In 1991 midterm election the signs of cracks in our democratic appeared through political instability. In fact the election held under a peculiar circumstances in 1984 was a decisive one. The post – 1996 era brought coalition governments under NDA and UPA. This period internalised the alliance politics and its successes through coalition governments at the centre. Congress which was critical of coalition Governments ultimately worked out a post-election UPA formation and headed the Government in two successive elections. The decline of National Parties and rise of Regional Parties changed the intent and content of political process in the country. During the seven decades of politics in the country we have experienced bitterness in the legislative politics, worsening of relation between legislature and executive,



legislature – judiciary tension and on the whole sickening developments with regard to center-state relations. In this piece of write up, I have taken up the center – state relations as a conflict zone and tried to look at our federal system and process.

II

USA is the first federation in the world . Today there are twenty-five federations. These are of various incarnations. Federation is a dual polity. It is a method of promoting self-rule and shared-rule and of balancing the interests of a nation with that of its regions. According to a political analyst, a durable federal design aims at the contradictory goals of reconciling freedom with cohesion and a diversity of political cultures and identities with effective collective action.

Federal system in India was observed indirectly in the Indian Councils Act, 1861 which provided that Governor General at Bengal will have all India jurisdiction and two Governors at Bombay and Madras shall have territorial jurisdiction. However, after the failure of Mont-Ford Dyarchy and the provision of Provincial Autonomy replacing diarchy of 1919 by the Government of India Act, 1935 an All India Federation with the lists for distribution of powers between the center and provinces the idea could be understood. Of course, the provision could not be implemented due to opposition from Congress and the Second World War.

Theoretically speaking, a federal system is the constitutional arrangement that gives federalism its institutional form (Mitra). It is typically identified with the existence of four institutional features : two sets of government, written Constitution, distribution of power

between the two and a judiciary to arbitrate into dispute between centre and State or States and / or states among themselves. All these features are available in the Indian Political System. Thus, India is a federation, though Article 1 of the Constitution reads – India, that is, Bharat shall be Union of States.

Mitra opines that “the framers of the Indian Constitution were keen on federalism as a functional instrument for the creation of an Indian nation and a strong cohesive state.” The fragile nature of the newly born state with internal disharmony and external threat linked with passion for development with democracy and poverty eradication, favoured a strong center with weak states unlike the American system of strong center with strong states.

To achieve this objective, a centralised planning system was put into action and the States enjoyed limited fiscal autonomy. The one party dominant model could arrest the rising ambitions of the local/regional leaders who could swallow the humiliating central predominance through planning, allocations, currency, communication, amendment of the Constitution and also the provision of institution of Governors as the agents of the center. The Fourth General Elections of 1967 caused eye-brow raising situation with Congress Government at the center with survival majority and more than half a dozen states having non-Congress ministries. The Central Government in order to fulfil the growing demand and aspirations of the states used political means than constitutional methods of looking at the federal model of unionised-Federation. The office of the Governor was used to fulfil central ambitions and the use of Article 356 became handy. It was not used as medicine as suggested by Ambedkar.



Thus, the first phase of federalisation of the political process (1950-1965) experienced the love for democracy by Nehru and Shastri and the relationship between both the units were cordial the second phase commenced after 1967 with the political scenario explained above. The Congress split in 1969 effected change in Congress strategy towards the states having non-Congress Governments. Due to this authoritarian attitude of the central leadership harmed the federal balance which was skillfully developed during the first phase. The national emergency of 1975 reduced India's federal order into a unitary order. The states were reduced to the status of municipalities.

In late 1980s the political scenario was changed again to provide greater scope and bigger space to the regional parties and their leaders. DMK in Tamilnadu, Akali Dal in Panjab, RJD in Bihar and SP in UP adopted assertive regionalism. An era of instability at the center emerged and the two major national parties: Congress and BJP were forced to form coalition governments at the center stage : NDA and UPA. Both the combinations have laboured hard to retain their sway over the states. Now NDA-II (BJP led coalition) is in mad haunt to saffronise the entire country and till end of 2017 they have achieved this goal of unseating congress from one state to another. Does it mean federalization or return to one party dominant system with a hostile opposition.

III

In this section an analysis of political economy of federalism in India is done. The Constitution has provided a detailed picture of power, role and the consequential responsibilities of both the center and the states. It intended to

create a centralized federal structure. This centralized thrust was in response to historical and contemporary threat to internal divisiveness and external aggregations menacing national unity. This continued during the one party dominant era and the internal cracks came up after rise of multi party system.

The 1989 election brought a political paradigm shift in Indian politics. We observed federal coalition government and a variegated State party system with different pattern of linkages with the national party system. "A series of paradigm shifts in economic policies, inter-community relations, and foreign and defense policies followed in the decades since 1989, e.g MANDALISATION since 1990, MARKETISATION since 1991, HINDUTVASATION since 1992 and the INDO-US CIVILIAN NUCLEAR DEAL in 2009 etc, that have transformed the Indian political scene beyond recognition. The net effect of all these factors and forces has been an increasing federalisation and / or regionalisation of Indian politics due to greater autonomy to the State governments, private sector, civil society institutions and local political systems."(SINGH)

If 1991 is taken as a dividing line in terms of shift in economic policy towards business liberalism, a lot has to be internalized with regard to functioning of the federal system. It has increased inter-State competition for both domestic and foreign private investment. It accorded a new environment for the States to take decisions and an entrepreneur kind of political leadership could grow. Thus by the beginning of the new millennium States like- Maharashtra, Andhra and Karnataka saw their political leaders emerging frontranking players in India's federal market economy.



Atul Kohli (2009) had made a classification of states on the range of variation in characteristics and performances. He had placed Kerala and West Bengal as SOCIAL DEMOCRATIC States, Gujarat and Andhra as DEVELOPMENTAL STATE and Bihar and UP as NEOPATRIMONIAL States. In this classification the last category represent backward states of UP and Bihar who under different regimes suffered breakdown or economic stagnation and strong neopatrimonial tendencies and trends. Whereas left front ruled states made notable redistribution or egalitarian impact on poverty and Social Sector development. Gujarat and Andhra have sought to be developmental in neo-liberal capitalist sense.

Conclusion

India is passing through a critical phase of its political life. The choice for a federal system was inevitable. But the original intent and the contemporary content are over politicised today. Each political party has the intention of staying in power. Awareness, literary, local issues, developmental deficits and campaign strategies have visible impact today on nature of politics and political fortunes of the parties and their leaders. As for example Congress led coalition (UPA) consumed ten valuable years from 2004 to 2014. It was rejected by the Voters and it was reduced to a position of 44 from 2008 in 2014 election. Instead of soul searching and locating own mistakes it engaged itself in a peculiar stand due to its numerical majority in Rajya Sabha. In the process it was targeted by the ruling BJP and election after election have gone against Congress. The 2014 election was expected to improve the status of States as the new Prime Minister as Chief Minister of a State over a decade had identified

the irritant provisions of our federal system. The attitude of the Congress provoked BJP to saffronise the whole country. It is going to do harm to the States and the basic principles of federation. In the past we have gone through the observations of Raj Mannar, Ashok Mitra, Sarkaria and Punthi Commissions/Committees suggesting changes in the existing Center-State relations. But they have now become museum items having archival importance. It is now time to ponder over the federal system and the root causes of systemic failures. Since federation stands for self rule as well as shared rule, the irritant aspects need to be resorted out and our constitutional order in this aspect must give way to the growing demands of the Units than that of the center. Neither one party dominant system under congress then and BJP now had contributed or shall contribute the initial project of nation-building and State formation in India.

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An Endeavour to tackle Lymphatic Filariasis and Leprosy in Odisha

Dr. Lenin Mohanty

Lymphatic Filariasis, commonly known as Elephantiasis, is a neglected tropical disease. These patients are not only physically disabled, but suffer mental, social and financial losses contributing to stigma and poverty. Besides the leprosy continues to be one of the major public health problems as well.

In an attempt to break transmission, prevent disability and address issue of dignity and poverty of people affected by Lymphatic Filariasis and leprosy. Lepra society has organized a project in collaboration with leprosy cell and national vector borne disease control programme named 'Sankalp'.

The main focus is to restore health, hope and dignity to people affected by leprosy and other diseases linked to poverty, discrimination and disability.

A two day Health Hero (HH) Training – cum- Advocacy workshop programme on health and rights of people affected with LF and Leprosy was organised in two phases at two district levels, on 5th-6th Dec. 2017 at Nayagarh and on 12th – 13th Dec. 2017 at Puri. An eminent Development Consultant Mr. Basant Mohanty, me in my capacity as an Advocate and Activist have supported the workshop facilitation process along with Dr. Mitali Mohanty, Project Manager, Sankalp Project. Selected Health Heroes and some of the self motivated PRI functionaries have participated in the programme.

With the objectives to recognise the work done so far by the Health Heroes and in the coming days to lead the advocacy activities they need some training and orientation, it was planned for a two days programme. In the first day they were trained on how to motivate and mobilize their community members to act on controlling both the diseases.

The very first agenda for advocating for their right was identified by the Health Heroes in various platforms is to advocate for the disability certificate for the people affected by LF. It was found that they have tried their level best to link up the people affected by LF with social security scheme (avail disability pension) through various ways like registering online for the disability certificate, facing





the medical board at District Headquarters Hospital for getting appropriate percentage to get the disability certificate and attending the Bhima Bhoi Samarthyas Sibiras (a special camp being organised by the Social Security Department), etc. It was found that, as there is no special mention in the disability act for the LF disease related disability, hence they are not getting due attention at the service level also.

Hence, the very first agenda identified for advocacy is to advocate for the inclusion in the disability act (in the list of disability category). Another agenda identified by the group was automatic issue of RFT certificate to the person completing the MDT medicines. As because, it is now available only on demand by the patients. Also there is a lengthy process to follow to collect the RFT certificate from the DHH level only. Because, most of the affected persons are not aware about the RFT certificate and its benefit.

List of Health Heroes in both the districts:

Sl. No.	District	Block	Name	Affected by	Sex	
1	Puri	Puri Sadar	Minakhi Das	LF	Female	
2			Chaitanya Rout	LF	Male	
3		Satyabadi	Chhakei Swain	Leprosy	Male	
4			Purnendu Routray	LF	Male	
5			Parsuram Pradhan	Leprosy	Male	
6		Pipili	Subasi Pradhan	LF	Female	
7				Kasinath Sahoo	LF	Male
8			Dillip Kumar Harichandan	Leprosy	Male	
9			Gop	Gunanidhi Biswal	LF	Male
10		Delang	Bainsidhara Biswal	LF	Male	
11				Rabinarayana Mishra	Leprosy	Male
12				Balakrushna Sasmal	LF	Male
13			Madan Mohan Majhi	LF	Male	
14			Kelucharan Rout	LF	Male	
15	Nayagarh		Odagaon	Purna Ch. Basantia	LF	Male
16		Rajani Pradhan		LF	Female	
17		Pravati Jena	Leprosy	Female		
18		Basanti Pradhan	LF	Female		
19		Kumari Maharana	LF	Female		
20		Bhaskar Senapati	LF	Male		
21		Nayagarh	Kedar Mallick	Leprosy	Male	
22				Pramod Kumar Rath	LF	Male
23				Harihar Samal	LF	Male
24				Nabakishore Majhi	LF	Male



List of PRI functionaries (Sarpanch and Village committee president) from both the districts:

Sl.No.	District	Block	Gram Panchayat	Name & Designation	Sex
1	Puri	Puri Sadar	Bira Balabhadrapur	Prasant Mishra (Sarpanch)	Male
2			Balipada	Chitrasena Behera(Sarpanch)	Male
3		Satyabadi	Sriramchandrapur	Malaya Manjari Muduli(Sarpanch)	Female
4			Algum	Pravat Chandra Sethi(Sarpanch)	Male
5		Gop	Bania Sahi	Sulochana Sagadia(Sarpanch)	Female
6		Delang	Sri Purusottampur	Pramod Kumar Patra(Sarpanch)	Male
7	Nayagarh	Odagaon	Dimisara	Sasmita Bisoi(Sarpanch)	Female
8			Gaudaput	Manas Ranjan Pradhan(Sarpanch)	Male
9			Komanda	Sridhara Dalei	Male
10		Nayagarh	Balugaon	Chakradhara Jena (President, Village committee)	Male
11			Gaduala	Ratnakar Barada (Sarpanch)	Male

A screening was made on the activities of the Health Heroes which they have done for their community.

Following this, emphasis was given on community mobilization as unity is strength to achieve the target. So, the group has discussed on the following points to prepare their future action plan to act on it.

Group discussion points:

A) What are the action points to eliminate both the diseases?

- Advice everyone to take MDA drugs and try to identify the suspected leprosy case for early detection and take MDT.
- Aware people on the disease and its signs symptoms and prevention measures.
- Identify new patients and sending them to hospital through ASHA.
- Will sensitize their family first about the diseases.
- Aware the people on disease related information in Gaon Kalyan Samiti Meetings.
- Will meet affected people individually and counsel them on fighting back to the disease without fear.
- Take precaution to avoid mosquito bite by using mosquito net while sleeping.
- With the help of PRIs create awareness on environment cleanliness.

**B) What are the steps to be taken to keep the village environment clean?**

- First of all, the households of the village will clean their house surroundings and avoid the water logging.
- Will clean the village surroundings with the help of Gaon Kalyan Samiti.
- Will use bleaching powder to clean the surroundings of tube well and common well and will tell everybody to use the toilet and tie a piece of mosquito net over the vent pipe to stop the mosquito coming out of it.
- Aware and sensitize people on maintaining the clean environment.
- Initiate the awareness programme to stop open defecation.
- Will take necessary step and inform all the community people to use toilet (especially we will monitor that any of our SSG member is not going for open defecation).
- Will consult with govt. doctor for any medical health check up and refer the critical patients to service points.
- Will discuss about the environmental hygiene in the Gram Sabha meeting.
- With the help of volunteers and village leader, will try to stop the open defecation in the village.
- Will discuss with the Sarpanch about the cleaning of village pond and other water stagnant points.
- With the support of Sarpanch, will try to build community toilets and household toilets.

C) What role the Group members will play to link up the people affected with LF and leprosy with the govt. social security schemes?

- Will prepare a list of people affected with the disease and inform the same to the Sarpanch.
- Will request the sarpanch to approve amount to the list of people who don't have toilet.
- Will take necessary step for advocacy for getting the disability certificate for people affected with LF.
- Inclusion of every affected person under RSBY.
- Motivate and help the people affected with LF to apply for disability certificate at Sahaja Jana Seba Kendra.
- With the help of affected person will submit a memorandum to Governor on inclusion of LF in disability category.
- Will discuss with the Sarpanch for including people affected with Lf and leprosy in social benefiting schemes.
- Will refer critical patients to nearby Health care unit during acute attack.



- Motivate people to practice self care regularly.

D) What are possible ways to do the advocacy for inclusion of LF in disability category list enlisted by GOI and automatic issue of RFT certificate to the persons completing the MDT medicines ?

- Consult with LEPROA for supporting us in finding out the ways.
- Consult with State Leprosy Cell.
- Prepare a brief note on the Disability Act in Odia language for the understanding of the common people.
- At block level, advocate with the BDO and at district level, will advocate with District Administrator (Collector) about including the disease in the list of disability category.
- Will read about the law and inform the community about it and creating a group of supporters for it.



(Advocate and Activist Dr. Lenin Mohanty facilitating the session on Disability Act & its scope at Puri)



(Elected Representatives, change-makers, Health Heroes along with Dr. Lenin Mohanty and Dr. Mitali Mohanty participating in a workshop at Nayagarh.)

Dr. Lenin Mohanty, Advocate has discussed on the possibilities of adding LF disease to the existing enlisted category in the disability act. The process for inclusion may take time but we all should start our action to advocate for it. And for the advocacy purposes he put emphasis on the role of GP level elected personnel along with the leaders from among the people affected with LF and leprosy. During interaction Sarpanchas also shared their empathy towards the diseased person who are suffering with the disease.

During the discussion session Balipada, Sriramchandrapur and Sripurushottampur GPs Sarpanchas



shared their interest to help for this advocacy cause also they will try to link affected persons at least get the disability pension. All PRI members praised the efforts of LEPRA society to work for people affected with both the diseases. Besides that, the participants also suggested that, they will also advocate for the children of the affected persons and they must be supported under any scholarship scheme to continue their study.

At the end of the session an advocacy committee was formed at both the district level to lead the advocacy process and different activity.

Advocacy Committee of Puri:

A committee was formed with 6 nos of person namely Chitrasen Behera- Sarpanch, Balipada, Sulachana Sagadia, Sarpanch, Baniasahi, Malaya Manjari Muduli- Sarpanch, Satyabadi, Dillip Harichandan (HH), Pipili, Gunanidhi Biswal (HH), GOP, Balakrushna Sasmal (HH), Delang. These members will further discuss on step towards advocacy.



Advocacy Committee of Nayagarh:

A committee was formed with 6 nos of person namely Purna ch. Basantia & Rajani pradhan (HH), Odagaon, Sushant Sahoo, Sarpanch, Komanda, Kedar Mallick (HH), Chakradhara Jena, President, Village Committee, Balugaon, Ratnakar Barada, Sarpanch, Ghaduala.

Dr. Lenin Mohanty, Editor, Odisha Review & Utkal Prasanga, Information & Public Relations Department, Bhubaneswar.



Introduction

It is often assumed that the media reflects the society and that it is an effective instrument of positive social change. According to Denis McQuail, the author of Mass Communication Theory, 'the mass media are presumed not only to have certain objective effects on society, but also to serve a social purpose. This means that some of the effects that have been observed are both intended and positively valued. These include the effects of disseminating information, expressing different voices and views, helping public opinion to form on issues and facilitating debate. The media carry out a number of important and

have a media system that is operated according to the basic principles governing the rest of society, especially in relation to justice, fairness, democracy and reigning notions of desirable social and cultural values.' All things considered, the media plays certain roles in certain contexts for the certain social purposes. Today's society is information society. The overload of information in every walk of life has made the time information-rich. The media system increasingly reflects the diversity of the society, especially in the key dimensions of region, politics, religion, ethnicity, culture and so on. It plays a key role in educating people about the different dimensions of democracy- may it be political power,

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essential tasks in a contemporary society and it is in the general interest that these are performed and performed well.' Peruvian communication theorist Rosa Maria Alfaro asserts that 'today media constitute a crucial source of civic education and legitimization of democratic power. The national and international agenda emerge from daily mass media processes of production and consumption. Both the concept and feeling of nation and of the world are also articulated in the production and consumption of media.' That way the media reflects the society, upholds the public interest and creates a process of societal development. According to McQuail, 'we should

representation, culture or socio-economic issues- through different approaches and projections. Participation and cooperation are the two vital components of the good governance and effective social change. Without people's participation and cooperation, no country can ever achieve the major objectives of nation-building. The right media attitude is the basis of the social process. With the right media attitude, the media can educate the public mind and contribute actively to the creation of positive citizenry for a better societal transformation. Terming the power of the media as 'Magic Multiplier', Wilbur Schramm has said that media can do a list of works in a



democracy that include being social watchdogs, broadening horizons, focusing attention, raising aspirations, creating a climate for development, feeding interpersonal channels of communication, conferring status, enforcing social norms and helping form tastes.

Theoretical Understanding

There are so many researches carried out on the various ways and aspects of the media especially after the second world war. And every work speaks of how vital the media is for the society. Of course the media is vital for the society and the prevailing and prospective social conditions. But the other side of the truth is even more important. The society also shapes the media depending upon the various levels of the media literacy leading to interest, involvement, awareness, participation and effect. Without the positive reciprocal effects of the media and society, no progressive mediasociety culture can ever be conceived. The positive media-society culture essentially requires an environment where both media and society contribute in each other's positive growth. There are so many social complications the media has to survive in the course of its performance since the society is a complex composition in itself. With the ever-changing social perceptions of the people the social dynamism is sustained. And the media at every step has to function as part of this social dynamism. In a sense, the psychology of the society always affects the philosophy of the media; and in the process, the nature of their relationship is determined. Denis McQuail in his book *Mass Communication Theory*(2010) has mentioned that the Media should allow people to participate in the affairs of the state by being participatory. The participatory approach of

media arouses a sense of involvement among the people in a democracy and makes them cooperative in a democratic way to reach a common consensus and/or start-up point for action. The media, as part of its important function, should highlight the informed opinion or general view of the more educated and aware members of the society. By generating opinions the media supports the process of good governance to a great extent. This contribution is made through publishing full, fair and reliable information on public matters, assisting in the expression of diverse points of view, sensitizing the public thinking, giving access to many voices in society, facilitating the participation of citizens in the socio-political life and so on. Media is considered the watchdog of the society, especially of the government. It safeguards the fundamental rights of the citizens and reacts to any violation. In a democracy there are so many differences and discrepancies. It is the media which brings everything to a common platform for the purpose of developing awareness and understanding. While the media are not normally required to do the work of the police or other authorities, on whom they should keep a critical eye, there is a widely held view in democracies that there are some matters on which they do have a duty to assist authority for a good governance. The mass media, in a democracy, play a greater role in developing and nourishing culture and it can be effectively used to preserve and promote the precious cultural impressions. The media are expected to respect the dominant values and moral standards of their own society and to give expression to the traditionally valued culture, and the arts and language of their own national society or region. It is another important role of the media to support the democratic process by respecting the rights of the individuals, maintaining public



order, meeting various socio-human obligations, maintaining healthy relationship with the government and facilitating inter structural harmony. By doing so the media not only creates a healthy climate for good governance, but also strengthens it.

In 1948 and 1960, the renowned political scientist Harold Lasswell and media scholar Charles Wright explored the functional theory of mass communication. In their respective works on the communication and media- 'the structure and function of communication and society: the communication of ideas' and 'the functional analysis of mass communication' - both of them agreed to one point that the knowledge is universal and it is one truth that the mass communication functions as part of our society. It is a main source of surveillance, entertainment, correlation, transmission and mobilization. The mass media serves many functions for our society. The five elements the theorists put together describe the audience's use for the media. Surveillance means that the media provides news and information. Correlation means that the media presents the information to us after they select, interpret, and criticize it. The cultural transmission function means that the media reflects our own beliefs, values, and norms. Media also entertains us in our free time and provides an escape from everyday life. Mobilization refers to the media function of promoting society's interest especially in times of crisis.

In 'Good News: Social Ethics and the Press' (1993), Christians has mentioned that a relatively new development in the reciprocal media-society relationship is expressed in terms of 'communitarianism' which stresses the social ties connecting people, in contrast to modern

libertarian individualism. It reemphasizes duties owed to society as well as rights to be claimed. In respect of media, relations between media and audience take on a more mutual character, especially where they share a social identity and a place. One exponent of communitarian thinking stresses the ethical imperative of the media to engage in dialogue with the public it serves. Nerone has expressed the role of media in this respect quite lucidly in his *Last Rights: Revisiting Four Theories of the Press* (1995). 'In the communitarian model', according to Nerone, 'the goal of reporting is not intelligence but civic transformation. The press has bigger fish to fry than merely improving technology and streamlining performance... in a communitarian world-view, the news media should seek to engender a like-minded philosophy among the public. A revitalized citizenship shaped by community norms becomes the press's aim. News would be an agent of community formation'. In some respects the call is to return to a more organic social form, in which the press plays an integrative, expressive and articulating role. Not self-interest but partnership is seen as the way forward [McQuail, 2010].

According to Theodore Peterson, one of the exponents of the social responsibility perspective and one of the authors of the *Four Theories of Press*, 'freedom carries concomitant obligations; and the press which enjoys a privileged position under our government, is obliged to be responsible to society for carrying out certain essential functions of mass communication in the contemporary society. To the extent that the press recognises its responsibilities and makes them the basis for operational policies, the libertarian system will satisfy the needs of society. To the extent that the press doesn't assume its responsibilities, some



other agency must see that the essential functions of mass communication are carried out'. Peterson has further said that 'the responsibilities include servicing the political system by providing information, discussion and debate on public affairs, enlightening the public so as to make it capable of self-government, safeguarding the rights of the individual by serving as a watchdog against government and so on' (Stevenson, 1994).

It is widely agreed and believed that the media should be free from control by government or other powerful interests, sufficient to allow them to report and express freely and independently and to meet the vital needs of their audiences. Observed minutely, the freedom consists essentially in the absence of advance censorship or licensing, or of punishment after the event for publication or broadcast that is not otherwise unlawful. According to John Stuart Mill (1859), 'the peculiar evil of silencing the expression of an opinion is, that is robbing the human race, posterity as well as the existing generation, those who dissent from the opinion even more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error' [On the Liberty of the Press]. According to McQuail (2010), 'the historical context of the struggle for press freedom was almost invariably one of antagonism between publication and some authority, first church and later government, in many aspects. The core idea goes back to John Milton's pamphlet, *Areopagitica* [1644] against licensing of the press in England. It is never surprising that press freedom came to be defined prominently as freedom from restriction. This was the meaning it had been primarily given in legal

terms in the United States'. In the words of the first amendment to the US constitution [1791], to the effect that congress shall make no law...abridging the freedom of speech or of the press'. By contrast, reformed constitutions in many other countries have referred to a right guaranteed to citizens. For example, article 7 of the 1848 constitution of the Netherlands says: 'no one needs advance permission in order to make public through the printing press any thoughts or feelings, aside from everyone's responsibility in law'. Similarly, Articles 19-22 of the Indian Constitution give to the citizens the Right to Freedom as one of the Fundamental Rights. The right to freedom of expression enshrined therein gives the media not only a primary role but also a paramount responsibility of expressing public opinion. In India during the period of emergency the media received control and retribution from the government. However, it has been free throughout its course relatively.

By the early twentieth century it was clear to many reformers that press freedom in the economic sense and expressed in the purely negative terms of rejecting government interference was failing to give voice to the full meaning of freedom of expression, which includes some notion of a realistic opportunity of access to the channels of publication. Instead of being a vehicle for advancing freedom and democracy, the press was becoming more and more a means of making money and propaganda for the new and powerful capitalist classes, and especially 'the press barons'. Good governance in a democratic process is never possible unless the people are informed and free to participate in public issues in their own ways; and by having the widest choice of alternative solutions of the problems that arise. The people can be given the fullest scope for



developing and sharing their thoughts and discussion on public issues, if only the media is allowed to carry forward the different points of views without any control or bias; and with objectivity, truth and balance (McQuail, 2010).

The freedom of the press or media essentially refers to the freedom of the conscience of the journalist to see the reality and let others see it. James Bryce in his classic work- *The American Commonwealth* (1888)- has said that ‘the press, and particularly the newspaper press, stands by common consent first among the organs of the public opinion...The conscience and common sense of the nation as a whole keep down the evils which have crept into the working of the constitution, and may in time extinguish them...so long as the opinion of a nation is sound the main lines of its policy cannot go far wrong’.

Wilbur Schramm in his 1964 book- *Mass Media and National Development*- advocated the use of the mass media as a key component of the development programmes. In it, he summarized how mass media had been used to speed development- social change towards political stability and economic growth- in many countries and outlined how communication could be put to work in the newly independent nations of the third world. In other words, mass media could be a valuable tool to help promote change, but they couldn’t change traditional cultures overnight or substitute for basic economic and political changes that traditional governments often resisted. In the context of media and development Schramm had posed an exciting question in the book- “This is the really exciting question: how much could we increase the present rate of development, how much could we smooth out the difficulties of the

“terrible ascent”, how much further could we make our resources go, how much more could we contribute to the growth of informed, participating citizens in the new nations, if we were to put the resources of modern communication skillfully and fully behind economic and social development?”

With the advent of the new technologies and new media environment the core of the society has also been renewed. Now the nation is going through the important phase of transition- from action to experience and from experience to vision. Almost all the vital institutions of the society have undergone transformation; both structural and functional. After the introduction of internet and the new media, the experiences of the reciprocal participation of the media and audience have been wonderful. The new process is reflecting the people-centric vision, transparent approach, easiness of dealing and the realization of time value. Moreover, the concepts of good governance based on new media are quite diverse and different perspectives are involved. Dahlberg[2001], in his article ‘Democracy via cyberspace’ in *New Media and Society*, describes three basic models. First there is the model of ‘cyber-libertarianism’ that wants an approach to politics based on the model of the consumer market. Surveys, plebiscites and televoting fit this outlook, replacing older processes. Secondly, there is a ‘communitarian’ view that expects the benefits to come from greater grass-roots participation and input and the strengthening of local political communities. Thirdly, there is a perceived benefit to ‘deliberative democracy’ made possible by improved technology for interaction and for exchange of ideas in the public sphere.



The fundamental role of the media lies in making something better for life and society. The media and society should share reciprocal effects for creating a better climate for development. One of the major task before the media today is to make the people aware and increase the level of their media literacy. When the people are aware, they participate and cooperate in the social process. Moreover, their awareness will make them better appreciate the presence of the media in their lives. Thus, the media can be used for development and made to act in the positive social interest. Norris in his book, *A Virtuous Circle* (2000), has said, however, with the new media and communication technologies, the social and information gaps widen rather than narrow and there emerges an information upper-class as well as a social underclass. Much is made of the digital divide as a successor to the information gap that was once predicted as a result of the coming of television’.

New Theoretical Perspective

The researcher carried out a study on the reciprocal effects of media and society in Odisha. This was a three-phase, mixed-approach, multiple-method work. In one phase the researcher carried out a series of the in-depth/intensive interviews involving the owners/editors of the select media houses in Odisha. In that phase the researcher came out with some really interesting findings. In the next phase the researcher carried out a perception study of 600 respondents drawn from various backgrounds. In the course of the interphase cross-perceptual analysis, it was observed that there are five vital facets of the media-society relationship: interest, involvement, awareness, participation and effect. More importantly, they all are inter-related.

Interest leads to involvement; involvement leads to awareness; awareness leads to participation; and participation leads to effect. It can be inferred that the role of media lies in arousing the interest of the people in the positive things. That is to say, the media needs to give the people a positive social orientation- may it be literacy, behavioural change, values, cultural knowledge or any other elements of socio-personal development. It is up to the media to cause the public interest and involvement in something socially constructive. Media and society share a reciprocal relationship. They keep on affecting each other in specific contexts. In a broader social context, when we talk of the media we simply can’t ignore its audience. The nature of the people- in terms of their media literacy, exposure, involvement, awareness and participation- may vary. The whole concept of media literacy rests on the various social conditions of the audience leading to their interest, involvement, awareness, participation and effect. That is to say, the levels of involvement, awareness and participation of the audience greatly facilitate their positive relationship with the media; and, at the same time, the media’s interest in, involvement with, awareness of and participation in the affairs of the audience help form a positive relationship with the society. This is how the reciprocal relationship results in reciprocal effects and, in turn, the reciprocal development. According to the French sociologist Gabriel Tarde, ‘there is an interdependence between the mass media and the society; and they are continually interacting and influencing each other. The media respond to the demand from society for information and entertainment and, at the same time, stimulate innovation and contribute to a changing social-cultural climate, which sets off new demands for communication’.



Basically, there are two types of media audiences- Active and Passive. Their levels of media literacy are different too. The passive audiences hold a media-influenced social perception ; and their relationship with the media is primarily based on their traditional requirements. With the changing times the role of the media is changing; and also changing is the nature of the needs, uses and gratifications. The active audiences share more or less a need-based relationship with the media. That is to say, they come closer to the media owing more to its participatory efforts that deal with various needs in various social contexts. Above all, the evolution of the new media is also helping the participation of the active audiences and it is further involving the audience activity. The new communication technologies, in a sense, have made the reciprocal participation of the media and society more feasible. The media is taking the help of the new communication technologies to further the public participation in pursuance of its agenda. Mutual interactivity has been one outstanding feature of the new reciprocal relationship between the media and society made possible by the new media and the new media literates. According to Rosengren, 'social structure influences culture; and its reverse, culture influences social structure. The media is essentially a cultural product that keeps affecting the social processes'. In the words of McQuail (2010), "today the various influences are so bound together that neither mass communication nor modern society is conceivable without the other; and each is a necessary, though not a sufficient, condition for the other... From this point of view we have to conclude that the media may equally be considered to mould or to mirror society and social changes..."

This massive paradigm shift in the patterns of the audience-need psychology and media behaviourism seems to have caused the most drastic changes in their reciprocal relationship. The constitution of reality has been a fundamental social phenomenon. According to Westley and MacLean(1957), the media provide their audience with a supply of information, images, stories and impressions, sometimes according to anticipated needs, sometimes guided by their own purposes (e.g. gaining revenue or influence), and sometimes following the motives of other social institutions (e.g. advertising, making propaganda, projecting favourable images, sending information). Given this diversity of underlying motivation in the selection and flow of the images of reality, we can see that mediation is unlikely to be a purely neutral process. The reality will always be to some extent selected and constructed and there will be certain consistent biases. These will reflect especially the differential opportunities available for gaining media access and also the 'media logic' in constituting reality. The media version of the reality based on the media logic plays an important role in creating and affecting perceptions with the media creating the selected frames of references as suitable to its agenda.

RECIPROCAL EFFECT THEORY REVISITED

The basic proposition here is that the media and the society share reciprocal effects. But this effect needs to be a stronger one so as to initiate positive reciprocal actions. It was found from the study that there can be no such stronger effect without participation. The level of the awareness affects the level of participation quite positively. And for awareness involvement plays a major role; and it is the interest that leads to involvement. The media agendas should create



the audience interest for a positive involvement. The audience involvement leads to audience awareness, the audience awareness leads to the audience participation, and the audience participation creates the effect on the media. This effect may affect the media agenda and further lead to the interest of the audience for involvement.

Reciprocal Effect Theory [Major propositions]

– RECIPROCAL EFFECTS caused by RECIPROCAL PARTICIPATION [Both the media and the society need to participate in each other's contexts]

- RECIPROCAL PARTICIPATION caused by RECIPROCAL AWARENESS [Both the media and society need to be aware of each other]

- RECIPROCAL AWARENESS caused by RECIPROCAL INVOLVEMENT [Both the media and society need to be involved in each other's context]

- RECIPROCAL INVOLVEMENT caused by RECIPROCAL INTEREST [Both the media and society need to interest each other positively]

Conclusion

The media is considered to be the fourth pillar of democracy. In this sense, the democracy draws sustenance from the media. Today the major problem is the lack of a positive democratic consciousness which consists in elements like participation, co-operation, education, punctuality, tolerance, sensitivity and equality. This positive democratic consciousness can get created with the positive media behaviour. There are always two survival strategies before the media: survival through education and survival through

exploitation. When the media tries to influence the social life positively and aims at increasing the level of the media literacy of its audience, it contributes to a positive media culture. And when it exploits the low media literacy of its audience as part of the agenda, it creates a negative media culture. The positive media can activate the positive energy of the people in favour of the social progressiveness. Now it's time the media should start reflecting on the reality and take a turn for the better. Development in the new age is all about informing responsibly. The media may manufacture mind, consent and ideology, but this process of manufacturing should be humanity-driven. Character and agenda must go together. The media is said to be the mirror image of the society. And that way it reflects the society. But the theory of reflection assumes that the quality of the reflection is largely dependent on the quality of the lens/reflector. And in the process of reflection there is some distortion of the real image. That is to say, reflection is just one image of the reality or one impression of the truth which may be misleading due to some natural distortions involved in the process. The media, therefore, needn't reflect the society since there are a lot of limitations in reflection; rather, it may strive to explore the social realities, expand the social knowledge and enrich the social conditions. And thus it can contribute in the making of a positive democratic society by being an instrument of positive social change.

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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, education is the manifestation of divine perfection



Vision of Swami Vivekananda on Education

Dr. Manoranjan Pradhan

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 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 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 emphasised 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. The child is taken to school, and the first thing he learns is that his father is fool, and the second thing is that his grandfather is lunatic, the third thing is that all his teachers are hypocrites, the fourth that all the sacred books are lies. By the time he is sixteen he is a mass of negation, lifeless and boneless. 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 exist 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 is 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 is 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 emphasised 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 willpower to make habits, learning through mistakes and willpower 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 of 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 emphasised 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 (Saraddha) 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, “I 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 emphasised 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 Vasudhaiva 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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Dr. Martin Luther King(Jr.) II, the Gandhian

Er. Raghunath Patra

Dr. Martin Luther King (Jr.) II
of U.S.A. was one of the greatest
personalities, philosophers, reformers,
who fought against social evils best.

He was not allowed to travel in bus
with white people in front seat
when travelling from Georgia to Atlanta
He faced discrimination, inequality.

His teacher Badley asked him
to leave front seat to white people
for, it was law of the country
and he obeyed so against his will.

His grandfather, father, uncle were priests
So he was influenced by Christian ethics
He learnt love, compassion and care well
from Web Dn Bio's worth-while books.

From Gandhiji, he learnt non-voilence,
the major weapon to fight against
brutal social discrimination, inequality.
Against injustice he fought to the last.

He attacked forces of evil but not person
Struggle was based on love and care.
Gandhiji fought for nation's freedom
King for racial discrimination, unfair.

Although followed walk of Gandhiji
Could not meet or correspond each other
For peace among black and white, he got
Nobel award, became famous world over.

While getting Nobel award, he accused
character
for negligence towards Gandhi, his inspirer
He came to India to pay homage
to Gandhiji's grave and asylums here.

He was assassinated a year after
like Gandhiji after independence, see
His mortal frame has passed away, true
but name and fame sounds mankind free.

I hail you oh ! Dr. Martin Luther King
for your services towards oppressed ever.
Your soul may rest with Jesus in peace
This poet pays homage, forgets never.

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



Dr. Bhimrao Ramji Ambedkar, popularly known as Baba Saheb, was the chief architect of the Indian Constitution. A veritable emancipator of Dalits, a great national leader and patriot, a great author, a great educationist, a great political philosopher, a great religious guide and above he was great himself without any parallel among his contemporaries.

Born in a Mahar family of Ambavade, a small village in Ratnagiri in Maharashtra on 14 April 1891, Dr. B.R. Ambedkar was the fourteenth child of his parents. Since he was from an untouchable community devoid of dignity and pride, his childhood was full of humiliations and



Dr. B.R. Ambedkar : The Chief Architect of the Indian Constitution

Balabhadra Ghadai

deprivations, whether in classroom or in playground or in any public gathering. Surprisingly, he rose to be a highly qualified man with his academic degrees of M.A, Ph.D., D.Sc. and Barrister at law.

Dr. Ambedkar was appointed as the first Law Minister of Free India. On 29th August, 1947 the Constituent Assembly appointed him as the Chairman of the Drafting Committee along with six other members to draft the Constitution of India.

It took the Drafting Committee 141 days to draft the constitution which presented to the

President of the Constituent Assembly on the 21st February, 1948. A great deal of discussion and debate on different Provisions of the draft constitution was dealt dexterously by him. A herculean task through it was to convince each and everyone around while keeping the numerous interests of a society in mind, Dr. Ambedkar came out victorious. And so our Constitution the largest written in the world-was adopted on the 26th November, 1949 by unanimous roar of the Constituent Assembly as well as whole nation.

The section of Fundamental Rights and Constitutional Remedies owed much to



Dr. Ambedkar. Part III of Indian Constitution guarantees the Fundamental Rights to its citizens. Some of the Fundamental Rights contained in Article 15(2), 17, 23 and 24 are also enforceable against the individuals as they are very significant rights relating to Prohibition of discrimination on grounds of religions, race, caste, sex or place of birth etc. As regards the constitutional remedies, Dr. Ambedkar characterized Article 32 as the very soul of the Constitution and the heart of it. Speaking in the debate in the Constituent Assembly he said, "If I was asked to name any particular article of the Constitution as the most important, I would not refer to any other article except this one". Article 32 authorizes the Supreme Court to not only issue direction, orders or writs in the nature of habeas corpus, mandamus, certioraris, etc or any other appropriate remedy as the case may be for the enforcement of fundamental rights guaranteed by the Constitution.

Ambedkar was a strong advocate of Parliamentary form of Government right from the inception of the Government of India Act of 1935. He firmly believed that Parliamentary system of government alone can usher in an egalitarian society through the application of Principles of Social democracy. The Preamble of the Indian Constitution echoes the Principles of Parliamentary democracy.

The Parliamentary form of Government was considered to be more democratic and according to Dr. Ambedkar "there is daily and periodic assessment of responsibility of the Government under parliamentary system". He described the role of President as "He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of nation. His place in the administration

is that of a ceremonial device on a seal by which the nation's decisions are made known. The President of the Indian Union will be generally bound by the advice of the Ministers. He can do nothing contrary to their advice nor can he do anything without their advice."

Ambedkar supported for federal form of government. Commenting on the unique nature of the federation proposed in the draft constitution, he explained why a federal form of government tailored to suit the exigencies of the Indian situation was the need of the hour. He said, "The draft Constitution is federal constitution in as much as it establishes what may be called Dual Polity. This Dual Polity under the proposed Constitution will consist of the union at the centre and the states at the Periphery each endowed with sovereign powers to be exercised in the field assigned to them respectively by the Constitution. The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system but in times of war it is so designed as to make it work as though it was a unitary system".

Dr. Ambedkar played a crucial role in laying down the Directive Principles of State Policy, a unique feature of the Indian Constitution. These principles mandate that the state shall strive to promote the welfare of the people by securing and protecting just social order. A close scrutiny of the Directive Principles in our Constitution reveal that they contain Social, Gandhian and Liberal ideas. The particular aim of these Directive Principles is to make India a Welfare State by introducing socialism in economic sphere, to provide social security and better standard of sanitation and care for all, to emphasize duty



towards women, children and the obligations towards the backward and tribal classes. These principles are, however, not enforceable in any court nor the Constitution proposes any duty to apply these principles in making laws. When Fundamental Rights are negative in character the Directive Principles set forth a positive programme for the state to be implemented at its own convenience. Although they are not enforceable in the courts, the Constitution solemnly proclaims them to be “fundamental in the governance of the country and it shall be the duty of the of the State to apply these principles in making laws.” These principles are to serve “as a sign post and guide the State in all its work.”

The real contribution of Dr. Ambedkar is reflected in the protective discrimination scheme or the reservation policy of the government envisaged under some provisions of part III and many of part IV dealing with the constitutional mandate to ameliorate the condition of the Scheduled Castes and Scheduled Tribes and the Other Backward Classes. Provisions like Articles 17 prohibiting untouchability, Article 30 dealing

with the protection of minorities are some of the notable examples. Article 15[4] and 16[4] of part III and part XI and Schedule V and VI dealing with the upliftment of the Scheduled Caste and Scheduled Tribes speak clearly about the substantial and significant contributions of Ambedkar for the development of the untouchables.

Thus, Dr. B.R. Ambedkar’s contribution to the Indian Constitution is undoubtedly of the highest order. Indeed he deserves to be called the Father or the Chief Architect of the Indian Constitution. As a tribute to his great efforts and achievements, Ambedkar was awarded Bharat Ratna [posthumously] as a token of respect and reverence.

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Poet Gyanindra Barma born in 1916 and one of the eminent and noted poets and literary legends during the period of “Green Age” (Sabuja Juga – ସବୁଜ ଯୁଗ) in Odia literature; had enriched the Odia Literature through his writings for a period of nearly 35 years.

After First World War, the entire world literature was bifurcated into two schools of thought. One is ‘Nihilism’ which was born from vast devastation of World War causing loss of lives and property in a large scale and thus brought ‘uncertainty’, ‘mistrust and ‘degradation’ in social values etc. Famous book ‘Wasteland’ of T.S. Eliot and writing of W.B. Yeats etc. come under this

But in the contest of Indian literature, there was also a change in trend, tone and thought, in different provincial literatures and young poets tried to distance themselves from the traditionalism and influences of the then established poets and tried to create something new. Above aspects created a new school of thought in Indian poetry in different provincial languages and were known as the age of Indian Renaissance in Literature.

Those poetry were identified under different groups in different states such as ‘KALLOLA’ in West Bengal, headed by poets like Jibanananda Das, Premendra Mitra, Budhadeb Basu, Pramath Choudhury, Achintya

Gyanindra Barma - A Revolutionary Poet

Mamata Mohapatra

category. Second is ‘Marxism’; which advocated for a ‘Classless Society’ and equality raising voice against exploitation and oppression of common man pioneered by “Vladimir Mayakovsky of Russia”; who says:

“Where ever pain is; there am I

With a single drop of tear that is shed, I myself am crucified.”

The poets like Louis Aragon of France, Spender and Aden of England come under this category. That age after post world war brought Renaissance in World literature.

Ku. Sengupta and so many others. Even those young poets refused to be influenced by the then great poets of India as well as abroad including Viswakabi Rabindra Nath.

Similarly, in the Hindi literature they were called as ‘Chhayabadi’; in Maratha literature as ‘Rabikiran’ and in Odia literature as ‘Sabuja Juga’. Unlike ‘Chhayabadi’ and ‘Kollola’ in Hindi and Bengali literatures respectively the ‘Rabikiran’ and “Sabuj Juga” in Maratha and Odia literatures could not gain prominence and failed to rise to that height of literary age in true sense as observed by some critics.



The name ‘Sabuja Juga’ (ସବୁଜ ଯୁଗ) was given by Annada Shankar Roy”; being influenced by the ‘Sabuja Patra’ published from “Shantiniketan” (Viswa Bharati). The famous verse of **ViswaKabi :-**”ଓରେ ସବୁଜୋ-ଓରେ ଅବୁଝୋ had an impact on him who later on preferred to write in Bengali Language and had got name and fame for this.

However, Gyanindra Barma was emerged as a romantic poet during the Second World War and in the last part of his literary life, took the 'Journalism' as his profession. Accordingly there was a clear cut demarcating line in the tone and thought of his creations between the first part and last part of his writings.

Gyanindra Barma who lived during 1916-1990 was born on 02.02.1916 in a village of undivided Cuttack district namely “KUSUPUR”, which was a beautiful piece of land adjacent to Lalitgiri”, “Ratnagiri” and “Puspak Bihar” hills

known for Buddhist Monasteries, by the side of the “River Birupa”. This village is also birth place of another noted poet called ‘Palli Kabi Nanda Kishore Bal’, besides other literary legends of the locality like, ‘Abhimanyu Samanta Singhar”, “Ganakabi Baishnaba Pani” and Pyarimohan Acharya” etc. The poet had lost his father and mother and became orphan from the childhood.

It would be seen from his literary works that besides being a poet he was also known as an Essayist, Dramatist, Story Writer, Novelist, Translator, Editor of Magazine and Journalist in his time. He was also a Freedom Fighter and had been imprisoned for the cause. Also "Gyanindra Granthabali" Part-I and Part-II were published during the year 1964 and 1968 respectively by the “Friends' Publishers, Cuttack”, a famous Publishing House of Odisha and its preface was written by famous writer Godabarish Mohapatra.”Gyanindra Granthabali”- Part-1 consists of the following books :-

Sl.No.	Subject		Page
1.	Bole Hun Ti (ବୋଲେ ହୁଁ ତି)	(Saying ‘Yes’)	1
2.	Kalarei Phulla (କଳରେଇ ଫୁଲ)	(Bittergourd)	55
3.	Eka Ratri (ଏକ ରାତ୍ରି)	(one night)	129
4.	Meghaduta (ମେଘଦୂତ)	(Cloud Messenger)	189
5.	Eka Chhota Saharara Kahani (ଏକ ଛୋଟ ସହରର କାହାଣୀ)	(Tale of a Small Town)	241
6.	Pramilara Smruti (ପ୍ରମିଳାର ସ୍ମୃତି)	(Memory of Prameela)	255
7.	Duietee Surjyara Jibanee (ଦୁଇଟି ସୂର୍ଯ୍ୟର ଜୀବନୀ)	(Lifehistory of two Suns)	271
8.	Swarnajugara Sandhyaa (ସ୍ୱର୍ଣ୍ଣ ଯୁଗର ସନ୍ଧ୍ୟା)	(Evening of Golden Era)	337
9.	Swargara Lotaka (ସ୍ୱର୍ଗର ଲୋତକ)	(Tears of heaven)	419



The first one “Bole Hun Ti”(ବୋଲେ ହୁଁ ଟି - Saying Yes) is a dramatic poetry. Its subject matter is taken from folk tale and fine blend of love, lust and death. A rich merchant who had gone on a long voyage to earn money leaving his young wife of paragon beauty called “Leela” at home, found after returning back that the king of the land has kidnapped and captived his beautiful wife being blind with lust. All the efforts and the requests of the merchant for release of his wife fail in the deaf ears of the king. Lastly, finding no way out and realising that he can’t live without his loving wife committed suicide by stabbing himself with a knife at the entrance gate of the King’s Palace. Knowing the above fact, the wife of the merchant also committed suicide by kissing her diamond finger-ring. Lastly the king also got himself killed by a sword after death of that beautiful young lady.

Though above poetic drama is written in a war torn time of painful reality, adhering to fiction of king and merchant speaks of departure of the poet from the then social picture. In this case the poet has also followed the philosophy of Western Poet “Wordsworth” who said, “Our sweetest songs are those that speak of saddest thought”. However in spite of all above ‘Bole Hun Ti’ is one of the mastercrafts of the poet and has brought him recognition. The tragic end of the poetry drama also reminds us about Kabibar Radhanath Roy who also influenced “Gyanindra Barma” the poet.

The next dramatic poetry is ‘Kalarei Phulla’ (Bittergourd flower) which has brought him the wide appreciation and recognition. ‘Kalarei Phula’ is the name of a young and beautiful princess. Being blind with the love and affection for their son, the King and Queen were pressurised to agree upon the heinous and incestuous proposal of their

son “The Prince”; who wanted to marry his own younger sister “The Princess”. But “Kalarei Phulla” strongly opposed to this condemnable, unlawful and formidable relationship and preferred to commit suicide by throwing herself into river stream rejecting the luxurious life of a “Princess”. Ultimately she preferred to marry a “Poor Yogi”. In this dramatic poetry, the poet has upheld the moral value and sacred bondage of the family. Here also the poet has taken shelter of folktale, and supernatural fairy imagination. For example the turmeric paste and massage oil thrown by “Kalarei Phula” into the river water turned into a boat and row. Still the poetic touch and lucidity as well as recitation ability of the poetry; is capable to leave a magic touch in the mind of a “Reader”. Such as :-

କଲରେଇ ଫୁଲ କୁମାରୀ ଜଣେ ଯୁବତୀ ଜାଣ,
ଆନ ନାରୀ ସମ ତାହାର ଥିଲା ମଣିଷ ପ୍ରାଣ ।
ସେ ଭେଟିଲା ତାର ପ୍ରିୟରେ ଏକ ଭିକାରି ବେଶେ,
ବେଶ ତଳେ ସେ ଯେ ଦେଖଇ ଏକ ମଣିଷ ଶେଷେ ।
କଲରେଇ ଫୁଲ କୁମାରୀ ସେ ଯେ ଧରାର ଝିଅ,
ଧରାର ମଣିଷୁ ବାଛିଲା ତାର ପରାଣ ପ୍ରିୟ ।

(Kalarei Phula you know is a woman; she had heart to live like others; She met her lover in a beggar’s dress; Under beggar’s dress she saw a man’s heart; Kalarei Phula a woman on earth; chose her mate on earth as her loving man.)

From the point of view of poetic art and craft, ‘Kalarei Phula’ is more successful, popular and matured than ‘Bole Hun Ti’. The poet has sharply criticized the devalued, non-ethical and pervasive attitude of a family; which was going to compromise with the “Sacred Relationship of brother and sister”, saying:

ରକ୍ଷକ ହେବ ଯେ ଭକ୍ଷକ/ ଏହା ନଥିଲି ଜାଣି-
ଦେଖୁ ମୋର ରୂପ ଯୌବନ /ପଣ ଥୋଇଛି ଆଣି

X X X X X X



ମୋହର ପତନେ ହୋଇବ/ତବ ପାପୁଁ ଉଡ଼ିଥାନ
 ସେଥିଲାଗି ଆଜି ସୁଦୂରେ/ମୋର ଏ ଅଭିଯାନ
 ତଜା ମୋର ଭାସି ଯାଆରେ /ଯାଆ ମୋ ତରୀ ଭାସି
 ଦେଖୁବି ମୋ ଲାଗି ଚାହେଁ କି/ କେଉଁ ସୁଦୂର ବାସୀ

X X X X X X

“Eka Ratri”(ଏକ ରାତ୍ରି) is the collection of poems of love and youth. In most of the poems of this collection, a reader can see the face of “Mayadhar Mansingh”, the famous romantic poet of that time. The difference is that the love, dream and desire in the ‘Dhup’ (ଧୂପ) type poems of Mansingh, rotates around his beloved, whereas in case of Barma it is his better half(Wife). Worshipping love and Youth is not a new concept in Odia Poetry. But in case of Barma it also keeps relation with the ground reality and love; even if when it builds a castle of imagination in the fairy land. In this way it is different from other ‘Sabuja’ Poets who go far away from reality and wonder in a dreamland.

The poems like Çharana Sila’(ଚରଣ ଶିଳା) (Foot stone), ‘Jayatri’(ଜୟତ୍ରୀ) (Victory). ‘Badhu Laxmi’(ବଧୂଲକ୍ଷ୍ମୀ) (Bride the Goddess), Ékanta Kamanaa’(ଏକାନ୍ତ କାମନା) Absolute Desire) etc. come under that category. Perhaps therefore, poet Barma has written like Ömar Khayam”. In the poem from “Parasya (ପାରସ୍ୟ):-

ସେ ପାରେ ଯଦି ଗୋ ରହଇ ଅଶୁ ଖାଲି/
 ମୁଁ କାହିଁକି କହ ପୁରୁ ହସିବି ନାହିଁ,
 ଜୀବନର ଏଇ ଫାଲଗୁନ ଆଗମନେ/
 କାଟି ଦେବି ଖାଲ ସଂଗୀତ ଗାଇ ଗାଇ ।

In the poems of his ‘Purba Kabita’ (ପୂର୍ବ କବିତା) (Pre-Poems) and sometime also in ‘Uttar Kabita’(ଉତ୍ତର କବିତା) (Post-Poems) he has become a great worshipper of love, imagination, youth and dream. Sometimes, We come across the diversified domains of his literary and poetic arena. We find “Realisation of Reality”and Social

Realism from his poems in Èka Chhota Saharara Kahani”(ଏକ ଛୋଟ ସହରର କାହାଣୀ). It is vividly evident from the poems in “Eka Chhota Saharara Kahani”(ଏକ ଛୋଟ ସହରର କାହାଣୀ) (Tale of a small town) written in the year – 1944, based on Western Odisha Town near Sambalpur. The downtrodden, poor innocent natives and tribal people are exploited by business community. The women and girls of those natives are employed by them for household works as servants and falling prey to sexual exploitations; It has been narrated by the poet very uprightly. More like a journalist than a poet. Such as in Èka Chhota Saharara Kahani”(ଏକ ଛୋଟ ସହରର କାହାଣୀ)

ହରେକ କାମରେ ମାରୁଆଡ଼ି ଘରେ ଟୋକୀ
 ନିରାମିଷାହାରୀ ଜାତିଟା ଏଠାରେ/ରକ୍ତ-ମାଂସ-ଭୋଜୀ ।
 କିନ୍ତୁ ସେଥିରେ ଅଶେଷ ଧର୍ମାଚାର/
 ସକଳ କଥାରେ ଅସଲ କଥାର ଠାର...।

There is no poetic, craft beauty, image or ornamentation, rather the tone of revolt and anger like Marxist literature felt here. From (ପ୍ରମିଳାର ସ୍ମୃତି) “Memories of Prameela”, we get the tone of tragedy and sadness, which is written on the untimely and sorrowful incidence of death of his daughter. The poet has told that the death of his daughter had brought unbearable shock to him which was like sorrows and sufferings of Jesus Christ at the time of crusification. In “Cloud Messenger”(ମେଘଦୂତ) the poet has portrayed the character of ‘Jakhya’ in a different way from the famous poet “Kalidas”. It would also be seen from his poems like: “Tales of Kusum” (କୁସୁମର କଥା) reveals that her parents being blind for materialism, has given remarriage to this poor girl when her first husband is alive. From the poems like ‘ବ୍ୟଥିତ ଆଷାଢ଼’ (Byathita Ashaadha). ‘ଭଙ୍ଗା ଲଣ୍ଠନ’ (Broken Lamp) and ‘ଲିରିକ’ (Lyric) etc.; it is revealed that the dream and romance which the poet lust for; fails to come out from the claws of



Octopus's hand of social realism, corruption, exploitation, poverty, injustice and struggle for existence; prevailed during that time of post-world war, find place in creations of the poet and sounds like Karl Marx and Mayakovsky.

His creations like, (Kabitarā Aatma) 'କବିତାର ଆତ୍ମା' in which it is told that : (Budhi jeunthare aintaa lepichhi, chahinli mun eka aakhe - bhabili sehiki aatmaa mo kabitarā).

“ବୁଦ୍ଧୀ ଯେଉଁଠାରେ ଅଇଁଠା ଲେପିଛି, ଚାହିଁଲି ମୁଁ ଏକ ଆଖେ-ଭାବିଲି ସେହିକି ଆତ୍ମା ମୋ କବିତାର”

A number of poems of the poet justify the above observation. Those poems are (Dhwansara Nayika) 'ଧ୍ଵଂସର ନାୟିକା'; (Buddham Saranam) 'ବୁଦ୍ଧ ଶରଣ': (Khaadyota Malani) 'ଖଦ୍ୟୋତ ମଲାଣି': (Ajata Surya) 'ଅଜାତ ସୂର୍ଯ୍ୟ': (Bamapatha) ବାମପଥ': (Murtti O Mandir) 'ମୂର୍ତ୍ତି ଓ ମନ୍ଦିର': (Matira Jeebana) 'ମାଟିର ଜୀବନ': (Bhowma Jatra) 'ଭୌମ ଯାତ୍ରା': (Ki Paiin) 'କି ପାଇଁ': (Jadabada) 'ଜଡ଼ବାଦ': (Charana Kabira Mrutyu) 'ଚାରଣ କବିର ମୃତ୍ୟୁ': (Atitara Maya) 'ଅତୀତର ମାୟା': (Kalapahada) 'କଳା ପାହାଡ଼': (Hiranyakasipu) 'ହିରଣ୍ୟକଶିପୁ': (Buddha O Karl Marx) 'ବୁଦ୍ଧ ଓ କାର୍ଲମାର୍କ': (Chandrasenara Bartta) 'ଚନ୍ଦ୍ରଶେଖର ବାର୍ତ୍ତା': (Agnira Soundarya) 'ଅଗ୍ନିର ସୌନ୍ଦର୍ଯ୍ୟ' etc. The one act plays like 'Dwapara Avijan' 'ଦ୍ଵାପର ଅଭିଯାନ' and Swornadrira 'ସ୍ଵର୍ଣ୍ଣଦାର ଜନ୍ମ' etc. may be called 'Epical Fiction'. He has given twist of his own to the inactivity like 'Mahabharat War' and emergence of the sacred river the Ganges etc.

The 2nd 'Granthabali' (ଗ୍ରନ୍ଥାବଳୀ) of the writer is a collection of 6 novels. Those are 'ଭୂମିକା' (Bhumika), 'ଶତାବ୍ଦୀର ସ୍ଵପ୍ନଭଙ୍ଗ', (Satabdira Swapna Bhanga), 'ଲାଲ ଘୋଡ଼ା', (Lal-Ghoda), 'ତିନୋଟି ହୃଦୟର କାହାଣୀ' Tinoti Hrudayara Kahani), 'କୁମାରୀକା ସଂଘ' (Kumarika Sangha) and 'ଜୀବନର ଛନ୍ଦ' (Jeevanara Chhanda). Out of these novels namely "Bhumika" (ଭୂମିକା) is the masterpiece among all his novels. From its style and thought it is the representative of typical Odia Novels.

In each novel of the writer we can listen to a mixed voice of social realism tagged with historical background in some cases along with tragedy, sorrows, sufferings, oppression, exploitation and demolition of dreams.

Gyanindra Barma had formed a forum of literary creations along with prominent artist "B. Barma" and noted poet "Prana Krushna Samal" known as "Maitree Mahal". In the later part of his literary career, he had taken "Journalism" as profession and worked in different Newspapers including "Samaja" and "Kalinga" etc. and wrote about grey and cruel realities of life and society in a language more that of a journalist than a poet; for which his literary creations lost the charms of romanticism, lucidities and poetic rhythms and tenderness. It can be said that the journalism could not be put as a good topping in his poetic cake.

In spite of all ups and downs; Gyanindra Barma was a versatile name in the diversified domain of Odia literature for decades in the middle of the 20th century and had earned name and fame as an eminent poet, dramatist, novelist, editor of literary and illustrated magazines like "Aarati" (ଆରତି) and "Sankha" (ଶଙ୍କ) etc. Besides these he was also imprisoned for sometimes as a "Freedom Fighter". He has been awarded with "Odisha Sahitya Academy Award" for his drama 'Swarna Jugara Sandhya and again for his translation work on the poems of "Ejara Pound Kabita" (ଏଜରା ପାଉଣ୍ଡ କବିତା).

I have made a humble endeavour through this article on "Gyanindra Barma" just to make the people of Odisha aware of his revolutionary literature on the eve of his Birth Centenary.

Mamata Mohapatra, Editor, Jugashree Juganari, Neliabag, Srikanthapur, Balasore.



Oh Jagannath ! You're the Ocean of Grace

Bipin Bihari Sahu

Oh Jagannath ! The Ocean of Grace
and a drop let it's of yours
seeing your black beautiful face
effaced away all the sins and distresses
even, by-chance having a glimpse.

Oh Jagannath ! The Ocean of grace
that gracious eyes, the wheel like,
yours hold on to you spell bound
the devotees eyes
and dispel away immediately
the birth and death's tie
of the ages over,
they become pure and pious
you take them in embrace.

Oh Jagannath ! The Ocean of grace
that Basic Fundament, you're
that makes a life, be perfect
and they all practice in their life,
castes, creeds, communities
as well as the sects thinking you,

The One and All
The Greatest You're,
The Greatest your Grace
that of the all religions and beliefs
you're the centre,
which around revolve and evolve
all the traditions,
all the cultures of the ODIAs'
and all of its generations.
They all preach your glories
and have the pace
ahead of all the nations,
in the spiritual race
that is only for your Grace
Oh Jagannath !
You're The Ocean of Grace.

Bipin Bihari Sahu, At/P.O-Bhalumunda, Dist - Balangir.



A secret organization that fought against an enemy or authority was narrated resistance movement. It was a part of social movement. It not only helped in achieving political goals but also influenced the socio-economic and cultural life to a larger extent. When a foreign ruler snatched away the freedom of the people it caused serious discontentment. Being suffocated by their oppression, tyranny and brutal behaviour, the common mass gathered courage to protest them. Spontaneous awakening paved the path of patriotism and nationalism. People became politically conscious and armed revolutions started. It was marked in many states and countries during subservient period. But the people of Odisha had exhibited unbelievable

movement rather political. Similarly other rebellions occurred till 1817 had strong social backgrounds.

Mass Rebellion – 1817: The Paik Revolution

The Paik rebellion was a landmark in the history of Odisha and India. Before that Khurda rebellion was suppressed by the Britons but they did not have a sound sleep. The bravery of *Jairajguru* and Odia *Paiks* were unbelievable. The company government tried its level best to demoralise the people of Khurda by adopting many oppressive measures of revenge. But the *Paiks* were formidable warriors. The British

The Paik Rebellion - 1817 : The First War of Independence

Dr. Sarbeswar Sena

fighting spirit and bravery against the foreign rule right from Afghans to the British. Sometimes the protest was weak and feeble but at times spectacular one. History was the silent spectator of those glorious movements. The sacrifice of the Odias during freedom struggle and resistance movement especially in the mass rebellion-1817 was remarkable. Change of currency, salt monopoly, rude behaviour of British clerks and maladministration as a whole were the social background of the mass rebellion-1817. Abolition of hereditary *jagir* of the *Paiks* was also another cause. The mass rebellion-1817 was popularly called the Paik rebellion. It was more a social

historian Sterling in a report narrated that the *Paiks* put on caps and skin of wild animals. They used the tails of certain forest animals as belts and coloured their faces with a special type of yellow soil and looked ferocious. They had long hair knotted behind. They wore a piece of cloth in *Malakachha* (tucking up the dress by a wrestler) style. The *Paiks* of higher grade put on rings and ornaments. But all of them used vermilion on their forehead. They mostly belonged to *Khandayat* caste. But Muslims, Marathas and Moghul soldiers under the king were also treated *Paiks*. The *Paiks* were very faithful to their lords, furious and cruel in the battle field. Due to their courage



and fearlessness Odisha remained independent for a long period and resisted foreign attack. But the kings were not far sighted. They did not take steps for their modern war strategy. If that done, many of them might have been Marathas and some *Chatrapati Shivaji*. The Moghuls, Britons and French soldiers were skilled modern warriors. The *Paiks* fought against them with their traditional weapons and Odisha lost freedom. Still they were not afraid of death, sacrificed their lives and prepared to be martyrs. As per the report of Abulfazl 1,55,000 *Paiks* enjoyed *jagir* land. People of all classes included in them. The leader was addressed *Khandayat*. But the company government abolished *jagir* system and committed a blunder.

Background of the rebellion: More social

The background of the Paik rebellion is more social than political. The British government adopted stern measures against some kings and conciliatory policy for the people. That created strong resentment throughout the province. They tried to weaken the economic backbone of the common mass and snatched away the *jagir* lands of the *Paiks*. Commissioner Ewer (1818) gave a report regarding the abolition of *jagir* system. The British governor did not require the assistance of the *Paiks* of Khurda for it would be dangerous to include them in British troops. Their status should be reduced to that of *Rayat* and land revenue would be collected from them. *Jagirs* must be abolished. The reign and supremacy of the *Paiks* must be diminished. The *Paiks* were unruly. Their poisonous fangs should be uprooted. Ewer also suggested British government for deployment of a large police force in Khurda for a longer period. He strongly recommended reducing the strength of *Paiks*. Ewer's report also

became the part of government policy. Major Fletcher immediately took action and increased land revenue without considering the paying capacity of the *Rayat*. He abolished the *jagir* system. Land revenue was fixed on *jagirlands*. In the first year ten thousand *Paiks* were deprived of *jagir* lands. The government started frequent land settlement. That was of 15 times in between 1804-1815 and the basis was Bengal revenue regulations. It evoked much discontentment among the peasants. Change of currency and settlement during short span of time was not acceptable. The *Rayats* and *Zamindars* were hard pressed. Some *Zamindars* could not pay the land revenue. The native clerks were dishonest and money minded. They misled the administration, collected bribe and demanded higher interest for money lending. To keep the *Zamindaris* intact some borrowed money for them but failed to repay. The employees showed extra loyalty to the company government and enjoyed enormous power. They neglected the people of Odisha. Most of them were from Calcutta. They were corrupt, dishonest and of intriguing character. They used black money and purchased the *Zamindaries* in fraud auction. In a year 427 *Zamindars* lost their *Zamindaries* and some were imprisoned and remained behind bars for different period for non-payment of government dues. Even the clerks managed misleading the judiciary system and sold judgements to the moneyed people. As a whole the social life became nasty, brutish and poor. Odisha was an agricultural province. The *Rayats* and *Zamindars* led a very wretched life being exploited. The suffocated Odias were not at all ready to accept the Britons. There was an immediate need of a leader for rebellion and *Bakshi Jagabandhu Vidyadhar* was the right choice. Besides monopoly in salt manufacture and



cowry counterfeited were the other causes that paved the path of rebellion.

***Bakshi Jagabandhu Vidyadhar* : Front line leader**

Raja Mukunda Deva was exiled during Khurda rebellion and lived at *Puri*. In his absence *Bakshi Jagabandhu* the Military Commander of Khurda had the right to direct the *Paiks*. *Bakshi* was not at the picture during the rebellion of Khurda (1804). He wanted to remain in the good book of the company ruler. That had been discussed in the previous chapter. According to him Khurda rebellion was the result of the evil counselling of the *Diwan Jairajguru*. He rectified his mistake when he became the prey in the hands of the Britons.

Bakshi, the Military Commander was respected by all sectors. He was assigned with the large *jagir* lands by the Raja of Khurda known *Bakshibar*. It included the *Killa of Rorung* and the *praganas* of *Chabis kud, Lembai* and *Serai*. He had occupied the *Rorung killa* since the Mogul period. Colonel Harcourt accepted the right of *Bakshi* over the *jagir* lands for a period of five years through an agreement. The very next year the new ruler of Khurda George Web recognised the same for three years. But before completion of the stipulated period a Bengali superintendent, *Krushna Chandra Singh* in the office of Web cunningly occupied the ownership of *Bakshi's jagir* by an auction sale. *Bakshi* appealed for justice in different forums of the company government but fruitless. His financial condition decreased day by day. He became just like a street beggar and maintained his family from voluntary contributions of the people of Khurda as a token of love and respect. He was completely harassed and lost faith on the company

government. He promised to fight against the government rather die in starvation. Other *Paiks* also vowed to drive out Britons and supported their commander *Bakshi*. *Bakshi* was determined to liberate Khurda from the clutches of the East India Company.

Rebellion all around : Company government frightened

23rd March, 1817 was a landmark in Odishan history. About 400 *Khonds* from Ghumsar entered into Khurda. The *Paiks* of Khurda joined them. They plundered *Banpur* and adjoining areas and reduced government buildings and *Thanas* burnt to ashes. The treasury of *Banpur* and Khurda was looted by the rebels. The rebellion spread over *Lumbai, Kotheads* and *Pipli*. The insurgent *Paiks* killed *Charan Pattanayak* a sycophant of Britons because he had made a false allegation against *Bakshi*. The participation of *Khonds* in the rebellion was spontaneous or as per the call of *Bakshi* it was to be justified yet. Freedom loving *Khonds* had started rebellion years before in *Ghumsar* and kept burning the same spirit in them till the British left India. In the war one hundred British soldiers killed at *Banpur* and fifteen thousand looted by the *Paiks*. The salt agent Charles Bitcher hid himself in an unknown place out of fear. Many government officers left Khurda smelling death. The rebels were enthusiastic and proceeded to the different parts of the province. Their leader *Bakshi* sought the help from the Raja of *Athagarh* and sent message to *Sambalpur* and Nagpur for assistance of Marathas.

Edward Impey the Magistrate and judge of Cuttack directed Lieutenant Prideaus and Faris to move to Khurda and Pipili respectively to suppress the rebellion. He went to Khurda with



Lieutenant Trevis along with British troops. The Paiks blocked the road by wooden logs. The British soldiers could not proceed forward. In the darkness 3000 rebel *Paiks* attacked them again and again from all sides. British troops left the place leaving food and weapons being undone.

The soldiers of Bakshi were violent. They attacked the palace of Rani Mukta Dei a strong supporter of company government. The combined army of Prideous and Faris attacked them. There was a terrible fight. Lieutenant *Faris* and many British soldiers were killed. Lieutenant Prideous returned Cuttack with his demoralised soldiers after defeat. The Paiks set fire to *Pipili* Thana and looted the treasury. Impey returned Khurda and reported to the Board of Directors that total Khurda was burning in rebellion.

Bakshi with 5000 Paiks immediately rushed Puri to set free their king Mukunda Deva from banishment. The rebel Paiks got immense support from the public at Puri. The Bada Panda (the main priest of Srimandir) declared that Raja Mukunda Deva took possession of Khurda. Total Puri came in control of the Paiks. That news spread within a twinkle of an eye. Rebellion started at Goap, Glora, Kujanga, Marichpur and Praharajpur. It became a headache for the government. Bakshi expressed the desire to recrown the Raja on the throne of Khurda. But the Raja denied the proposal.

The government immediately declared Martial Law in Puri and other places. Captain Le Fevre with the strong British troops proceeded to Puri. The rebel Paiks strongly opposed him but failed. Raja Mukunda Deva and his son Ramachandra Deva were arrested by Major Hamilton and kept in Barabati Fort behind bars. Bakshi was harassed and reached Banapur.

Krushna Chandra Bhramarbar the main associate of Bakshi with a group of Paiks reached Kanas and kept alive the rebellion. Another rebel leader Karunakar Paramguru with his associate Paiks attacked Goap Thana. The war started. The British troops were violent, blood thirsty and brutal. Their beastly activities were in tolerable. The villagers went away to nearby forests. The rebel Paiks attacked the government employees at Kujanga and Paradip. Bamadev Pattajoshi and Nirajan Paramguru were in the front. Several encounters occurred and ended at the surrender of the Raja of Kujanga. The Zamindar of Marichpur helped Captain Kent and the rebellion suppressed. He was rewarded by the company government and got the remission of one year's dues. The fate of Khurda was sealed. Major General Martindell with the Bengal native infantry, 400 in number camped at Khurda. They were well trained, armed with modern weapons and created havoc. The rebellion subdued to a large extent in Khurda but was much violent in Ghumsar.

Bakshi Surrendered: The rebellion pacified

By the end of October 1817 the first phase of the Paik rebellion was checked. Other Paik leaders were arrested except Bakshi and his main associates Bhrambar Ray and Madhusudan Mangaraj. The Martial Law lifted from Khurda. The number of police reduced in different Thanas. The company government kept two wives of Bakshi and his child in internment in Barabati fort (1819) to make him mentally weak. But it had no impact on Bakshi. The government threatened the Rajas of Nayagarh and Ranpur and warned them not to give shelter to Bakshi. Bakshi moved from place to place but did not get support from local Rajas. But rebellion still



continued in Khurda, Banapur, Nayagarh, Ranpur, Daspalla, Boudh and Athamallik from 1818-1824. People did not deposit the land revenue. The agricultural land became barren. The villages were deserted. The British government was compelled to be liberal. They persuaded them to start their traditional works and business. But it did not give good results. Rebellion continued in different areas. The government confiscated the properties of Jagabandhu and Krushna Chandra and announced prizes to capture Bakshi and other rebel leaders. That plan was not successful. Lastly the Governor General in Council agreed to grant him Parole. Bakshi Jagabandhu and Krushna Chandra would give up their hereditary rights to possessions and official titles. They would live in or near Cuttack and would not leave their residence without the permission of the Magistrate. They would be provided monthly pension of Rs. 100 and 50 respectively. Those were the conditions of Parole.

The terms were communicated to Bakshi through his adopted son. Bakshi agreed to surrender on the condition that the Raja of Khurda would be restored to his own position. It was not acceptable by the Government. The Raja of Nayagarh was seriously warned against any contact with Bakshi and threatened. Fatal consequences were to be reaped by the Raja for further assistance to him. The Raja of Nayagarh withdrew help and Bakshi had no other alternatives. He made up his mind to surrender. The Commissioner of Odisha sent Waz Mohammad, the *seristadar* of superintendent of tributary Mahals to escort Bakshi to Cuttack. Bakshi reached Cuttack, signed the agreement on the 27th May, 1825. Krushna Chandra Bhramarbar Ray surrendered before the joint Magistrate, Khurda. As per the conditions of

agreement Bakshi and his Diwan lived on government pension of Rs.100 and Rs.50 per month respectively. Surrender of Bakshi drew the conclusion of the Paik rebellion and the great hero breathed his last at Cuttack on 24th January, 1829. He had his only legal heir behind Gopinath Vidyadhar, a minor of 9 years age only.

The Paik rebellion : First war of Independence

The British historian Sterling named the mass rebellion-1817, the Paik rebellion based on the dispute over landed property. All most all the historians accepted it without any hesitation. For some the Paiks lost their hereditary *jagir* and started the movement to re-establish their ownership. That was the centre cause of the rebellion. They did not demand the cessation of the British rule. Hence it was justified to name the movement the Paik rebellion. On the other hand, there were certain strong facts to establish the rebellion as the first war of independence.

The Sepoy Mutiny (1857) was an armed rebellion against the company government. Indian Sepoys especially the Hindus and Muslims raised their weapon against the government being afraid of prejudice to religion. In the mutiny the sepoys played the vital role. But the frontline leaders Tantia Tope (the great Maratha hero), Laxmibai (the Rani of Jhansi) and Nanasaheb were not the sepoys. The British government called the rebellion 'Sepoy Mutiny'. But Dr. Pattavi Shitaramaya described it the first war of independence and accepted. In the Paik rebellion the Paiks of Khurda had the important role but the rebellion started first by 400 Khonds from Ghumsar. They were not the Paiks. Excluding some Rajas and zamindars other extended their help in support of the rebellion and the



contribution of the common people was also admirable. For that Bakshi Jagabandhu could avoid arrest and cunningly escaped from the hawk eyes of the British troops till his surrender (1825). The rebellion spread like fire to many parts of the province and created spontaneous patriotic feelings among the people. During the arrest of the Raja Mukunda Deva and his son at Puri not only the Paiks but also public hundreds in number protested the injustice. The head priest and other Sevayats of Shreemandir, Puri also had a strong support behind the rebellion. The Odias were not at all in a mood to accept the Britons. From the very beginning they raised their weapons and ultimately the armed rebellion of 1817 took a violent turn. The British were terrified. The rebellion was nothing but a strong battle and reaction against the British government. Rorong Bakshi took the leadership but the Zamindars and Khandayats of Kujanga, Kanika and other parts of Odisha took active part in it. Ewer Sahib rightly stated in his report that the educated Odias developed an anti British temperament and the thirst for independence was well marked in them. Historian G. Toynbee stated that it was the rebellion of the native Paiks and easily suppressed. But his statement was not impartial one.

The historiography of Odisha should be written in a well judged style. Past recorded events should not be the only base but legends, people's say, psychology of the people and the direct and indirect aims and objectives must be taken in to consideration. If the aforesaid facts taken in to account, it would be no difficulty to name the mass rebellion of 1817, the first war of independence. The blood washed sacrifice of the martyr Jairajguru and many others did not go vain. In the long run India achieved independence. Two tons of years passed. The state government and centre accepted the Paik rebellion, the first war of independence, though late. However the rebellion of 1817 was a great social movement rather less political in nature. It was a milestone in the history of Indian independence and remains as such all time to come. To conclude, the mass rebellion – 1817 was the first war of independence.

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In spite of the recent modernization of the Kurmi community they have still retained their old age cultural traits and values which is distinctive from other tribals and Hindu castes. In their family functions such as marriage, birth, death ceremonies they observe certain rituals which reminds us of their rich cultural tradition. Culture includes the material objects of human interaction, techniques of social interaction and social orientation, world view, performing arts etc. The symbolism of decorative art may be drawn from their habitat, the gods and deities of the Kurmi-Mahatos in their 'cultural area' customarily related in some ways to the forces of nature, stories about

which are contained in cultural communication are very often the sample people.

The music as a whole is divided into movements which are related to each other by aesthetic rather than manifest association. For musically sensitive listener, each phase each movement and the symphony as a whole form a system of inter connected unities. The whole performance may take an hour but the message is transmitted as if everything happened simultaneously. The whole analysis is really true to the Kurmi-Mahatos and other ethnic groups residing in this cultural area. The Kurmi-Mahatos has got very rich folklore in respect of folk

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animals rarely refer to creatures found outside the habitat.

Folk drama

The anthropological approach provides a systematic description and analysis of such a symbolic act in its verbal, non-verbal communication in the context of social matrix of kinship, modes of body decoration, folk songs and folk dances. The Kurmi-Mahatos rituals in day to day life in its cultural context are a pattern of symbolic communication that is supposed to guide the members of the community in their social activities. The senders and receivers of messages

medicine, folk belief, folk song, folk dance, folk tales, mythology, proverb, riddles, etc.¹

The Kurmi-Mahatos are very fond of their collective excellence like songs and dances. Some are ritualistics and some are secular. In taste and flavour, in rhythmic beauty and fury, with regional rustic tonal quality, *jhumar* is an expression of unique collective excellence of the region. Many important *jhumar* poets and lyricists like Binaniya Singh, Uday Karma Kar, Dina Tanti, Brajuram Bhabaprit, Ananda Ojha, Ramkrishna Ganguly, Narottam Das, Trailokya Mandal, Pitambar Das, Baul Das, Narayan Sing,



Sristidhar Mahato and Haripada Mahato etc. had contributed many poems with lyrical grace in *Jhumar* form.

Following the above tradition, Girish Mahato, Bipin Bihari Mukhi, Bhabtosh Satpathy, Hajari Rajowar and others continue to write and compose *jhumur* song with regional folk language, which communicate the deeper cultural dynamics of the tribals and peasants which are integrated with unsophisticated regional literature or *Janapadiya Sahitya*. The sophisticated regional literature or *Janapadiya Sahitya*, the aesthetic quality is the delicate and yet vigorous use of metaphors, symbols and syntax may easily be compared with the expressive quality of the established 'developed' Indian language.² *Jhumar* deserves to be noted for its unique quality of poetic-cum-musical excellence. The Bhakti movement beginning in the south and sweeping the rest of India in the 16th and 17th centuries due to Gaudiya Vaishnava movement in Bengal and Odisha, systematically also influenced the tribals.

Dance

The main performers of this dance are professional singers, lyricists, musicians and dance directors. They have been traditionally patronized by the royal families.

For dance they use different types of instruments. That is:

1. **Madal or Mrudanga**- It has four types:

- (a) *Bhadaria madal*
- (b) *Tunda Madal*
- (c) *Thungri madal*
- (d) *Jhumri madal*

2. **Dhal**- It has six types:

- (a) *Rangabaja*
- (b) *Judanbaja*

- (c) *Asralbaja*
- (d) *Asarchamkabaja*
- (e) *Badtalbaja*
- (f) *Natkibaja*

3. **Dhumsa**³ -It has four types:

- (a) *Nag Dhumsa*
- (b) *Nisan Dhumsa*
- (c) *Tumang Dhumsa*
- (d) *Jodi Dhumsa*.

Mahuri⁴-It has two types:

- (a) *Gavi Mahuri*
- (b) *Talpatria Mahuri*.

Kurmi-Mahantas has many types of dance.

That is:

- (1) *Nachni Dance* or *Sakhi Dance*
- (2) *Panta Dance* and *Jawa Dance* or *Karam Nach*
- (3) *Kathi Dance* and *Mahada Dance*
- (4) *Chhau Dance*

1. Nachni Dance or Sakhi Dance

Centering round *Jhumar* songs, a solo dance named *Nachni Naccha* is very popular among the Mahanta community. This dance is performed at the time of marriage ceremony, birth ceremony and other social festivals. This dance is performed by one female dancer or with a male dancer. This dance is originated along with the *jhumar* song in the late 18th century in the royal courts.⁵

The male dancer is called *Rasik* and the female dancer is called *Nachni*. *Rasik* wears a *dhoti* in a special way covering both the lung is known as *Mal Kachha Mara Dhoti Pindha*. In the body he wears either an embroidered *chaplan* or a *sal*, a head with a peacock feather. He holds a flute in his hand, wears a garland and *ghunguru* on the feet.



On the other hand the female counterpart *Nachini*'s dress consists of a colourful saree or a *ghagra* with blouse. Over the blouse, she wears an embroidered jacket. Also, she has a number of different ornaments on the nose *notha* or *phuli* and the hands such a *makdi*, *baju*, *chur*, *chapa*, *kadhi*, *banki* etc.

The subject matter of this dance is mainly on the lore between Radha and Krishna. The dancers themselves sing the songs. So the singers and dancers are the same artists. Dance critics have taken this dance as folk classical because of its *mudras*. The costume of this dance is known as *Aughara*. There are many *mudras* in this dance such a *Asanghura* (greeting with folded hands) *asanbanda* (prayer to different *Devas* and *Devis*), which are performed successively followed by *karan*, *chari*, *than* and *lagan* and lastly *Natki*.

2. Panta Dance and Jawa Dance or Karam Dance

Pantanach is performed by the Kurmi-Mahanta community in the occasion of *karam* festival and. This dance is a group dance, also performed by the neighbouring tribal communities. Though this is linked with religious festival performed on *Bhadra* *Sukla Ekadasi* but now-a-days dance is celebrated only evening of the year.⁶

A song for example –

"*Karamkatikat Akhalathapanakari*
Akhalathapana Brajer Nari,
Ajarekarameker Rati
Kariakaram puja karamrajarseba
Gopin save Karen Ekadasi
Ajarekaramkarrati"

"Aj tare karam raja Ghareduare
Kal tare karam raja kansnadi pare."

This dance is also known as *Dandsal*, *Dand Jhumar* and *Jhimaphulianach*. Since the dance is performed in standing position it is called *Dandasal*. Also the dance is based on the tune of *jhumar* songs and it is called *Dandajhumar*. The name *Jhingaphulia* is a Metaphor on *janki* flower which blossoms in the evening and died in the morning like that of the *panta* dance which starts at evening continues to morning.

There is a basic difference between the *jhumar* dance and *panda* dance. In *jhumar* there is one or two dancers whereas the *panta* is a group dance. In this dance both males and females take part and dance by holding hands and singing songs. On the tune of *madala* instruments they move their feet and body forward and backward. The songs are of different tunes. With the change of the tune, the dancing mode used to change. There are many modes and tunes of this dance such as *Patiamedha*, *Khemta*, *Adkhemta*, *Rinjamatha*, *Damkach*, *Udasia*, *Rasrasia*, *Jhumka*, *Jhumta Tamadia*, *Nagpuria*, *Patartual*, *Nikan* and *Chalbata*.

There is no need of stage for performing this dance as it could be performed from the courtyard of the house to the field. It starts with different *bandana* or prayer songs dedicated to Lord Ganesh, village deity, ten *dikpals*, parents and elders of the village. In the pre independence times, this dance was patronized by the royal courts, zamindars and rich men of the village but now there is a decline of this dance.

3. Kathi Dance or Mahada Dance

Kathinach is another form of dance prevalent in north Odisha where mainly the *mahata* community takes part. It is known as *kathi* dance because the performers dance with two wooden sticks or *kathi* in their hands. This dance is performed in October and November



during the time of Durga Puja and ends with the immersion of the Goddess⁷. The male dancers take part in this dance. It is a group dance. They wear sarees in their waists in ghagra style with many plaits and a blouse to cover their body. A number of ornaments like *nakachana* on the nose, ear studs on the ears and *bahuti* on the hands, garlands on the neck, hands and heads. Sometimes leaves decorate their bodies as ornaments according to the characters they play. Village main road or the courtyards in front of the house are the places of their dance. They perform in the moonlit night or with torches or petromax lights. Now-a days electricity lights have replaced the present lighting system.

In this dance the music instruments such as *madala*, flute, *thila*, *lautumba*, *kendara* and *gopijantra* are used. Besides these, the wooden stick held by the dancer produce prominent pleasant sound along with the other music instruments. The wooden sticks are made of kuruchi tree and produced a sweet sound with minimum beating. The length of the sticks are roughly three feet and the colour is white so that in the light, They give a sparkling colour.

The dancers in a group dance in a semi – circular line by moving from left to right and again from right to left direction. In this way they circulate with dancing, beating two sticks on the tune of music. They also show different modes shouting, *haihaidesh*. The theme of this dance is based on Puranic stories, historical episodes and social life like Rama and Sita Banabas, Indrajit Badha, Mandodari Soka, Balibabha, Krishna coming to Kansapura, playing of *pasha* between Pandavas and Kauravas, Chhatrapati Siraja, expeditious of Bargis, deer hunting, pala, fish catching palabaradekhapala, bilabachapala, kathachirapala, etc

The dialogue and the lyrics of this dance are on Kudumali language generally spoken by the Kurmi – Mahanta community. Also, Odia, Bengali, Hindi and local tribal language such as Santali, Mundari and Bhmijali are used in this dance finds an important place in the folk traditions of the area. It educates the local village, illiterate people regarding the environment protection, literacy, preservation of jungle and animals etc⁸.

4. *Chhau Dance*

Even in Chhau dance many words used are taken from the kurmali language. The Kurmis participate in chhau dance. This dance is contributed in Mayurbhanj district. Kurmis participate in the jhumar dance of Mayurbhanj, which depict different feelings of human being. The design and dance techniques are the greatest contribution of Kurmis of the region.

Songs

Epics of Indian literature and Krishna myth with the help of seven tribal peasants folk forms of the area, namely Khemta, Arkhemta, Patiamedha, Rinjamatha, Domkoch, Jhingaphulia or Chaiti, Bagaliya or Udhaya and Bhadria superbly blended in artistic expression of Vaishnava aesthetics with kirtan (mass prayer) tunes. Under the patronage of Rajas of different Garhs over the region a typical tradition of dance by dancing girls are locally know as Nachni Nacha accompanied by elaborate Nachnisalaiya or Darbari Jhumar forms of music developed. The music experts came to be known as Rasik.⁹

Jhumar song

Jhumar is origin of chhau dance of Mayurbhanj and Jharkhand. Though it is the main dance of dharma Ganjan originally but now becomes ritual dance forms blended in one dance from known as chhau. These are Nachin, Danr



Nach, Kirtan, Gajan Natua, Majhi Nach. Chhau dance is a form of mask dance, mainly reflecting the lasya (passion), Tandava (destruction) and other moods. Stories from the epics and the Puranas choreographed by ustads (specialists) in micro regionally standardized forms. In the chhau dance of Mayurbhanj, the Kurmi – mahatas are the main participants. They do not use mask, but jhumar provides the main background of the choreography. Jhumar song is divided into ten type.

1. Jawanachiajhumar
2. Pantasaliajhumar
3. Kathinachiajhumar
4. Nachininachiajhumar
5. Bibhahakalinajhumar
6. Upanasikajhumar
7. Darabarijhumar
8. Sakhinachiajhumar
9. Mahadanachiajhumar
10. Chhaunachiajhumar

Jawanachiajhumar

It is performed in Bhadrab Ekadasi puja for karam raja (karam thakur). The unmarried girls observe this puja.

Panthasaliajhumar

It is also observed in Bhadrab month Ekadasi for puja of karam raja. Here some raga and ragini are used that – patiamedha, Khemta, Adkhemta, Rinjhamatha, Jhingaphulia, Udasia, Rasrasia, Jhumka Jhumta, Tamadia, Nagpuria, Patartala, Nikan, Chalchanta, Chalkhemta.

Kathinachiajhumar

The performers dance with two wooden sticks or kathi in their hand.

Nachininachiajhumar

This dance is performed at the time of marriage ceremony, birth ceremony and other

social festivals. This dance is performed by one female dancer or with a male dancer.

Bibhahakalinajhumar

This jhumar song is sung at the time of marriage ceremony. Both bridegroom sider gether and the song is managed unit to both the parties.

Upanasikajhumar

This jhumar song use for the main gods and goddess. This song is two type one is – Bandan Salia Jhumar 2- Mantra Salia Jhumar.

Darabarijhumar

This jhumar is performed in kings darabar. It is only for the entertainment for king and wealthy persons of the kingdom.

Sakhinachiajhumar

When the Vaishnavism spread across Odisha, at that time the sakhi and sakhi dance of Vashnavism influenced the Kurmis. Then the Kurmis followed dancing and singing of Jhumar song.

Mahadanachiajhumar

This dance is performed for nature gods like birds, animals, field, tree and Assur –Action of this dance is based on epics and folk tales like –Rabana Badha, Mahisasura Badha.¹⁰

Chhaunachiajhumar

Jhumar is original convainer of chhau dance of Mayurbhanj. Though it is the ritual dance of Dharma Gajan originally but now became ritual dance of Siva – Ganjan, chhau dance is form of dance, mainly reflecting the lasya (passion), tandava and other moods.

Besides these there are other dances and songs like *karama* dance mainly for women connected with jawa songs. The Bandna or



ceremonial songs depicting the glory of cattle are sung by males. The women also sings like tusi, which is ritual as well as secular songs. They sing also plantation songs Dhan rope or udhaya, songs. The male and female dance is Danrnach during Dal-Gara or jita festival. Various forms of marriage songs are also very much prevalent among the Kudmi – mahantas. Basically the Kurmi – mahantas are very much fond of dance and music and are pleasure oriented.

But the Darabarijhumar is a rather late origin. It originated in the last part of the 18th century and the early part of the 19th century in the royal courts of the Mayurbhanj and Keonjhar states.

In this song and dance the traditional music instruments are used such as madal, Dhumsa, Dhal, Kadakha, Sahanai, Flute, Thila, Kendera, Gopiyantira etc. Besides these, now a days modern instruments like Dubitabla, Harmonium are also used.

A collection of Tusu songs revel the mood of the people in Mayurbhanj:

Bangalaise kangalkorilo
Hamadersabkichukairenilo.
Partite aerjabonakollekata
Hamrahbonabhojer shalpata¹¹

(After coming here Bengalees made us pauper, taken away everything from us. We won't go to Calcutta for the meetings, we would not be used as a dinner plate.)

A collection of Bandana songs reveal the mood of the people in Mayurbhanj:

Jago Ma Lachhmi
Jago Ma Bhagabati,
Jago Sutain Amabashya Rat,
Jagoke re Pratiphal,

Pow Ba Re Akhani,
Pancha Putra Dasha Dhenu Gai.¹²

(Oh Mother Lachhmi, Oh Mother Bhagabati; keep awakening, the night of Amabashya. The cost of awakening will give you five sons and ten cows.)

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Land especially arable land is a crucial asset for rural families in India. In fact, it is the livelihood sustaining asset for families relying on agriculture and the most valuable source of security against poverty. Traditionally, in the rural set up, the possession of land is regarded as a source of prestige and status. It is one of the primary factors of production; the other two are labour and capital. However, distribution of this productive asset in a highly unequal fashion in the rural agrarian set up and its concentration in the hands of a few foment manifold problems in society. It not only retards the growth of agrarian economy but also creates conflict in the socio-economic and political

all symptomatic of the crises in the land system naturally called for devising ways to find solution to this untenable land problem. The paper intends to examine the approaches adopted in Odisha in the post-independence period to assuage the land problem in the state.

The land system in Odisha at the turn of independence was very complicated owing to a number of historical factors. After the merger of the *Garjats* with the state, as many as 32 different laws and administrative systems governed 'land and rights' in the state. The land distribution pattern in the state was skewed with 74.6 per cent of the households owned land ranging from 1 acre to 5

Approaches to Solve the Land Problem in Post-Independence Odisha

Dr. Sarat Parida

front. On the contrary, a fair and just distribution of land resources is viewed as salutary for ensuring peace, progress and prosperity in a society. For this reason, the protagonist of egalitarian agrarian set up laid emphasis on equitable distribution of land resources. Ironically, after the Second World War a depressed agrarian system based on unequal distribution of land prevailed not only in India but in most of the underdeveloped countries of Asia. In India, a quarter of the rural household owned no land at all and another one-fifth possessed less than one acre each. The lop-sided land ownership pattern, feudal arrangements, exploitation of the tenants,

acres but they occupied 30 per cent of the land area. Only 2 per cent of the households owned above 30 acres of land and they possessed 13 per cent of the land area¹. Besides, nearly 70 per cent area of the five districts of the state, viz., Cuttack, Puri, Balasore, Ganjam and Koraput was under the obtrusive and outmoded Zamindari system. To address the land problem, the state government appointed the Land Revenue and Land Tenure Committee in November, 1946 under the chairmanship of Nabakrushna Choudhury. The land reforms policy of the state government was greatly influenced and shaped by the report of this committee. However, broadly



two diverse approaches were adopted after independence to tackle the land problem; legislative measures by the state and the well known programme of Bhoodan.

Before delving into the legislative measures, it is pertinent to know the approach of Mahatma Gandhi, the Father of the Nation to the Indian land problem. Gandhi was certainly not contented with the then land system but desired changes in the system. In reply to Louis Fischer, the American Journalist pertaining to the question of land, he said “the people themselves will solve the land problem and tillers of the soil will become the owners. It is impossible to think of paying compensation to the landlords and it is an economic impossibility”². This implies that Gandhi was optimistic of finding a solution; especially a rapprochement in the relationship of the landowning class and the tillers through non-violence.

In Indian federal political system, land reform is a ‘state subject’ and the onus of carrying out reforms in the land system largely rests on the state government. However, the Planning Commission and the central government provide the broad policy guidelines and directives in this matter. In post independence period, the state governments in India have enacted legislation on different aspects of land reforms, viz., abolition of intermediary interests in land, tenancy reforms, and ceiling on landownership and distribution of the surplus. In the first phase of reforms, the abolition of intermediaries, tenancy reforms received priority and the ceiling issue was not pushed forward. The Orissa Estates Abolition Act, 1951 which provided for the abolition of all rights, titles and interests in land of all intermediaries existing between the state and the raiyat, however,

was challenged in the law courts by the class of intermediaries. This delayed the implementation of the measure and consequently gave room for manipulation and illegal transfer of land to circumvent the provisions of the law. The law carrying out the abolition of estates in the state in a phased manner finally completed the process after over two decades in 1974. The Orissa Land Reforms Act, 1960 is the key piece of legislation in respect of land reforms and land issues in the state. It has been amended a number of times in the subsequent years. In tenancy aspect, it recognizes the permanent, heritable and transferable right of the raiyat in land, prohibits the leasing out of land with the exception to persons in the category of ‘disability’ and ‘privileged raiyat’; prescribes the rent payable by the cultivator to the landowner. Most importantly protecting the interest of the weaker sections, the act places restriction on the transfer of land from SC & ST category people to people of other castes³. The ceiling on landholding was another aspect of land reforms intended to rationalize the land distribution by breaking the land concentration in the hands of a few and this was given consideration towards the 60s’. The Orissa Land Reforms Act, 1960 also places a ceiling on the size of land holding. The ceiling limit fixed at 25 standard acres in the act was reduced to 20 acres in 1965 and finally to 10 standard acres by the amended act of 1973. But the initial fixation of ceiling at a higher level, loopholes in the laws, and the legal obstacles in the implementation of the measures led to evasion and sluggish implementation. Further, in the ceiling laws certain categories of land viz., tea, coffee plantation, land held by privileged raiyats, industrial and commercial undertakings, land held by agricultural universities or colleges for conducting research were exempted from the



purview of ceiling. Moreover, the reduction of ceiling level in a phased manner, the time lag between enactment and enforcement of the law, enabled the land owners to make adjustments and to reduce their holding to below ceiling level. This in consequence defeated to a certain extent the real intent of the laws. However, by 2011 ceiling lands of 160559.723 acres have been distributed in the state and 10068.324 acres of ceiling land awaiting distribution⁴.

The second approach to the land problem was voluntary in nature; it was initiated by a trusted follower of Mahatma Gandhi, Vinoba Bhave in the form of Bhoodan programme. Interestingly, the Bhoodan campaign was started coinciding with the beginning of the First Five-Year Plan in the country. This private programme sought to effect land redistribution in the country through a movement. This novel programme had its genesis during Vinoba's tour in the strife torn region of Telengana in 1951. Vinoba's appeal for land to the landowners for distribution among the landless in Telengana and its favourable response inspired in Vinoba, a campaign for Bhoodan Yagna or land-gift mission. The method devised under Bhoodan was to persuade the landlords to part with a portion of their holding - usually a sixth - for distribution among the landless. Vinoba, who had faith on the empathetic nature of men, was doubtful of the effectiveness of the measures enforced through the state action. However, in the beginning some expressing cynicism doubted the success of the programme in the country. A few even believed that such voluntary donations would take hundreds of years for balancing the distribution pattern of all the lands in India. But quite contrary to the thinking of the cynics, Vinoba was not merely concerned with solving the land

problem or effecting a redistribution of land wealth in the country. In fact, he visualized a change of heart in men by moral persuasion; to usher in a new society devoid of the concept of private ownership of property.⁵ On the surface, the programme appear as a mere application of Gandhian technique of reducing disparity in land ownership, but in final analysis it sought to effect a change in man's perception towards land and wealth.

The driving force of the movement was the moral approach based on Gandhian philosophy and it made a spiritual assault on an irrational land ownership pattern, the crux of the land problem. In Vinoba's conviction, it was morally unjust for the landlords to possess excess land and therefore, the surplus should be distributed to the poor and needy. Since land was the core issue of discontent in rural landscape, Vinoba realized that a solution to this would be sought out from the point of view of the landowner as well as the landless. In his words: "The land problem was a basic one and I saw that unless something was done to meet it, it might develop into a big danger detrimental to the security of the nation. I, therefore, thought it fit first to concentrate my energy only on that question".⁶ The Bhoodan movement was launched in 1951 and after the elapse of six decades, i.e. by 2011, this programme has obtained 6,38,706 acres of land in the state, out of which 5,79,994 acres have been distributed among the landless. The figure seems impressive from the point that it was an entirely voluntary programme; no force, coercion or enticement was attached in the programme. Ironically, the land distribution programme of this almost forgotten movement has remained dormant in the state for more than two decades.



Thus, two diverse approaches, one legal and other voluntary were pursued in the years following independence to address the land issues, but the 'land gift' or Bhoodan programme has almost been discontinued since the late seventies. It is in the realm of economist to study which method was more effective in terms of their impact, but in their core objective and collective drive to provide 'land to the tiller' and landless, to alter radically the land distribution pattern, the approaches appears to have reached short of their goals. In fact, the various rounds of NSS data indicate that the question of landlessness continues to remain an area of concern in the state. The proportion of landless households in the state has declined marginally from 11 per cent in 1971-72 to 9.6 per cent in 2003.⁷

No doubt, the approaches have their strengths and weaknesses, and opinion of the scholars differs as to the extent and degree, the methods have assuaged the land problem. But certainly the legal measures have checked the exploitative elements in the agrarian field, and reversing the trend of land concentration of the colonial period has induced positive changes in the agrarian field. The Bhoodan approach has shown an alternative way and has exhibited that a partial solution of the problem of a rich minority and poverty stricken majority could be found out without the mechanism of law, involving no use of force or violence. The measures have not brought about great changes in the agrarian system from

the perspective of the poor and landless, from the point of view of the intent of the measures but from historical perspective they have turned the trend in many aspects in the Indian agrarian system.

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Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B.R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the Constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process and playing significant role for himself among the leading architects of modern India.

He was a true renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by orthodox Hindus and labelled as a destroyer of Hinduism, historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor, he played an important role in revitalizing Hinduism, reviving it by challenging everything that was unjust and unfair within it. In fact, he brought about a renaissance of Hinduism by provoking the Hindus to rethink some of the basic tenets of their religion.

He had a great faith in social reformers to create public opinion against the gross

Babasaheb Dr. B.R. Ambedkar's Contribution to Nation Building

Jhunubala Das

As a social reformer, Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order are indispensable for social life. It also strives to sustain institutions that will make better 'social order'. He was opposed to the violent methods in social change for it hinders the tranquillity and creates chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror, force and brutal methods. According to him violent methods to a peaceful society is not only improper but also unscientific and immoral.

inequalities in the society. He urged them to build organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants.

According to Dr. Ambedkar, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire it. As a social democrat Dr. Ambedkar stressed on a much broader notion of stable reconstruction



of country with inclusive growth and cultural integration in the Nation without caste discrimination. As the major architect of the Indian Constitution, Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. In this process, Dr. Ambedkar emerges not only as a valiant upholder of the Indian democratic republic, but also captures the uniquely distinctive place in the Indian Pantheon as a rare intellectual mass leader who awakened the social conscience of Modern India.

He strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation.

Dr. B.R. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa, Dr. Ambedkar led a battle, too, against prejudice within his own country. By securing equality for his community, he was creating a more equal world for us all.

Dr. B. R. Ambedkar as an emancipator of the Dalits

Dr. Ambedkar dedicated his life for the uplifting of Dalits. He was opposed to the theory of caste-based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of dalits which could positively change their lives.

Dr. Ambedkar always showed his followers, through the way he lived his own life, that education and hard work alone held the key to their liberation. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to stop waiting for help to come from the outside and to rely upon themselves instead. The idea was a revolutionary one for a people who had always been told that their lot in life was preordained and that they had no control over it.

Dr. Ambedkar said, “You can change your lot, but do not flock to temples hoping for justice to come to you in heaven. There is justice to be found on earth if you can fight for it. This idea gave them a new courage and a sense of self respect that they had never known before. The Ambedkar statue was an icon for depressed and oppressed classes civil rights. His posture, Constitution in his hand and showing a new path for millions of downtrodden people to modern society were symbols in the new era.

To conclude, Dr. Ambedkar has always resembled in lives of 160 million strong Dalit communities throughout the country. Dr. Ambedkar views were consistently been inspiring the oppressed, depressed and the downtrodden classes to challenge the dominant strands of political articulations in the country. According to Raja Sekhar Vundru who calls Dr. Ambedkar as the other father said: “Dr. Ambedkar gave millions of untouchables an identity of their own ... (He) is now regarded as a great Indian, a person relevant for all times to come. This is not because his followers are unwavering in their devotion, or that they happen to be numerically higher than supporters of any other person (dead or living) in India, and certainly not because he probably has been represented in the highest



number of statues erected for any man in history. It is because his following has transcended generations. His relevance political, social, ideological, religious, economic will persist as long as the clamour and struggle for justice and equal rights exists”.

Dr. B. R. Ambedkar in “Annihilation of Caste” has remarked; an ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words, there should be social endosmosis. This is fraternity, which is only another name for democracy. Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen.

As a Scholar, he starved through university life, saving every penny for his family back home and to buy books. It was no easy at any point to fight his way forward without a family fortune behind him and yet he did. He turned his hardships into an opportunity to become stronger and to fight harder. He was unafraid of opposition, of thinking differently from the crowd and of speaking his mind.

Dr. Ambedkar, in his brief life time, managed to acquire several University degrees at the finest schools in the world, to edit newspapers, to write books, to become the principal of a law college, to lead mass movements, to address public conferences and to work on committees involved with the making of the Indian nation. It was as though he sensed

very early on that he had a lot to achieve and that time would always be running out for him. He was an intellectual giant and perhaps if the plight of the untouchables had not pushed him into politics, he could have been a scholar.

Books were not only his weakness. He had a penchant for fountain pens of all kinds. He enjoyed well-tailored clothes and loved dogs. As an adult, he took up both painting and playing the violin because he believed that every man should love music and art. His hobbies, be it reading or music, spoke of his softer side. But in his political career, not many people saw this side of Ambedkar. He was often described as British bulldog and Sarojini Naidu once called him Mussolini. There is perhaps no one who had escaped his sharp tongue and unforgiving sarcasm, especially if those rebukes were deserved. He was truthful to the point of being harsh.

Dr. B.R. Ambedkar was the first Indian to pursue a doctorate in economics abroad. He argued that industrialisation and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Sharad Pawar, Ambedkar’s vision helped the government to achieve its food security goal. Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. His D.Sc thesis “The problem of the Rupee: Its origin and solution” (1923) examines the causes for the Rupee’s fall in value. He proved the importance of price stability over exchange stability. He analysed the silver and gold exchange rates and their effect on the economy, and found the reasons for the failure of British India’s public treasury. He calculated the loss of development caused by British rule.



In 1951, Ambedkar established the Finance Commission of India. He opposed income tax for low-income groups. He contributed in Land Revenue Tax and excise duty policies to stabilise the economy. He played an important role in land reform and the state economic development. According to him, the caste system divided labourers and impeded economic progress. He emphasised a free economy with a stable Rupee which India has adopted recently. He advocated birth control to develop the Indian economy, and this has been adopted by Indian government as national policy for family planning. He emphasised equal rights for women for economic development. He laid the foundation of industrial relations after Indian independence.

Reserve Bank of India

Dr. B.R. Ambedkar was trained as an economist, and was a professional economist until 1921, when he became a political leader. He wrote three scholarly books on economics:

- Administration and Finance of the East India Company
- The Evolution of Provincial Finance in British India
- The Problem of the Rupee: Its Origin and Its Solution.

The Reserve Bank of India (RBI), was based on the ideas that Dr. B.R. Ambedkar presented to the Hilton Young Commission.

Dr. B.R. Ambedkar as a Nation builder

He was outspoken about his ideas of nation building. He possessed great foresight and his warnings about the future of India ring so true today. In a speech before the constituent assembly

he cautioned his fellow legislators against the use of non-constitutional methods of protest, such as civil disobedience and Satyagraha, because they were essentially anarchic in nature. He rallied against the Indian tendency to engage in hero worship. He was afraid that the people of India would lay their liberation at the feet of someone they worshipped or entrust them with extraordinary limitless powers. He also underlined the importance of creating not just a political democracy, but also a social and economic one. His Ph.D thesis was inspired to set up for the Finance Commission of India and his works helped a lot in framing guidelines for the RBI Act, 1934. He was one of the founders of Employment Exchanges in our country. He played a vital role in establishment of the National Power Grid System, Central Water Irrigation, Navigation Commission, Damodar Valley Project, Hirakud Dam Project and Sone River Project.

Dr. B. R. Ambedkar as a major contributor to Indian Constitution

Dr. B.R. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution. His statesman qualities can be easily visible in each and every article of Indian Constitution. Ambedkar preferred the parliamentary system in England than the Presidential System in America. Dr. Ambedkar described the role of President as “He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation’s decisions are made known ... The President of the Indian Union will be generally bound by the advice of the Ministry. He can do nothing contrary to their advice nor can he do anything without their advice”.



He strongly supported for federal system. He said “The Draft constitution is, Federal Constitution as it establishes what may be called Dual polity. This Dual polity under the proposed Constitution will consist of the union at the centre and the states at the periphery each endowed with sovereign powers to be exercised in the field assigned to them respectively by the Constitution..... The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in times of war it is so designed as to make it work as though it was a unitary system”.

Dr. B.R. Ambedkar supported the minorities’ rights that “It is wrong for the majority to deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose. It must recognize the existence of the minorities to start with. It must also be such that it will enable majorities and minorities to merge somebody into one. The solution proposed by the constituent assembly is to be welcomed because it is a solution which serves this two-fold purpose”.

Dr. B.R. Ambedkar clarified about the criticisms of The Directive Principles of state policy as “whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time”.

Dr. B.R. Ambedkar stated about Article 32 that “If I was asked to name any particular

article in this as the most important an article without which the Constitution would be a nullity I would not refer to any other article except this one. It is the very soul of the Constitution and heart of it”. Dr. B.R. Ambedkar said about independent Election Commission that “the greatest safeguard for purity of elections, for fairness in elections, was to take away the matter from the hands of the executive authority and to hand it over to some independent authority”.

He remarked about the Constitution as “It is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may so, if things go wrong under the new Constitution, the reason will not be that we had a bad Constitution what we will have to say is that man is vile”. Dr. B.R. Ambedkar was of the opinion that traditional religious values should be given up and new ideas adopted. He laid special emphasis on dignity, unity, freedom and rights for all citizens as enshrined in the Constitution. Ambedkar advocated democracy in every field: social, economic and political. For him social justice meant maximum happiness to the maximum number of people.

Babasaheb Dr. B.R. Ambedkar, the Chief Architect of Indian Constitution was a scholar par excellence, a philosopher, a visionary, an emancipator and a true nationalist. He led a number of social movements to secure human rights to the oppressed and depressed sections of the society. He stands as a symbol of struggle for social justice. Thus Ambedkar wanted a nation to be built on the democratic method, upholding the trinity of freedom, equality and fraternity in a parliamentary democracy. Wherein majority should rule but not at the cost of minority, thus the proper protection to the marginalized is the essence of an egalitarian nation.



On 24th May, 1956, on the occasion of Buddha Jayanti, he declared in Bombay, that he would adopt Buddhism in October. On October 14, 1956 he embraced Buddhism along with many of his followers. The same year he completed his last writing 'Buddha and His Dharma'. Dr. B. R. Ambedkar's patriotism started with the upliftment of the downtrodden and the poor. He fought for their equality and rights. His ideas about patriotism were not only confined to the abolition of colonialism, but he also wanted freedom for every individual. For him freedom without equality, democracy and equality without freedom could lead to absolute dictatorship.

Since 1948, Dr. B. R. Ambedkar suffered from diabetes. He was bed-ridden from June to October in 1954 due to medication side-effects and poor eyesight. He had been increasingly embittered by political issues, which took a toll on his health. His health worsened during 1955. Three days after completing his final manuscript 'The Buddha and His Dhamma', Ambedkar died in his sleep on 6 December 1956 at his home in Delhi.

A Buddhist cremation was organised at Dadar Chowpatty beach on 7 December, attended by half a million grieving people. A conversion programme was organised on 16 December 1956, so that cremation attendees were also converted to Buddhism at the same place. Ambedkar was survived by his second wife, who died in 2003, and his son Yashwant (known as Bhaiyasaheb Ambedkar). Ambedkar's grandson, Ambedkar Prakash Yashwant, is the chief-adviser of the Buddhist Society of India, leads the Bharipa Bahujan Mahasangh and has served in both houses of the Indian Parliament.

A number of unfinished typescripts and handwritten drafts were found among Ambedkar's notes and papers and gradually made available. Among these were 'Waiting for a Visa', which probably dates from 1935–36 and is an autobiographical work, and 'The Untouchables, or the Children of India's Ghetto', which refers to the census of 1951. A memorial for Ambedkar was established in his Delhi house at 26 Alipur Road. His birth date is celebrated as a public holiday known as Ambedkar Jayanti or Bhim Jayanti. He was posthumously awarded India's highest civilian honour, the Bharat Ratna, in 1990.

On the anniversary of his birth and death, and on Dhamma Chakra Pravartan Din (14 October) at Nagpur, at least half a million people gathered to pay homage to him at his memorial in Mumbai. Thousands of bookshops are set up, and books are sold. His message to his followers was "educate, agitate, organise!".

Famous quotes by Dr. Babasaheb Ambedkar:

1. "They cannot make history who forget history".
2. "Be Educated, Be Organised and Be Agitated"
3. "I like the religion that teaches liberty, equality and fraternity"
4. "Life should be great rather than long".
5. "If I find the Constitution being misused, I shall be the first to burn it."
6. "Cultivation of mind should be the ultimate aim of human existence".
7. "If you believe in living a respectable life, you believe in self-help which is the best help".
8. "We must stand on our own feet and fight as best as we can for our rights. So carry on your agitation and organize your forces.



- Power and prestige will come to you through struggle”.
9. “The history of India is nothing but a history of a mortal conflict between Buddhism and Brahminism”.
 10. “I measure the progress of a community by the degree of progress which women have achieved.”
 11. “Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise both will wither and die.”
 12. “Every man who repeats the dogma of Mill that one country is no fit to rule another country must admit that one class is not fit to rule another class.”
 13. “The relationship between husband and wife should be one of closest friends.”
 14. “Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government.”
 15. “A great man is different from an eminent one in that he is ready to be the servant of the society.”
 16. “Law and order are the medicines of the body politic and when the body politic gets sick, medicine must be administered.”
 17. “Freedom of mind is the real freedom. A person, whose mind is not free though he may not be in chains, is a slave, not a free man. One, whose mind is not free, though he may not be in prison, is a prisoner and not a free man. One whose mind is not free though alive, is no better than dead. Freedom of mind is the proof of one’s existence.”

Dr. B. R. Ambedkar’s political philosophy has given rise to a large number of political parties,

publications and workers’ unions that remain active across India, especially in Maharashtra. His promotion of Buddhism has rejuvenated interest in Buddhist philosophy among sections of population in India. Mass conversion ceremonies have been organised by human rights activists in modern times, emulating Ambedkar’s Nagpur ceremony of 1956. Some Indian Buddhists regard him as a Bodhisattva, although he never claimed it himself. Outside India, during the late 1990s, some Hungarian Romani people drew parallels between their own situation and that of the downtrodden people in India. Inspired by Ambedkar, they started to convert to Buddhism.

Dr. B.R. Ambedkar’s was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. B.R. Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporaries. All these facets of Dr. B.R. Ambedkar’s personality had strong humanist underpinnings. It is only regrettable that the press in the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. B.R. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. B.R. Ambedkar was one of the foremost makers of Modern India.

Jhunubala Das, At- Kumari, PO-Jaraka, Via-Dharmashala, Dist- Jajpur.



Where might be Netaji Subhas Chandra Bose now? Nobody is sure about it.

Even people are not sure whether he is dead and if so, when, where and how he might have lost his life.

The Government of India in the past had constituted two Commissions, headed by Shah Nawaz Khan (1955) and G.D Khosla (1970) to enquire into this mystery.

Both had concluded that he might have been killed in an air-crash. But the country is not prepared to accept this shocking view. During the late seventies when Morarji Desai was the Prime



In Search of Missing Netaji

Nikhilananda Panigrahy

Minister, the matter was discussed in the Parliament.

At that time Mr. Desai came out with the view that it was difficult on the part of government to accept the versions of the Commission as conclusive.

In fact, the mystery surrounding Netaji's suspected death has been elusive so far. Some members of the Indian National Army (INA) are sure that Netaji lost his life during a plane-crash at Taihoka in Taiwan on 18th August 1945 on his way from Saigon to Soviet Union. Such a view has been supported by the assertion made by a Japanese doctor, Taneyoshi Yoshimi, who is said

to have treated him, when he was suffering from fatal injuries due to the said plane-crash. In the reports published recently in two Calcutta magazines, Dr. Yoshimi has categorically stated that Netaji was brought in a stretcher to the hospital for treatment at about 3 P.M. on 18.8.1945 in serious condition.

Immediately he was rushed in to the surgical ward and eight medical personnel treated him expeditiously. At that time his condition was critical: his body-temperature was 39°C and pulse beat 120. Eventhough he was in his senses, his entire body was completely burnt and there was almost no chance of his survival. Anyway he was



properly bandaged and administered with two Vitamin-injections. However, at about 7 PM he lost his senses and did not respond to any treatment. At 10 PM he breathed his last. Dr. Yoshimi wrote the death- certificate of Netaji in his own hand-writing. Next morning Habibur Rahaman, an associate of Netaji, carried away the dead body with him.

Whatever may be the truth behind this report, recently three Indian researchers have expressed the view that Netaji might have escaped from the plane-crash and arrived at Moscow, as per the records available in Russia. Such a finding is also gaining credence, if we look at the biographical sketch of Netaji's past years. In 1941, during the Second World War, Netaji was arrested by the British Government of India and was put into jail. However, when his health deteriorated he was kept under house arrest at Calcutta in his own residence. At that time Ras Behari Bose, who was staying in Japan, learnt about this. He hatched a secret and immaculate plan to release Netaji from detention. Accordingly, he sent a team of seven Japanese citizens in a plane to meet Netaji at his residence, which was well-guarded by British police. Netaji exchanged his dress with one of these Japanese guests and left his residence in disguise along with the other two Japanese, leaving behind the third Japanese as a substitute for him, in his residence. Thus he could escape from detention, by hoodwinking the British guards. Later on the third Japanese in Hindu uniform also left the house without creating any suspicion in the minds of the British. After his miraculous escape from the city of Calcutta, Netaji reached Germany via Kabul and had a meeting with Hitler relating to the matters for India's independence. Historians say that "Netaji's journey from Calcutta to Berlin was

a historic one and its nearest parallel is the escape of Shivaji from the clutches of Aurangzeb." So it appears Netaji might have escaped into Moscow from Saigon via Taihoka.

It is a fact that the issue of Netaji's death carried national overtones for all the Indians. There had been sharp reactions from many quarters, when it was announced that the ashes of Netaji have been preserved in the Renkoji Temple at Tokyo. Such acclaim has been refuted by Mr. Samar Guha, an ex-MP of Forward Bloc; as he maintains that the alleged ashes actually belong to Isme Okura- a Japanese soldier. Further some relatives of Netaji, including Smt. Lalita Bose have appealed to the Netaji British Centenary Committee, not to bring the alleged ashes from Tokyo unless it has been conclusively proved that they actually belong to Netaji.

Under these circumstances, appropriate scientific methods should be applied to resolve this issue. However it is reported that Mr. Chitta Bose, the General Secretary of forward Bloc, would prefer an Indian research team to visit the war-museums in Russia, USA, England, Japan and some South Asian countries and collect relevant facts in this matter without any delay. Mr. Basu further maintains that right now such a step would be more appropriate to settle this issue.

This is a very sensitive matter, because it has assumed national importance since long. Hence Netaji's supposed death should be investigated very carefully but promptly; and in a non-controversial manner. Probably scientific investigation of the ashes would provide the correct solution.

In this context, we would like to point out, how the mystery surrounding the French emperor Napoleon's death was resolved after a



pretty long period with the help of scientific experimentation.

Napoleon died in May 1821 at the age of 51, after being exiled to the island of St. Helena by the British in 1815. As his freedom in the desolate island was being curtailed by the British, he was very much mentally depressed and developed various kinds of illness. When he died after six years of such intolerable life, different people attributes different causes to his death—such as diseases like hepatitis, syphilis, tuberculosis, melania, even poisoning by an enemy. However a team of British doctors, after dissecting and examining his internal organs, concluded that he died of cancerous ulcer of the stomach. In spite of this medical report, controversy regarding Napoleon's death persisted.

Later on, a chemical analysis of a lock of hair of Napoleon, which had been preserved since the day of post-mortem of his body, revealed that he died of arsenic-poisoning. It was established that this poisoning has not been made by any enemy, but by the green-patterned wall-paper, which had been used to decorate the Longwood house in St. Helena, where Napoleon lived in exile. Dr. David Jones, a British chemist,

took a sample of the alleged wall-paper and subjected it to chemical test. As the wall-paper contained Scheele's Green, its property of arsenic-poisoning could not be ruled out. In fact, in the damp, humid living-room of Napoleon, its poisoning effect was quite intense. Thus it was concluded that a non-human enemy really hastened the death of Napoleon—and no human being actually conspired to kill him. It is due to this reason that in 1950's, the bedroom at Rome of Mrs. Clare Boothe Luce, US ambassador to Italy, was redecorated by removing such dangerous Scheele's Green wall-paper—the evil effects of which were unknown to the people till then.

It may be mentioned that an event, very similar to that of Netaji's disappearance during air-travel, took place on 15th December 1944. The reputed American band-leader Glenn Miller was asked by Gen. Eisenhower to conduct some concerts for the troops in Europe. Eventhough the day was very foggy, Miller ventured to take up the trip and boarded an ill-equipped Norseman air-plane. Unfortunately, he never arrived at his destination in Europe. Till now, there have been several conjectures regarding his mysterious disappearance on board: Some say, he was murdered by a pre-planned design of one black-marketer; others say that even though he met with a serious accident he escaped by a stroke of luck and is still living in some sanatorium-of course with a charred body due to the air-crash-injuries. However Fred Shaw, an ex-RAF (Royal Air Force) navigator believes that Miller must have lost his life due to the bombardment, when a British squadron jettisoned its 4,000- pound bomb-load in a particular area of the English channel, where unfortunately Miller's air-plane was flying at that time.



Anyway the riddle of the mysterious disappearance of the American hero, Glenn Miller, still remains unresolved. However, had any remains of Glenn Miller found, this mystery could have been solved by the modern scientific techniques.

In fact science has the rare ability of unravelling the past accurately, even if some minor evidence is made available to it. In this context, it would be pertinent to quote an incident, which has been a center of controversy since 1356. Geoffrey de Charny, a French nobleman, once produced a piece of cloth with red-marks, claiming that it contained the blood-stained impression of the crucified Jesus Christ and, as such, it belonged to the beginning of Christian era. However, the archbishop of Turin wanted to know the exact truth. So he requested the scientists of the University of Oxford, University of Arizona and Federal University of Technology in Zurich to investigate into this claim. It was found by applying radio-carbon dating that the piece of cloth did not actually belong to the biblical times. Walter Mc Crone, a microscopist of Chicago, in an interview with the Scientific American in the year 1988, expressed that the alleged cloth was

“imbued with a pale gelatin-based medium speckled with particles of red ochre “. He further confirmed that the so-called blood-stains were actually formed by particles of vermilion and the cloth did not belong to the beginning of Christian era. Thus the case of the holy cloth was not at all genuine and it was manipulated by de Charny.

Speaking truly, now science has developed to such an extent that among other tests, DNA finger-printing can be regarded as most reliable. Thus the ashes of Renkoji Temple may be subjected to proper scientific scrutiny, so that the claim about Netaji’s ashes can be settled. It will be a great achievement if the world will be in a position to know conclusively the secret about Netaji’s last mysterious disappearance, even if it is too late.

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It was a day in October 2016. A study team left Malkangiri towards the Upper Bonda area so as to assess the progress of the implementation of the Forest Rights Act there. I was heading the team and the local ITDA staff guided us with necessary coordination. At Mudulipada we were joined by authorities of the Bonda Development Agency(BDA). Let me clarify that the study was being conducted under a government assignment and I was the team leader.

For me it was the fulfillment of a long cherished 'dream'. For, I had been to several PVTG areas of the state but was yet to see the Bonda Hills, an area of high anthropological,

As per the 2011 census, the population of the Bonda community was 12231 in which females outnumbered the males. The Bonda society gives women an upper hand in certain matters, but their custom of marrying males much younger in age is said to have created a lot of social problems.

The Bonda hills have their dwellers at various altitudes, and those residing near the foot-hill region are known as the Lower Bondas who are relatively better mainstreamed than their counterparts in the upper regions. The Upper Bondas are obviously more disadvantaged and it is they who also retain the original traits of the

The Bonda Hills

Bikash Rath

social, and other view points of curiosity. The Bondas have been known for some of their distinguished customs, practices, and temperaments, and although my immediate subject of focus was something different the limited exposure that I could get that day during a short visit was enough to ascertain that the efforts of the government for the socio-economic upliftment of these once primitive tribal communities have been quite successful in bringing them into the mainstream at least to some extent, and that the once dreaded tribal community can now be interacted with at ease (relatively of course, provided the language is not a barrier).

Bonda temperament and culture. I was lucky to access some of the Upper Bonda areas.

When we were guided to the village Dantipada, I was surprised to see Bonda women, even old women in the 'nighty'. I took the opportunity to look for the 'ringa', traditional and typical Bonda garment woven from a particular bark-fiber and used by Bonda women, but it was hardly available and I was told that the practice of making this small garment is almost gone and that whatever is found now is usually its cotton substitute.



We then went further upward and reached Badbel. On the way I could see that the hills have been badly denuded of forest. The BDA staff showed me a plot where pineapple had been planted with support of the Agency for livelihood security of the villagers. At Badbel I saw a Bonda man quite excited to kill the pigs following a government instruction for the same as a preventive measure against Japanese encephalitis.

While returning I wished to interact with the Didayi community, but the authorities of the Didayi Development Agency said that the interior Didayi villages would be beyond my reach (given my limitations of time) as these are mostly detached because of the Chitrakonda dam. So I went to Nilapari followed by Purunagumma, and was astonished to find that name-wise and title-wise the Bondas and the Didayis appear so same that it is not possible to distinguish from a name if he is a Bonda or a Didayi. The Didayis are the regional neighbours of the Bondas though I

understand that the development focus has been more on the latter than the former probably because the Bondas have been more assertive or appealing otherwise.

My observation suggests that while the microproject approach has achieved some remarkable success in the Bonda hills shortage of funds is very much there, but that is not the only issue or factor.

I am neither an anthropologist nor a social scientist, but the short exposure to Bonda hills that day was quite a memorable experience for me. Last but not the least, when I could finally (and by good luck) see a Bonda woman wearing the ringa while returning, our local guide somehow convinced her to pose for a snap, but ignoring my thanks for the same she was smart enough to ask for some reward in lieu of that. That I ultimately succeeded in finding a traditional 'ringa' wearer was my satisfaction, my personal achievement.



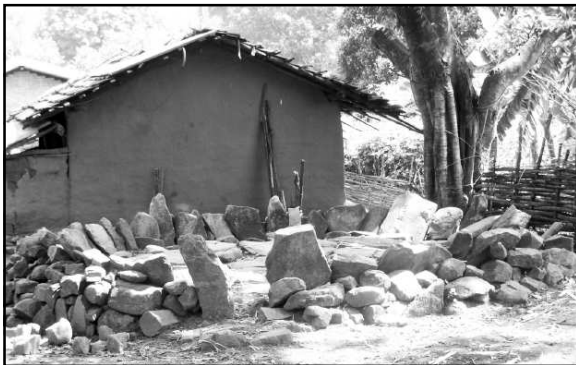
Dantipada. The Salap plant seen in the background has a very sensitive importance in the Bonda life.



Bonda women(Dantipada). Mark the tile-roof in the background and also the SBI passbook in the hands of the child.



(Left) The excited pig-hunter and (Right) A traditional ringa-wearer



Sindibara, a stony platform made for community events(Dantipada)



A Bonda woman in close-up(Badbel)



On the way to Badbel. Such landscapes are common in the area.

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